

SYNOD OF BISHOPS

1974

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CHICAGO, ILLINOIS 60610

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UNITED STATES CATHOLIC CONFERENCE



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SYNOD—1974

Opening Address

Pope Paul VI

September 27, 1974

Venerable brothers,

After this morning's liturgical celebrations we are assembled here in the synod hall. We have come to speak once more among ourselves and to inaugurate, in accordance with the established agenda, the activities with which this assembly will be occupied in the days ahead. What we have already said has been directed in the form of prayer to the Lord Jesus. We have done this with the conviction that the very serious theme of evangelization, depending as it does on the unified design of the love of the Father, on the mandate of Christ and on the mission of the Holy Spirit, should first be placed in this lofty framework so that it can subsequently be studied thoroughly.

Hence we wish at this time, venerable brothers, to extend an affectionate greeting to all of you, who have made a sacrifice to set aside the ordinary duties of your dioceses. Permit us to extend a particular greeting to the coadjutor of the esteemed Archbishop of Hanoi. He was not able to come to the Council or to the previous synods, and now by reason of health cannot be present at this assembly. Yet for the first time, by sending Archbishop Joseph-Marie Trinh-Van-Can, his coadjutor, he makes present and alive in our midst a chosen part of the church—and one most dear to us—that of North Vietnam.

As we invoke once again divine assistance for this undertaking which is now beginning, we likewise wish to express to each of you our trust, to thank you from our heart and "in a holy embrace" to convey all our best wishes.

Permit us also to express, at least for a moment, our pleasure at the picture which you offer us. Your competent and diligent presence, sensitive as it is to the demands of the universal church, is already in itself an eloquent proof—if there were any need of that—of the reality of ecclesial communion. Let us then repeat the often-used but ever meaningful words of the Psalm: "How good, how delightful it is for all to live together like brothers" (Ps 133:1).

This communion is such that it binds the mind and heart in a valuable and urgent service, and on the other hand constitutes the most suitable atmosphere and ideal condition for the fraternal dialogue that you will soon begin. This communion on a personal level of you who have come here to represent visibly and effectively the ecclesial communities spread throughout the world—among “every race, language, people and nation” (Rev. 5:9)—entails an even closer relationship, one of “dwelling together.” This must be expressed in sincere, respectful and—we hope—fruitful exchange on the problems of the evangelization of the modern world.

It has been said repeatedly that this is an important and most extensive theme. But let it be added immediately that this theme is likewise bold and demanding, because it obliges us to study the nature, in these turbulent years, of the real socio-cultural conditions of mankind in which and for which the church lives. It vividly touches on our responsibility as pastors, because it asks us in a burning and, we should say, provocative manner a specific question about the very reason for our existence in the midst of human society. Who are we? What are we doing? What should we be doing?

We are a “little flock” (Lk 12:32) both as persons assembled here and as the synthesized expression of our Christian communities. How can we presume to give a full answer to these essential questions and to fulfill together in an effective and adequate way the mission of salvation that has been confided to us?

In our liturgical encounter this morning we already gave you a first thought in this regard, as a guideline and an encouragement, when we once more faced the original, effective and theological aspect of this mission: in fact, we pointed out its “terminus a quo.” “I am sending you” (Jn 20:21., cf. Lk 10:3), the Lord whispered to us, as if to remind us that, even though we are still in the world, we are always here as envoys, ambassadors, apostles and missionaries.

Now we would like to complete this thought by pointing out its second aspect—that which is final, ecclesial and human—that of evangelization, that is, viewed in terms of the corresponding “terminus ad quem.” To whom are we sent? These two terms may usefully serve to define the field of the task of evangelization which you will be considering during the synod.

Without of course anticipating in any way the contributions or the replies that we await from you, we will now dwell on the theme, in order to trace at least its general and basic outline and so offer a useful contribution to the coming discussion.

It seems to us that the first point to make about evangelization concerns its necessity. As we recalled this morning, corresponding to the

validity of the Catholic priesthood—inasmuch as it is a derivation from and a direct sharing in the priesthood of Christ—is the validity of our mission in relation to the growing spiritual needs of the people of today. Evangelization is not an optional invitation for us, but a strict obligation. As the apostle to the Gentiles, the passionate teacher and minister of evangelization says with an almost threatening admonition—and he was addressing himself!—“woe to me if I do not preach the gospel” (1 Cor 9:16). This warning, so rigid and harsh, might at first sight seem opposed to the gentle and persuasive tone of the proclamation of the good news. But in fact, it is salutary and timely: it makes one reflect; it must make one reflect upon the abiding necessity of the work of evangelization and of the corresponding responsibilities of all those who, within the unified multiplicity of the people of God, share in various ways in the one and undivided apostolic ministry.

Evangelization, therefore, is not an occasional or temporary task but a permanent and constitutive necessity of the church: from the command, “Go therefore and teach all nations” (cf. Mt 28:18-20, Mk 16:15) of the founder, to the incisive word of Paul, and to that equally firm statement of Peter and John: “We are not able to keep silent about that which we have seen and heard” (Acts 4:20), the mandate continues consistently and cogently down to the most recent council. In speaking to you who in large part were the protagonists of that event, we do not feel it is necessary to quote the unequivocal conciliar texts.

Thus a second point is suggested, one intimately connected with the previous one and one that serves to define even better the “terminus ad quem” that we have mentioned: we are speaking of the universality of evangelization, which means the need to bring the gospel message to all men, without exceptions based on geography, race, nationality, history or civilization—as happened on the day of Pentecost: “From every nation under heaven” (Acts 2:5). This too is a point that finds its place in an equally essential and constitutive dimension of the Catholic Church—the missionary aspect—and orients the church towards the goal assigned to her in the text already quoted, where the command “Go, teach” is applied to “all nations.” Here too the conciliar teaching has accustomed us to this understanding of the church, which “acting out of the innermost requirements of her own Catholicity and in obedience to her founder’s mandate, is missionary by her very nature” (*Ad Gentes*, 1,2). Moreover, working to ensure that every tongue confesses that Christ is the only Lord and Savior of all, to the glory of the Father (cf. Phil 2:11), has always been the constant activity of the church, thanks to which Christianity was enabled to establish itself so quickly in the early centuries.

In this perspective of evangelization’s universality, we encounter another question, as important as it is delicate, that of “ecumenism.”

Ecumenism is now being studied by the church with the liveliest interest and the most fraternal respect. It will be a question to be studied with the spirit and with the norms that are proper to it, but with renewed charity and ever reanimated hope.

