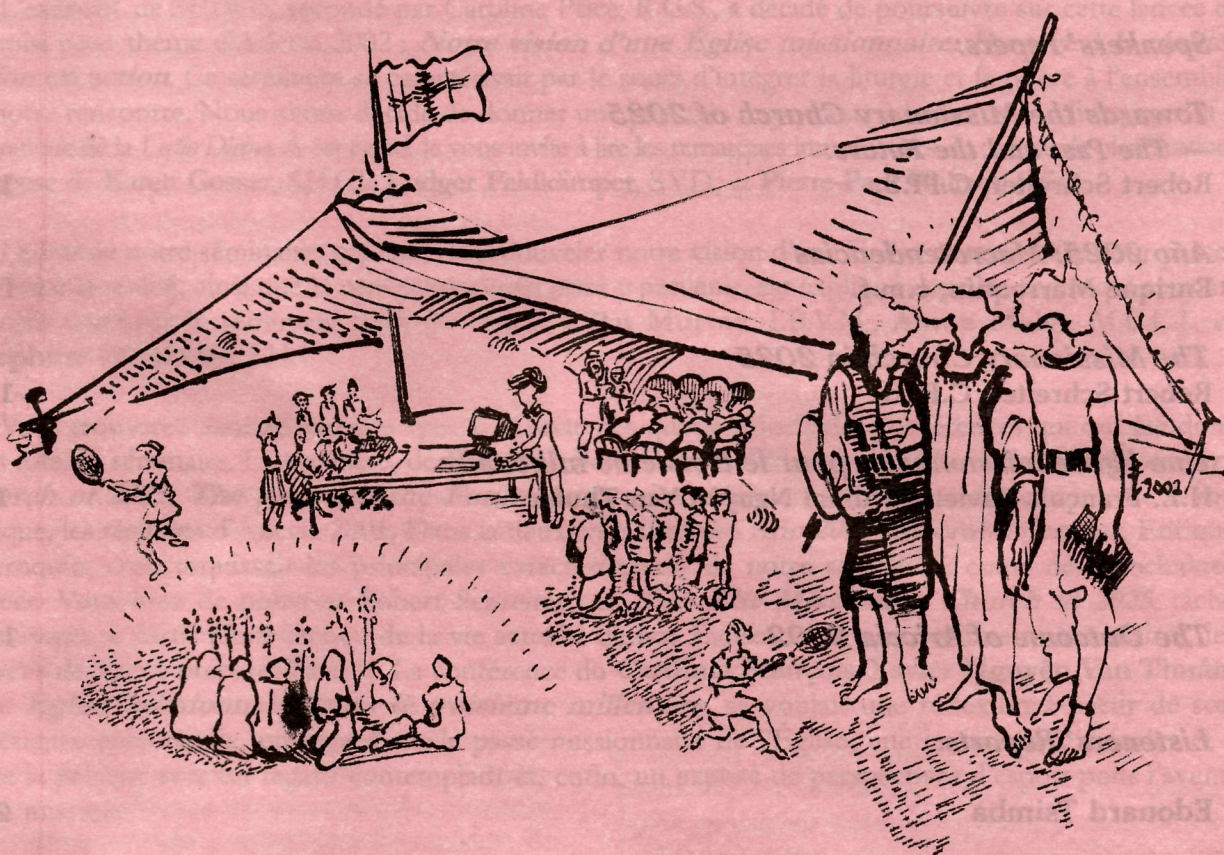


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Éditorial

Le présent numéro spécial du **SEDOS Bulletin** est un écho du séminaire interne d'Ariccia 2002 auquel les membres de SEDOS ont participé du 14 au 18 mai 2002.

Lors du séminaire de 2001 (voir le **SEDOS Bulletin**, vol. 33, n^{os} 7/8, juillet-août 2001), nous nous étions penchés sur le thème : *Quelle est notre vision d'une Église missionnaire pour le vingt et unième siècle ?* Ce séminaire constituait une première étape.

L'exécutif de SEDOS, secondé par Caroline Price, R.G.S., a décidé de poursuivre sur cette lancée et a choisi pour thème d'Ariccia 2002 : **Notre vision d'une Église missionnaire. Du rêve à la réalité, vision en action.** Ce séminaire se caractérisait par le souci d'intégrer la liturgie et la prière à l'ensemble de notre rencontre. Nous avons décidé de donner une part très importante à la dimension liturgique et à la pratique de la *Lectio Divina*. À cet égard, je vous invite à lire les remarques introductives du comité de planification, composé de **Karen Gosser**, S.H.C.J., **Ludger Feldkämper**, S.V.D., et **Pierre-Paul Walraet**, O.S.C.

Le but de notre séminaire, qui était de renouveler notre vision d'une Église missionnaire pour passer du rêve à la réalité, ainsi que le processus choisi pour y parvenir, est expliqué dans les pages qui suivent. Le soin d'animer le séminaire avait été confié à **Pat Murray**, I.B.V.M., **Anton Maier**, M.C.C.J., et **Josephine Olagunju**, S.H.C.J.

Vous trouverez dans ce numéro spécial le texte des quatre principales conférences qui ont été données lors du séminaire. La première, de **Robert J. Schreiter**, C.P.P.S, intitulée ***Towards the Missionary Church of 2025. The past and the Future***, avait principalement pour objet d'examiner, de façon critique, les résultats d'Ariccia 2001. Dans la deuxième, intitulée ***Año 2025: Macrotendencias***, Enrique Marroquín, cmf, esquissait les principales caractéristiques de notre société au cours des prochaines années. Vous lirez de nouveau Robert Schreiter qui, dans ***The Missionary Church in 2025***, tâche d'envisager, à partir d'une lecture de la vie actuelle de nos Églises et de nos instituts missionnaires, les moyens de mieux préparer l'avenir. La conférence du **Cardinal François-Xavier Nguyễn Văn Thuận**, ***Une Église missionnaire pour le troisième millénaire***, se voulait une réflexion à partir de son expérience personnelle, un regard sur le passé missionnaire de l'Église, une invitation à regarder et à vivre le présent avec un regard contemplatif et, enfin, un exposé de perspectives d'espoir pour l'avenir de la mission.

Nous avons demandé à **Michael McCabe**, S.M.A., **Antonio Flores**, S.X., **Yveline Gérard**, C.L.R., et **Edouard Tsimba**, C.I.C.M., d'être les "observateurs", ceux qui devaient être à l'affût de ce qui se passait et transmettre à l'ensemble des participants ce qu'ils avaient vu et entendu. Leurs observations sont reproduites dans ce numéro.

Ce numéro contient également un résumé des résultats d'Ariccia 2002, puis un ***outil de réflexion et d'action : les orientations*** et, finalement, un mode d'emploi de ce guide.

Je tiens à remercier très chaleureusement toutes les personnes nommées ci-dessus, mais aussi tous les participants à ce très riche séminaire, ceux et celles qui ont présidé les différentes liturgies et animé les groupes de travail, les traductrices officielles et tous ceux — fort nombreux — qui ont œuvré dans l'ombre, ainsi que les admirables secrétaires de SEDOS, **Margarita Lofthouse**, **Ilaria Iadeluca** et **Federica Pupilli**. Bonne lecture et bonne réflexion !

Bernard East, o.p.
Directeur exécutif de SEDOS

The Liturgical Dimension of the Seminar and the Practice of Lectio Divina

Introductory remarks

Taking into consideration the evaluation of last year's Ariccia Seminar, the preparatory group has worked with the following principles in mind:

The liturgy should be an INTEGRAL part of the meeting — and not something that we ALSO do during those days. As listening to the Word of God faithfully is the condition of and prerequisite to proclaiming it effectively, so also all our reflections planning has to be preceded by and based on our opening up to the Word of God.

During the three full days of our Meeting there will be two times of prayer in common: the first, in the morning is intended to be *lectio divina* in common — according to a simple method to be briefly explained soon; the evening is reserved for the celebration of the Word and the Eucharist, once in small groups and twice by the entire group. We will begin and close with two celebrations of the Word — this evening a celebration of *Gathering*, and at noon of the last day of *Mission, Being Sent*.

In making these times of prayer — the listening to and the celebration — truly an integral part of the Meeting, we are providentially being helped by two circumstances:

- Our Meeting takes place during the last days of *preparation for Pentecost*. Like the early Christian community we are gathered in one place, waiting and praying for the promise of the Father, the Holy Spirit, to be empowered for our mission to be witnesses to the Risen Lord and his kingdom to the end of the earth in this new millennium.

- The *liturgical readings* from the Acts of the Apostles (or better: Acts of the Holy Spirit) and the Gospel according to St John seem to be most fitting for the occasion. We hardly could have chosen more appropriate ones. The election of Matthias to be a witness to the resurrection; Paul's farewell message to the elders of Ephesus; the Lord's encouragement to him to give testimony also in Rome; his confrontation with Roman authorities; the preaching of the Gospel "with full assurance and without hindrance" — it is not difficult to discover in these passages ourselves, our situation and our challenge to be witnesses of the Risen Lord and his Kingdom in this millennium. Appropriate as well are the Gospel readings: "As you have sent me into the world, I have sent them into the

world". "I pray also for those who believe in me through their word". "Feed my sheep ... follow me". These are words that seem to be directly spoken to us.

We suggest that we take the Gospel passages for our celebration of the Word and the Eucharist and the readings from the Acts for our Opening and Closing Liturgies of the Word as well as for the daily *lectio divina* in common.

For our communitarian listening to the Word we propose a method that has been developed in "John Paul I Biblical Center" in the Philippines and is being successfully used by families, neighbourhood groups and Small Christian communities in several countries.

The method, consisting of three major steps — called TEXT, WORD and RESPONSE — follows the traditional steps of *lectio divina: lectio, meditatio, oratio*.

Each major step is introduced by the **reading** of the chosen Scripture passage. The same text is read, but the reading is different, i.e. with deeper perception, every time. We always go back to the written word which, as inspired, is the basis of all our reflections and sharing, is more important than our commentaries.

The reading is always followed by a moment of **silence**, of deep listening. In the silence of the *first* step we attentively go over the text; in the *second* step we let it speak to us personally, try to relate it to our life, experience, let the "dead letter" of the written word become a living word for me; in the *third* step I try to respond in personal prayer to the again first word received; the word becomes prayer.

After the personal listening and response follows the **sharing**. We share the *observation on the text*, thus complementing each other. We share the *personal word/message* the text carries for me, remembering the word of Paul VI in *Evangelii Nuntiandi*: "Is there any more effective way to proclaim the Good News than by a personal sharing of one's own faith conviction"? We share our personal prayer so that the members of the group may confirm it, either aloud or in the silence of their heart, with their "Amen".

Liturgy Planning Committee:
Karen Gosser, SHCJ, Ludger Feldkämper, SVD,
Pierre-Paul Walraet, OSC

The Process and Time-Table for the Ariccia Seminar

14-18 May 2002

1. THE AIMS AND OBJECTIVES OF THE SEMINAR

Aims:

- To renew our vision of a missionary church
- To move from dream to reality, from vision to action at personal, congregational and intercongregational levels

Objectives:

- To help congregations to deepen their understanding and clarify their mission in the Church of the 21st century;
- To identify some of the consequences of our understanding of mission;
- To identify our common ground and the ways in which we differ;
- To find ways of mutually supporting, encouraging and collaborating with one another;
- To celebrate our diversity and to learn from one another.

2. PLANNING GROUPS

Animation Team: Anton Maier, Josephine Olagunju, Pat Murray.

Listening Group: Michael McCabe, Antonio Flores, Yveline Gerard and Edouard Tsimba.

Liturgy Planning Committee: Ludger Feldkämper, Karen Gosser and Pierre-Paul Walraet.

3. DAILY TIMETABLE

Colazione/Breakfast:	08.00 – 8.45 am
Lectio Divina:	08.45 – 09.15 am
Session 1:	09.20 – 10.40 am
Te-Caffè/Tea-Coffee:	10.40 – 11.00 am
Session 2:	11.00 – 12.30 pm
Pranzo/Lunch:	12.30 – 13.30 pm
Session 3:	14.30 – 16.00 pm
Merenda/Tea Break:	16.00 – 16.20 pm
Session 4:	16.20 – 18.00 pm
Liturgy:	18.30 – 19.30 pm
Cena/Supper:	19.30 – 20.00 pm

4. DAILY PROGRAMME: MAY 14-18

Tuesday: Reclaiming Ariccia 2001:

18.00 - 19.30: Opening Prayer Service and general introduction.

Wednesday: Ariccia 2001 revisited and reviewed

08.45 - 9.15: Lectio Divina

09.20 - 10.45: Personal/Group Work (A):

Identifying my congregation's mission.

11.00 - 12.30: **Robert Schreiter: *Towards the Missionary Church of 2025 — The Past and the Future.***

Questions for clarification

Personal reflection time (B)

14.30 - 16.00: **Robert Schreiter: *The missionary Church in 2025.***

Questions for clarification

16.20 - 18.00: **Personal (B&C) and Group Work (D):**

Sharing the personal reflections after the two previous sessions

18.30 - 19.30: Eucharist

Thursday: A Vision of the Missionary Church

08.45 – 09.15: Lectio Divina

09.20 – 10.45: Listeners; “What do I hear you saying?”

Enrique Marroquin: *Año 2025: Macrotendencias*

Questions for clarification

Person reflection (E)

11.00 - 12.30: Personal and group work (F)

14.30 - 16.00: Personal and group work (G)

16.20 - 18.00: Plenary Session (H)

18.30 - 19.30: Eucharist (in language groups)

Friday: From Vision to Action

08.45 - 09.15: Lectio Divina

09.20 - 10.45: Listeners: “What do I hear you saying?”

Cardinal Van Thuân: *Une Église missionnaire pour le troisième millénaire.*

Personal reflection (I)

11.00 - 12.30: Personal and group work (J)

14.30 - 16.00: Personal and group work (K)

16.20 - 17.45: Plenary Session (L)

18.15 - 19.30: Eucharist

Saturday: Action Plan 2002

09.20 - 10.45: **Plenary: Final Document (M) will be presented by the Listeners, followed by discussion**

11.20 - 12.30: Closing Liturgical Celebration

5. THE LISTENING GROUP

- Will number 4, and will listen attentively to the content and process of each day.

- At least 2 will comment independently and critically for 5 minutes each morning on the content and process of the previous day. All will be asked to provide a daily written reaction which will be included in the Final Report.

- Will take notes at the plenary sessions.

- Will form the group that will meet on Friday night to draw up the Draft Action Plan which will be presented in Plenary for reactions, amendments and acceptance.

6. PERSONAL AND CORPORATE REFLECTIVE PROCESS

A) Time for personal reflection:

- Use the time indicated for personal reflection.
- and **write** the key points down.

B) Time for corporate listening in the small group

- Each group consists of six to eight persons.
- The groups are **corporate listening groups for consensus building. They are not discussion groups.**
- Appoint a facilitator to guide the process.
- and a secretary to write down on newsprint the results of the corporate listening.

• **Corporate listening process** in two steps:

1. The facilitator invites each group member to **read** the key points that she/he has written down during the personal reflection. The insistence on reading the written key points facilitates the listening process. There is **no discussion. Only questions for clarification are allowed.**

2. When all members of the group have shared their written points the facilitator shall ask:

- What did we hear us saying as a group?
- The secretary shall write down the answers on newsprint.

C) At an indicated time there will be corporate listening in a plenary session.

1. The group secretaries shall read the answers of the group. Only questions for clarification are allowed.

2. This will be followed by a sharing on the question: **What did we hear us saying as a plenary?**

3. The “listeners group” shall note down the results of the corporate listening process in the plenary and prepare a final document for further discussion on Saturday morning.

D) Presentation of the proposed “Final Document” on Saturday

1. Presentation by the “listeners” group.
2. Discussion, reactions, affirmation.

7. QUESTIONS FOR PERSONAL AND GROUP WORK

Wednesday: May 15

Personal and Group Work (A): First Session

Which of the following elements already highlighted in Ariccia 2001 best reflect your congregation’s mission?

Mission as:

A: Witness and Proclamation

B: A life of liturgy, prayer and contemplation

C: Commitment to JPIC

D: Interreligious dialogue

E: Inculturation

F: Reconciliation

G: Communion and Partnership

(Adapted from a grid developed by Steve Bevans and Eleanor Doidge).

Personal Work (B): After Bob Schreiter’s first talk

(a) Seven values and ideas were highlighted from last year’s seminar as especially important for the missionary Church of 2025. Which among these stand out for your congregation as needing further development and reflection?

(b) What challenges does your Institute face especially in the training of leaders for 2025? How is your

institute facing the transition from North to South, from West to East?

Personal Work (C): After Bob Schreiter's second talk

Can you begin to write a missionary vision from the perspective of your congregation, reflecting on all the elements that you have gathered today?

Group Work (D): Final Session

Corporate Listening

Each participant will share his/her **written reflections B and C** following the process outlined. The fruits of this session will be written on newsprint for sharing at the **plenary session on Thursday (H)**

8. QUESTIONS FOR PERSONAL AND GROUP WORK

Thursday: May 16

Personal Work (E): After Enrique Marroquin's talk

In the light of what you have heard so far, what additions, adjustments or new emphases do you want to make to your congregation's vision of mission?

Personal and Group Work (F): Second Session
Group work on the above question

Personal and Group Work (G): Third Session

What have we heard ourselves say in this group during the past few days?
What do we want to say at the plenary session?

Plenary Session (H): Final Session

Reporting and corporate listening. What is missing?

9. QUESTIONS FOR PERSONAL AND GROUP WORK

Friday: May 17

Personal Work (I): After Cardinal Van Thuân's input

Having heard Cardinal Van Thuân's personal vision what stays with you?

Personal and Group Work (J): Second Session

How does your own congregation or institute at present meet the challenges of your group

vision statement?

Where are the gaps?

What action is needed?

Personal and Group Work (K): Third Session

Choose **three key topics** from your vision statement and for **each topic** identify one action at
(a) personal
(b) inter-congregational levels for presentation at the plenary.

One topic per page using the following framework:

(a) Name of topic

(b) In order to " " (take a phrase from your statement) we commit ourselves to:

(i) personal (I agreed action)

(ii) inter-congregation (I agreed action)

Choose one symbol for your group which expresses your commitment to action.

Plenary Session (L): Final Session

Corporate reflection on topics and action proposals for inclusion in a **Tool for Reflection and Action**.

For more on Mission
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sedos@pcn.net

*Speakers
Conférences*

Robert Schreiter, C.P.P.S.

Toward the Missionary Church of 2025 — *The Past and the Future* —

Introduction

This first of two presentations will look at the results of the 2001 Seminar, where participants reflected together on the past, present, and future of the missionary Church. Such periods of reflection are good, first of all, for gathering what is emerging as common wisdom about the past. It helps build a kind of resource of what has been done well, and what perhaps should not be repeated. These periods of reflection are good, too, for getting a sense of where people find themselves in the present, providing a shared point of departure for looking into the future, and for indicating what values and ideas ought to be carried forward. They help provide a continuity between the best of the present and what we hope to experience in the future.

This presentation will be in two parts. The first part will survey some of the salient ideas which emerged in that seminar. Anyone who has read through the results of the seminar as published in the July-August issue of the *SEDOS Bulletin* will know that there are too many ideas to treat here. I have singled out seven of them as particularly important for the future which we are trying to prepare here. These seven have particular relevance for the work of the missionary Church in the next two decades, the focus of our reflections in these days. There are others, to be sure, which could be examined. But these seven offer an important basis for the next steps we hope to take in mission.

The second part of this presentation looks at what was absent from the reflections in 2001, and should be claiming our attention. I have singled out one area which struck me especially, and which, to my mind, needs our attention now. My hope is that you will find this opportunity to reflect on this area helpful in your own work in guiding your institute.

Values and Ideas to Carry with Us

Many values and ideas were expressed in the seminar last year, nearly all of which could bear additional

reflection. I have chosen seven of them because I believe these concern the immediate future. They are given here in no special order (save for the first one, which I think is the most important).

PART ONE

1. *Authenticity in Our Gospel Witness*

The first — and I believe most important — value expressed in the seminar is *the authenticity in our Gospel witness*. Certainly our witness to the Gospel in what we say and what we do is the prime reason for being in mission at all. The Gospel is at the centre of who we are as a missionary Church. Cardinal Van Thuân's address to us at this seminar makes this point more eloquently than I am able to do.

The Gospel must not only be presented; those who present it must be authentic in their witness to its message. The holiness of our own lives, the commitment we have to those who are addressed in our words and deeds, and our passion for the Kingdom of God and its justice must be in clear evidence. The Gospel must be seen in our transparency of life and how we care for all that is around us: other people, the culture, the earth itself.

In a way, of course, all of this goes without saying. Yet it needs to be said because we need constantly to be reminded of it. The quest for our own relationship to God is a life-time undertaking for all of us. But there is another reason why we need to say this at this point in history. Throughout the last decade we have seen a rapid growth of the importance of religion itself in our world. The utter secularization of the world, which had been predicted early in the twentieth century, has not materialized in the way in which it had been envisaged. Rather than the world going through the same diminishment of the importance of religion which Europe has undergone, some sociologists are now proposing that Europe may well turn out to be a special case. Rather than leading the way for other

nations into the future, it will remain a *Sonderweg*, a particular path which is trodden only by those societies which have large numbers of European immigrants. In much of the rest of the world there has been a resurgence of religion.

There are two facets to this resurgence. On the one hand, we see the rapid growth of Pentecostal and charismatic forms of Christianity. If the rate of growth continues at the same pace it has for the past thirty years, its numbers may surpass non-Pentecostal forms of Protestant and Orthodox Christianity combined within a few more decades. This form of Christianity is flourishing especially among the poor of the world, both in rural areas but especially in urban centres. It is now being found in the nascent middle-class in cities around the world as well. Pentecostal and charismatic Christians are in all the historic churches, but flourish especially in independent churches today. Authenticity of witness is central to Pentecostal and charismatic faith. Our witness — be it in this form of faith or the more conventional forms we now utilize — must be as authentic.