Likewise we cannot omit a reference to the non-Christian religions. These in fact must no longer be regarded as rivals, or obstacles to evangelization, but as a field of lively, respectful interest and of a future and already begun friendship.

And what shall we say of those geographical and cultural regions where religion no longer finds a place? An immense problem? And what of the ocean of unbelief, mistrust and hostility, where religion cannot reach? We shall not halt the efforts of our evangelization on account of this. Rather we shall strengthen them with hope and prayer, wisdom and patience. Where can the charity of the gospel find a limit? "Love no flame can quench, no torrents drown" (Song of Songs, 8:7). Even though the gospel were folly, our witness to it would be equally unconquered. What problems! Let us not be paralyzed by fear! Let us meditate once more on the words of Jesus: "I shall draw all men to myself" (Jn 12:32).

Undoubtedly the difficulty which tends to diminish efforts to spread the light of Christ in the world or to renounce an explicit proclamation of the gospel is based on entirely deceptive reasons: on the one hand it could seem an unreal pretention to propound the gospel in conditions which humanly speaking are so adverse and unfavorable; on the other hand, one does not see how respect for freedom and for the religious and moral values that are to be found also among non-Christian peoples can be safeguarded, values in which we nevertheless glimpse a providential predisposition to the fullness of Christian revelation.

It will thus be the synod's task to see how it might be possible to reconcile this respect for persons and cultures and sincere dialogue with them—which is one of the basic conditions of the true Christian attitude—with the universal nature of the mission entrusted by Christ to the church.

Then there is a third element of evangelization to be kept in mind: its specific finality. It will be necessary to define more accurately the relationship between evangelization properly so called and the whole human effort towards development for which the church's help is rightly expected, even though this is not her specific task. We are aware of the objective difficulties encountered in this regard by the church's sons and daughters who are dedicated to apostolic work. Very often today they are urged to forget the priority that the message of salvation must have, and thus to reduce their own action to mere sociological or political activity, and the message of the church to a man-centered and temporal message.

Hence the need to restate clearly the specifically religious quality of evangelization. This latter would lose its reason for existence if it were to diverge from the religious axis that guides it: the kingdom of God, before anything else, in its fully theological meaning, which frees man from sin, and proposes love of God as the greatest commandment and as the ultimate destiny of eternal life.

This however does not mean that in evangelization one could or should ignore the importance of the problems so much discussed today concerning justice, liberation, development and peace in the world. This would mean forgetting the lesson which comes to us from the gospel concerning love of our neighbor who is suffering and in need (cf. Mt 25:31-46), and repeated by the teaching of the apostles (cf. 1 Jn 4:20, James 2:14-28). We ourselves made this duty the subject of our encyclical *Populorum Progressio*.

In fact the church, following the example and teaching of her divine savior, has never failed to promote the advancement of the peoples to whom she brings faith in Christ. Her doctrine, like her moral teaching, has always been translated into concrete institutions which urge men on to a progressive improvement in all sectors, from the properly religious to the political, social and civil.

As the Second Vatican Council affirms, the mission of the church is not "in the political, economic, or social order. The purpose which Christ set before her is a religious one. But out of this religious mission itself come a function, a light and energy which can serve to structure and consolidate the human community according to the divine law" (*Gaudium et Spes*, 42). This, especially when referred to the laity, takes on a great importance since they are called to "seek the kingdom of God by engaging in temporal affairs" (*Lumen Gentium*, 31), and they must, "even preoccupied with temporal cares, perform eminently valuable work on behalf of bringing the gospel to the world" (*ibid.*, 35).

There is no opposition or separation, therefore, but a complementary relationship between evangelization and human progress. While distinct and subordinate, one to the other, each calls for the other by reason of their convergence towards the same end: the salvation of man.

All of this undoubtedly demands a profound reflection on the various forms that evangelizing action can take. It is true that the world of today poses formidable problems for the church. But one should not forget the immense possibilities, undreamt of at one time, which today's world offers along the paths of those who, in the name of Christ "bring the good news" (Rom 10:15).

Who can say, in fact, what vast horizons the means of social communication have opened up to the universal and simultaneous diffusion

of the saving word? To renounce these favorable opportunities, to restrict ourselves to corrosive criticism, would mean failing to keep the appointment with the hour of God and this with incalculable harm for the future of Christianity.

This means that the work of evangelization today must be considered with a broad and modern outlook: in methods, in works, organization and formation of the workers of the gospel. It is a work which you, venerable brothers, are preparing to carry out in this synod with a great sense of responsibility. May your labors, with God's help, meet expectations.

It is obvious that it will never be possible to have recourse to methods which are in open conflict with the spirit of the gospel: neither violence, therefore, nor revolution, nor colonialism in any form will serve as means for the church's evangelizing action, nor will politics for itself, even though it is the duty of Christians to make their contribution to public administration.

Instead, it will be your task to bring face to face the traditional concept of the work of evangelization and the new trends, which seek their justification in the Council and the changed conditions of the times. There will certainly be a preferential consideration for the structures and institutions of the church which have already been tested for centuries. But, without renouncing the past or destroying values which have been acquired, there will be an effort to remain serenely open to everything, "new things and old," especially when it is a question of movements that are working in collaboration with the hierarchy. In any case, you will make your own the Pauline motto: "Test everything, hold fast what is good" (1 Thess 5:21).

And finally, keep a healthy optimism and be sustained by a twofold bold confidence on which, as on two wings, your work must soar towards new conquests for the gospel: confidence in your labors, because you are working for the church, and confidence, above all, in Christ, who is with you, who is living with you, who is making use of your collaboration and experience in order to extend the kingdom of justice, and holiness, love and peace in the world.

We entrust this good wish to the intercession of the Blessed Virgin, whom we have already proclaimed Mother of the Church, and who, from the Apostolic Age, has ever been honored as Queen of the Apostles, that is of all the pastors of yesterday and of today.

Closing Address

Pope Paul VI

October 26, 1974

Here we are at the end of our episcopal synod. Before breaking up this important meeting we all have an instinctive desire to pass a judgment on it and to draw up a balance-sheet of it. And while we recollect ourselves before Christ, who scrutinizes hearts, in order to make this final evaluation together, we cannot help but be filled with a sense of sincere satisfaction and realistic optimism.