The other face of religion presents itself as a means of resistance to modernization, either in fundamentalism, or even as a legitimization for violence. That religion has become intertwined with issues of ethnicity and with resistance to modernization — not to mention its use to legitimize greed and vengeance, the more traditional incitements to violence — is now more clearly seen than ever. At the same time, we still understand only partially why religion and violence get linked together so easily and so often.

Authentic witness for us as Christians in the face of fundamentalism and of violence requires that what we preach and do mirror peace, the *shalom* of God. Our deeds must match our words. Our witness, and the effort we make to pre-empt violence and promote peace will be the only effective antidote to this toxic combination of religion and violence.

2. Contemplation

An important suggestion made in several of the groups was the importance of contemplative prayer. This strikes me as particularly apropos in a number of ways. First of all, missionaries are typically activists, doers. We bring great energy to what we do. That all this activity must be balanced by a quiet, prayerful turning to God is salutary advice for us. It shows others another important face of our God.

Second, I have become more and more convinced of the importance of contemplative prayer for those who labour under very strenuous and stressful conditions. My own sense of this comes from working

with those involved in reconciliation, especially social reconciliation. The challenges which stand before us in reconciliation, in peacemaking, in dealing with refugees and displaced persons — to mention only some of the stressful areas to which we are called — require that we come to know that mission is not so much our work and our achievement, as it is God working through us. It is God who reconciles, who heals, who makes peace. We are but agents of God, carrying out that divine work. In order to be able to do that work faithfully and authentically, we must have that kind of bond with God which permits us to be sensitive agents in this work. That happens not because we seek out God, but because we allow God to come to us. Contemplation is about learning to wait on God, about becoming deeply sensitive to the slightest movement of God in our lives. Given the enormity of the challenges which lie now in front of us as missionaries, living a contemplative existence will be important not only for the quality of what we do, but also perhaps for our very survival under stressful situations.

3. Prophecy

Prophecy was mentioned several times in the seminar as well, as something to be nurtured in a missionary Church. We have just come through a period when prophecy abounded in a missionary Church, from the time of the Second Vatican Council through the commitment to an option for the poor, to work for the liberation of the oppressed. For some, the price of their prophetic words and actions was death. As some have noted, it seems as though now the voice of prophecy has been muted or stilled. There are efforts afoot in the Church to turn away, or in another direction. Yet situations of poverty, exclusion, oppression, and violence continue. In some sectors they have gotten worse. What shall we do?

We must remind ourselves that we do not anoint prophets. It is God who does so, and sometimes the most unlikely people. Although there appear to be fewer prophets today, others point to the fact that Christian communities in Latin America and Africa show vitality assures us that the Spirit has not abandoned us. We are not left without witnesses.

Our task, as always, is to try to recognize the prophetic figures in our midst, and to support and nurture them. We need too to follow them when they lead us to a Gospel response to the conditions which cry out for justice, mercy, and peace.

4. Dialogue

Dialogue, a theme which has emerged strongly in

mission since the Second Vatican Council, remains a salient part of mission today. It has taken on additional significance in this period of the resurgence of religion in the world today, already mentioned above. Dialogue, which among other things works for a greater understanding between and among religious traditions, is an important means of preventing the linking of religion and violence. When religions have good and friendly working relations, they are much more able to speak in consort against the use of religion to legitimate violence. This realization has led, for example, to the formation of an interfaith council of Roman Catholics, Orthodox, and Muslims in Bosnia-Herzegovina for the first time. They met more than a dozen times in 2001 in order to solidify bonds which they hope will help ensure peace in that country in the future.

Dialogue will continue to be important in witnessing to the Gospel in Asia. If the Church wishes to make a special effort to ensure that Asians have a chance to hear the Gospel in this coming century, then that cannot be done without dialogue. Asians have reminded the rest of us time and again that direct proclamation is experienced by many Asians as aggressive and reminiscent of Western imperialism — thus linking the message of the Gospel fatally to Westernization as the only means to becoming a Christian. For Asians to hear the Gospel, Asian pathways must be trodden for that to happen.

Third, dialogue as a mode of relationship and communication in itself will become ever more important in the twenty-first century. As populations are jostled about by migration and closer contact with ethnic and cultural difference, it is only through speaking and listening to each other that any hope of a harmonious society might be hoped for. Part of the missionary dimension of the Church must be promoting this kind of dialogue as well, and practicing it itself with those who are other and different around them.

5. Dealing with Plurality and Diversity

Dealing with plurality and diversity has been part of the missionary task for some time. The quest for a better life has driven many people from the villages in the countryside to urban centres in their own countries, as well as to emigrate to other places. The result is that populations are now in close proximity with one another which in other circumstances would be separated. The quest for one's own social space is increasingly countered with being faced every day with difference.

It is especially in the urban centres of the world that this question of plurality and diversity is played out. But one finds it also in the refugee camps and the

centres for displaced persons where people have been driven by armed conflict. There people living at the edge of survival must cope also with difference.

Finally, there is the matter of diversity and plurality within our own religious institutes. As numbers dwindle in the North and continue to expand in the South, a whole range of issues beset us, and most institutes are only beginning to deal with them. They will create very different missionary institutes by 2025.

Much of the effort of the past fifteen years has been to try to understand and come to terms with difference at close range. Efforts to do this will need to continue, since living with genuine difference in a free and civil society are things still only partially understood. Greater effectiveness in intercultural communication, in the resolution of conflicts which arise, and in the fostering of greater cooperation and collaboration among communities which are different is still a very long way from being realized.

What is now coming into ever greater evidence is that, alongside this pursuit of recognition and valuing of difference, we must at the same time foster ways of belonging which lead to greater social cohesion in our societies. This is especially now the case since we may be moving into more uncertain and unstable times. The cultivation of recognition and difference works best in stable, secure situations where reaching out to the other does not entail grave risk. But in the anxieties about immigration which mark much of Europe today, and after the destabilizing events of September 11, 2001, difference as something to be recognized and valued can be quickly forgotten or even suppressed. Modes of unity against what are perceived to be threats against the social order are likely to prevail. We must therefore be thinking about ways of dealing with plurality and diversity, on the one hand, and a non-coercive social cohesion during uncertain times on the other. Models for doing the latter are only beginning to emerge. We must plumb the resources of our own faith to aid in this important endeavour.

6. The Globalization of Solidarity

Globalization will remain very much on the missionary agenda in the first decades of the twenty-first century. Its profoundly disruptive effect on the lives of the poor around the world, and the hollowed-out character it can give to the lives of the non-poor are themes already well known to us. Its potential in terms of communication was also noted frequently in the reflections in last year's seminar.

Those watching the process of globalization are predicting that one of the challenges of the coming decades will be to create a more humane form of

globalization. What is meant here is not the creating of a human face which will hide the negative aspects of globalization, but rather an extending to a greater share of the world's population the positive aspects of globalization, and a drastic reduction of its negative effects on the world's poor who now experience exclusion and further degradation of their lives.

I believe that Pope John Paul II has struck a careful balance in his reading of the ambivalences of globalization. In his writings and allocutions, he has been calling for a globalization of solidarity, that is, a globalization in which no one is left behind or excluded. In a globalization of solidarity, the poor are not deserted and workers are not disenfranchised. Rather the dignity of each human person is respected, and the quality of life for all is enhanced. Globalization is a wrenching phenomenon in which the economy and social patterns are being shifted, perhaps comparable to the Industrial Revolution in eighteenth and nineteenth century Europe. It may result in a new social order which will be able to support the growth in human population on a planet already moving into ecological crisis because of the size of that population. But that can only happen if the moral and the justice dimensions of human life are honoured in the process. Proclaiming God's justice is a necessary and important part of humanizing globalization and its effects in the immediate future. Solidarity as a concept has become part and parcel of Catholic Social Teaching. Interestingly, Catholic Social Teaching made its appearance in response to the Industrial Revolution; what might come from the development of Catholic Social Teaching in response to the globalization in the twenty-first century?

7. Healing and Reconciliation

On at least two other occasions in recent years, I have had the opportunity at SEDOS gatherings to suggest that the work of reconciliation might become one of the principal paradigms for mission in the twenty-first century. The possibility of the reconciliation of divided and devastated societies may be one of the most vivid expressions of God's Good News for the world today.

Reconciliation as a form of mission is best expressed in Ephesians 2:12-19, where the text speaks of breaking down the walls which divide us, putting an end to hostility and our becoming citizens in the divine household. Reconciliation is not just about picking up the pieces after violent conflict or the depredations of globalization. It is about the moral reconstruction of society so that the deeds of the past cannot happen again in the future. To achieve

that, the truth must be sought out from the tangle of untruths and outright lies that accompany violence and oppression. Then justice must be pursued, especially to restructure those dimensions of society which fostered and supported wrongdoing.

The healing of wounds inflicted upon individuals and upon the body of society is the goal of reconciliation. Here again, the message of the death and resurrection of Christ, and the forms of action which follow upon it, give eloquent testimony to what Christian faith can bring to a divided and fractured world. Reconciliation as a paradigm for mission speaks very much to our current time, and will likely continue to be needed in the coming decades of the twenty-first century.

These, then, are seven values and ideas from the discussion last year which will continue to speak to being missionary in the years immediately ahead of us. As you can see, they also touch upon quite a number of other values and ideas which were mentioned in the course of the seminar. I hope that they can be part of a continued reflection as we try to move from dream to reality, from vision to action.

PART TWO

Leadership for 2025

I want to turn now to the second part of this presentation. Here the focus is on what was not discussed at the seminar last year regarding the future missionary Church, and therefore needs our attention now. I have chosen one theme which I would like to address. That theme is: *what will be the nature and quality of leadership in missionary institutes in 2025?* There were some oblique references to leadership in the reports from the seminar (I was not at the seminar itself), and perhaps the way the seminar was designed and how the questions were structured did not allow for this important theme to emerge. Whatever the case, this is a theme which is very much part of what kind of missionary church we hope will come about in 2025.

I would like to enter this discussion by exploring three areas. The first is, who will constitute the leadership of our missionary institutes in 2025? Second, what agenda might they be bringing to the leadership they offer to their institutes? And third, are there things we ought to be doing to prepare a cadre of potential leaders for 2025? I hope that this will stimulate some significant discussion on the nature and quality of leadership we might not only hope for, but prepare for as we move into the

first decades of the twenty-first century.

Who Will Be Our Leaders?

Who will be the superiors or presidents, who will be the members of our general councils or governing groups in the year 2025? Two things about these leaders are fairly certain. One, is that they are probably already in the formation programmes or have recently become members of our institutes. And the other, is that they are likely to have come from the Southern Hemisphere.

General leadership in religious institutes typically comes from the age range of 45-55 years of age. Extrapolating backward, that means that our future leaders are currently 22 to 32 years old. Thus, our leaders in 2025 are already likely to be in our institutes, either in formation or in the early years of their ministry. Whether they are in formation or already in ministry, they are undergoing at this time important formative experiences, both within our institutes and in the wider Church and world, which will shape their thinking well into their middle adult years — the time when they will be assuming general leadership. Students of population say that what is happening in the world when people come of age shapes the lens through which they view the world. If those experiences have been especially powerful, then this lens may stay with them through most of the rest of their lives. If this is the case (and I believe that there is good reason to accept this idea), then what has been happening in our institutes, in the Church, and in the wider world since roughly 1995 and what will happen in the next few years are going to be key to their understanding of themselves and of the world and the Church around them. I will return to this more concretely in the next part of this presentation.

Second, the general leadership in 2025 will likely come, for the most part, from Asia, Africa, or Latin America rather than Europe, North America, or Australia and New Zealand. If it comes from the latter area, then there is a high likelihood that these leaders were born in the South. Today, for example, about 25 per cent of all priesthood candidates in the United States were born outside that country.

The reason for this is quite simply numbers. If you reflect for a moment on the distribution of your current members and candidates in the range of 22-32 years of age, where do they come from? Already for some time, members from the southern regions of our institutes have been serving on our general councils; in a few instances, they are already becoming superiors general or presidents. That is likely to be over-

whelmingly the case in 2025.

In sum, then, our future leaders are already among us.

What Will the Leaders in 2025 Bring to Their Ministry of Leadership?

Let us now take up the second question: What will the leaders in 2025 bring to their ministry?

As has already been mentioned, the experiences these future leaders are now undergoing in our institutes, in the Church, and in the wider world are shaping how they will be viewing the world in the coming years. To be sure, these experiences are not utterly determinative, but particularly powerful events and experiences will have a profound effect, either shaping their thinking or, in reaction, pushing them to an opposite pole. I was struck in reading the reports from last year's seminar how much the experience of the Second Vatican Council and the decade of its aftermath have shaped the thinking of the current leadership in our institutes. The struggles for reform, the dividing of the world into the pre-Vatican II and post-Vatican II periods, the struggles with reactionary forces in the Church — all of these are markedly present in the reflections in last year's seminar.

So what can we identify as the current formative influences? I will cite some which strike me in each of the three areas: our institutes, the Church, the wider world. As much as possible I will take into account what this might mean for someone coming from the Southern hemisphere.

Our Institutes. A salient experience for many of the young candidates and members of our institutes is the cultural disparity between their own culture and the "culture" of the institute which they have entered. Formation policies, expectations, and even education can be, from a cultural point of view, dislocating. The culture of the institute may be heavily marked by the culture of its origin in Europe or North America. This is especially the case for institutes which were founded as national missionary institutes. A young member can feel that he or she has had to become Irish or French or Italian to become a member of the institute. The sense of his or her own culture not being understood or respected can arise.

I have done a little experiment with a number of international religious institutes I have worked with over the past number of years, of both men and of women. I ask the question: what is the single most important issue facing your institute as an institute in the immediate future? The members from the Northern hemisphere typically answer: assuring that the charism of

our founder or foundress is passed on to the new members adequately. The members from the Southern hemisphere respond: greater intercultural communication. A little further probing on the answers to the first response reveals an anxiety about the newer, Southern membership among those from the North. Do they really understand what we as an institute are about? Do they really grasp our history and those things which have made us who we are?

Underneath the second response, about intercultural communication, is a feeling that the members from the older foundations do not understand us, and are blocking us in one way or another from inculturating the charism in ways which may not be understood or appreciated. They have experienced so much of what is called "the charism" as really a cultural overlay from Europe.

Responding to these two questions is one of the principal internal questions which every religious institute faces in the coming decade. Formation policies in many religious institutes were written to reflect the needs of Northern cultures, with their emphasis on individualism, taking initiative, and promoting creativity. They do not take into account what someone from a more collectivist culture might require.

This is perhaps not the place to go further into detail on this specific question. Suffice it to say that *how* a religious institute responds to this question will shape the experience of the leaders of general government in 2025. The leadership will likely have been influenced by how their home cultures have been responded to by those from the older foundations of the institute.

The Church. Pope John Paul II will have been the pontiff through all of the leaderships of 2025's formative years. Future pontiffs will likely be measured against him. They will not gauge the world by means of a pre-Vatican II/post-Vatican II compass. They were all born after the Council closed, and do not remember much of the struggles which ensued in the following decade. Rather, issues in the Church when they were coming of age will be more formative of their worldview.

Because of the experience of the institute and also of the Church, inculturation will have been the passion of their early years: how to bring the Gospel and their own culture more closely together without continuing to bear the burden of old Europe. Theologically, questions of dialogue will have been shaped by their experience of the use of religion to legitimate violence. If they come from an area where Islam and Christianity have been in acute competition during their formative years, this will influence their relationship to that

Abrahamic faith. Their view of the theology of liberation, about which they have heard so much from their elders, will share the concern for the plight of the poor, but they will likely look for a different biblical and theological foundation. Peace and peace-making will probably loom more largely in their consciousness.

The World. The world as a violent and unsafe place will provide a frame for how they approach the world. The experience of globalization as disruptive of their lives and the lives of their families will be part of that frame. Their experience will thus be markedly different from that of their peers in the North, who will have come of age in a time of economic prosperity. Issues of systemic poverty, governmental corruption, and exclusion will colour their view of political governance.

The experience of feminist thinking will shape the lens of many young women in their institutes, since this is something that their cultures will only begin to be providing them. Their peers in the North will more or less take feminism as a given or take it for granted.

If part of their education has been received in the North, either in formation or immediately thereafter, they will have experienced acutely the mixture of the modern and the post-modern sensibility (and possibly pre-modern, if they came from a rural background). They will read that differently from their peers in the North, who have experienced the fragmentation of the post-modern in the midst of abundance. Postmodern in a culture of scarcity has dislocation rather than choice at its core. They will share with their Northern peers a greater interest in finding the unity in things rather than focusing on difference.

It will be important to realize and recall periodically that the leaders of 2025 see the world through a different lens than we do. There will also be some differential between those from the Southern and those from the Northern hemispheres. While we cannot predict with any accuracy what will be the issues two decades hence, we do already have some idea through what kind of lens they will be viewed.

Preparing the Leaders of 2025

What can be done toward training the leaders of 2025? Of course, we do not choose our successors; general chapters do. But steps can be taken toward preparing a cadre of potential leaders who will serve our institutes at provincial, regional, and general levels.

Perhaps the single most important thing we can do is manage as well as we can the transition of leadership from the Northern to the Southern hemisphere.

Since the experience of this transition will be the single most important aspect of the lens through which these leaders will view their institute, it is imperative that this be done well. And this is something over which we have some measure of control. It is a matter of working with all sides — North and South — in ensuring a transition which respects and preserves the charism of our founding figures, but also permits its inculturation in changed and different circumstances. It will involve rethinking our patterns of governance, of use of money, our formation programmes, and still other things in light of the fact that the majority of our members are coming from the South and are shaped by their early experiences there, yet serve a world Church.

Other things we already know about — the need to be multilingual, international experience, additional education beyond that which is required in formation, experience of different regions of our institute — will continue to be important. Trying too to configure the team which will lead our institutes at the general level to be both representative of our institute and to have the skills necessary to lead in different settings will likewise come into play. Most institutes strive to put their best possible people in general leadership. We all certainly hope that will continue.

To conclude: 2025 seems far away. But there are at least two things we can already do to contribute to our being a faithful and creative missionary Church in that time. We can be clear about what values and ideas from the immediate past need to be preserved and promoted for the missionary Church of the future. And we can begin to take steps to prepare the leadership for that time, since they are likely already with us in our institutes. The work of last year's seminar has helped us greatly on the first point. It is up to us now to give some consideration to the second.

Questions for Discussion

1. Seven values and ideas were highlighted from last year's seminar as especially important for the missionary Church of 2025. Which among these stand out for you as needing further development and reflection?
2. What challenges does your institute face especially in the training of leaders for 2025? How is your institute treating the transition from North to South?

Ref.: Text from the Author. Ariccia, May 2002.

Año 2025: Macrotendencias

Introducción

Nuestras planificaciones suelen hacerse para tiempos relativamente cortos. Pero si viésemos nuestros problemas cotidianos desde un contexto espacio-temporal más amplio podríamos responder mejor a ellos. Por tal razón, para convertir en realidad nuestros sueños del año pasado — la Iglesia en el año 2025 — se me propuso hablar de cómo podría ser el mundo para entonces.

La futurología no es fantaciencia ni adivinación; aunque supone fantasía. Analiza *en el presente* el rumbo de las macrotendencias.

Nos colocaremos en el año 2025, que a varios de los presentes les tocará vivir. Descubrimos que este *futuro probable* será apocalíptico.

Sin embargo, como reza el slogan del “World Social Forum”, *“es posible un mundo diverso”*. No se trata de catastrofismos, ni de fatalismos ineluctables. Contra el “pensamiento único” neoliberal, hay un “*futuro posible*” que puede corregir las tendencias actuales — cuyas alternativas también podrán ser señaladas — y tener un mundo mejor que el actual.

Algunos correctivos, empero, no pueden aplazarse más allá del 2015, pues entonces los procesos se volverían irreversibles. A ninguna otra generación, en toda la historia de la humanidad, se le había presentado antes una toma de decisiones tan trascendental.

El esquema seguirá los niveles tradicionales: Economía, Política y Cultura — y dentro de esta, la religión, cuyas macrotendencias se entrecruzan y combinan entre sí.

1. Economía

Se analiza desde los factores económicos clásicos: recursos, producción, distribución, consumo y comercio.

1.1. Nuestros recursos

Hacia 1919, después de 2,500,000 años de existencia sobre el planeta, el “*homo habilis*” alcanzaba sus 1,500 millones de miembros. Tan sólo 50 años más tarde el grupo de científicos de máximo nivel conocido como “*El Club de Roma*” constataba que esta especie se

había duplicado, y que si no se hacía algo, en los siguientes 30 años se duplicaría nuevamente... y en efecto, llegó 1999 con sus 6,000 millones de habitantes. El crecimiento demográfico ha seguido un ritmo exponencialⁱ, pese a los programas gubernamentales de control natal y a la mayor educación de las niñas. Para el año 2025 se prevén grandes mortandades — unos 55 millones de personas habrán muerto por causa del Sida, otros más habrán perecido por hambrunas, sequías, contaminación o desastres naturales ya previstos —; pero con todo, el mundo contará entonces con unos 2,000 millones de personas más que ahora,ⁱⁱ dando por supuesto que dicho aumento poblacional será desigual (Europa casi tiene tasa de crecimiento 0, frente al 3% en África). Existe un momento preciso para dar por cumplido el precepto bíblico: “*creced, multiplicaos y llenad la tierra*”, y ocurre cuando los recursos con que cuenta el planeta no basten para satisfacer las necesidades básicas de la población. ¿Habremos alcanzado ya este umbral?

Pensemos en el alimento: actualmente 816 millones de personas padecen hambre, de las cuales 6 millones de niños mueren cada año por desnutrición.ⁱⁱⁱ Por otra parte, para el 2025 unos 6 millones de km² de tierra ahora fértil se habrán deteriorado o convertido en desierto²,^{iv} y la mitad de las actuales reservas pesqueras se habrá agotado.^v

¿Es posible esperar que la biotecnología pueda resolver esta deficiencia alimentaria? Ciertamente la Revolución Verde ha mejorado en Asia el rendimiento del arroz;^{vi} pero no son menospreciables sus inconvenientes: fertilizantes, pesticidas y conservativos perjudican la salud; las frutas y las verduras de los supermercados han perdido en los últimos 50 años el 81% de su calcio natural y algunas vitaminas y minerales; el pienso químico provocó las “vacas locas”; el “fast food” produce obesidad; los alimentos trasgénicos o genéticamente modificados se evidencian peligrosos, etc.^{vii}

En cuanto al agua potable, actualmente un tercio de los países en desarrollo no tienen acceso a ella (dos millones de personas mueren cada año por beber agua contaminada). Para el 2025 serán 2/3, pasando de los 130 millones de personas actuales, a más de mil millones.^{viii} La escasez de agua podrá haber provocado guerras, migraciones,

enfermedades y crisis del turismo^{3, ix}

La deforestación afecta la precipitación pluvial. De 1950 a la fecha desaparecieron más de la mitad de los bosques.^x Al ritmo actual,^{xi} para el 2025 habrán desaparecido 775 millones de HAS (una superficie mayor que la de Europa, excluyendo Rusia).^{xii}

1.2. Producción y tecnología

Para algunos científicos, el momento presente es comparado con el paso del Paleolítico al Neolítico.... Se han realizado prodigiosas aplicaciones de la ciencia a la tecnología, sobre todo en los campos de la biotecnología, las telecomunicaciones y la exploración del firmamento.

Globalización planetaria. Por primera vez en la historia los problemas se contemplan en su interconexión y desde la totalidad: se globalizan el mercado, los recursos, las epidemias, el crimen organizado, la contaminación ecológica, las guerras, etc... También se globalizan los ideales y la solidaridad.

Con el **“Genoma Humano”**, por primera vez en la historia tenemos en nuestras manos nuestro propio futuro genético. Esto abre posibilidades inéditas; pero también riesgos de monstruosidades semejantes a los vaticinados por Aldous Huxley en su *“Mundo Feliz”*. Habrá aumentado la manipulación de fetos, la producción de animales genéticamente modificados y comercializado la clonación como reserva de órganos para trasplantes.

Desigualdad tecnológica. La tecnología de más alto nivel requiere de enormes gastos tan solo accesibles a unos cuantos Estados, por lo que se da una creciente desigualdad en la difusión de la tecnología. Tomemos dos ejemplos:

La medicina. Sus progresos son increíbles — órganos artificiales, trasplantes, medicina genética, fármacos milagrosos, e incluso es posible que para el 2025 se haya obtenido la vacuna contra el Sida, se puedan curar el cáncer y prevenir enfermedades hereditarias —; pero la mayoría de los niños todavía seguirá muriendo de diarreas o neumonía fácilmente curables. Entre 1975 y 1997 se produjeron 1,924 medicamentos nuevos, de los cuales, sólo 11 fueron para enfermedades tropicales.^{xiii} La expectativa de vida en los países ricos será de 82 años, pudiéndose llegar con facilidad a los 90; pero de no haber cambios, Mozambique no superará para entonces los 47 años actuales, ni Zambia los 32.^{xiv}

Las telecomunicaciones. Para algunos, la revolución informática representa una fractura de civilización semejante a la aparición del alfabeto, la imprenta o la revolución industrial, y estaría produciendo una reorganización del espacio y del tiempo. Pero al mismo tiempo, el 60% de las perso-

nas actuales no han hecho nunca una llamada telefónica y 1/3 de la humanidad vive sin electricidad.^{xv}

Control meteorológico. Con frecuencia la tecnología sirve a la dominación: el Pentágono asegura que para el 2025 estará en disposición de hacer un uso militar del control del clima, pudiendo modificar el curso de los tornados, provocar tormentas o sequías.^{xvi}

Trastornos laborales. El desarrollo tecnológico seguirá expulsando a multitudes del proceso productivo. En un futuro próximo habrá por lo menos 230 millones de personas sin trabajo^{xvii} y la economía informal abarcará a la mitad de la población. Unos 100 millones de emigrados regulares y otros 30 irregulares viven fuera de su país a causa de la falta de empleo. Aunque el flujo migratorio del Sur al Norte tiende a disminuir como consecuencia de su regulación se prevé que en el futuro aumenten los que emigran de uno a otro de los países del Sur. Ante esto, las condiciones laborales empeoran: los sindicatos prácticamente dejan de proteger, ha aumentado el trabajo por horas y los despidos injustificados⁴ y han disminuido las prestaciones. La necesidad de atender a clientes de diversos husos horarios obligará a tener empleados las 24 horas del día, con sus consiguientes demandas de servicios (transporte, restaurantes, etc.) y aumento del stress.

Trastornos ecológicos. La tierra es contemplada como un organismo viviente, que tiende al equilibrio del conjunto. La tecnología moderna ha roto el ecosistema. El siglo XX consumió 17 veces más energía que el siglo XIX. Parte de la energía consumida se desecha, envenenando el ambiente: anualmente, seis mil millones de tons. de CO₂ pasan a la atmósfera, y para el 2025 habrán aumentado un 75% más^{5, xviii}. La inversión térmica ocasionará graves problemas de salud (en Teherán mueren anualmente unas 5,000 personas debidas a la contaminación).

Estos gases, además, modifican el “efecto invernadero” ocasionando un calentamiento sin precedentes del planeta. Hace 10,000 años se había dado un aumento de temperatura de 4 grados en el transcurso de 1000 años. En tan sólo este siglo se prevé un aumento de 5°. Esto derretirá bloques de hielo, elevando el nivel del mar, para el 2025 unos 20 cms. y para fin de siglo serán 88 cms., sumergiendo algunas islas o ciudades costeras. Los científicos propusieron en Kyoto reducir la temperatura un 5% antes del año 2005; pero EEUU (consumidor del 20% de energía) rehusa ratificar su firma.^{xix} Este calentamiento producirá trastornos climáticos y desastres naturales. Se estima que para el año 2025, tres cuartas partes de la población mundial podría estar en riesgo de sequías o diluvios y se difundirán enfermedades tropicales en regiones que ahora las desconocen.^{xx}

Las reservas actuales de petróleo estarán a punto de agotarse.^{xxi} Su disputa subyace en muchas de las guerras actuales. Habrá fuentes alternas de energía; pero a juzgar por lo poco que se está invirtiendo en ellas, serán insuficientes. Dado que la energía nuclear es escasa y peligrosa, se prevé para nuestra fecha una parálisis de la industria y la crisis del actual modelo tecnológico.

Por primera vez en la historia estamos en situación de poner en peligro la supervivencia misma de la especie y de la vida sobre el planeta. No se piense que en cierto momento puntual sobrevenga un desastre de incalculable magnitud. Este ya se va dando paulatinamente, comenzando por los sectores más vulnerables. Para evitarlo sería preciso que vastos sectores del mundo industrializado modificasen su manera de vivir. Las comunidades religiosas podrían ser antelación profética de estilos de vida más simples y que al mismo tiempo mantengan el gozo de vivir.

1.3. Distribucion de la riqueza

Nunca se había producido tanta riqueza como hasta ahora; sin embargo, nunca había estado tan mal repartida como ahora: El PIB mundial es \$US25 mil billones.⁶ Los países del G7 poseen \$17 mbd.; otros 5 países, mil billones y los otros 180 se reparten los \$7 mbd restantes.^{xxii}

Tres norteamericanos (Bill Gates, Paul Allen y Warren Buffet) poseen una riqueza igual a la de 600 millones de hbs. (42 naciones).⁷ Las 356 personas más ricas del mundo disfrutan una riqueza que excede a la renta anual del 40% de la humanidad.^{xxiv} El 20% de los países tiene una riqueza 150 veces superior al 20% de países más pobres. El 20% más rico disfruta del 85% de la riqueza mundial. El 20% más pobre, sólo el 1,5%.^{xxv}

1.4. Consumo

Mientras el 15% privilegiado derrocha el 56% del consumo mundial, 2,800 millones de personas sobreviven con menos de dos dólares diarios. Sería necesario gastar 6,000 millones de dls. anuales más de lo que se gasta ahora para que la instrucción básica se extendiese a todos; pero al mismo tiempo, Estados Unidos gasta anualmente 8,000 mmd tan sólo en cosméticos. Se requerirían 9,000 mmd para abastecer de agua a todo el mundo; pero Europa gasta anualmente 11,000 mmd en helados. Lo que se gasta en mascotas alcanzaría para la salud y nutrición básicas de todos. Y no hablamos de los gastos en tabaco, alcohol, droga o armamento.^{xxvi}

Entre 1960 y 1990 la brecha entre países ricos y pobres se duplicó.^{xxvii} La proyección de esta tendencia haría prever para el 2025 unos 2 mil millones de

personas en extrema pobreza.^{xxviii} Sin embargo, por primera vez en la historia ya estaríamos en condiciones de acabar con ella, y la ONU reunida en Copenhague en 1995, se comprometió a reducir a la mitad el número de personas que viven en la pobreza extrema para el 2015.^{xxix} La estrategia diseñada es permitir que los Estados realicen cierta distribución de riqueza; pero en forma puntual, sólo para remediar algunas necesidades básicas, sin aumentar el presupuesto de gasto social — se invierte en enseñanza básica; pero a costa de la enseñanza universitaria; en medicina básica, pero a costa de las especializaciones —.^{xxx} Esto explica que en los últimos diez años hayan disminuido 100 millones de pobres misérrimos; pero que al mismo tiempo haya hoy más pobres que hace cinco años.^{xxxi} Es posible que para el 2025 haya disminuido la pobreza extrema; pero a costa de las clases medias, al menos en los países en desarrollo.

1.5. El comercio mundial

Cada año se transfieren del Sur al Norte US\$150 mmd. mediante los tres mecanismos siguientes:

La deuda externa. En su forma actual es insostenible e impagable. De no cancelarse, veremos a países enteros en perpetua esclavitud, saqueados sus recursos y reducida su población al límite de la supervivencia.

El libre comercio internacional, realizado sobre todo por las trasnacionales, 100 de las cuales el año pasado movilizaron ganancias 28,7% superiores a todas las exportaciones realizadas en 1998 por todos los países del mundo juntos.^{xxxii} De no detener el GATS (General Agreement on Trade in Services) — o sea, los acuerdos que se realizan sobre el área de los servicios desde la Organización Mundial del Comercio (WTO) — para el 2025 controlarán directamente el agua, el ambiente, la salud, la educación, la basura, el turismo, la asistencia social, etc.^{xxxiii}

La especulación financiera produce ganancias incalculables con la compraventa de moneda, ocasionando graves trastornos en los países donde se realizan y disuaden las inversiones directas.

1.6. La ciencia económica

Como se vió, de continuar las macro tendencias descritas encontraremos en el 2025 un planeta empobrecido en el que una reducida minoría blanca, apoyada por sectores medios del Norte y por las élites del Sur, disfrutarán de un estilo de vida consumista y derrochador, disfrutando de máxima calidad de vida, y ejerciendo el control absoluto de todo a través de megacorporaciones y de instituciones financieras mundiales. Al mismo tiempo tendremos grandes

mayorías de gente enferma, pequeña, ignorante que sobrevivirá apenas en países saqueados, endeudados, contaminados, devastados por inundaciones, y que realizará sin prestaciones ni protección (en sus países del Sur o en los del Norte) los trabajos de baja cualificación necesarios.

Este modelo económico neoliberal, predominante desde hace unos veinte años, se presenta como el único científicamente válido. Sin embargo, la ciencia económica no es como otras ciencias, neutral y taxativa. Existen diversos modelos para organizar la economía de un país: sea tomando como criterio principal la maximalización de la ganancia, sea proponiéndose la satisfacción de las necesidades básicas de todos los miembros de la colectividad. La implementación de cualquiera de estos proyectos no es automática, ni depende exclusivamente de factores económicos, sino que depende de la correlación de fuerzas. Para el actual proyecto fue necesaria la coerción política y un alto nivel de corrupción administrativa de los países colonizados. Los poderosos beneficiarios del modelo se organizan a nivel global en diversas instituciones y foros. Simbólicamente podemos mencionar a Davos, donde a partir de 1971 las mayores economías se concitaron para su proyecto de dominio universal.

En sentido contrario, ha ido creciendo un movimiento alternativo que propone algunos correctivos éticos al mercado. Desde 1999 en Seattle, se ha ido organizando en forma cada vez más sólida. En el pasado enero 50,000 personas de todo el mundo profundizaron en Porto Alegre, Brasil sus consensos, y en marzo, 500,000 manifestantes mostraron en Barcelona su fuerza creciente. Es de desear que para el 2025 la oposición globalizada haya logrado revertir algunas de las tendencias anteriores gracias a sus actuales campañas: imposición del Tobin Tax, la eliminación de “paraísos fiscales”, la cancelación de la deuda, detener la muerte por hambre, el acuerdo de Kyoto sobre clima, reescribir los tratados comerciales del GATT, democratizar las instituciones financieras internacionales (como la Banca Mundial o la ONU, etc.), aumentar al 0,7% la cooperación internacional, moratoria sobre organismos genéticamente modificados, reglas para multinacionales en los campos ambiental, ocupacional y salarial, detener el proyecto americano de rearme, etc. Nuestro voto de pobreza podría reinterpretarse desde un compromiso serio de combatirla.

2. Política

2.1. Geopolítica mundial

Durante la llamada “Guerra Fría” las tensiones se daban entre Oriente y Occidente (comunismo o

“mundo libre”), y la política la decidían dos superpotencias que se controlaban mutuamente. A la Caída del Muro de Berlín Estados Unidos dominó la escena mundial mediante los principales monopolios de poder: monopolio tecnológico, monopolio de los mercados financieros mundiales, monopolio de decisión sobre los recursos naturales globales, monopolio de los medios de comunicación y monopolio de las armas de destrucción masiva. Con esto puede permitirse intervenir a voluntad en cualquier parte del mundo. Esperamos que con la aprobación, el mes pasado, de la Corte Penal Internacional en el 2025 dicho control sea ejercido por toda la comunidad internacional.

Seis países poderosos (los del G7) seguirán imponiendo sus directrices regionales: La Unión Europea llegará a nuestra fecha plenamente integrada y habrá decidido si asume su propio destino o si continua plegándose a los Estados Unidos. También decidirá si coopera más decididamente con África o si prefiere seguirse aprovechando de sus recursos. Norteamérica (EEUU y Canadá) enfrentará una fuerte recesión económica que tratará de descargar sobre sus vecinos latinoamericanos, y no es seguro que Japón mantenga su precaria hegemonía sobre el Este Asiático.

La confrontación principal entre el Norte y el Sur se complementará con el juego de seis u ocho grandes bloques geopolíticos correspondientes a las civilizaciones tradicionales. **Rusia** proyectará su control sobre algunos países de la antigua Unión Soviética.

La Gran China, probablemente entonces la segunda economía mundial, expandirá su influencia por todos los países de cultura siánica. Sin embargo, también es posible una hegemonía bipolar de China y Japón, e incluso, un sistema multipolar con fuerte presencia norteamericana. La política asiática podrá complicarse con el fortalecimiento de la India y del Sudeste Asiático.^{xxxiv}

El complejo bloque islámico, mitigando quizás su fundamentalismo extremo, podría concretizar su ideal religioso en algún Estado central fuerte, con creciente oposición interna y con presión femenina. Es probable que Norteamérica atice sus conflictos internos (v.gr., por el abastecimiento de agua⁸) en aras del control de los ricos yacimientos petrolíferos y del apoyo al Estado de Israel.

Latinoamérica podría consolidarse si para entonces logra superar el estancamiento económico, la imperfección de sus democracias, la dependencia hacia Norteamérica, la corrupción administrativa, y lograr su integración solidaria y comercial.

África ni siquiera aparece en los análisis geopolíticos. Golpeada por las guerras que fomenta Occidente, saqueada, diezmada, enferma, hambrienta... tendrá que

decidir su destino en un futuro próximo. Cuenta para ello con algunos elementos esperanzadores, tales como la mejor articulación de su sociedad civil, la modificación de algunas costumbres patriarcales atávicas o el reforzamiento de su identidad panafricana. Es de desear que para entonces se hayan puesto en marcha sus apremiantes reformas política, administrativa y educacional, se hayan reducido considerablemente sus gastos de armamento y haya mejorado las técnicas agrícolas autosostenibles y el sistema de salud, etc.

Esperamos que la ONU, instancia suprema para solucionar los problemas mundiales, haya obtenido para el 2025 las firmas requeridas para sus Convenciones hoy en proceso. Nacida para hacer frente a los problemas de la posguerra, necesita adecuarse para el desafío actual, como su mismo Secretario General, Kofi Annan, destacó en su informe de 1997.^{xxxv} Es posible que para entonces se haya democratizado más, tenga mayor financiamiento y mayor fuerza de acción.

Los Estados-nación — las llamadas “*patrias*”— de consolidación relativamente reciente, se debilitan, al tiempo que resurgen las *matrías* o fuerza del clan. El final del siglo XX estuvo caracterizado por la explosión de conflictos interétnicos. En 1993 hubo 59 armados y otros 134 meramente políticos.^{xxxvi} Se prevén conflictos tribales semejantes en África y en el este asiático.

Es conocida la tesis de Samuel P. Huntington,^{xxxvii} según la cual en el futuro la principal fuente de conflictos serán las antiguas civilizaciones. Pese a las intenciones de este ideólogo neoliberal de encubrir bajo lo cultural las contradicciones económicas, la ONU misma le dio la razón al declarar el 2001 como el “*Año Internacional del Diálogo entre civilizaciones*”; y ya que la religión constituye el principal elemento de identidad de las civilizaciones, el *diálogo de religiones* cobrará aún mayor relevancia.

2.2. El reclamo de la paz

Después del tiempo de la “Guerra Fría” se había notado un claro descenso en la producción y comercialización de las grandes armas convencionales.^{xxxviii} No parecía imposible que en el 2025 ya hubiesen desaparecido. Sin embargo, los sucesos del 11 de septiembre volvieron a alentar el armamentismo.

Dado el poder y el control actuales será difícil que grupos rebeldes accedan al poder por medios armados sin corromperse entrando en contacto con el crimen organizado o sin recurrir a medidas desesperadas, como el terrorismo.

El crimen se habrá organizado mejor a nivel global. Obtiene ya jugosas ganancias a través del tráfico de droga, de armas y de mujeres, así como de la práctica

del secuestro y de la exportación de vehículos robados. Para operar fomentan la corrupción política y administrativa y hacen aumentar la delincuencia común. Los Estados, debilitados, se muestran impotentes, y la inseguridad va en aumento.

Pretextando combatir la delincuencia, se lucra con el comercio de armas ligeras. Su manufactura creció el 25% en los últimos años, no obstante que ya estaban en circulación 500 millones de tales armas.^{xxxix} De los ejércitos pasan al mercado negro; aunque también se venden a los civiles (230 millones de armas de fuego son poseídas legalmente en USA). La población cree que con ellas obtiene seguridad; pero en realidad la disminuyen, ya que causan 300,000 homicidios anuales. Esperamos que ya para entonces el pacifismo haya convencido que la mayor seguridad se obtendrá apoyando el desarrollo y que se haya evidenciado la inmoralidad actual de cualquier guerra. La pacificación, la reconciliación y el espíritu de la no-violencia serán ministerios apreciados en los religiosos.

2.3. Democracias restringidas

El modelo de Estado obeso, “benefactor” o “populista”, que diera muestras de inejecución, ha dado lugar a un Estado excesivamente débil, incapaz de asegurar la distribución de la ganancia. En muchos países, las principales decisiones económicas las tomarán las corporaciones multinacionales o las instituciones financieras mundiales.^{xl}

El neoliberalismo favorece cierta democracia pues la requiere para operar. Mientras que en 1950 había apenas 22 países democráticos y otras 21 democracias restringidas, ahora 120 de los 192 países existentes son democráticos.^{xli}

Los partidos políticos de corte tradicional habrán perdido credibilidad. Las posiciones ideológicas se desdibujan y la representación formal resulta insatisfactoria. En cambio, la sociedad civil habrá crecido; ONGs y movimientos se articularán más, favoreciendo la participación directa en la resolución de los problemas sociales.

Los países que la Casa de la Libertad juzga como *libres* y con una observancia satisfactoria de los derechos humanos son actualmente 85 y es previsible que sigan aumentando.^{xlii} Habrá crecido la conciencia de los derechos humanos y en los casos de violaciones sistemáticas y graves aumentarán las intervenciones humanitarias por parte de la comunidad internacional^{li}. Se espera que para el 2025 haya quedado abolida la pena de muerte^{xliii} y que el Comité de la ONU contra la Tortura, aprobado el mes pasado, haya sido ratificado por todos los países.^{xliv} En cambio es improbable que otros derechos cívico políticos hayan tenido la misma suerte.^{lv} El paramilitarismo podrá haberse

incrementado a fin de preservar la imagen internacional de los Estados.

Dado que la democracia política conduce a una “inconveniente” democracia social, se difundirán modelos de democracia formal restringida. Los controles de la población a nivel mundial se podrán obtener con formas tecnológicas muy sofisticadas: intervención del internet, teléfonos celulares y tarjetas de crédito, vigilancia vía satélite, escucha de conversaciones a distancia, espionaje telefónico, etc.^{xlvi} Por lo general bastará con la manipulación de la opinión pública por los *mass-media*, monopolizados por grandes agencias informativas. ¿Se habrá llegado a lo que pronosticaba George Orwell para 1984?

La promoción y defensa de los derechos humanos y la denuncia de los abusos del poder, empezando por nuestra misma comunidad eclesial, pueden convertirse en parte de nuestro voto de obediencia.