How in fact could we not appreciate what we have experienced for the fourth time, carrying out with a clear and unanimous will the desire of the Second Vatican Council ratified by us with the institution of the synod?

Once more the bishops, strengthened by Christ's mandate—"Go, therefore, make disciples of all the nations" (Mt. 28:19)—and convinced that his words "are spirit and life" (Jn 6:63), have assembled "in nomine Domini" together with us to study the most urgent problems of the church. This year these problems have been those of evangelization.

Where can there be found in the church a setting more fitting than that of the past days for a fruitful exchange between those in charge of the local churches, or their delegates, on questions so vital for the entire Catholic Church—an exchange carried out, moreover, in such a fraternal, simple and genuine atmosphere?

The synod has demonstrated that the bishops desire to have a greater understanding of the problems, of the content and of the presentation of the various questions; they feel, therefore, able to respond to their mission with love, with humility, with a sense of limitation, but with deep understanding.

Certainly the width and the complexity of the theme did not allow it to be dealt with exhaustively in a short time. Nor did they allow the hoped-for conclusions to be arrived at in their fullness. But, in the present state of the church, this fourth synod has once more made it possible to hear the voice of the local churches, to evaluate situations better, to trace out the important elements of evangelization, to study what emphases and what forms it should take on for the men of our time.

Therefore we consider this evaluation as a positive one. The synod puts into the hand of the successor of Peter, for the benefit of the entire church, a most effective instrument, one rich in reflections, in suggestions, in proposals.

We entrust these doctrinal and spiritual riches to the accompanying grace of God: "It is God, for his own loving purpose, who puts both the will and the action into you" (Phil 2:13). And we cannot do otherwise than praise the Lord for the many and excellent things which this synod leaves behind.

We keep in fact in our heart the memory of all that we have been able to experience in the synod, as in a daily and concrete reflection of the reality of the church, of her marvelous possibilities and of her tremendous burdens. As in the case of the early community of Jerusalem, gathered around Peter and the apostles, we have been "faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers" (Acts 2:42). We have reflected on the responsibility of deepening and spreading the magisterium of the apostles, which the church guards intact down the centuries, amidst the change of ideologies and fashions.

We have had a lively sense of fellowship in the wonderful brotherhood manifested in the exchanges, in the innumerable encounters, in the orderly carrying-out of the sessions, in the many-sided contributions of those present, who have brought here the voice of different cultures that are fused together in the reality of the one Catholic Church.

We have gathered together for "the breaking of bread" in the celebration of the solemn opening; we have prayed together in unison before each session and in the large and moving encounter at Propaganda Fide College, experiencing in a real way the truth of Christ's promise, "where two or three meet in my name, I shall be there with them" (Mt 18:20).

It is thus that we feel able to say, in this affectionate leave-taking, that this has been a clearly positive experience.

The synod has been positive above all else because the hierarchies have shown themselves conscious of their urgent duty, of carrying out the apostolic mandate entrusted to them, which is that of preaching "Jesus Christ and him crucified" (1 Cor 2.3; cf. 1:23), and of the urgency with which they wish to meet the needs of the world.

Consensus Points

The synod has also been positive in a special way for the consensus shown on many points which are of great importance:

1.) There has been made clear the relationship of distinguishing of integrating and of subordinating human advancement to the evangelization of the mystery of Christ, which implies knowledge of the Blessed Trinity, sharing in the divine nature and the eternal salvation of the world now and in the future.

2.) There has been underlined the responsibility of evangelization, entrusted by Christ to the apostles, and now to their successors: the bishops, in communion with the Roman Pontiff, who, with the special mandate given to them have received a greater outpouring of the gifts of the Holy Spirit. With them are associated the priests, as direct and subordinate collaborators. It has also been made clear that the religious and the laity, among whom are the youth and particularly parents, are responsible for evangelization.

3.) There has been included the relationship between evangelization and the formation of its subjects, with an insistence on the necessity and importance of spiritual and doctrinal preparation and of a truly Christian life in harmony with the gospel message, in order to give credibility to this message and not place obstacles in the way of its acceptance by non-believers.

4.) There has been manifested unanimous respect for the human and religious values existing in the non-Christian religious and non-Catholic confessions, with a fitting appreciation of their values and the opportunity to integrate them into the object of evangelization or into prayer, with an emphasis at the same time on the need to maintain the purity and unity of Catholic faith and ecclesial doctrine.

5.) It has been seen that the church of Christ, which subsists in the Catholic Church, is at the same time the object and the subject of evangelization. Also outside her there can be, if God wills it, illumination by the Word of God. But the fullness of the gospel message, with all the means of salvation that it brings with it—the sacraments, the liturgy, the full explicitation, without errors, of Christ's gospel—is had only in the hierarchical Catholic Church, that is, in communion with the Supreme Pastor, the successor of Peter, the perpetual and visible principle and foundation of the unity both of the bishops and of the faithful. The church is fully "in Christ as a sacrament or sign and instrument of the intimate union and unity of the entire human race" (*Lumen Gentium*, 1).

6.) It has been rightly concluded that the local churches are co-responsible for the evangelizing mission, in communion with the universal church, since the whole church is in a state of mission and is missionary.

7.) There has been placed clearly in evidence the action of the Holy Spirit in the work of evangelization, for it is he, "the soul of the church,"

who is the infuser of grace and charity into the hearts of believers, particularly of the apostles, of the bishops and of the priests. These are great themes for reflection, and they cannot fail to render this episcopal synod a very positive one.

It is also to be called positive because the synod, as it contemplates the immensity of this task, has frankly recognized the difficulty of expressing in an immediate document all the aspects and obligations of evangelization. We regret that certain quarters have wished to interpret this episode as a sign that the synod has not succeeded; indeed this fact in no way detracts from the enormous richness and real validity of the work accomplished. It has had the further advantage of highlighting the opportuneness that the working methodology of this new postconciliar body should be reviewed. And this is something that we shall willingly do, making use of your reflections and with the help of the Council of the Synod which has just been elected.

The synod has also been positive because the bishops have sought to listen, together with "Mary, his mother" (Acts 1:14), and gathered about Peter, as in a new Cenacle, to the voice and impulse of the Holy Spirit. And, in the certainty that in the carrying out of their task of teaching they are authoritatively assisted by the Spirit, they have placed themselves "under the shadow of his wings" (cf. Ps 16:8, cf. 46:2) in order to reflect and decide. One cannot give others what one does not possess: "No skill is presumed to be taught unless it is first learned by careful study" (St. Gregory the Great, *Regula, Part 1, 2*; PL 77, 14).

This synod has been positive because the church has been alerted to many healthy currents of thought, which obviously concern the "munus docendi" of the episcopate closely united with the supreme magisterium of this Apostolic See.

It has been positive because of the reaffirmed priority of the duty of communicating to mankind the joyful message of the Word of God; the glad tidings of eternal life, that give access to the paschal mystery, and of which we pastors are the humble, inadequate but authentic channel. "Something which has existed since the beginning . . ., we saw it and we are giving our testimony, telling you of eternal life which was with the Father and has been made visible to us. What we have seen and heard we are telling you so that you too may be in union with us, as we are in union with the Father and with his Son Jesus Christ. We are writing this to you to make our own joy complete" (1 Jn 1:1; 2-4).

It has been positive, because there exists today in the church an awareness, a deeply felt sense of the additional duty of using all the external means that art, life and technology today put at our disposal, in order to spread the joyful news.

In a word, there has been a call to greater responsibility on the part of all, to more prayer, to a deeper interior life, to a greater spirit of poverty, self-denial, genuine love for the church and souls, to greater fidelity to God's Word.

There has been a harmonious exaltation of the Blessed Trinity, that in Christ calls people to the knowledge and sharing in its own life; there has likewise been an exaltation of the person and mandate of the saviour.

For these reasons the predominant feeling at this moment is one of deep spiritual happiness, a happiness that expresses itself in a hymn of gratitude to God.

Points that Need Refining

We would not be objective if we did not note that some points demand a refining. Among the multiplicity of the arguments treated we praise the spontaneity and the sincerity that has been shown. Yet not all the elements are to be retained: some of them although justly emphasized in certain aspects, need to be placed in proper proportion.

Some, especially among those that have come out of the "circuli minores," must be better defined, nuanced, completed and subjected to further study. We cite some of the examples about which we would not be able to remain silent.

Above all, the relationship between the particular churches and the Apostolic See. We sincerely rejoice at the increasing vitality of the particular churches and of their ever more manifest will to assume all their proper responsibilities. At the same time we hope that proportionate care will be taken so that, in the furthering of this essential aspect of ecclesial reality, no harm will come to the firmness of the "communion" with other particular churches and with the successor of Saint Peter, to whom the Lord has entrusted the serious and enduring role—one full of love—of tending his lambs and sheep (cf. Jn 21:13-17), of confirming his brethren (cf. Lk 22:32), and of being the foundation and sign of the unity of the church (cf. Mt 16:18-20). His intervention, therefore, cannot be reduced only to extraordinary circumstances.

No: we say with trepidation, by reason of the responsibility that falls upon us, that the successor of Peter is and remains the ordinary pastor of the church in her unity and entirety: "By virtue of his office, that is, as Vicar of Christ and pastor of the whole church, he has full, supreme and universal power in the church. And he can always exercise this power freely" (*Lumen Gentium*, 22). It is not a question here of a dialectic of powers, but of a single desire, that of following the will

of the Lord with total love—everyone with the contribution of the faithful fulfillment of his own role.

Thus we consider necessary a word on the need of finding a better expression of faith to correspond to the racial, social and cultural milieux. This is indeed a necessary requirement of authenticity and effectiveness of evangelization; it would, nevertheless, be dangerous to speak of diversified theologies according to continents and cultures.

The content of the faith is either Catholic or it is not. All of us on the other hand have received the faith of a constant tradition: Peter and Paul did not transform it to adapt it to the Jewish, Greek or Roman world; but they watched vigilantly over its authenticity and over the truth of its single message presented in a diversity of languages (Acts 2:8).

Human liberation, moreover, has been rightly emphasized. It forms part of that love which Christians owe to their brethren. But the totality of salvation is not to be confused with one or other aspect of liberation, and the Good News must preserve all of its own originality: that of a God who saves us from sin and death and brings us to divine life. Hence, human advancement, social progress, etc., is not to be excessively emphasized on a temporal level to the detriment of the essential meaning which evangelization has for the church of Christ: the announcement of the good news.

In addition we have noted with satisfaction the hope furnished by small communities and the reminder they give of the work of the Holy Spirit. But this hope would be truly stunted if their ecclesial life, in the organic unity of the single Body of Christ, were to cease or be exempted from legitimate ecclesiastical authority or be left to the arbitrary impulse of individuals.

In these points as in other minor ones which we do not now have the time to refer to, the synod has already clearly given adequate elements for an answer. But it is necessary to put them together and to subject them to further study. If we point out the more important ones, this is by reason of our duty as an overseer who watches vigilantly to see where the paths begin along which the church journeys in search of an ever more incisive expression of her own doctrine.

We could not allow false directions to be followed. We would be negligent in this fundamental obligation of ours to confirm our brethren.

A reality moreover pervades these particular observations. And it is the unanimous desire to infuse into the church a new, general, coordinated and generous impulse for evangelization. In a measure and with a clarity that perhaps she has never had before the church assumes a consciousness of this fundamental duty of hers. It truly seems to be a

moment that is worthy of the recent council, one that is in conformity with the essential vocation of the church, responding to the needs of the world and dissipating certain negative phenomena which we know.

Venerable and beloved Brothers!

The church goes into action once again with joy and hope, with humility and courage, with firmness of faith, with confidence in the help of Christ and the intercession of Mary, with immense love, with a commitment of conversion and embracing reconciliation in the spirit of the Holy Year, the universal Jubilee.

Our grateful thoughts turn to all the bishops who are awaiting this work of regeneration in the world; their collaborators, the priests and religious—those effective instruments for carrying the gospel to the modern world.

Our grateful thoughts go moreover to parents, those first collaborators of the evangelizing church within their own “domestic church” (*Lumen Gentium*, 11); to women, exemplary religious and faithful collaborators; to youth and to children—the hope of a bright tomorrow; and in a particular way to intellectuals to whom the church looks with great confidence, expectation and hope.

We greet with paternal encouragement the local churches, entirely committed to evangelization, and the ministers of the gospel, especially those who in many regions suffer for the name of Christ: “But there is no chaining the word of God” (2 Tim 2:9). We express our encouragement to the esteemed and worthy catechists, and particularly the missionaries, those hidden heroes of evangelization in the world: “Rejoice and be glad, for your reward will be great in heaven” (Mt. 5:13).