3. Cultura

3.1. La pérdida del hogar

Para el 2025, la modernidad habrá seguido su curso indefectible, desintegrando instituciones tradicionales corporativas tales como la familia, la comunidad campesina, los gremios, la parroquia rural, etc. La vida familiar, por ejemplo, es afectada, no solo con el trabajo de la mujer fuera de casa, sino porque va siendo frecuente que uno de los cónyuges realice su trabajo durante la noche o en los fines de semana (ya sucede así en el 50% de los hogares norteamericanos).^{xlvii} También lo es por la TV, que impide la comunicación entre generaciones, forma de transmisión de las tradiciones y los valores.

La vida moderna libera al individuo de las ataduras corporativas para abrirle posibilidades de desarrollo personal y creativo y nuevas formas de asociación más libres; pero al mismo tiempo lo deja vulnerable y expuesto, ante la “jaula de hierro” de los nuevos controles urbanos que tienden a regular incluso la vida privada. La urbe y la fábrica entregan a muchos ciudadanos a la anomia y al anonimato, experimentando una situación de orfandad y pérdida de hogar. La civilización futura será de ansiedad y temor: miedo a respirar (contaminación), miedo a comer (*plastic-food*), miedo al sexo (Sida), miedo a salir tarde (delincuencia), miedo a viajar (terrorismo)...

3.2. La trasculturalidad

En el mundo globalizado el imperialismo cultural occidental impone su hegemonía mundial. En aras de la ganancia, se standarizan los gustos en la moda, el espectáculo, la comida, la arquitectura, el turismo o los

estilos de vida (la llamada “macdonaldización”), si bien diversificando el consumo según determinados destinatarios (gordos, negros, adolescentes) o subculturas (bandas juveniles, tradicionalistas, yuppies, drogadictos, homosexuales, etc.). Las tradiciones ancestrales se destruyen implacablemente, o bien quedan reducidas a folklore exótico para consumo turístico.

El mencionado resurgimiento de lo étnico, la facilidad de los viajes, la difusión de las comunicaciones, el aumento de los movimientos migratorios... están favoreciendo los contactos entre personas de diversas culturas. Dicha “trasculturalidad”, empero, es disimétrica: los emigrados llegan a la sociedad receptora como subproletarios debiéndose asimilar a ella.

Sin embargo, la enriquecen con algunos elementos propios, de modo que en las cosmopolitas ciudades europeas pueden consumirse productos de las más diversas tradiciones (estilos de meditación, danzas, atuendos, lenguas, cocina, creencias, música, etc.) que persisten segregados del propio éthos cultural. Es la llamada “cultura del fragmento”, propia de la posmodernidad, recompuesta con retazos, a modo de un collage de estilos de vida de otros tiempos y lugares.

Antes del 2025 se habrán extinguido más de un millar de las 6,000 lenguas habladas hoy en día (cada dos semanas se extingue una lengua en alguna parte del mundo).^{xlviii} Se ha comprobado el empobrecimiento del lenguaje entre la Generación de la Imagen¹³. El inglés será la lengua franca, no obstante ser la lengua madre de apenas el 7,6% de la población. Pero está creciendo la influencia del mandarín, lengua del 18% de la población¹⁴.

3.3. La posmodernidad “Light”

El auge de las telecomunicaciones disminuye la lectura de libros y favorece el sentido de la inmediatez, la brevedad y la disminución de la autoridad magisterial. La informatización da más importancia a la imagen que a la actividad o al ser de la persona. La “civilización de la imagen” produce una cultura pragmática, analítica, superficial y de escaso compromiso.

Paralelamente a la mentalidad científica, el racionalismo de la Ilustración y la fe en el llamado “progreso” continuarán en reflujo. Se prefieren las respuestas puntuales a los grandes sistemas omnicomprensivos y las utopías pierden fuerza (es el llamado “fin de las ideologías” o “fin de los grandes relatos”).

Es probable que para entonces se hayan despenalizado algunas drogas, convirtiendo el infructuoso combate al narcotráfico en un problema de salud pública. La difusión de la droga contribuye a la mencionada disminución del racionalismo crítico, en favor de estilos intuitivos, extáticos, pasivos, inmediatistas y de espíritu dionisiaco hedonista.

3.4. La contracultura

La nueva cultura feminista habrá modificado pautas propias del patriarcado “machista”, caracterizado por la imposición, la “conquista”, el dualismo dicotómico y el predominio lógico, hacia estilos de vida más tolerantes y libres, más unitarios, vitales e intuitivos. Las diferencias culturales entre los géneros se diluirán ejerciéndose indistintamente funciones hasta ahora reservadas a uno de los mismos.^{xlix}

La sexología científica reafirmará una nueva cultura erótica, menos ligada a la reproducción y más a la creatividad y al afecto, deslindándose tanto del hedonismo consumista pornográfico como de planteamientos tradicionalistas.

El desencanto hacia el “progreso” tecnológico y la conciencia solidaria favorecen la difusión de estilos contraculturales más adecuados a la nueva realidad: integración ecológica con la naturaleza, sencillez de vida, tecnologías alternativas, consumo más responsable, pacifismo, ecofeminismo, respeto intercultural, comercio solidario, etc. Potenciar esta contracultura será mañana el testimonio que se espere de nosotros religiosos y religiosas.

4. Religion

Los primeros sociólogos clásicos habían observado el reflujo de la práctica religiosa en Occidente. Según sus proyecciones, en el 2025 las religiones ya habrán desaparecido.^l Sin embargo lo que ahora vemos en todo el mundo es que las grandes religiones despliegan su vitalidad y recaban el entusiasmo de las nuevas generaciones. Las formas que adopta hoy la religiosidad son, incluso, las más tradicionalistas, con tendencia a los fundamentalismos y a los integrismos.^{li}

No parece que entonces haya cambiado gran cosa el escenario religioso actual. La religión con mayor potencialidad de crecimiento es el Islam, ya que se está expandiendo sea por proselitismo, sea por demografía, sea por las migraciones. Se calcula que para entonces habrá pasado, del 19,2% de la población mundial con que actualmente cuenta, al 30%. En cambio, es posible que el cristianismo haya descendido del 30% actual a un 25%, tenidos en cuenta algunas deserciones y menor tasa de natalidad en los países donde tiene mayoría. El catolicismo (17,3%) descenderá algo más en Latinoamérica, en favor de los nuevos grupos pentecostales;^{lii} pero en cambio, habrá aumentado en África. El hinduismo mantendrá su 13% y habrá algún aumento del agnosticismo o increencia.^{15. liii} Los contactos entre creyentes de diversas religiones serán más frecuentes: podrán ser dialógicos y respetuosos, conflictivos y persecutorios o sincréticos e indiferentes. Es previsible mayor desarrollo del

diálogo con el budismo y habrá comenzado con algunos sectores del Islam.

El individuo, necesitado de la protección que antes le brindaban las corporaciones, para adaptarse a su nuevo nicho urbano anda en busca de seguridad. Recela de las grandes instituciones, incluyendo las iglesias tradicionales con sus “saberes” doctrinales ya desgastados, y añorando su pueblo o familia extensa, pide ser acogido por comunidades pequeñas, vivas, poco normadas, de vinculación libre y personalizada de cofrades que compartan una misma visión religiosa, a la vez que un saber desconocido por las mayorías anónimas. En el campo o en los suburbios de Latinoamérica; pero también en Corea, en África, en Rusia y en otras partes, se multiplican las sectas de tipo pentecostal, que ayudan individualmente a cada emigrado en su adaptación a la modernidad urbana. De modo similar y diverso, las elites tienden hacia grupos neognósticos de tipo “new age” que añaden un suplemento de serenidad espiritual a su elevado nivel de consumo. En el seno de las iglesias mismas surgen grupos pequeños en movimientos de signo diverso, todos ellos con la pretensión de fuerte identidad y autonomía. De este modo, la forma que adopta el “retorno de los dioses” es una variada recomposición de creencias religiosas provenientes de diversas tradiciones culturales. La religión será más una cuestión de vida privada o de grupo que el aglutinante ideológico de una región.^{liv}

Lo anterior no contradice la persistencia de los catolicismos populares culturales, que conservarán algunas prácticas rituales (peregrinaciones y fiestas); pero al margen de las Iglesias.^{lv} Tal vez sus formas parezcan manipulables, mercantilizables, mágicas, con frecuencia enajenantes o sin implicaciones éticas; pero en ellas el pueblo expresa algunos mecanismos de resistencia y de identidad étnica y social.

Se prevé que el cristianismo sociológico disminuya aún más en los antiguos países “de cristiandad”, incluyendo pérdidas en la práctica sacramental “obligatoria” y en las vocaciones. También disminuirán las funciones sociales de las Iglesias y su autoridad moral. Los Estados tenderán a ser más laicos; dejarán de apoyarse en las iglesias para el control social, y ya no secundarán tanto sus planteamientos de moral sexual —contracepción, aborto, divorcio, manipulación genética, homosexualidad, etc.—, por lo que la Iglesia tendrá que debatir sus planteamientos con otras corrientes importantes. Las élites tienden a retirarle a la Iglesia sus apoyos económicos; pero ésta podrá incrementar su autoridad moral en la medida que ejerza su función profética libre e independiente.

La Iglesia oficial, entre el profetismo y la desadaptación cultural: por necesidad de estabilidad tiende a la connivencia con los poderes de este mundo

y asume posiciones conservadoras. Hay actualmente demandas crecientes de reformas: mayor democratización, mayor libertad para la reflexión teológica, mayor espacio para la mujer, mayor transparencia económica, pluricentrismo, desclericalización, celibato sacerdotal optativo, replanteamiento de la erótica... Es muy probable que para el 2025 estas demandas hayan encontrado alguna respuesta, por ejemplo, en otro Concilio Ecuménico.

La vida religiosa habrá disminuido en Occidente; pero se habrá “inculturado” en otras realidades. Ante los controles estatales y diocesanos, algunas “obras” de religiosos perderán su relevancia carismática. Esto la empujará a mayor profetismo y presencia en las ONGs. Tal vez surjan junto a las formas conocidas, otras inéditas, menos clericales o patriarcales, de comunidades más abiertas, de compromisos solidarios y de menor exigencia de vida en común.

Ante el desafiante panorama mundial, la Iglesia misionera aumentará su potencialidad: presente en los lugares más apartados; con agentes honestos, comprometidos y preparados, con mística; con posibilidades de transculturalidad y globalización, con su organización a nivel mundial; con canales de comunicación propios, con prestigio y reconocimiento social, puede hacer mucho más que ninguna otra ONG o movimiento por la transformación de este nuestro mundo actual. ¡Animémonos a transformar lo que impida realizar nuestra respuesta misionera para el mundo del mañana. ¡Va en juego nuestra viabilidad misma!

Notas

¹ Crecimiento aritmético: 2-4-6-8-10.

Crecimiento geométrico o exponencial: 2-4-8-16-32... Llegado a un punto, el ritmo es tan acelerado que escapa del control. Su ejemplo son los lirios de la alberca que se duplican cada día. Llega uno cuando llenan $\frac{1}{4}$ y en dos días...

² Cada año 60,000 kms² de tierra cultivable se transforman en desierto y 200,000 km² se destruyen

³ En partes donde el agua es escasa hay hoteles cuentan con albercas, campos de golf y ducha en cada cuarto.

⁴ Al escribir esto se está discutiendo en el Parlamento italiano la modificación al art. 118, a este propósito.

⁵ De 1850 (es decir, de los inicios de la industrialización) al 2000 fue del 30%

⁶ Tomar en cuenta el diferente significado del “billón” en los diversos países.

⁷ Justo es decir que recientemente Bill Gates ha financiado un Fondo para combatir la pobreza, con \$US24 mmdd (La República, 3 febrero 2002).

⁸ El Líbano, por el agua que extrae del Río Hasbani, que fluye al Jordán; Turquía, Siria e Irak, en torno al Río Eufrates; Israel y Siria, por el Mar de Galilea; Israel, Jordán y los Palestinos, por el Río Jordán; Egipto, Sudán y Etiopía, por el Nilo; Senegal y Mauritania, por el Río Senegal; Irán y Afganistán, por el Helmand. India y Bangladesh, por los yacimientos subterráneos, etc.

⁹ Entre 1989 y 1998, el comercio de armas convencionales (*tanques, aviones, barcos, grandes bombas*) se redujo un billón de dls. anual, pasando de los \$US40.5 billones a \$US20 billones. Los gastos militares disminuyeron un tercio. La importación de armas del mundo en desarrollo bajó de \$US31 billones a \$US12 billones. La industria aérea militar bajó de 627,000 a 326,000. La industria rusa en 1996 fue 1/8 de la de 1991.

¹⁰ Actualmente, de las 100 mayores economías del mundo, 51 son de megacorporaciones y 49, de países.

¹¹ “En los casos de ‘crímenes contra la humanidad’ — es decir, cuando se violan grave y generalizadamente los derechos humanos de la población—, si la autoridad no está en condiciones de detener la masacre, está obligada a solicitar la intervención de la comunidad internacional. Si pudiéndolo hacer no emplea la fuerza, significa que consiente” (Doctrina de Koffi Anan, el 11 de septiembre de 199, a propósito de la crisis en Timor Oriental).

¹² En su informe del año 2000, amnesty International registraba ejecución extrajudicial en 61 países; ejecución judicial, en 28 países; prisioneros de conciencia, en 63 países; “desapariciones”, en 30 países; Tortura y malos tratos, en 125 países.

¹³ Según los estudios realizados por Galimberti entre los adolescentes italianos, en 1976 utilizaban 1,400 palabras, que para el año 2000 habían reducido a unas 600.

¹⁴ El hindi es patrimonio del 6,4% de los hablantes y el español, del 6%.

¹⁵ En agosto del 2001 se registraban: 2 mil millones de cristianos; 1.3 mil millones de musulmanes; 900 millones de hinduistas; 850 millones de ateos o agnósticos; 360 millones de budistas; 225 millones de las religiones tradicionales chinas; 14 millones de religión judía.

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ⁱⁱⁱ Informe del Fondo de Población de las Naciones Unidas para el año 2001, “Huellas e Hitos, Población y

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The Missionary Church in 2025

Trying to peer more than two decades into the future is a very risky undertaking. If we were to place ourselves backward for the same length of time, would we have predicted the collapse of the Soviet Union, the end of the Cold War, and the rise of globalization? The best which we can do in all of this is make some extrapolations from the present. In the previous presentation I tried to do some of that by looking at how the lens through which the leaders of our institutes in 2025 is being formed. That was less an act of future-gazing than a careful look at present forces already at work in the world. To look further ahead requires a careful scrutiny of things already underway now that are likely to continue to that distant point, and the hope that there will not be significant disruption of those patterns in the ensuing two decades. There remain, of course, many imponderables, especially events in the future which we cannot now anticipate.

Yet peer into the future we must. Despite its many hazards and difficulties, those in leadership in our religious institutes have a responsibility to look beyond the present so as to prepare for the future as best they can. It is with that same sense of responsibility that I undertake this task here, fully aware at the same time that future events can alter radically the scenario described here.

The presentation here will be in three concentric circles, starting with the outermost one and then moving toward the centre. The first circle will be a sketch of the world in the year 2025. The second will look at the Church (i.e., especially the Roman Catholic Church, but also with reference to the other Christian Churches). The third will look at missionary institutes, and how they will situate themselves within that larger picture.

The World in 2025

Enrique Marroquín has given us for this seminar a detailed account of macrorends already in evidence in our world, many of which are likely to continue in the two decades ahead. In looking toward the world of 2025, I understand my task as one of sketching out a possible scenario of what we know of those trends. Again, all of this is done with the proviso that events

which we cannot foresee could drastically change the shape of that scenario. This scenario centres around three factors which will continue to shape the coming world. The first is demographics, that is, the size and various distribution factors of the population, with the social consequences which flow from them. The second factor is economics, with consequences for things such as wealth and poverty in and among nations. The third is politics or arrangements of power in the world.

Demographics

Earth currently has some six billion inhabitants. It is estimated that the number will have risen to eight billion by the year 2025. The distribution of that increase will not be even across the planet. It will continue to be concentrated in the poorer countries of the world (the poor typically have more children than the rich, since infant mortality rates are higher and children are the only security for care in one's old age for the poor), and in countries which already have the highest level of population, namely, China and India. A look across the planet through the lens of demographics might produce a scenario like the following. I note with this scenario some of the possible social consequences.

At the turn of the twenty-first century, it was already obvious that Europe was heading toward a crisis. No country in Europe was producing enough children to replace the current population. This meant that the median age of the population was rising. Inasmuch as the people who will be bearing children in 2025 in those countries are nearly all already born, the picture — at least from the perspective of those already living in the European countries — is not likely to change. This has a number of social consequences.

First of all, as the median age rises, fewer people will be in the work force to support the elderly, who will constitute as much as thirty-five percent of the population. Working adults may find themselves having to engage in a kind of triage of their resources: how much to allot to raising their children, and how much to supporting their aged parents and grandparents. The welfare State developed in Western Europe

in the second half of the twentieth century will come under greater challenge, since the money will not be there to support it. Because of the massive amounts needed to care for the elderly, less money will be available for investment. The likely product of this will be a significant decline of the standard of living in Europe from what it was at the beginning of the twenty-first century.

Second, technological innovation, which has been the major source of the creation of new wealth in societies since the sixteenth century, is typically the product of young people in their twenties and early thirties. One only need look at who has created the communications technologies of the decades of the eighties and nineties of the twentieth century. With fewer people in this age cohort, Europe's technological edge will also go into decline. This, combined with the strain on social services, will make for a different picture of wealth in Europe, and Europe's leadership in the world. Europe may find itself slipping back toward the relatively insignificant position it held prior to 1500. At that time, the largest city in the world was in Mexico, and the technological leader of the time was China.

Europe's only chance to stay even with where it is now will be to allow immigration on an even greater scale than it has already undertaken. This is especially the case for the countries with the lowest birthrate, such as Italy and Spain. Immigration, as was already evident at the beginning of the twenty-first century, brings with it a host of social consequences. Europe will need to move away from the ethnic and cultural homogeneity which has been the source of much of its social cohesion. The struggle over how one defines oneself as French, German, or Italian, and the debate over whether Europe is a place of relative cultural homogeneity or a continent of immigration (*Zuwanderungsgesellschaft*) will reach its peak by the end of the first decade of the twenty-first century. In the second decade of the twenty-first century, Europe (or perhaps, the European Union) will have to decide its demographic future.

The debate has more than economic and cultural consequences, however. Unless European countries deliberately seek out sub-Saharan African Christians, the immigrants coming to Europe will likely be Muslim or Hindu. Probably about the same time as a decision about Europe's demographic future is being made, the Christian Churches will be engaging in efforts to revitalize Christian faith on the continent among nominal Christians and non-Muslim people. However this part of the scenario works out, one thing seems likely: the lavish financial support the churches enjoy in much of Europe today will be gone. Islam and other religious traditions will claim their share. The financial disestablishment of the churches will be called

for even by Christians, who see it as key in revitalizing faith. This will have enormous financial consequences for the Church worldwide, especially for the Vatican and the many churches in poor countries. The Catholic Church will not only be a church of the poor because most of its members are among the poor, but also because it will not have the financial resources it enjoyed at the beginning of the twenty-first century.

Africa. Africa will have become the most populous Christian continent by 2025. Its overall population, however, will not have grown at the rate it did through much of the twentieth century. The reason for that has to do with the consequences of the HIV/AIDS pandemic which had such devastating consequences through the first decades of the twenty-first century. Although effective and inexpensive medicines against HIV will be available by 2025, the demographic consequences of having lost the better part of a generation of young people will have had catastrophic consequences for a continent already beset by more than its share of troubles, due to wars and government corruption as well as continued exploitation of its natural resources by powerful outside countries. In the general social instability which war, disease, and corruption and crime create, Africa will find itself continuing to struggle to survive. Because of these unstable conditions, the best young minds will continue to try to emigrate, making the plight of African countries even less hopeful.

Religiously, there will be three major forces at work in Africa: Islam, mainline Christianity, and Pentecostal-charismatic faith. African traditional religion will survive, but practised alongside or within one of the three major forms of faith. Pentecostal and charismatic Christianity will be the largest form of Christian faith after Roman Catholicism; indeed, a significant proportion of Roman Catholics will be charismatic. This form of faith flourishes among the poor, and those trying to prepare themselves to enter the middle class. Much of the vitality of the Church will be found among this enthusiastic, Spirit-filled form of faith.

The Americas. The United States and Canada will have been able to continue to maintain their population because of their policies of immigration. This will allow them to retain a relative level of innovation and prosperity, although they, like Europe, will have a larger elderly population. The Latin American countries will likely have more megacities and a depleted population in the countryside. Pentecostal and charismatic faith will be widespread on the continent.

The Caribbean islands will continue patterns of population depletion as their inhabitants move to North and South America, and to Europe.

Australia, New Zealand, and the Pacific Islands. Australia and New Zealand, as lands of immigration, will exhibit patterns similar to North America. Australia will continue to be the most multicultural country in the world. An increasing proportion of its population will be of Asian and Pacific Island descent, as fewer Europeans and Latin Americans choose to emigrate. Debates will become stronger in both Australia and New Zealand about how large a population each country can sustain, given the arid interior of Australia and the mountainous regions of New Zealand.

Asia. The populations of China and India will constitute about forty percent of the world's entire population. There will be emigration continuing from both countries. Asia, because of its population, has the chance to be the most vital culturally and technologically by the year 2025. As Europe decreases in significance the much-vaunted "century of the Pacific" will be a reality.

The estimated percentage of Christians in the world's population did not change significantly between 1900 and 2000; it remained about thirty-four percent of the world's population. This number was maintained only because of very energetic evangelization efforts among Christians to recruit new members. That percentage of the population is likely to decline somewhat by 2025, because of the median age of Europeans, and the growth of population in Asia, which is largely non-Christian.

Economics

Given the turbulence which often is part of economics based on markets, long-range prediction of economic patterns is perhaps the most difficult to undertake. At the beginning of the twenty-first century the globalization of neo-liberal capitalism held centre stage in the world of economics. It would be natural to predict that such will still be the case some twenty-five years hence.