We embrace all our sons and daughters, inviting them to be instruments and conscious collaborators of the missionary church: so that the Word of God, with the help of all “may spread quickly and be received with honor” (2 Thess 3:1), “so that the world may believe” (Jn 17:21) and “so that God may be all in all” (1 Cor 15:28).

In this moment in which we leave each other, we wish to repeat once again for our mutual strength the invitation of Christ: “Go, therefore, make disciples of all nations” (Mt 28:19); “Look around you, look at the fields; already they are white, ready for harvest!” (Jn 4:35).

We must fulfill the will of God, who has sent us. The vast and stupendous world awaits the proclamation of liberation from sin and from the evils that it brings with it, the proclamation of salvation in the cross of Christ.

It is true: “The world of the cross is folly” (1 Cor 1:18); but it pleased God “through the foolishness of the message that we preach”

(*ibid.* 2:21) to save those who believe. For this reason we trust solely in the help of the Lord.

The difficulties are enormous, the expectations are many, the responsibilities are formidable—but “be brave,” says the Lord, “I have conquered the world” (Jn 16:33). Christ is with us, he is in us, he speaks in us and through us and he will not let us lack the necessary help.

Christ Jesus, Word of the Father, crucified saviour, we turn to you in this concluding hour of the synod, just as we have called upon you at its beginning. You have been present in our midst and our hearts were burning within us as you talked to us along the way and explained the scriptures to us (cf. Lk 24:32). You will guard our resolves and give new life to our ecclesial service; you will illumine our minds and give strength to our words; you will sustain us in our labors.

You will guide our steps in the most fitting ways of proclaiming your gospel; and you will pardon our shortcomings. We are your poor servants and it is only the certainty of your promise that sustains us.

Give strength to Peter, give strength to your bishops, give new heart to their flocks. See, our poverty is great; but we do not trust in ourselves, only in you; this trust is our treasure. Encourage us, give us confidence, grant us your blessing—you who with the Father and the Holy Spirit live and reign in us and in your church, for ever and ever. Amen.

Declaration

Synod of Bishops

October 25, 1974

1. We are consoled in the Holy Spirit at what the Lord allowed us to accomplish at this synod and wish to share that consolation with the entire people of God, beginning with our brothers in the episcopate whom we have represented, and with all those as well who in any way feel themselves tested by the gospel of Christ.

2. In the fraternal communication of our experiences, carried out in confident attachment to Paul VI, the successor of Peter, we have had occasion to verify the close and vigorous unity which the Holy Spirit works in such a variety of conditions wherein the Church's life is nourished.

At the same time we experienced the richness contained in variety. It expressed itself in our attempts to radicalize the gospel in its entirety among peoples of differing cultures, promulgating in some way the method of the incarnation which God wishes to use in his work of salvation through Christ. In that way the good news of the saviour shines forth more effectively.

3. The copious riches which we have found in such reciprocal communication could not be easily unified without jeopardizing its integrity. Having certainly become the richer through this experience, we have preferred to offer the integral fruits of our exchange to the Holy Father with great confidence and simplicity, and to await new impetus from him.

In our own particular churches at the same time, we want to pursue the rich experiences which we encountered at the synod. This we will do in a spirit of dialogue, especially with priests and religious, with theologians and with all the faithful in general.

Now, however, with this declaration of ours, we would simply like to manifest some fundamental convictions and a few of the more urgent guidelines to further promote and deepen the work we began.

4. Sustained by our faith in Christ who died and rose again to save us, and fortified in the Church by our paschal experience, we wish to confirm anew that the mandate to evangelize all men constitutes the essential mission of the Church.

Indeed, the deeper and more widespread that current changes appear to us—be they in the field of religion, ideology, culture or mores, the more evident and urgent becomes the necessity to proclaim the gospel to all nations and to every individual man.

It is evident and urgent especially for those to whom the announcement of the good news of Christ has not yet been brought, wherever they might be on the face of the earth, so that the evangelization and the foundation of the church might take root in all peoples and places.

5. Christ's love and his mandate urge all the faithful to dispense to others the gifts received freely from him. Therefore, the duty to proclaim the gospel belongs to the whole people of God, gathered by the Holy Spirit in the church through the word of God and the eucharist.

No real Christian may absent himself from this duty which he must carry out in keeping with his state and in communion with his pastors. We hope that this synod, together with the Supreme Pontiff's insistent exhortation for world missionary day, will have offered to all the sons of the Church a new opportunity to renew the intimate and efficacious conviction of their rightful participation in the task of evangelization.

In a special way we address young people whom we do not consider only as a subject to be evangelized, but also as particularly suited to evangelize others, especially their own age group. Furthermore, we are convinced that young people to the extent that they are searching for the fundamental values of the gospel and demanding true authenticity in conceiving and witnessing the faith, challenge us adults and compel us to renew unceasingly the new commitment to evangelize.

6. At the same time, we are profoundly convinced that without the grace of God, which is spread by the father in our hearts through the Holy Spirit, we would be completely incapable of carrying out this mission as it should be done (cf. Rom. 5:5). In fact, this work demands incessant interior conversion on the part of individual Christians and continual renewal of our communities and institutions. In this way, faith will become stronger, purer and more intimate and we will become better fit and more credible as witnesses of the faith through the coherence of our individual and social life with the gospel which we must preach.

We will acquire the ability to discover and discern the signs of the times and to recognize and respect the action of the spirit of Christ who is always at work in the life of the Church itself and in all human history so that everyone may have the fullness of a better life.

7. From this, one can clearly see the need for intimate union with God, through assiduous prayer, meditation of the word of God, contemplation, all strengthened and sustained by frequent participation in

the sacraments. In this way the people of God may render more efficacious the testimony of a real brotherly community, diligent to respond speedily to the expectations of men of goodwill, in evangelical solidarity with their more distressing problems.

In this way, the church will be a more credible witness to the joyful announcement of the Savior of humankind; she will be a more suitable instrument of the Holy Spirit in the ministry to proclaim the gospel.

Old and New Difficulties

8. In our discussions we did not ignore either old or new difficulties and obstacles which seem to hinder the work of evangelization. In fact, some phenomena of our time have been given careful examination.

Secularization is one of them. Although it presents some positive aspects, it nevertheless inclines to the ideology of secularism, which completely excludes God from the horizon of human life and therefore from the profound meaning of existence.

Another is atheism in its manifold forms which is widespread in many countries. Such phenomena should be examined carefully and their causes sought more deeply so that the appeal of God—which demands greater purity in the confession and testimony of our faith—be discovered.