While this pattern of globalization seems at this time inevitable, inasmuch as there is no visible alternative to it, one cannot foreclose other developments. The turn of the twentieth century, in 1900, was an earlier period of globalization, and people predicted at the time that it would go on unrestrained into the foreseeable future. The Great War of 1914 caused it to falter, and the worldwide economic depression of the 1930's made it stumble altogether, unable to rise again until the end of the 1970's. We cannot presume that something may not happen to cause the current round of globalization to stumble again.

Although we cannot know if such events might again intervene with globalization as we now experi-

ence it, we can point to certain factors which, if not attended to, could cause such a thing to happen again. At the beginning of the twenty-first century, antiglobalization sentiment, both in poor and in rich countries, continued to mount. If steps are not taken to give a more human face to the processes of globalization which disrupt so many people's lives, reactions to it could imperil its future. It is now evident that nation-States will not disappear in the world of borderless transnational corporations, despite the dire predictions made in the 1990's. Certain aspects of the nation-State, however, will have to be strengthened if the wealth-creating potential of globalization is to survive. The care of the poor and those who suffer because of globalization will have to be addressed if popular opinion is not to sweep globalization away. Also, the struggle for the natural resources needed to sustain economic growth and populations — especially fossil fuels and water — could lead to a closing of borders and a breakdown of globalization.

What needs to be done — what Pope John Paul II has called a "globalization of solidarity" — is taking rather clear shape. As a matter of social justice, Church people will have to engage their energies to help address this world problem.

But if there are no significant interruptions of the current directions of the economy, what can be expected? Recent studies suggest that net world wealth will continue to grow, but possibly not at the rate it did in the 1990's. If one divides countries and populations into three groups — the wealthy, the middle, and the poor, the scenario is as follows. The wealthy group will continue to grow more wealthy, but at a slower rate. This wealthy group would include the countries of Western Europe, North America, Japan, South Korea, and Australia and New Zealand. The most dramatic growth will be among the middle group — countries now engaged in modernization. These would include especially China, India, and Vietnam, as well as some of the countries of Central and Eastern Europe, and certain Latin American countries (Brazil, Mexico, Chile; Argentina may also rebound). Because of the often significant growth in some of these countries, the actual median gap between rich and poor will continue to narrow, as it has been since the middle 1990's. This median gap is narrowing because of the rapid economic growth in China and India, the world's two most populous nations. However, for the poorest countries, there will be no significant growth and, for some, actual decline. Thus, while the *median* gap between rich and poor will be narrowed, the *real* gap will have become even greater. This will affect much of sub-Saharan Africa, and the poorer countries of Latin America, Asia, and the Pacific Islands. Thus, the division between rich and poor will become even greater, if nothing is done to aid the poorest countries.

Politics

What are the political implications of the demographic, social, and economic directions toward 2025? Large populations of young people will be concentrated in parts of the world where they can be least sustained. World ecology is already threatened, but the desertification of parts of Africa threaten an already fragile situation. Wars will be fought less over ideologies, as they were for most of the twentieth century, than over natural resources, especially water and fossil fuels. Large concentrations of people, especially in warm climates, make the spread of contagious diseases possible. Migration, already a major issue at the beginning of the twenty-first century, will only increase. Concern for diverse populations being able to live together will shift in focus increasingly from finding ways to recognize and appreciate difference, to discovering forms of social cohesion in often very unstable circumstances. The poor will cry out for their fair share of what is needed simply to survive; the rich will discover that they cannot maintain their lifestyles without the poor. As already noted Europe will have to decide its future in the second decade of the twenty-first century: will it age, grey, and decline? Or will it maintain its creativity by becoming a more ethnically and religiously diverse world than it is now?

Because so much of the world's young population will be concentrated in poor parts of the world, the chances of violence increasing even over the rates which were the case at the beginning of the twenty-first century is likely. The relative size of the age cohort between fifteen and twenty-five years of age (especially the number of males) contributes significantly to relative peace or unrest in a society. The upheavals in Europe and North America in 1968, and the instability in much of the Muslim world at the beginning of the twenty-first century were both partially the result in a bulge in population in those areas. Perhaps one of the most important antidotes to this potential violence will be increased efforts to educate women in the same age cohort. Men create far more of the world's violence than women; indeed, it is women who are able to restrain violence to some extent, and who also contribute disproportionately to peace-making. A more educated female population, and a greater place for women in the public forum, will contribute to the likelihood of greater peace in the world.

What form will world governance take? There will still be national sovereignty, but regional cooperative efforts, first on the economic level, and then gradually on the political level, will become more common. Even military and economic behemoths such as the United States will have to accept some multilateralism. Because of the interconnectedness of communication,

there will be an increasing number of parallels to governments and regional collaborations. The number of NGOs (non-governmental organizations) stood at some 16,000 in 2000; that number will have increased significantly by 2025. Concomitant with this growth will be syndicates of crime, victimizing especially the poor countries, but menacing the middle and rich ones as well.

As has already been noted, the Century of the Pacific could already well be underway. The economic power of China, and the growing economic power of India, will be heading toward a world which will look more like 1500 than 2000: China will be the most economically and militarily powerful country after the United States, and will be closing that gap rapidly. China has been known in its history to have been on the threshold of a significant move onto the world stage, but only to withdraw from that possibility because of internal unrest. Such was the case in the first part of the fifteenth century, when China was poised to become a great colonial power. What happens to China in the first two decades of the twenty-first century, as it grows economically rapidly, and must weather concomitant social change, will be watched closely.

A further factor affecting the balances of power in the world of 2025 will be how Islam, in the course of two decades has or has not come to terms with modernity and postmodernity. Islam was the fastest growing religious tradition at the beginning of the twenty-first century, both through conversion and through birthrate. It will be the major dialogue partner with Christianity in 2025. How countries with majority Muslim populations deal with the turbulence of the next two decades will be decisive in understanding the shape of the world in 2025.

The Church

Where will the Church, especially the Roman Catholic Church, find itself in 2025? It will be more a Church of the poor than in 2000. Unless re-evangelization efforts in the second decade of the twenty-first century are successful, it will also be materially much poorer as well. It could also likely find itself in the midst of a worldwide spiritual revival which has been brought about by a number of different factors. Pentecostal and charismatic forms of Christianity will become either more a part of Catholic Christianity (because of its prevalence among the poor and newly middle class), or prompt efforts within Catholicism to stir up a revival to match the intensity of the experience of faith comparable to Pentecostalism. Competition with Islam will be a second element which will prompt greater religious fervour in many parts of the world. A third factor would be efforts in the wealthy and newly wealthy

countries to find some values beyond the material values of financial well-being and wealth, as well as a surcease from the rapid movement which globalization created.

Karl Rahner once said that the Church of the twenty-first century will be contemplative or it will not be at all. That is likely to be the case on two fronts. On the one hand, the rapidly changing world will cry out to find a still point in which it can orient itself and rediscover deep and fundamental truths which the superficiality of rapid change does not reveal. It will also be necessary to work at the seemingly intractable challenges of the quest for reconstruction and justice in shattered societies, of struggling against unrelenting poverty, and seeking reconciliation and social cohesion. The nearly insurmountable nature of these problems requires being rooted in God, who is the ultimate Lord of history and our destiny. And this rootedness cannot happen without a contemplative posture before God.

Spiritual revival takes on two faces: a large, mass face, and an intimate, immediate face. Movements of spirituality will continue to be of great importance, using the social media as well as mass gatherings. The secret to their long-term success, however, will require small, face-to-face communities where the passion for God is both cultivated and experienced. It will be a great opportunity for a Church which has the spiritual breadth and depth to respond. The spiritual fervour will be evident on many fronts. It will fire a passion for justice in the hearts of many. It will make survival possible for those who see no justice forthcoming.

For such a spiritual revival to be possible, the idea of inculturation will have to be implemented far more seriously than it was at the beginning of the twenty-first century. The allowing of the seed of the Gospel to take deep root in a cultural setting, so as to flower in a way both true to the Gospel and true to the culture, will be the necessary foundation of such a spiritual revival. It will have to be more than liturgical ornament. An embrace of what appears to be a culturally alien Gospel may, for a time, give the sense of cosmopolitanism (i.e., identification with the rich countries) or form part of an act of resistance against a local culture. But such a posture cannot be long-lasting. Without this double-rootedness in the Gospel and in the local setting, spiritual revival evaporates into a frothy effervescence.

If Asia, especially China and India, takes centre-stage in the twenty-first century, Christianity has to accept a deeper sense of inculturation in that part of the world if it is to have any effect. As the Federation of Asian Bishops' Conferences has frequently said, it will take a three-fold inculturation: an inculturation in Asia's religions, an inculturation in Asia's poverty, and an inculturation in Asia's many cultures. With a possible

decline of the significance of Europe, and an assuredly expanding importance of Asia, the Church has to be reach out, through inculturation to the peoples of that continent. Pope John Paul II has recognized as much, in his presentation of the Apostolic Exhortation *Ecclesia in Asia*. One can hesitate at the assertive and (to many Asian ears) aggressive tone with which the Exhortation was introduced, but one cannot gainsay the importance of Asia for the twenty-first century. Without serious efforts at inculturation, Christianity will have lost its chance to be a voice for justice and peace in an unstable world.

Attending to this possibility of spiritual revival, and to the inculturation which will sustain it, will be the major internal challenges to the Church. Its external challenges will be threefold. The first of these challenges will regard violence and peace-making. Neo-liberal capitalism is an unstable form of economy, an instability which can foment violence. The struggle over natural resources, the quest for a measure of autonomy in the midst of the loss of local control over one's life, the fear and experience of environmental ruin which threatens survival, the frustration and anger which grows from being excluded from a life of well-being — all of this contributes to an atmosphere where people can turn to violence. Religion can be used to legitimate violence, especially when the "other" is of a different religious tradition or perceived to be of no religious faith. Religion can be used to cover baser motives, such as the quest for power or sheer greed. Moreover, promoters of violence can turn to themes in each of the religious traditions where God is seen to legitimate violence or even be violent as a god. To wrap potential violence in a mantle of transcendence can prompt otherwise peaceable people to march forth in the name of God to engage in action destructive of others and themselves. Religious leaders may decry this misuse of their traditions, but without taking effective steps to undercut this use of their traditions, and to be seen to be actively about the work of peace-making, they will have little credibility. The powerful message of peace and reconciliation which may be the most important form the Good News of Jesus Christ takes in the first decades of the twenty-first century must be a message that takes on concrete form in the lives and deeds of the members of the Church.

A second, related challenge to the Church as it faces the world is how to mediate the gap between the wealthy and economic middle groups, on the one hand, and the poor, on the other. As already noted, the Church will be a Church of the poor, unless Europe experiences some revival and the patterns of religious belonging change in India and China (which I hold to be unlikely). To put it succinctly, the Church will need to strive to be the conscience of the rich and the voice

of the poor. The call to a solidarity of all peoples, in a globalization of solidarity which does not exclude people and leave the poor behind, is incumbent upon a Church which has justice at the heart of its social teaching. What other transnational organization can speak with a single moral voice on this matter like the Church? At the same time, as a Church of the poor, it must make the voice of the poor heard when the press and other social media ignore it, and when the rich try not to hear it. It must expose the machinations and the systems which keep the poor in their state of bare survival, and impede their chances for betterment. It must cry not just for alms and charity, but for a change of those structures which disadvantage the poor.

The third challenge for the Church as it faces the world is to engage the other great religious traditions for the sake of human well-being. In the first instance, this engagement must be such that religions cannot be invoked as a means for legitimating violence of, say, Christian against Muslim, or Muslim against Jew, or Hindu against Christian, or Buddhist against Hindu. Only strong interfaith councils in lands where conflict is brewing can prevent such use of religion for the sake of violence. But there are other issues as well. These are especially issues which know no national boundaries. One set of issues has to do with the dignity of human persons: their human rights, both political rights and rights to a decent life. Thus, matters of immigration, treatment of minorities, living together in multicultural societies, and negotiating modernity and postmodernity in those societies will be of prime importance. The other set of issues has to do with matters which no single nation can resolve. Certainly the largest of these is the preservation of a sustainable environment, something which will loom as an even larger challenge in two decades than it does now. But other issues, such as the plight of refugees, the treatment of temporary foreign workers, trafficking in women and children, the struggle against international crime will figure in this.

What kind of leadership will the Church need to face the challenges of spiritual revival and inculturation, on the one hand, and the three challenges of violence, poverty, and interreligious cooperation, on the other? A different balance between the central and the local will have to be struck than the one we see at the beginning of the twenty-first century. The centre will have to be concerned with the capacity to speak with a moral voice which can be heard, which can give guidance in a complex and confusing world. But that voice will ring hollow if it does not represent vital communities of faith which are committed both to their immediate surroundings and the universal good of humankind. Without inculturation, that protection and nurture of the local will wither because the Gospel has taken such

shallow roots. It will seem more a potted plant than one which is fed and committed to local soil. Genuine inculturation requires a decentralized view. The world is too complex to be understood by a single individual or agency. The current centralization we experience at the beginning of the twenty-first century cannot respond to immediate problems adequately. As an example at this time of writing, the clergy sexual abuse scandal in my own country, the United States, will take a local solution. This does not negate the importance of universal law in the Church. It requires the re-establishment of trust in the Church's local leadership, and that in turn requires a restoration of trust which makes sense in the U.S. context — a matter of inculturation of the solution to the crisis.

Can the Church of 2025 strike this balance between the centre and the local? If it is to be as vital as the Gospel it preaches, it will have to try.

Religious Institutes in the Church of 2025

What will be the role of the religious institutes in the missionary Church of 2025? The work of the Church as it faces the world around it has just been delineated. Facing violence and seeking reconciliation, being the conscience of the rich and the voice of the poor, seeking greater interreligious cooperation for the sake of the survival of the planet and of humankind — these are some of the challenges which face mission in 2025.

As we already know, the majority of the members of religious institutes will be from the Church of the poor. It is that perspective — from what it means to be a poor Church — which they will bring to their work. They may share more in the Pentecostal and charismatic spirituality of the poor and newly middle class than their predecessors in their institutes. They will be imbued with a strong sense of spirituality and spiritual integrity.

Many of them will inhabit that unique place in postmodern thinking and living which has an ambivalence toward modernity because at least some of them will have known the dislocation of premodernity (as exhibited among those who in the Southern hemisphere have moved from rural areas into the megacities) as it encounters both modernity and postmodernity. Modernity itself will not be the same kind of measuring rod for assessing all things that it was for the previous generation who came of age with the Second Vatican Council and the efforts at reform in the decade following. They will be able to move more readily between different worlds — not so much because they feel comfortable doing so, but because they have had to within their own lifetimes. This has the potential of making them more flexible in meeting people in those differ-

ent worlds. It will certainly prepare them more aptly for the interreligious cooperation which will be so important to their work. Their capacity to live in multiple worlds may suit them better too to the work of reconciliation, since that involves being able to see more than one side in a dispute, and to reframe events so as to read them from different perspectives.

Missionary institutes, as founded in the nineteenth and early twentieth centuries, were frequently very centralized in their government. As the Church tries to keep a central moral voice and promote inculturation at the same time, missionary institutes will have to seek a capacity to be both unified and rooted in local contexts. Many have already made efforts in this direction. Living out this kind of dialectic will be one of the challenges of 2025. The often unstable situations will create a tendency to identify unity with stability at the expense of diversity. Room will have to be found for both dimensions if the religious institute, and *a fortiori* the Church, is to be responsive both to the Gospel and the world in which it is to be preached.

Will the large number of members of religious institutes coming from India make a difference in how Christianity is presented in Asia? One would hope that such would be the case. The struggles between the Vatican and the theologians of India at the beginning of the twenty-first century in some way prefigures the kinds of changes which will have to happen in Vatican thinking before the Gospel can be genuinely heard in Asia. Because of the importance which Asia will have in the world, the Church cannot afford not to be a *sacramentum mundi*, a sacrament to the world, in that great continent. It will take vision and courage on the part of religious institutes to do this: with great human resources in the form of men and women religious from Africa, the Philippines, Indonesia, and India especially, but often with very little by way of financial resources. It will be a form of mission less dependent upon worldly power which will be the hallmark of the missionary Church in 2025.

Ref.: Text from the Author. Ariccia, May 2002.

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H.E. François-Xavier Cardinal Nguyễn Văn Thuận
Président du Conseil Pontifical Justice et Paix

Une Église missionnaire pour le troisième millénaire

Préambule

À travers ces quelques réflexions je voudrais tenter d'exprimer ma vision personnelle de la mission universelle de l'Église, mûrie tout autant au cours de mes années de souffrance en prison que dans les services qui m'ont été confiés par le Saint-Père au niveau universel, après mon emprisonnement.

J'ai redécouvert sous un jour nouveau l'histoire missionnaire du passé, tout en étant de plus en plus convaincu que la mission est toujours possible, même et surtout dans les moments de difficulté et de souffrance.

J'ai fait l'expérience de la force rénovatrice de l'évangile, en particulier dans les moments où toutes les portes de l'évangélisation semblaient définitivement closes.

Aussi, en lisant le compte rendu de votre rencontre d'Aricea en 2001, ai-je beaucoup apprécié votre recherche sincère et passionnée, avec le désir de mener aujourd'hui une mission plus cohérente avec l'évangile. Vos réflexions d'alors m'ont servi pour approfondir mon expérience d'Église missionnaire.

Pour moi, la clé du discernement a toujours été la personne de Jésus, son message, son mystère pascal de mort et de résurrection. On ne saurait comprendre ni aimer la mission sans partager la vie même du Christ. Le connaître de l'intérieur conduit à vivre en harmonie avec "ses sentiments" (Ph 2, 5) : "J'ai d'autres brebis" (Jn 10, 16), "Venez à moi vous tous" (Mt 11, 28), "J'ai soif" (Jn 19, 28), "Allez dans le monde entier, proclamez l'évangile à toute la création" (Mc 16, 15)...

En vous exposant ces réflexions, je me considère un apprenti et un disciple, qui veut apprendre de mieux en mieux le thème passionnant de la mission sans fuite ni frontière. Je vous sou mets donc mes réflexions simplement et dans un esprit de fraternité.

1. Un regard de foi sur le passé missionnaire de l'Église

Nous sommes les héritiers d'une histoire de grâce et d'un héritage apostolique de plus de vingt siècles. C'est une histoire de personnes et de communautés concrètes, qui va des apôtres à nos jours. Il y a toujours des lumières et des ombres, comme dans toute l'histoire du salut, mais on peut toujours entrevoir et sentir la présence et la voix du Christ ressuscité : "Je suis avec vous" (Mt 28, 20).

Nous sommes donc la communauté du Ressuscité, qui illumine, purifie et transforme toutes nos limites, faisant de nous les vivants instruments du Christ en personne : "Moi, j'ai planté, Apollo a arrosé ; mais c'est Dieu qui donnait la croissance. Ainsi donc, ni celui qui plante n'est quelque chose, ni celui qui arrose, mais celui qui donne la croissance : Dieu... Car nous sommes les coopérateurs de Dieu" (1 Co 3, 6 ; 9).

Il est toujours nécessaire et utile de garder la "mémoire" du passé pour remercier Dieu, mais aussi pour faire de nouveau l'expérience du pardon et de la miséricorde. C'est ainsi seulement qu'il est possible d'apprendre à pardonner, à écouter et à accueillir les autres sans distinction de race, de culture, de religion.

C'est dans la "théologie vécue" des saints missionnaires que la mission se révèle le mieux. Alors, on apprécie mieux la mission dans le contexte historique, sans transpositions anachroniques. Une grande leçon, difficile à apprendre, consiste à découvrir que la mission "en est encore à ses débuts" (enc. *Redemptoris Missio*, RMi, 1), à toute époque, même la nôtre.

Pour parvenir à "former le Christ" (Ga 4, 19) dans chaque cœur humain, de manière à transformer tous les baptisés en "fils par le Fils" (Ep 1, 5 ; cf. *Gaudium et Spes*, 22), il faut la patience millénaire de Dieu. Cette patience qui nous fait défaut : c'est pourquoi, parfois, nous re-

gardons le passé de manière trop négative.

L'expérience de l'emprisonnement m'a fait apprécier davantage les grandes valeurs des missionnaires et des catéchistes du passé au Viêt-nam. Combien de fois me suis-je souvenu des martyrs et de l'apparition de la Vierge à La-Vang dans ces moments difficiles. Me rappelant les débuts et les développements de l'évangélisation au Viêt-nam, j'ai appris à aimer davantage l'Église, comme l'a aimée Jésus : "Christ a aimé l'Église : il s'est livré pour elle" (Ep 5, 25).

Cette histoire passée du Viêt-nam, semblable à celle de tant d'autres pays, a été le fondement de l'épanouissement actuel, tout en étant sans cesse en voie de renouvellement. Je note parfois une tentation assez répandue à généraliser les interprétations du passé sur une note d'amertume et de découragement. Cette attitude ne contribue pas à vivre le présent avec une espérance pleine de joie, qui est toujours à la fois confiance et tension. C'est en aimant nos racines missionnaires que nous découvrirons le mieux les nouvelles possibilités du présent et de l'avenir.

2. Regarder et vivre le présent avec un regard contemplatif

Nous sommes confrontés à des situations nouvelles, qui exigent des attitudes nouvelles, de plus en plus évangéliques. L'humanité devient un monde "global", où les rencontres sont de plus en plus multireligieuses et multiculturelles.

Les victimes décédées dans les tours jumelles à New York (le 11 septembre 2001) appartenaient à quatre-vingt nationalités différentes. C'est là un fait inédit dans l'histoire. Dans certaines mégapoles, comme Los Angeles, on parle plus de 100 idiomes. Dans nos villes, de plus en plus souvent, le visage des personnes révèle un croisement planétaire de cultures et d'ethnies. Nous nous trouvons à une nouvelle époque de l'histoire humaine. Les problèmes deviennent communs à toutes les parties du monde, également du fait des communications sociales (les masses-médias) et des migrations.