Another major difficulty has not escaped us, a difficulty which is used with astuteness and often with violence, that is, impeding religious liberty and the life of the church and even reducing it to silence.

We did not forget those who are oppressed, especially all those who suffer persecution for the gospel. Bearing in themselves the good news of the cross, they are performing excellent work of evangelization and are of great assistance to the whole church in the fulfillment of its mission.

9. We are also convinced of the difficulties which arise from such a rapid and radical change in the conditions of our times, with regard to making the evangelical message more intelligible to today's men. But we also know that communication of the gospel is a dynamic process. This communication takes place through word, work and life, each closely connected, and is determined by various almost constitutive elements of the hearers of the word of God: that is, their needs and desires, their way of speaking, hearing, thinking, judging and entering into contact with others.

All these conditions which differ widely according to different places and times, impel the particular churches towards an appropriate "translation" of the evangelical message.

According to the principle of incarnation, they must devise new but faithful "ways to take root." Furthermore, the development of the means of social communication has opened new ways to evangelization, in keeping with the ways today's people think and act.

At the same time, we firmly believe that the Holy Spirit works unceasingly in Christ's church, through the work of those who give witness of a holy life, through the pastoral experience of those whom God called to govern the church and of all their collaborators in the ecclesial ministries, and through the fruitful collaboration between pastors and theologians.

10. In carrying out these things we intend to collaborate more diligently with those of our Christian brothers with whom we are not yet in the union of a perfect communion, basing ourselves on the foundation of baptism and on the patrimony which we hold in common.

Thus we can henceforth render to the world a much broader common witness of Christ, while at the same time working to obtain full union in the Lord. Christ's command impels us to do so; the work of preaching and rendering witness to the gospel demands it.

11. Confident in the Holy Spirit's action which overflows the bounds of the Christian community, we wish to further dialogue with other religions which are not Christian, thus to achieve a deeper understanding of the gospel's newness and of the fullness of revelation, and to be able to show them thereby the salvific truth of God's love which fulfills itself in Christ.

We intend furthermore to seek the collaboration of all men of good will who for reasons which are undoubtedly diverse but sincere, are in search of a deeper meaning to life or are committed to gaining more human conditions of life for their brothers.

Liberation and Evangelization

12. Among the many subjects dealt with by the synod, special attention was drawn to the mutual relationship between evangelization and integral salvation or the complete liberation of man and of peoples.

In a matter of such importance we experienced profound unity in reaffirming the intimate connection between evangelization and such liberation. Stimulating us to do this were not only close relations with our faithful and with other men—whose life and common fate we share in—but primarily the gospel, mercifully entrusted to us, which constitutes for all men and society the good news of salvation.

That good news is to be initiated and more manifest on earth from now on, although it is only beyond the confines of this present life that it can achieve its complete fulfillment.

Prompted by the love of Christ and illumined by the light of the gospel, let us nurture the hope that the church, in more faithfully fulfilling the work of evangelization, will announce the total salvation of man or rather his complete liberation, and from now on will start to bring this about.

The church, in fact, as a community totally involved in evangelization, must conform to Christ who explained his own mission in these words: "The Spirit of the Lord is upon me for he consecrated me with anointing and sent me to announce glad tidings to the poor, to give prisoners their freedom, the blind their sight, to set the oppressed free" (Lk 4:18).

Faithful to her evangelizing mission, the church as a truly poor, praying and fraternal community can do much to bring about the integral salvation or the full liberation of men. She can draw from the gospel the most profound reasons and ever new incentives to promote generous dedication to the service of all men—the poor especially, the weak and the oppressed—and to eliminate the social consequences of sin which are translated into unjust social and political structures.

But the church, supported by Christ's gospel and fortified by his grace can harness such dedication to the elimination of deviations, and so the church does not remain within merely political, social and economic limits (elements which she must certainly take into account) but leads towards freedom under all its forms—liberation from sin, from individual or collective selfishness—and to full communion with God and with men who are like brothers. In this way the church, in her evangelical way, promotes the true and complete liberation of all men, groups and peoples.

In this spirit of human and evangelical solidarity, throughout these days we have wished to send the world a message on human rights and reconciliation.

13. By our mission we have the duty to be present among the men of our times to bring the presence of Christ, the incarnate word among them. Therefore, in returning to our particular churches, we, as disciples comforted by the experience of the risen Christ, will discover new opportunities to more effectively foster the evangelization of the whole world and its authentic liberation.

Certainly, we are aware that we must face numerous difficulties. However, we journey towards the future with great hope. This hope springs from our profound union with the crucified Christ who leads us to participate in an effective way in his resurrection.

Thus, it will come about that more deeply rooted in the perennial actuality of Pentecost, the church will know new times of evangeliza-

tion. While trying to be faithful to its mission in today's world, the church commits itself completely to the service of the future world. In fact, even if the destinies of this future world are unknown to us, Christ the Lord and center of human history, stimulates us so that we can progress more and more. The time which occurs between Easter and the Parousia is the time of tension and aspiration towards the world which must come.

In such a period of time it is the task of the church to prefigure and prepare the final actualization of the kingdom of God. We know that the Lord helps his church continuously and accompanies us on our pilgrimage. He will be with us all days (cf. 28:30), comforting us with the gifts of his grace, gradually leading us to the whole truth through the action of his Holy Spirit (cf. Jn 16:13), confirming our word with signs (cf. Mk 16:20), while we confess that Jesus Christ is the Lord to the glory of God the Father (cf. Phil. 2:11).

On the eve of Holy Year which is about to be celebrated in Rome, let us nurture the hope that all the people of God, profiting from this special occasion of grace, through the conversion of hearts, complete renewal and interior reconciliation, can better fulfill their duty to evangelize, and the church can more clearly appear as having been sent to the peoples to be the universal sign of salvation.

Concluding our work in the synod, let us raise our eyes and our hearts to the blessed Virgin Mary, the Mother of the Church, to receive, following her example, the Word of God with an open mind and a docile spirit, to offer it to the world after having meditated upon it and faithfully translated it into daily life.

Human Rights and Reconciliation

Statement

Synod of Bishops

October 23, 1974

Two anniversaries of special significance to the church and the world have occurred since the synod of 1971: the 10th anniversary of Pope John's encyclical *Pacem in Terris* (1963) and the 25th anniversary of the United Nations Declaration of Human Rights (1948). Both documents remind us that human dignity requires the defense and promotion of human rights.

We are gathered in a synod whose theme is evangelization, the proclamation of the good news of Jesus. While the truths about human dignity and rights are accessible to all, it is in the gospel that we find their fullest expression and our strongest motive for commitment to their preservation and promotion. The relationship between this commitment and the ministry of the church has been manifested in this synod in our sharing of pastoral experiences, which reflect the transnational character of the church, her entrance into the very consciences of people, and her participation in their suffering when rights are denied or violated.

Reflecting on these experiences in light of the gospel, we address this message on human rights and reconciliation to the church and the entire world, especially to all in positions of responsibility. It is our desire to raise our voices on behalf of the voiceless victims of injustice.

Human dignity is rooted in the image and reflection of God in each of us. It is this which makes all persons essentially equal. The integral development of persons makes more clear the divine image in them. In our time the church has grown more deeply aware of this truth; hence she believes firmly that the promotion of human rights is required by the gospel and is central to her ministry.

The church desires to be more fully converted to the Lord and to perform her ministry by manifesting respect and regard for human rights in her own life. There is renewed consciousness in the church of the role of justice in her ministry. The progress already made encourages us to continue efforts to conform ever more fully to the will of the Lord.

From her own experience the church knows that her ministry of fostering human rights in the world requires continued scrutiny and purification of her own life, her laws, institutions, and policies. The synod of 1971 declared that "anyone who ventures to speak to people about justice must first be just in their eyes," and failures in justice help us understand better the failings of other institutions and individuals. In the church, as in other institutions and groups, purification is needed in internal practices and procedures, and in relationships with social structures and systems whose violations of human rights deserve censure.

No nation today is faultless where human rights are concerned. It is not the role of the synod to identify specific violations; this can better be done at the local level. At the same time we desire by our words and actions to encourage those who work for human rights, to call upon those in authority to promote human rights, and to give hope to those who suffer violations of their rights. We call attention here to certain rights most threatened today.

"The right to life": This right is basic and inalienable. It is grievously violated in our day by abortion and euthanasia, by widespread torture, by acts of violence against innocent parties, and by the scourge of war. The arms race is an insanity which burdens the world and creates the conditions for even more massive destruction of life.

"The right to eat": This right is directly linked to the right to life. Millions today face starvation. The nations and peoples of the world must make a concerted act of solidarity in the forthcoming United Nations Food Conference. We call upon governments to undergo a conversion in their attitude toward the victims of hunger, to respond to the imperatives of justice and reconciliation, and speedily to find the means of feeding those who are without food.

"Socio-economic rights": Reconciliation is rooted in justice. Massive disparities of power and wealth in the world, and often within nations, are a grave obstacle to reconciliation. Concentration of economic power in the hands of a few nations and multinational groups, structural imbalances in trade relations and commodity prices, failure to balance economic growth with adequate distribution, both nationally and internationally, widespread unemployment and discriminatory employment practices, as well as patterns of global consumption of resources, all require reform if reconciliation is to be possible.

"Politico-cultural rights": Reconciliation in society and the rights of the person require that individuals have an effective role in shaping their own destinies. They have a right to participate in the political process freely and responsibly. They have a right to free access of information, freedom of speech and press, as well as freedom of dissent.

They have a right to be educated and to determine the education of their children. Individuals and groups must be secure from arrest, torture and imprisonment for political or ideological reasons, and all in society, including migrant workers, must be guaranteed juridical protection of their personal, social, cultural and political rights. We condemn the denial or abridgement of rights because of race. We advocate that nations and contesting groups seek reconciliation by halting persecution of others and by granting amnesty, marked by mercy and equity, to political prisoners and exiles.

“The right of religious liberty”: This right uniquely reflects the dignity of the person as this is known from the word of God and from reason itself. Today it is denied or restricted by diverse political systems in ways which impede worship, religious education and social ministry. We call upon all governments to acknowledge the right of religious liberty in words and foster it in deeds, to eliminate any type of discrimination, and to accord to all, regardless of their religious convictions, the full rights and opportunities of citizens.

As we observe the Holy Year of renewal and reconciliation, recalling the great year of pardon (Lv. 25) and the gift of power of reconciliation offered us by Christ (Lk. 4:18-19; Eph. 2:13-17), we reassert that the church must strive to be a sign and source of reconciliation among all peoples. People have a right to hope; the church today should be a sign and source of hope. Hence the church offers pardon to all who have persecuted or defamed her and pledges openness and sympathetic understanding to all who question, challenge and confront her. We call finally upon each person to recognize the responsibility which he or she has in conscience for the rights of others. Enlightened in our understanding of evangelization and strengthened in our commitment to proclaim the good news, we affirm our determination to foster human rights and reconciliation everywhere in the church and the world today.

Spirituality and Evangelization

A Written Intervention by

John Cardinal Carberry

October 12, 1974

I speak briefly to add a suggestion concerning the need of assistance for the faithful that will help them to know more intimately the person of Christ, and to realize more deeply his burning love for all men. This knowledge of the person of Christ and his love for us are of the essence of evangelization.

There are various means, each with its special value, of learning to love Christ personally, for example, particularly through devotion to Mary his most holy mother; through the reading of sacred scripture and meditation on the words and actions of Christ, as these are described in the holy gospels.

Moreover, in the sacred liturgy which is, as we know "culmen ad quod actio Ecclesiae tendit et simul fons unde ejus virtus emant," there is another significant help in the feast of the most Sacred Heart of Jesus, which now enjoys the rank of a solemnity. The challenging scripture readings, the prayers and preface of the feast, stimulating a deep and mature understanding of the Sacred Heart of Jesus, will nurture and enkindle the love of the people of God for a genuine personal encounter with Jesus Christ.

The Holy See, through the Roman pontiffs, has commended the liturgical solemnity of the Sacred Heart, as well as paraliturgical devotions, for example, hours of reparation, the spiritual exercises of St. Ignatius, novenas and conferences. Such devotions express a love for the person of Christ, as well as his love for men, emphasized in the symbol of his Sacred Heart. These sentiments are to be found in the Encyclical Letter *Haurietis aquas* of Pius XII (1956) and in two apostolic letters of our Holy Father, Paul VI: *Investigabiles divitias Christi* (February 6, 1965) and *Deserti interpretes facti* (May 25, 1965).

In recent years the appreciation and popularity of these liturgical and paraliturgical devotions have diminished. Indeed, youth scarcely knows them. Many of our faithful regret their passing.