Quand l'évangile fut annoncé au II^{ème} siècle sur le pourtour de la Méditerranée, la situation était similaire mais plus circonscrite et réduite : ces pays étaient liés par une langue commune ("koiné"), par les routes de l'Empire romain et par des besoins économiques et sociaux communs. Aujourd'hui, pour la première fois dans l'histoire, cette situation devient réellement "globale", "mondiale", avec toutes les conséquences positives et

négatives que cela comporte. Il faudrait arriver à une "mondialisation" ou "globalisation" véritablement solidaire, comme les membres d'une seule et même famille humaine.

Nous nous trouvons face à de nouvelles possibilités d'évangélisation, comme jamais dans l'histoire. Cela semble une situation privilégiée au niveau géographique, sociologique et culturel (cf. *Redemptoris Missio*, nn. 37-38).

Dans ce contexte global surgissent de nouveaux défis : la vie familiale, les critères moraux, les problèmes de la justice et de la paix, la pauvreté de masses énormes de population...

Les défis s'accumulent de manière impressionnante : Comment mieux utiliser les moyens de communication sociale ? Comment vaincre les situations d'injustice et de pauvreté ? Comment défendre la vie à chacune de ses étapes ? Comment être écouté de la jeunesse et des familles ? Comment défendre la dignité et l'égalité de la femme ? Comme s'insérer dans la culture postmoderne émergente ? Comment venir en aide à tous ces émigrants ?...

Pour nous, toutes ces situations sont des champs de mission, où doit résonner sans frontière le message évangélique des béatitudes et du commandement de l'amour.

Lorsque se présentent des situations nouvelles, il y a aussi de nouvelles grâces pour les affronter. Partout on peut apprécier un réveil missionnaire, en particulier chez les jeunes Églises, d'évangélisation plus récente. Partout s'éveille un sens de la solidarité et une sensibilité plus cosmopolite.

Les documents conciliaires et post-conciliaires, en particulier les exhortations post-synodales (sur l'Afrique, l'Asie, l'Amérique et l'Océanie, et prochainement l'Europe), sont un miroir qui laisse transparaître aussi bien les nouvelles situations que les nouvelles grâces, et aussi les nouveaux engagements à assumer.

La question fondamentale qui nous concerne le plus est le besoin d'une **nouvelle ferveur des apôtres**. Face aux nouveaux défis et aux nouvelles grâces, il semble urgent d'adopter une attitude missionnaire calquée sur l'exemple de l'Église primitive.

Il y a de nouveaux champs de mission presque complètement oubliés, au niveau géographique, sociologique et culturel. Il faut une "imagination de la charité", qui se déploierait non seulement à travers les secours prodigués avec efficacité, mais aussi dans la capacité

de se faire proche, d'être solidaire de ceux qui souffrent, de manière que le geste d'aide soit ressenti non comme une aumône humiliante, mais comme un partage fraternel" (*Novo Millennio Ineunte*, NMI, n. 50).

C'est à nous de vivre avec passion le moment présent, sans amertumes ni exclusivismes, sans discussions théoriques et stériles. Les différences des dons et des charismes reçus de l'Esprit-Saint même aident à purifier, compléter et enrichir le champ de l'évangélisation. Avec un profond sentiment d'unité (qui n'est jamais uniformité) l'Église-communion se construit, et toute l'humanité, comme un reflet de la vie trinitaire du Dieu Amour.

Il y a dans notre présent une note négative qui se ressent dans beaucoup de rencontres et aussi de nombreux écrits : le découragement, la lassitude, les doutes, la critique non constructive. Si nous nous laissons prendre à ces pièges, nous perdrons les grandes occasions, peut-être uniques, pour l'évangélisation aujourd'hui. "Que les missionnaires, hommes et femmes, qui ont consacré toute leur vie à témoigner du Ressuscité parmi les nations, ne se laissent donc pas effrayer par des doutes, des incompréhensions, des refus, des persécutions. Qu'ils réveillent la grâce de leur charisme spécifique et reprennent leur route avec courage" (RMI, 66).

Les vocations missionnaires ne germent pas dans un climat de tristesse, où manquent l'amour pour l'Église et la perspective d'une espérance pleine de joie. La mission se déroule "avec la joie de l'espérance" (Rm 12, 12). C'est l'espérance "qui ne déçoit point" (Rm 5, 5) et devient témoignage irréfutable de l'évangile.

Pour construire et reconstruire la paix, il suffirait de faire jaillir le sourire sincère, fruit d'un cœur unifié qui ne recherche pas son propre intérêt. Chaque croyant et les communautés chrétiennes deviennent véritablement missionnaires lorsqu'ils sont authentiquement solidaires dans un monde global, c'est-à-dire communautés et Églises sœurs, où tout est partagé pour exprimer que l'on n'est "qu'un cœur et qu'une âme" (Ac 4, 32) au niveau universel.

Notre étape historique présente doit suivre la trace de l'espérance "contre toute espérance" (Rm 4, 18). Notre point d'appui n'est pas dans les pouvoirs de ce monde (richesses, ambitions, honneurs...), mais c'est la croix du Seigneur, comme expression maximale de la vérité du don. C'est là la vraie force de la faiblesse (cf. 2 Co 12, 10).

Notre présent est un moment privilégié et mer-

veilleux de l'histoire du salut, et nous ne devons pas le gâcher, car ce moment historique ne se répètera pas.

3. Une perspective d'espoir pour l'avenir de la mission

On peut affirmer sans hésiter qu'une nouvelle étape d'évangélisation s'entrevoit pour un futur proche. Nous voyons "se lever l'aube d'une nouvelle ère missionnaire" (RMI, 92). Quand l'encyclique missionnaire de Jean Paul II affirme cette réalité encourageante, elle ajoute une condition en guise d'examen de conscience : "si tous les chrétiens, et en particulier les missionnaires et les jeunes Églises, répondent avec générosité et sainteté aux appels et aux défis de notre temps" (*ibidem*).

Tous les grands saints et missionnaires de toutes les époques ont été une surprise historique imprévisible, même si cette surprise avait été préparée par un grand nombre de personnes, presque toujours restées inconnues et oubliées : parents, éducateurs, curés, malades, contemplatifs... Ces saints seuls ont changé l'histoire.

Les événements historiques et les statistiques sont utiles et intéressants mais ne sont pas irréversibles. Lorsque surgit un nouveau "charisme" dans l'Église ou lorsque l'on vit mieux un "charisme" déjà reçu dans une famille ecclésiale, l'histoire change et se transforme de manière surprenante et inattendue.

Les "signes des temps" (Mt 16, 3) sont une invitation à relire les événements historiques à la lumière de la Parole de Dieu et, plus concrètement, à la lumière du mystère pascal de la mort et de la résurrection du Christ, qui s'est comparé au grain de blé qui meurt en terre pour pouvoir porter beaucoup de fruit (cf. Jn 12, 24).

Je voudrais signaler quelques grandes lignes de lecture pour préparer l'avenir de l'évangélisation en vivant pleinement l'actualité du présent et en recueillant l'héritage de grâce du passé.

Aujourd'hui (et l'on prévoit qu'il en sera ainsi dans le prochain avenir), toutes les cultures et les religions nous demandent, à nous chrétiens, quelle est la spécificité de notre rencontre avec Dieu, c'est-à-dire quelle est *notre expérience spécifique de Dieu*. C'est peut-être le plus grand défi qu'ait rencontré l'Église en vingt siècles. Comme aux disciples du Christ, on nous demande à nous aussi : "Nous voulons voir Jésus" (Jn 12, 21). "Ils demandent aux croyants d'aujourd'hui non seulement de 'parler' du Christ, mais en un sens de le leur faire 'voir'" (NMI, 16). En réalité, la mission consiste, sous l'action de

l'Esprit, à "transmettre aux autres sa propre expérience de Jésus" (RMi, 24).

La mission n'est possible qu'à partir d'une rencontre expérientielle avec le Christ : "Celui qui a vraiment rencontré le Christ ne peut le garder pour lui-même, il doit l'annoncer" (NMI, 40). La "lectio divina" serait un moyen privilégié et une école missionnaire pour pouvoir dire comme les Apôtres : "Nous avons vu le Seigneur !" (Jn 20, 25 ; cf. 1Jn 1, 1 ss.). L'annonce passionnée du Christ est le fruit de l'amour passionné pour le Christ (cf. *Vita consecrata*, nn. 76 et 109).

Discerner et faire mûrir les "semences du Verbe" est une urgence prioritaire de la mission pour le prochain avenir. Le même Esprit-Saint qui a mis en terre ces "semences" les amène à "maturation dans le Christ". "C'est encore l'Esprit qui répand les 'semences du Verbe', présentes dans les rites et dans les cultures, et les prépare à leur maturation dans le Christ" (RMi, 28).

On peut se demander pourquoi ces "semences du Verbe", semées depuis des siècles, n'arrivent pas encore à la maturité de la rencontre explicite avec le Christ. En effet, "*Le Verbe incarné est donc l'accomplissement de l'aspiration présente dans toutes les religions de l'humanité* : cet accomplissement est l'œuvre de Dieu et il dépasse toute attente humaine. C'est un mystère de grâce" (*Tertio Millennio Adveniente*, n. 6). Mais Dieu désire notre collaboration missionnaire. Les "semences du Verbe" ont besoin de voir en nous les "traces" du Verbe accepté et vécu personnellement, dans nos critères, notre échelle de valeurs, nos attitudes personnelles et communautaires.

Le processus d'*inculturation* et le *dialogue interreligieux* se déroulent avec authenticité lorsqu'ils sont le fruit de la contemplation de la Parole, qui communique la capacité de découvrir les "semences du Verbe". Jésus seul est le Verbe Incarné, "la Parole définitive du Père" (TMA, 5 ; FR, 12), et donc l'unique Sauveur, qui ne détruit pas mais conduit à son accomplissement la "préparation évangélique" que Dieu a semée dans les cultures et dans les religions.

Le christianisme, en communiquant cette vérité transcendante de la révélation définitive, apprendra des autres cultures et religions (qui sont porteuses des "semences du Verbe") à approfondir et à mieux vivre les contenus définitifs de la révélation chrétienne. "D'autre part, le devoir missionnaire ne nous empêche pas d'entrer dans le dialogue *avec un cœur profondément ouvert à l'écoute*. Nous savons en effet que, face au mys-

tère de la grâce infiniment riche de dimensions et d'implications pour la vie et l'histoire de l'homme, l'Église elle-même ne finira jamais d'approfondir sa recherche, en s'appuyant sur l'assistance du Paraclet, l'Esprit de vérité (cf. Jn 14,17), qui doit précisément la conduire à la 'plénitude de la vérité' (Jn 16,13). Ce principe est à la base non seulement de l'inépuisable approfondissement théologique de la vérité chrétienne, mais aussi du dialogue chrétien avec les philosophies, les cultures, les religions. Souvent, l'Esprit de Dieu, qui 'souffle où il veut' (Jn 3,8), suscite dans l'expérience humaine universelle, en dépit des nombreuses contradictions de cette dernière, des signes de sa présence, qui aident les disciples mêmes du Christ à comprendre plus profondément le message dont ils sont porteurs. N'est-ce pas dans cette attitude d'ouverture humble et confiante que le Concile Vatican II s'est attaché à 'lire les signes des temps' ? Tout en se livrant soigneusement à un discernement attentif pour recueillir les 'signes véritables de la présence ou du dessein de Dieu', l'Église reconnaît que, non seulement elle a donné, mais qu'elle a aussi 'reçu de l'histoire et de l'évolution du genre humain'. Le Concile a aussi invité à adopter à l'égard des autres religions cette attitude d'ouverture et en même temps de discernement attentif. Il nous revient de marcher fidèlement dans la ligne de cet enseignement" (NMI, 56).

Tous les missionnaires et toutes les communautés missionnaires sont appelés à devenir un évangile vivant et ouvert, concrétisant les *béatitudes*. Au souvenir du témoignage de Mère Teresa de Calcutta, on peut affirmer, en vérité, que "le missionnaire est l'homme (et la femme) des Béatitudes" (RMi, 91).

Le véritable *prophétisme chrétien* est le témoignage des béatitudes. Il faut avoir le courage d'entreprendre le renouvellement ecclésial, selon le style de saint François d'Assise et de si nombreux saints et fondateurs missionnaires.

La journée d'Assise, cette année (24 janvier 2002) comme en 1986, a été un prélude de l'avenir. Cette journée n'aurait pas été possible sans le prophétisme qui vient bouleverser d'autres perspectives de pouvoir et de violence. Il faut annoncer avec courage que seule la paix est sainte.

On a besoin de *femmes et d'hommes touchés par la croix*. Sans cette expérience d'avoir transformé la souffrance en un don joyeux, il n'y a pas de fécondité apostolique, parce qu'il manquerait alors la capacité d'écoute, de service humble et sans privilège, de gratuité, d'engagement inconditionnel, de cohérence, de pauvreté et de simpli-

cité évangélique, de disponibilité missionnaire...

Nous avons besoin de *redécouvrir la mission et la théologie missionnaire vécue par les saints missionnaires* de tous temps. La réflexion théologique comme l'action pastorale doivent être une théologie et une pastorale vécues par des personnes authentiques et cohérentes qui tentent de vivre sérieusement l'évangile.

Le *signe de la communion ecclésiale* est un signe efficace d'évangélisation (cf. Jn 13, 35 ; 17, 23 ; Ac 4, 32). L'Église sera missionnaire, c'est-à-dire "sacrement universel de salut" (AG, 1), dans la mesure où elle sera un reflet de la communion trinitaire du Dieu Amour. La "communion" ecclésiale est un fait évangélisateur, car elle est un signe "sacramentel", c'est-à-dire un signe efficace d'évangélisation.

Les différences des ministères, des vocations et des charismes, dans l'ensemble du dessein salvifique voulu par le Christ, convergent en l'unité harmonique d'une famille-ecclesia dans laquelle le primat appartient toujours à la charité. C'est pourquoi le service du successeur de Pierre équivaut, suivant l'expression de saint Ignace d'Antioche, à "présider la charité" universelle. Les tensions entre ministères, vocations et charismes jaillissent généralement d'une défense de privilèges non évangéliques. La différence des dons reçus ne produit pas de division, car les dons procèdent de l'Esprit d'amour même ; divisions et polémiques proviennent en revanche de points de vue personnalistes.

Édifier la justice et la paix n'est possible qu'à la lumière du commandement de l'amour et au moyen de communautés unies qui soient des écoles de communication universelle. La "mondialisation" ne sera juste et pacifique que si elle devient une solidarité authentique entre toutes les familles des peuples.

Une suggestion finale

Puisque nous avons besoin, pour vivre la mission, d'être poussés par l'Esprit "avec assurance" (Ac 4, 31) et avec "la joie de l'espérance" (Rm 12, 12), je voudrais faire dans ce but une proposition simple et concrète : prenons pour les années qui viennent la lettre apostolique *Novo Millennio Ineunte* comme notre programme en ce début du troisième millénaire.

De même que dans les années 1975 et suivantes, la mission a trouvé son inspiration dans *Evangelii Nuntiandi* de Paul VI (toujours en référence aux documents conciliaires), ainsi, aujourd'hui, une relecture importante de

Novo Millennio Ineunte (en rapport à AG, EN, RMi) pourrait-elle conduire à la conclusion suivante :

"Ce commandement missionnaire nous introduit dans le troisième millénaire et en même temps nous appelle au même enthousiasme que celui qui a caractérisé les chrétiens de la première heure : nous pouvons compter sur la force de l'Esprit lui-même, qui a été répandu à la Pentecôte et qui nous pousse aujourd'hui à reprendre la route, soutenus par l'espérance 'qui ne déçoit pas' (Rm 5,5)" (NMi, 58).

Mais pour atteindre cet objectif, il est nécessaire de passer par un renouvellement personnel et communautaire courageux : "l'Église, trente-cinq ans après le Concile œcuménique Vatican II, serait invitée à s'interroger sur son renouvellement pour assumer avec un nouvel élan sa mission évangélisatrice" (NMi, 2).

Nous sommes appelés à progresser avec courage et avec joie sur ce chemin d'espérance. "La Vierge très sainte nous accompagne sur ce chemin... 'Étoile de la nouvelle évangélisation'... aurore lumineuse et guide sûre pour notre chemin" (NMi, 58).

Nous avons "la joie de l'espérance" car nous expérimentons la présence du Christ qui nous accompagne à chaque instant et nous "attend au cœur de tout homme" (RMi, 88). "Puisse Jésus ressuscité, lui qui fait route avec nous comme avec les disciples d'Emmaüs, se laissant reconnaître 'à la fraction du pain' (Lc 24, 35), nous trouver vigilants et prêts à reconnaître son visage pour courir vers nos frères et leur communiquer la grande nouvelle : 'Nous avons vu le Seigneur !' (Jn 20,25)" (NMi, 59).

Voilà quel sera notre chemin pour édifier la paix mondiale, suivant "le dessein de ramener toutes choses sous un seul chef, le Christ" (Ep 1, 10). D'un cœur unifié, vivant avec amour et responsabilité le mystère de l'Église-communion missionnaire, nous serons des "artisans de la paix" (Mt 5, 9) sans frontière.

Réf. : Texte de l'auteur. Ariccia, Mai 2002.

The Outcome of Ariccia 2002

Introduction

*The fruits of the personal and corporate reflective process used to reflect on **Our Vision of the Missionary Church: from Dream to Reality; Vision in Action** were four-fold:*

1. Through **the reflective process** employed in the seminar we experienced vision in action because as a microcosm of the missionary church we used a methodology to collaboratively move from dream to reality.
2. Our work produced a series of **vision statements** which formed the framework for further synthesis and reflection, and which are included here.
3. The final document called **A Tool For Reflection and Action: Orientations** will be important for further reflection on the future of the Missionary Church by those who attended the seminar and many others who did not.
4. Finally some suggestions on **How to Use the Tool for Reflection and Action** at personal, congregational and inter-congregational levels have been included so that the fruits of Ariccia can be shared more widely.

English Group n. 1

WE ARE PEOPLE FACING THE FUTURE TOGETHER:

Contemplation into our actions and Actions into our Contemplation

We open ourselves to the culture of others

- DIVERSITY > Communion and Partnership and Dialogue

Life in its fullness, DEMANDS that we

* Commit ourselves as community listening and acting to ensure that the voices of the prophets are heard.

• Face change without fear and violence and promote change and movement towards a culture of life.

English Group n. 2

VISION OF THE MISSIONARY CHURCH 2025

1. We recognize that the *transition* from North to South, West to East is taking place now. We have to face this shift with courage and faith, acknowledge its implications

- letting go Is 43:19
- recognizing the new Don't you see it?
- preparing for leadership

This transition is also happening in the Church and in the world. *Let us not be prophets of doom but messengers of hope!*

2. In a world of diversity and plurality we are called to be sign of the inclusivity of the GOSPEL. This means:

- nurturing life
- welcoming and recognizing the gifts of all
- living authentically
- honouring mutuality and equality
- promoting dialogue and trust

3. Building a just, peaceful and sustainable world calls for Partnership in **TRANSFORMATION**. This requires that:

- our commitment to JPIC is integral to mission
- we live the alternatives (what we consume, how we relate to co-workers, etc.) locally
- we network locally and globally
- our formation programmes, policies and processes will prepare our people to live the vision of a Missionary Church of 2025.

“BEHOLD, I MAKE ALL THINGS NEW” (Rev 21:5)

English Group n. 3

1. We want our congregations to be:

Authentic Witnesses of the Gospel

**In the way we Live
and in the way we Minister**

- living simple/alternative lifestyle
- integrating contemplation with action
- expressing our unique charism

1. We want our congregations to give quality attention to our **MULTICULTURAL LIVING** and **CROSS CULTURAL MINISTRIES**.

2. In order to **MANAGE TRANSITION** we want our congregations **TO EMPOWER** future leaders to develop the vision **FOR THEIR TIME AND PLACE**.

English Group n. 5

OUR VISION INVOLVES 3 ELEMENTS:

1. Lifestyle: We highlighted:

- contemplation
- authenticity
- respect for difference
- prophetic witness of simple living

2. Action: We envision building an inclusive world, with dialogue and openness to all

3. Formation: We have a responsibility to form the future leaders from the South and East, encouraging their own voice believing in themselves and what they have to offer, to build a marriage between East and West; North and South.

English Group n. 4

SYNTHESIS

1. Contemplative stance to daily experience listening to what the Holy Spirit is saying to us as individuals and as community:

- quality time with God
- presence of God
- *lectio divina*

2. Recognising the feminine qualities so needed to humanise society today, we will work through dialogue, reconciliation and JPIC against the forces that destroy life, in communion with all movements that promote a globalisation of concern, solidarity and hope.

3. Formation for Transition:

- formation of all levels to enable members to be authentic witnesses to the Gospel
- to be open to difference in multicultural interactions in the World
- acquiring skills for dialogue and accompaniment
- empowering new leaders
- open the gate wider to the S. and E.

English Group n. 6

Missionary Vision 2025

AUTHENTICITY

- lived out in a contemplative attitude as a response to Gospel
- charism today in dialogue and reflection

PARTNERSHIP AND COLLABORATION

- in MISSION
- in LEADERSHIP
- among MEMBERS of the CONGREGATION
- between North/South – East/West
- between US and other CONGREGATIONS
- between US and those WE SERVE

English Group n. 7

• Our contemplation and prophetic action, continue to be rooted in union we Christ and God's people especially the most marginalized.

• Our way of being Church is through itinerancy, simplicity of life and dialogue.

• Our Congregations are committed to radical discipleship of Jesus: in the spirit of our founders/foundresses, in solidarity with peoples committed to Justice, Peace, Integrity of Creation, in today's world.

English Group n. 8

1. We embrace mission as a listening and learning process marked by a contemplative attitude of openness to God and dialogue with others.

2. We let go, in trust, to the new forms of leadership and decision-making emerging in our institutes, befriending difference and accepting inter-cultural living.

3. We act in collaboration with one another and with all who are working to expose sinful structures in our world and promote life-giving relationships.

Grupo Español n. 2

Ser testimonio del Amor de Dios manifestando en Cristo como llamados y enviados centrados en:

1. La Contemplación del Mundo bajo la Luz del Evangelio.

2. En un Dialogo Profético y Liberador.

3. Para la Reconciliación, Solidaridad, Justicia y PAZ.

Gruppo Italiano

CHE I NOSTRI ISTITUTI NEL 2025 SIANO:

**PRESENZE SEMPLICI — PROVVISORIE
MIRATE — IN COMUNIONE**

Per: – Annunciare e testimoniare il **Signore Risorto**, in sobrietà di vita e atteggiamento contemplativo, esprimendo l'opera carismatica dello Spirito.

– Un impegno di fermento e sensibilizzazione al fine di trasformare i meccanismi e strutture di peccato: JPIC.

– Favorire una formazione inculturata di una leadership nuova, attenta alle diversità culturali e alle nuove espressioni carismatiche.

Groupe Français n. 1

NOTRE VISION POUR 2025

1. Vivre en **PARTENARIAT** avec la Cossité
les autres églises
les autres cultures

2. Vivre en **COMMUNAUTÉ CREDIBLE** simplicité, parole, prière contemplation

3. **RECONCILIATION** individuelle de personne à personne collective de groupe à groupe

Grupo Español n. 1

ANTE LOS RETOS DEL 2025 PROPONEMOS Y A:

– Una visión contemplativa de la realidad en los empobrecidos de la historia

– Un estilo profético de la vida

- **individual**

- **comunitaria**

q. visualice, testimonie e impulse la realización del Reino.

– Una actituda de diálogo para crear comunión a todos los niveles.

Groupe Français n. 2

ESPIRIT-SAINT?

- **Espoir**

- **Témoignage Message**

- *cultures*

- *foi*

- **Inter**

- *personnel*

- *générations*

- **Contemplation**

“Un arbre qui tombe fait plus de bruit que toute une forêt qui pousse”.

“Ce que la nature n’a pas donné, la Sorbonne ou la Grégorienne, Saint-Paul, Urbaniana ne le donnent pas”.

Listeners
“Observateurs”



Pour jeudi 16 mai

Déroulement

1. "Attention, votre attention svp ; quelques informations très utiles : il y a une voiture qui a les phares allumés ; il y a possibilité de consulter votre courrier électronique le soir à partir de 20 heures jusqu'à 21 heures 30 et pendant la journée quand l'ordinateur n'est pas occupé ; il y a aussi une voiture qui doit être déplacée parce qu'il y a des travaux dehors ; quelques instructions sur l'usage des micros et écouteurs". Toutes ces paroles et tant d'autres encore montrent le souci qu'ont les membres de SEDOS, d'une bonne marche et réussite de cette session.

2. Quelques groupes lors de la *Lectio Divina* ont commencé avec le chant "L'esprit de Dieu repose sur moi". C'est avec ce même chant que nous avons commencé notre célébration eucharistique hier soir. C'est cet Esprit vivant et agissant au milieu de nous qui fait que la différence est grande quand on compare avec d'autres rencontres d'autres groupes : malgré nos origines différentes, malgré nos charismes différents, tous les participants et participantes ont pris le temps de réfléchir personnellement et de s'écouter mutuellement dans les petits groupes. Pas de discussions. Écouter pour se laisser transformer par l'autre. Pas d'intérêts personnels à défendre. Mais on sentait aussi qu'il y avait au moins deux personnes qui manquaient : cette religieuse qui répond si gentiment au téléphone de SEDOS, à la demande générale, elle va nous présenter son enfant parce que c'est Madame Margarita. Puis il y a l'autre personne pour laquelle la cuisine préparait une diète mais qui ne la prenait pas. On est vraiment attentif l'un à l'autre.

3. Les animateurs, responsables de différents groupes, essaient tous les soirs après le souper de mieux comprendre leur tâche et aussi de faire le point du jour ; ils transmettent les joies et les frustrations des membres pour qu'aujourd'hui soit mieux. Beaucoup d'entre nous ont l'espoir qu'il y aura

aujourd'hui suffisamment de temps pour poser des questions au conférencier du jour.

Contenu

1. Si nos Congrégations ou Instituts missionnaires ont été à un moment de l'histoire le fruit de l'Esprit Saint, et nous le croyons, nous devons continuer de croire que le même Esprit va souffler et agir pour donner de la vie et un dynamisme. L'Esprit Saint va toujours souffler et agir, parfois grâce aux membres ou à travers eux, parfois malgré les membres de nos Instituts. Heureusement d'ailleurs.

2. Qu'on le veuille ou non, nos communautés sont en train de changer et vont continuer à changer. Changement en nombre, changement de *leaders*. Si, à cause de plusieurs facteurs, le monde change, pour plusieurs facteurs aussi, l'Église change, nos communautés changent. Nos Congrégations doivent accepter qu'elles ne sont plus toutes puissantes, pouvant faire tout et partout, de la même façon qu'on a toujours fait avant. Impossible. Non seulement le personnel dont nous disposons va en diminuant, mais aussi les ressources financières diminuent. Que faisons-nous pour que les nouveaux candidats en soient conscients et s'engagent en conséquence ?

3. Être responsable, leader, animateur ne s'enseigne pas nécessairement à l'école. Il faut dès lors une attention spéciale pour reconnaître et encadrer les personnes en qui on voit ces potentialités ou ces aptitudes et attitudes. En effet, c'est un trésor que l'on porte.

4. Il faut que quelque chose change dans nos communautés. Pour cela, il faut beaucoup d'humilité et de respect de la part de chacun et de chacune. Il faudrait accepter que les choses se fassent certainement autrement. Ce qui ne veut pas dire nécessairement moindre qualité.

5. Peut-être que le temps est arrivé où nous devons plus travailler pour la qualité de notre être missionnaire, la qualité de notre travail au lieu de

penser à la quantité de nos engagements.

6. Pour la transition, peut-être que le temps est arrivé pour nos communautés, après avoir beaucoup et bien travaillé pour les autres, d'essayer maintenant de travailler un peu plus de l'intérieur : pour plus d'unité à l'intérieur de nos Congrégations avec toutes les conséquences ; pour plus de persévérance et de fidélité de la part de chacun et de chacune avec les conséquences dans nos programmes de Formation initiale ; pour plus de joie avec les conséquences dans la confiance les uns dans les autres et confiance au Seigneur ; et pour plus de sainteté de la part de chacun et de chacune des membres avec les conséquences dans le témoignage de vie. N'est-ce pas là ce que Jésus demande à son Père pour ses disciples ? (cf. l'Évangile d'hier soir).

On doit de plus en plus éviter d'avoir des sujets tabous dans nos Instituts. On doit apprendre à démystifier beaucoup de choses dans l'organisation de nos Instituts.

On peut se permettre de rêver. C'est un "luxe". On peut se permettre de penser à ce que sera demain. Heureusement que Bob (le conférencier) a bien ajouté que tout pouvait changer parce qu'il y a beaucoup d'éléments qui peuvent entrer en action et tout changer. En qui avons-nous confiance ? Le pauvre vit au jour le jour. À chaque jour suffit sa peine. Le pauvre a confiance en quelque chose ou en quelqu'un.

Veillez. Veillez (cf. première lecture d'hier).

Pour samedi matin 17 mai

Ce que j'ai écouté

1. C'est un grand silence après la lecture du texte du Cardinal Van Thuân. C'était un silence bien chargé. Non seulement beaucoup de participants et participantes de la session devaient utiliser les écouteurs pour suivre la traduction parce que le texte original était en français, mais surtout beaucoup reconnaissaient la vie, les joies, les souffrances de leurs membres dans les différentes missions à travers le monde.

2. On était interpellé à continuer la mission, à ne pas avoir peur mais aussi à une vie de qualité, à un témoignage de vie prophétique. On était encouragé à être d'abord des disciples de Jésus avant d'être et afin d'être ses apôtres.

3. Les lectures des *Lectio Divina* et des nos

Eucharisties cadraient bien avec la Session.

4. En forçant pour se limiter à 3 points à présenter dans le grand groupe, beaucoup de petits groupes se sentaient frustrés. On perd la richesse de tout ce qu'on a partagé dans les petits groupes. Eh oui, dans la vie il y a des choix à faire parce qu'on n'est pas seul ; mais avec d'autres. Il fallait bien arriver à un accord. C'est plus difficile encore. On devrait être un peu plus humbles que les dirigeants politiques qui eux doivent faire des choix à partir d'autres critères et parce qu'ils sont convaincus que les autres sont incapables.

5. Même si c'est surtout pour une fonction d'administration que beaucoup d'entre nous sont en Italie, ce serait bon que tous et toutes, parce que missionnaires, nous fassions un effort pour connaître la langue italienne. Il semble qu'il y en a qui sont depuis plusieurs années à Rome mais qui ne s'intéressent pas à l'italien.

6. Quelqu'un disait : on est parti des théories, de grandes analyses pour arriver à une action. Peut-être qu'on pouvait partir de ce qui se vit et conclure à une plus grande qualité de présence missionnaire.

7. On a parlé de la mission de l'an 2025, mais pas beaucoup des missionnaires de l'an 2025. Chaque Institut a donc du travail pour les programmes de formation initiale et pour la formation permanente.

8. Dans la feuille qui nous a été remise pour le changement de programme, il était prévu d'avoir un repas de 12 heures 30 à 16 heures. Dommage que cela ait été remarqué ! À un moment donné, sans le vouloir, on commençait à parler de l'an 2024 au lieu de 2025. Avions-nous visé trop loin ? On allait peut-être arriver à parler de l'an 2010 à la fin de la session. Mais cela aussi a raté : cela a été corrigé parce qu'il s'agissait bien de l'an 2025.

Réf. : Texte de l'auteur. Ariccia, Mai 2002.



Michael McCabe, S.M.A.

First Report (Day One of Seminar)

I'd like to begin with a few comments on the process itself. Firstly, from all that I'm hearing, participants are very appreciative of the explicit continuity, ensured by the process itself, with last year's residential. Secondly, the emphasis on listening to one another and the discipline of having to reflect back in our groups what we hear being said is both demanding and illuminating. Some felt that the ban on discussion was perhaps too rigid and could be relaxed. However, the need to discipline ourselves into the art of listening is essential and concretely manifests the dialogic model of mission we are all striving to embrace. Thirdly, the time allocated to personal reflection is felt to be a vital and integral part of the process, and is, on the whole, being profitably used. However, the writing down of our personal reflection, prior to the group sharing, must be considered crucial to the success of the group work.

To come to the content, I must at this stage limit my comments to the two inputs of Robert Schreiter and the material discussed in my own group (English Group 8). Bob Schreiter's masterfully concise and clear synthesis of and reflection on the main ideas emanating from last year's seminar represents the framework within which our mission today and tomorrow has to be articulated. The issues of authenticity and prophetic witness, mission in a more contemplative and dialogic mode, the challenges of globalisation and intercultural communication, the promotion of justice, peace and reconciliation in a violent and divided world will remain on the agenda of mission for the foreseeable future.

Bob also challenged us to take stock of the emerging trends in the world, in the Church and in our Institutes today and to try and envisage the challenges we will be facing in the year 2025. He suggested that the dominant actor on the world stage will no longer be Europe, but the Pacific Region, especially China, that the Church will be, of necessity, poor and will be more charismatic and flexible. The existing gap between rich and poor will widen in real terms and conflicts over the use of natural resources will intensify. Most importantly, the leadership of our Institutes will pass from the North to the South and the East — in effect to

those who are now in their 20s and who are already members of our Institutes or in formation. Hence, a major challenge, which we have to face, now (an issue strangely absent from last year's seminar) is how to negotiate this transition in leadership and prepare our future leaders for a mission in which dialogue, reconciliation, and a more contemplative, humble mode of presence, will be required.

Finally, a few remarks, emerging from my group. In looking at the mission of our Congregations today, several participants noted the gap between theory and practice, between the theology of mission espoused in our documents and the actual theology operative in our practice.

Three areas being embraced by our Congregations at the present time are:

- Ø Community building and partnership.
- Ø Primary evangelisation and the proclamation of the Gospel to the Poor.
- Ø Commitment to Justice; Peace and Reconciliation.

Three areas needing greater emphasis and further development are:

- Ø Moving away from an activist approach to mission (where the emphasis is on doing things for others) to a more contemplative and dialogic approach (where the emphasis is on listening to and waiting on God, and listening to one another).
- Ø Developing a more coherent and integrated approach to, and formation for, JPIC commitment.
- Ø Managing the greater plurality and diversity present in our world and in our Congregations today.
- Ø Finding the right balance between fidelity to the charisms and traditions of our Institutes and openness to creative transformation, between the desire to control and the imperative of letting go to the new.

Second Written Report

Over breakfast, I heard a remark about the appropriateness of beginning each day of the Seminar with 30 minutes of *Lectio Divina*. As we strive to listen to one another in our working sessions, we do so in the context of a personal and community listening to the Word of God, which provides the light and nourishment for the journey we are making these days. In the first session Enrique Marroquin took us on a tour of the macro trends affecting our world today. His thorough and detailed analysis of the implications of these trends for the poor (especially the peoples of the Southern hemisphere), who are becoming more excluded and marginalized than ever, heighten the urgency of our common commitment to working for what Pope John Paul II has termed a “globalisation of solidarity”.

Most of our day was spent in groups, with each group revising and refining a three-point vision of mission. As we listened to the 13 vision statements in plenary session, I was struck by the remarkable convergence manifested in these statements. The points that received the most emphasis were the following:

The need to turn our contemplation into missionary action and to infuse our action with contemplation. It is clear from the emphasis here that contemplation and action belong together. We are called, as one participant prayed, to be agents of change, but the change we seek is the change God desires, and the wisdom to discern this is the fruit of contemplation. Several statements from our vision statements underlined the kind of changes we desire to see: movement from a culture of violence and death towards “a culture of life”; from “sinful structures” to “life-giving relationships”; “communion at all levels”; a more unified and reconciled world through a “marriage of East and West, North and South”; “an inclusive world”; a world in which the “structures of evil” are exposed and transformed. Furthermore in the struggle to heal and transform our world, we are not alone, but, as several of the statements highlighted, we work in dialogue and collaboration with others: “in partnership with other Institutes, other Churches and other cultures”; “in solidarity with all people committed to the promotion of JPIC in today’s world”; “in collaboration with all who are working to expose sinful structures”. While we live and act locally, we maximise our impact by thinking globally and forming global networks.

Related to the desire to be contemplatives in action was the stress on dialogue, on listening and learning not as preliminary moments in our apostolates, but as a way of being missionary. In listening and learning,

we empower and liberate those we listen to and those we are prepared to learn from. In this way we heal, we reconcile, we unite, and so change the world. According to at least one participant, however, there was a major lacuna in our statements, namely, the absence of any explicit reference to dialogue with the followers of the great world religions. This was hardly intentional; it should not surprise us that important points get overlooked in the search for synthesis.

There was consistent emphasis in all the statements on the need for consistency between what we say and the way we live. “We desire to be authentic witnesses to the Gospel in the way we live and minister”. We live “radical discipleship” in “credible communities”, which are marked by a “simple, prophetic lifestyle”, which give “quality attention to multi-cultural living”, and which are models of inclusivity for our world. I was struck by the word “kenosis” (self-emptying) in one group’s statement. To live authentic and radical discipleship means imitating Christ “who emptied himself” so that we might be filled with his spirit.

Taking up a theme, flagged yesterday by Bob Schreiter, almost every vision statement took up the leadership issue, specifically the need to empower the future leaders of our Institutes and prepare them for the challenges they will have to face. One group underscored the need for more inculturated formation programmes, favouring more charismatic forms of Christian witness. Some groups spoke of the need to ‘give space’ to our potential future leaders, encouraging them to find ‘their own voices and believe in themselves’. Other groups stressed the need for unity, for a fruitful marriage of North and South, West and East. For all there was a keen awareness that we are now living through an historical moment of immense importance, a time of major transitions in which we are being invited to “befriend difference and to let go in trust to the new forms of leadership and decision-making emerging” in our Institutes.

Ref.: Text from the Author. Ariccia, Mai 2002.

Juan Antonio Flores Osuna, S.X.

Wednesday 15/05/02

Las intervenciones de Robert Schreiter (*Análisis de Ariccia 2001 — Visión de futuro en tres círculos concéntricos*) fueron, además de interesantes, muy sugerentes para los objetivos del Seminario: renovar nuestra visión de Iglesia Misionera y convertir el sueño en realidad.

I. La primera intervención reconoció los siete valores claves de Ariccia 2001 como prioridades que aportan renovación a los Institutos Misioneros en sí mismos y a su actividad apostólica en el mundo. Por otra parte, señalando lo que no fue discutido en Ariccia 2001, “*la naturaleza y calidad del liderazgo en los Institutos Misioneros del 2025*”, Schreiter abrió un nuevo horizonte de búsqueda, reflexión y debate, que la asamblea aceptó en general como bastante sugerente para sus trabajos. ¿Quiénes serán estos líderes? ¿Qué aportarán? ¿Cómo prepararlos? Son tres preguntas que atrajeron la atención de todos los participantes de Ariccia 2002. En efecto, se impone la necesidad de revisar y atender convenientemente la formación y las experiencias que forjan la identidad vocacional y carismática de estos futuros líderes, y la importancia de prever, preparar y acompañar la transición de liderazgos que se tendrá que afrontar en el futuro.

En cuanto a la segunda intervención de Robert Schreiter, *Visión de una Iglesia Misionera*, los escenarios descritos (Mundo, Iglesia, Institutos Misioneros) aparecen como muy pro-vocadores. Llamen la atención sus previsiones sobre Europa: continente que se verá envuelto, según él, en profunda crisis a causa del envejecimiento, del declive de la vida, del estancamiento de su tecnología, de la inmigración. Por otra parte, la asamblea parece bastante receptiva ante sus consideraciones sobre las tendencias que conducen a la Iglesia a ser cada vez más una Iglesia de los pobres, cimentada más en los valores que en las estructuras, más en la contemplación que en el activismo, mediadora en las cuestiones de justicia y paz, conciencia para los ricos y voz de los pobres. Entre los sujetos claves de los cambios del futuro está la mujer: su formación y preparación serán basilares para el futuro.

De esta segunda intervención de Schreiter, se critica el corte predominantemente USA de su lectura de la realidad y el marcado determinismo en las conclusiones de sus estadísticas: ignoran al Señor de la historia y la capacidad de reacción de la Humanidad. Igualmente, se observa que una lectura del mundo hoy, no puede partir más de un bipolarismo simplificador (Norte-Sur). La realidad mundial de nuestros días es multipolar, compleja y con matices que no permiten categorías puras en el análisis de la realidad. Por otra parte, la transición de liderazgos que prevé como algo del futuro en los Institutos Misioneros, es algo que ya está en acto en muchas familias de consagrados. No obstante todo, hay quienes consideran positiva su lectura de las tendencias que marcarán nuestro futuro y asumen el reto de las estadísticas que presenta.

II. En cuanto al proceso del Seminario, subrayo sólo que para ser el primer día, el programa de trabajo funcionó bastante bien. Hay que anotar, sin embargo, que se han dado algunas resistencias al método que veta la discusión y privilegia la escucha; que faltó tiempo para responder a todas las preguntas del esquema de trabajo. Por su parte, La oración de la mañana y la eucaristía vieron participación y fraternidad. Es experiencia común que la Palabra de Dios que nos acompaña es muy oportuna a los trabajos del Seminario.

Thursday 16/05/02

I. El día empezó con palabras que a lo largo de la jornada se fueron revelando muy significativas: ¡Ánimo! Se le decía a Pablo (y a todos nosotros) “Es necesario que des testimonio de mí también en Roma”. Ambas palabras se verifican para nosotros en estos días. Probamos entre nosotros la verdad de estas palabras. “Ánimo”, fuerza, “animus”, “spiritus”: es lo que se reveló de manera contundente en el trabajo de los grupos de ayer en la tarde. Fue muy edificante su apertura al “ánimo” de Dios.

Enrique Marroquín abrió los trabajos del día con una sólida exposición rica de datos sorprendentes. Su

lectura de la realidad en perspectiva del 2025 nos hizo probar el peso de las macro tendencias que caracterizan la economía, política y cultura que caminan hacia el 2025.

Enrique ha evidenciado que estas macro tendencias están marcadas por trastornos, fracturas, disparidades, brechas, peligros y riesgos de diverso tipo, y tocan directamente a todos los pueblos del planeta.

La descripción detallada de estas macro tendencias, es invitación, según Enrique, a releer, o a descubrir nuevos significados y motivaciones de nuestra consagración; es reclamo a prestar atención a cuestiones como: participación en movimientos alternativos; diálogo interreligioso; promoción de derechos humanos; pacifismo que apoya el desarrollo, la reconciliación y denuncia la inmundicia de la guerra. Y todo esto, no como “matices” u opcionales de la misión, sino como elementos integrales de la misma.

En su conjunto, sin embargo, la exposición de Enrique suscitó reacciones variadas y encontradas entre sí: hubo quienes se sintieron interpelados profundamente por el contenido de la exposición, y otros que se sintieron perdidos en un mar de datos y estadísticas; quienes valoraron la lectura como muy pesimista y quienes apreciaron los intentos de aplicación a la vida consagrada (votos); algunos se preguntaron por qué Enrique escogió esas macro tendencias, otros han dicho que los expositores tienen que hacer opciones; quien ha experimentado los datos como apabullantes, y quien los ha experimentado como provocación a hacer algo; en fin, hay quien se sintió desanimado y quien llamado a la ESPERANZA... Lástima que Enrique no tuvo el tiempo suficiente para el desarrollo sereno de su exposición.

Por otra parte, creo que las citas bíblicas y no bíblicas que dos grupos reportaron en el plenario de la tarde (“Hago nuevas todas las cosas, no lo ven?; *hace mas ruido un árbol que cae que una selva que crece*”), ayudan no sólo a balancear la lectura de las macro tendencias, sino, también, a valorar que el análisis de la realidad hecho desde una perspectiva de contemplación evangélica es decisivo para discernir las acciones mas pertinentes a nuestra visión de misión. Sentimos, en efecto, la necesidad de integrar al teólogo y sociólogo de estos días, un contemplativo. El Cardenal Van Thuan puede colmar esta necesidad.

II. Entre lo más relevante del proceso de nuestra jornada, podemos señalar: el cambio de horario que

facilitó mayor tiempo para la reflexión personal y para el trabajo en grupos. Además, fue muy sugestivo que los grupos tuvieron la agilidad y apertura para digerir un marco o lectura de la realidad predominantemente negativo, y ponerse en actitud de “soñar” y visionar, en búsqueda de ideales altos, de vivencia de esperanza. El resultado de este esfuerzo y valor lo pudimos apreciar no sin cierta admiración en todo lo que los grupos reportaron al pleno de la asamblea. En efecto, ha sido sorprendente la convergencia general en aquellos elementos que construyen nuestra visión de una Iglesia misionera. Oímos voces como: contemplación (asociada a tantas otras palabras que la caracterizan y especifican); Diálogo (en todas sus formas y niveles); simplicidad en el estilo de vida (como para decir que la alternativa a las macro tendencias sociológicas y teológicas son los pequeños fermentos evangélicos); formación de líderes; autenticidad y empeño en JPIC (como integrales a nuestra manera de ser). Y así, en todos los demás elementos que reconocemos comunes en los papelógrafos que reflejan nuestro trabajo.

Quedan aún ausentes en nuestra visión, realidades como: Interculturalidad, evangelización en cuanto tal, colaboración intercongregacional, ecumenismo, dimensión femenina, no cristianos, el futuro económico de los Institutos y otras más.

Probablemente, la siguiente etapa de nuestro proceso (la acción) los deberá tener en cuenta.

La Eucaristía cerró los trabajos del día, reportando sosiego, gratitud y certeza de la acción del Espíritu en medio de nosotros. El Evangelio nos aseguró la oración de Jesús por nosotros.

¿Será que cuanto estamos viviendo en estos días se convertirá en una aportación eficaz para que finalmente aflore una nueva primavera de la misión? Yo espero que sí. ¡Buen Trabajo!

Friday 17/05/02

I. Las impresiones y síntesis que presentaron los “listeners” del Seminario en la apertura del día, facilitaron en cierta manera que la asamblea recuperara una disposición de ánimo y esperanza para afrontar la tarea de pasar de la visión de la misión a la definición de acciones que concreticen nuestro sueño de Iglesia misionera en el 2025.

La lectura de la conferencia que el Card. Van Thuan

nos envió, fue despejando, a medida que avanzaban su testimonio y sabias palabras, un nuevo y decidido entusiasmo en la asamblea para dar el paso de la visión a la acción: sus “certezas” y convicciones vinieron a integrar un tríptico de fondo (Teología — Sociología — Contemplación) para el inmediato ejercicio del día: pasar de soñadores a actores del futuro de la misión.

Creo que mi identificación plena (como la de la gran mayoría de los participantes al Seminario) con las palabras de Van Thuân, no me permite reducir su mensaje a tres o cuatro frases que, al final, no proyectarían la fuerza y belleza del conjunto de su intervención. Puedo decir, no obstante todo, que sus palabras de amor total a Jesucristo, eco de su experiencia de comunión de destino con Él, han tocado el corazón y vocación de muchos. La certeza clave que nos deja Van Thuan es que no se puede vivir la misión sin una comunión experiencial de amor y de destino con Jesucristo: aquí nace el ardor de los apóstoles, tan necesario hoy; la fantasía de la caridad que nos lleve a hacernos cercanos al otro; la mirada contemplativa del presente de la historia; la fuerza para superar las trampas que afronta la misión hoy (desánimos, dudas, miedo, rechazo, persecución...).

Otra certeza que nos deja Van Thuân es que el futuro de la misión no está en las estadísticas (útiles, pero no irreversibles), sino en los santos. Ellos son los que han cambiado la historia. “El mundo quiere ver la especificidad de nuestro encuentro con Dios”, dice en su texto; y la lectio divina, como escuela de misión, es el camino privilegiado para poder testimoniar a todos: “hemos visto el Señor”. Además, la lectio nos llevará a discernir y hacer madurar las *semillas del Verbo* que encontramos en nuestros campos-ámbitos de misión. La misión requiere de hombres de las bienaventuranzas y de hombres tocados por la cruz.

La sugerencia concreta del Card. Van Thuân a los participantes al Seminario es que a 35 años del Vaticano II es necesario renovar la misión de la Iglesia asumiendo la Exhortación Apostólica *Novo Millennio Ineunte* como el documento programático para todo proyecto de acción. En este camino, Maria será la guía segura, concluye Van Thuân.

II. Las dos sesiones de trabajo personal y de grupo se vieron como momentos de intenso compartir sobre nuestras Congregaciones e Institutos, y de discernimiento de las áreas claves en las cuales proyectar nuestra acción a nivel personal e intercongregacional.

Al final de la jornada, el plenario recogió los frutos: 39 papelógrafos cubrieron las paredes del aula provocando en todos viva curiosidad y un atento interés en la lectura itinerante y silenciosa que dio acogida a las aportaciones de los grupos de trabajo.

Emergen como áreas prioritarias para acciones de compromiso personal e intercongregacional: la contemplación evangélica de la realidad, la solidaridad y reconciliación, el diálogo (que sobresalen por la amplia convergencia que concentraron), la formación para la transición del liderazgo, la colaboración y asociación, las comunidades multiculturales auténticas y creíbles. A cada área correspondían una sugerencia de acción personal y una de acción intercongregacional.

A la curiosidad e interés con los que se procedió a la lectura de los papelógrafos, sobrevino una especie de “apagamiento” en la asamblea: se impuso un silencio como de expectativas no cumplidas. En efecto, alguien hizo notar que lo que se reportaba al aula eran, en su mayor parte, recomendaciones, deseos, pías exhortaciones; alguien más invitó a una reflexión filosófica y teológica que ayude a identificar acciones más eficaces....

Por su parte, los símbolos que los grupos escogieron para describir el corazón de sus acciones, insistieron en representar actitudes de apertura, escucha, radicación en el evangelio y el propio carisma, riqueza del compartir, acogida, etc. Fueron sugerentes, pero quedó la impresión de que no movieron más allá del momento de su presentación.

Probablemente, los tiempos no están para acciones espectaculares y uniformistas. La simplicidad en el estilo de vida, la acción a medida de *fermento*, fueron voces constantes a lo largo del Seminario.

Quizás haya que morir a estilos y acciones ya desgastados y permitir que nazca la novedad como todo lo que nace o tiene un principio: en forma pequeña, sencilla, débil, humilde, vulnerable, original, contextualizada... evangélica.

Saturday 18/05/02

I. La sesión plenaria conclusiva del Seminario dio inicio con la distribución y lectura de una síntesis que el grupo coordinador elaboró sobre las aportaciones de los papelógrafos. La síntesis de las acciones se organiza sobre la base de los seis grandes

grandes temas o áreas en las que se reagrupan las de trabajo. Se puntualiza que la síntesis no presenta ningún orden de preferencias en los temas; por el contrario, la presentación de las acciones refleja las preferencias mostradas por los grupos y por la asamblea.

El cuadro presentado como una “herramienta de reflexión y acción” (orientaciones), recibe una valoración positiva y se le considera como propositivo. En efecto, se hace notar que las conclusiones proyectan una especie de lectio divina de la realidad en la que muchas cosas están ya en acción (aunque no todas se conocen). En el lado de los propositivos, SEDOS es invitado a:

- Ø Organizar paneles multiculturales sobre las temáticas del Seminario.
- Ø Identificar lo que ya está en acción y hacerlo del conocimiento de todos.
- Ø Capturar todo en la página Web de SEDOS.

Quedan señalados como temas ausentes en el cuadro general de los temas y acciones: los no cristianos, el drama del SIDA en África y otros continentes, los laicos (futuro de la Iglesia).

Al final, se recomienda que las orientaciones de la síntesis sean usadas; en concreto, se invita a que los Capítulos Generales y el diario vivir en las Congregaciones e Institutos den un constante impulso a las conclusiones del Seminario.

I. La celebración litúrgica de clausura dio el toque conclusivo a SEDOS — ARICCIA 2002. El sugestivo ambiente (al abierto), la presidencia de la celebración (Josephine Olagunju), la participación de los “listeners” y de la asamblea toda, favorecieron un rico y entusiasta momento de acción de gracias y de saludo final de envío con la vela de la esperanza en la mano y en el corazón.

Ref.: Ariccia, 15 de Mayo 2002.



Le vendredi 17 mai 2002

J'ai écouté et entendu

J'ai écouté et entendu

D'abord beaucoup d'accents linguistiques différents même si la langue anglaise est majoritaire, et sans doute j'y entends la diversité de nos cultures.

Plusieurs fois, je me suis dit, oui j'ai écouté mais ai-je bien entendu ?

Et j'y entends un des défis de la mission quand nous parlons de dialogue... oui nous écoutons mais entendons-nous bien ?

Dans ce sens j'ai été heureuse que le mot de kénose arrive dans le rapport d'un petit groupe hier après-midi...

à l'image de la forêt qui pousse il ne fait pas beaucoup de bruit ce mot de kénose...

et pourtant quand j'entendais aussi le mot d'authenticité, de contemplation dans l'action, de partenariat,

J'entendais à l'image de la forêt qui pousse,
j'entendais dans le silence,
monter ce mot de kénose comme une sève,
et comme une invitation à lâcher prise sur des manières de faire et d'être que nous connaissons.

Ce que j'ai aussi entendu hier

Après l'exposé d'Enrique Marroquín, les mots de déprime, d'angoisse, d'apocalypse et, en même temps qu'en moi pouvait monter la voix du découragement, j'entendais aussi les voix qui protestaient... celles que nous n'avons pas entendues dans l'assemblée plénière... j'entendais les paroles échangées dans mon petit groupe pendant la *lectio divina*... "prends courage..." et "... et à cause de l'espérance et de la résurrection des morts..." "être témoin..." (Ac. 22).

Alors, de même que j'avais entendu fortement que le monde en 2025 pourrait être un monde où l'humanité

et la création serait menacées,

J'entendais aussi l'appel en creux, à retrousser les manches...

Pour créer des communautés vivantes significatives, guérissantes, réconciliantes...

"Être témoin de l'espérance qui est en vous" a dit quelqu'un de mon groupe en écho à la lecture des actes ou encore quelqu'un d'autre "ce sont nos prévisions humaines mais c'est Dieu qui travaille et Il s'aura bien nous surprendre !"

"Être témoin de l'Espérance qui est en vous"

ainsi les mots d'authenticité, contemplation et action, justice, paix, intégrité de la création, simplicité ... répétés et répétés hier dans l'assemblée prenaient une saveur nouvelle : celle de la victoire de la vie sur la mort, de l'espérance sur le désespoir.

Aussi à la fin de la journée je commençais à partager l'impatience entendue chez beaucoup : celle de passer à l'action.

Sans doute en répétant les mêmes mots lors de l'assemblée, avons-nous laissé creuser le désir d'être plus concret, de passer à l'action.

Ce matin c'est cet appel que j'entends pour la journée d'aujourd'hui : passer du rêve à l'action pour que des mots comme humanisation, mondialisation de la solidarité prennent davantage de chair... C'est un défi mais n'avons-nous pas entendu que la force du témoignage venait d'une recherche de cohérence entre la foi, la parole et la vie ?

Réf. : Ariccia, Mai 2002.

Tool for Reflection and Action: Orientations

1. Partnership and Collaboration

In order to promote partnership and transformation ...

Personal Level:

I desire to commit myself:

- (i) to making global JPIC values concrete in my daily life, actions and choices.
- (ii) to reconciliation and dialogue, in one new area of my life.
- (iii) to cooperate with more ardour – to know, love and be with the other.
- (iv) to submit my ideas, projects and plans to the missionary group.

Inter-Congregation Level:

We desire to commit ourselves:

- (i) to strengthening and enlarging networks with other congregations, NGOs, lay groups to promote JPIC issues especially the promotion of women... *plus d'écoute et de co-ordination avec les autres.*
- (ii) to allowing voices from the South and the East to be heard.
- (iii) to collaborate in providing local resources for formation.

2. Dialogue

In order to embrace mission as a listening and learning process...

Personal Level:

I desire to commit myself:

- (i) to grow in dialogue with other religions and spiritualities in order to promote peace and deepen my understanding of other faith traditions.
- (ii) a un dialogo profetico — liberador — tomar la iniciativa de salir al encuentro del otro/a en actitud de escucha.
- (iii) a una actitud de dialogo: admirar y acoger otras culturas buscando lo que nos une.

Inter-Congregational Level:

We desire to commit ourselves:

- (i) to grow in dialogue with other religions and spiritualities, in order to promote peace and deepen our understanding of other faith traditions. In this regard we ask SEDOS to organize opportunities of dialogue on the experience of God in other religions.
- (ii) a un dialogo profético — liberador: abrir nuestros espacios (SEDOS, JPIC, USG/UISG... compartir las personas de la base y no solo escuchar a las personas expertas.
- (iii) to explore and share methods of inclusive, intercultural relationships through a SEDOS seminar.
- (iv) to come together with members of other groups of faith, Christian churches/groups and other religions in a process of listening and learning.
- (v) a tener una actitud de diálogo: promover encuentros entre religiosos y religiosas a diversos niveles e intereses.

3. Contemplation/Listening and Learning

In order to make a contemplative dimension characteristic of our proclamation of the Gospel ...

Personal Level:

I desire to commit myself:

- (i) to the practice of *Lectio Divina*.
- (ii) to making more time for personal and community prayer.
- (iii) to theological reflection and the study of the spiritual classics.
- (iv) to link prayer to my everyday life and to discover God in the realities I experience.
- (v) silence, listening and sharing at deeper levels.

Inter-Congregational Level:

We desire to commit ourselves:

- (i) alimenten la integración de contemplación y realidad.

(ii) a que SEDOS cree un banco de datos multilingue con experiencias, símbolos, ritos, textos, litúrgicos, reflexiones, bíblicas....

(iii) to promote the use of *Lectio Divina* at all inter-congregational meetings.

(iv) to promote inter-congregational experiences of prayer and reflection.

(v) to promote the possibility of retreats for Generalate teams on integrating contemplation and action.

(vi) privilegiare progetti intercongregazionali in Asia, dando spazio alla contemplazione vicino alla gente.

4. Formation for Transition to New Leadership

In order to prepare the new leaders and to facilitate the transition from North to South and West to East...

Personal Level:

I desire to commit myself:

(i) to use all opportunities e.g. visitations, meetings, etc. to listen with care to what our younger members are saying.

(ii) to ongoing reflection in order to identify the blocks in myself.

(iii) to update myself as leader and encourage formators to be good mentors for our formandi (future leaders).

(iv) to being more aware, knowledgeable about other parts of the world, other cultures.

(v) to train leaders within their local contexts, favorire la preparazione di nuovi leaders nelle congregazioni locali emergenti.

(vi) to encourage consultation and evaluation so that the dynamic of change is welcomed and understood.

(vii) to personal reflection and discernment on my own style of leadership.

(viii) essere disponibili ad assumere responsabilità e a metterci da parte.

Inter-Congregation Level:

We desire to commit ourselves:

(i) to encourage the sharing of formation persons for the training of those who will accompany younger members especially from the South and the East.

(ii) to ask the UISG/USG to explore ways of facilitating new leaders in the process of transition (workshops, facilitation, guidance...).

(iii) to ask SEDOS to organize a working group

on leadership formation.

(iv) to promote participation in the programme “Pastoral Workers Without Borders” (An initiative of the Pontifical Council for Migrants and Refugees).

(v) to allow voices from East, South to be heard at every level within our congregations.

(vi) to share and reflect at the inter-congregational level on our own experiences of collaboration and partnership in mission.

5. Communautés Multiculturelles Authentiques et Credibles

Afin d’écouter/respecter l’autre différent — interculturel, religieux, nord/sud et ouest/est — et de créer des communautés crédibles et authentiques...

Au Niveau Personnel :

Je désire m’engager à :

(i) écouter, respecter l’autre dans sa différence.

(ii) travailler en apprenant et en appréciant la langue où on vit.

Au Niveau Communautaire et congrégationnel:

Nous désirons nous engager à :

(i) à partager des ressources matérielles et des capacités (personnes/ressources...).

(ii) être proche des gens, par exemple dans une habitation simple.

(iii) à collaborer avec des autres.

(iv) à demander à SEDOS de créer un “chat line” où l’on réfléchirait à l’interculturalité.

(v) d’organiser des sessions sur cultures ... diversités des cultures.

6. JPIC, Solidarity and Reconciliation

In order to live the radical discipleship of Jesus ...

Personal Level:

I desire to commit myself:

(i) estilo de vida mas simple.

(ii) à favoriser tous les lieux de convivialité.

(iii) partenariat dans la formation missionnaire entre églises.

(iv) a una vida solidaria y comprometida como signo de la presencia del Reino.

(v) to paying careful attention to my relationship

with self, God, others and creation.

(vi) coinvolgersi nella realtà dell'immigrazione.

Inter-Congregational:

We desire to commit ourselves:

(i) to network at an inter-congregational level and be a prophetic voice for JPIC.

(ii) to work ecumenically with other Christians and with members of other faiths in relation to JPIC.

(iii) a apoyar juntos iniciativas de otros.

(iv) a impulsar JPIC compartiendo recursos humanos y económicos.

(v) to give priority to collaboration with other congregations.

(vi) offrire un contributo agli organismi inter-congregazionali esistenti legati a JPIC in collaborazione con le diocesi.

(vii) à travailler avec les ONG, par présence et parole.

(viii) dans les conflits, donner d'abord la parole aux victimes, donner un espace de temps et de parole.

Ref.: Ariccia, May 2002.

How to Use the Tool for Reflection and Action.

Some suggestions for personal, congregational and inter-congregational use

This **Tool for Reflection and Action** is the fruit of the process of “personal and corporate reflection” on the theme **Mission for the Year 2025**, undertaken by over 100 religious from different missionary congregations and institutes at the SEDOS Seminar, Ariccia, 2002. These words of life and inspiration are not only for the participants of the SEDOS Seminar but may also be helpful for those who seek to deepen their sense of mission, as they look to the future. The personal and intercongregational desires listed here, invite further personal and corporate reflection and action. It is hoped that by naming these desires we have placed signposts on the road ahead. May we gather at many crossroads both within and across congregations to share the fruits of our reflection and action, as we continue to search for deep and new ways to give faithful witness to the Gospel in our world.

It is hoped that the following suggestions may help further personal and corporate reflection. The **methodology** used at the seminar is suggested once again:

- (a) Personal reflection and writing.
- (b) Group listening to what each person has written without comment.
- (c) Time for clarification if required.
- (d) Asking ourselves “what did we hear ourselves say?”

The **questions** posed below are merely suggestions — others may be more helpful.

Personal Level

Read one of the sections entitled “**personal level/ niveau personnel**” slowly, while asking yourself the following questions in turn. When a particular question seems to hold your attention and draws you into deeper reflection, spent time with that question. Allow the thoughts that arise to lead you onwards. When you feel a sense of completion stop and make some written notes in order to capture the path along which you have journeyed.

- *Can I come to inner stillness in order to let this “tool for reflection and action” speak to me? Can I believe that these words and thoughts can carry a message for me today?*
- *Which words, phrases, sentences seem to carry energy, life*

or an invitation for me? Why is this so?

- *Which words in particular express my deepest desires? Am I attentive to those desires which draw me beyond myself? What is it that I am really longing for and that I haven’t quite found yet in my life and my mission?*
- *What prevents me from responding to the desires that I know to be true and good? How can I overcome this?*
- *What choices should I now make, based on my deepest desires?*

You may undertake this personal reflection either alone or in a group context. If you do this reflection alone, take time to examine your own written reflections asking the question “what have I heard myself say in this time of reflection?” The answer to this question will lead you to name new areas which will need further prayerful reflection.

Congregational and Inter-Congregational levels

Again read one of the sections entitled “**intercongregational level**” slowly and meditatively. Ask yourself the following questions in turn:

- *Does this topic echo our congregation’s vision?*
- *Do the desires expressed under this topic resonate with our desires?*
- *If not, is this a new call to us at this time?*
- *What challenges does this topic pose for our congregation?*
- *What obstacles prevent us from moving forward?*
- *What grace do we want to ask for: for ourselves? for the congregation?*
- *What action are we called to take now? As a congregation and intercongregationally?*

This reflection at congregational and intercongregational levels, can be undertaken by various groups (leadership teams, JPIC groups, formation teams, ministry planning groups, etc.) within or across congregations. Each member of the group reflects on the questions personally and then writes down some key reflections. These are then shared in the group according to the methodology already outlined. The reflective process and the respectful attentive listening can help the group to go deeper and arrive at a consensus.

Coming events

Living Our Mission Today in Conflict and War Situations - The Pastoral and Spiritual Challenges -

*by Msgr. Luis Augusto Castro Quiroga, I.M.C.
Archbishop of Tunja (Colombia)*

Thursday, 12 September, 2002

The Brothers of the Christian Schools,
Via Aurelia, 476,
Rome

The Talk will be in Spanish.
Simultaneous translations in French, English and Italian.

Entrance fee: € 4,00

Working Groups

Friday, 14 June **Debt Group** 15:30 hrs at **SEDOS**

Wednesday, 19 June **China Group** 15:00 hrs at **SEDOS**

Thursday, 11 July **Bible and Mission Group** 15:30 hrs at **SEDOS**

The Heart of Mission: Comforting and Befriending

*by Chrys McVey, OP
Missionary in Pakistan*

Thursday, 17 October, 2002
at 16:00 hrs

The Brothers of the Christian Schools,
Via Aurelia, 476,
Rome

The Lecture will be in English.
Simultaneous translations in French, Spanish and Italian.

Entrance fee: € 4,00