Among the youth of today, however, there is reason for hope. Thousands of our young people have been attracted to the so-called *Jesus*

Movement. This phenomenon *in se* is good, but it is an attraction to Christ based largely on his external ministry, rather than on the contemplation of his internal supernatural teachings. It is the Jesus of the gospels who needs to be proclaimed; and this task, through God's grace, is ours to teach.

Will not the youth of today be open to a God who united himself in some fashion with every man? A God who became one of us, knew suffering, preached justice and peace, aided the oppressed, shared our human situation, was betrayed and wounded; and one who has a heart filled with love. Today's youth are moved by symbols. This they will find in the person of Christ, whose overflowing love for mankind is aptly expressed by the symbol or sign of his Sacred Heart. "Come to me," he says, "all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart." (Matt. 11:28-29)

The loss of the sense of sin is one of the sources of the growth of irreligion and materialism in our day. Christ, however, promised to give priests the power to touch the most hardened hearts and convert them. Is this not reassuring and a source of hope for the growth and efficacy of evangelization?

Impressive evidence of the restoration of this devotion as a pastoral instrument of instruction and evangelization is to be found in the recent International Clergy Conference held at Paray-le-Monial and Montmartre in Paris. Some 500 members of the hierarchy and priests reflected and expounded for six days on the theme: The Heart of Jesus in the Life of the Priest and in the Pastoral Needs of Our Times.

At the opening congregation of this synod, our most Holy Father called upon us, bishops and priests, "in meeting the spiritual needs of the people of today" to "discover . . . the design of love which permeates, qualifies and sustains our apostolic mission." May it please Almighty God, that in the re-kindling of appreciation of the feast of the most Sacred Heart of Jesus, and the daily awareness of the love of his Sacred Heart in our hearts, we may be aided to fulfill our pastoral and evangelical duty of "meeting the spiritual needs of the people of today."

The Church: Essentially Missionary

Written Intervention by

John Cardinal Carberry

I write briefly on a significant theme of Vatican II that has not impressed itself on the thinking and actions of most Catholics, namely, that *the whole church is by essence or nature a missionary entity.* (cf. *Ad Gentes* 1, 2, 23, 35, 36)

In the opening session of this Synod, our Holy Father, Pope Paul, alluded to this basic teaching when he spoke of "the universality of evangelization" and stated that this "is an aspect that finds its place in an equally essential and constitutive dimension of the Catholic Church—the missionary aspect—and orients the church towards the goal assigned to her."

The council offered two basic reasons, among others, for the essentially missionary nature of the church: one *intrinsic*, the other *extrinsic*. The intrinsic reason is her ontological origin in the most blessed Trinity.

The principle of the church's dynamism is the sovereign dynamism of God himself, considered in the mystery of the Trinity. She proceeds from the eternal design of the Father, from the mission of the Son and that of the Holy Spirit—a design and mission directed at all of mankind. The missionary thrust of the church is not only a result of a mandate received, but by virtue of this very participation in God's nature, which is *grace*, and which wants, of itself, to be communicated.

Mission is intrinsic to the church, flowing as the council said "from the innermost requirements of her own catholicity." Hence, her missionary dynamism "wells up from her innermost nature and spreads abroad her saving faith." (AG, 6) The extrinsic reason is the divine mandate: "Proclaim the good news to all creation" (Mark 16:15) "Make disciples of all the nations." (Matthew 28:18). These words of Christ reflect the same *universal* and *dynamic* scope of the church.

From the above teaching I deduce the following conclusions:

1. It is highly improper to speak of the church *and* mission. There is one missionary church; there is one mission of the church. They are inseparable.

2. The great contribution of the council was to locate missionary activity *within the center* of the church's life, instead of on its periphery. Mission is not accidental or secondary; it is associated with the inner core of her life.

3. Mission is co-extensive with the church. She is always and everywhere "in statu missionis." She cannot be anything other than a missionary church wherever she exists, be it in St. Louis, the Islands of the Pacific, in Latin America or in Rome—she is a church *on the move* to evangelize.

4. Since the whole church is essentially missionary, this means that every member of it has the obligation to do his part in spreading the faith or evangelization (cf. AG, 35)

From these conclusions there emerge certain pastoral and evangelical considerations for *everyone* in the church, for although there is diversity of ministry, there is unity of mission.

1. *Bishops.* All bishops are consecrated not just for some one diocese but for the salvation of the entire world. The bishop must stimulate, promote and direct the work for the missions in his diocese, so that ultimately the whole diocese becomes missionary. (cf. AG, 38)

2. *Priests.* They, too, should fully understand that their life has also been consecrated to the service of the missions. In pastoral activity priests should stir up and preserve amid the faithful a zeal for the evangelization of the world. (AG, 39)

3. *Seminarians.* They should be taught the theology of the missions in order that the missionary nature of the church be clearly understood, and thus a missionary awareness will be formed in future priests. (AG, 39)

4. *Religious Communities.* They have played and still do play a very great role in the evangelization of the world. They should go on untiringly in this work. (AG, 40)

5. *Laity.* As witnesses and as living instruments they share in the saving mission of the church; this they do by nurturing in themselves and in others a knowledge and love of the missions: by stimulating vocations in their own family, in societies and in schools; by subsidies of every kind. (AG, 41)

Conclusions

1. In each and every member of this *essentially missionary church* there must be an habitual awareness of a world mission and a vivid sense of responsibility for spreading the gospel. A sense of mission is an expression of fidelity to one's vocation.

2. How, in fact, can one effectively carry out his *world missionary* duty and obligation? Through the Pontifical Missionary Societies, which are the spiritual and material expression of the corporate effort of all the churches in the service of the work of evangelization.

3. We are aware of blood transfusions from one person to another, heart and kidney transplants, skin grafts—all of which are genuine manifestations of Christian love and concern for our brothers and sisters in need. Likewise, the whole missionary church, through the spiritual and material transfusions of its members “grows to the mature measure of the fullness of Christ” (Eph. 4:13) to meet the abiding challenge of the work of evangelization.

Secularization and Evangelization

Intervention by
John Cardinal Dearden

I will speak on the topic of secularization and evangelization with special emphasis on the implications for ministry in the church. The phenomenon of secularization appears widespread in scope, although different in its manifestations in each culture. It is commonly regarded as a factual element of society in the United States, yet scholars differ in their assessment of its meaning and implications.

I. Secularization: Content and Challenge

To understand the phenomenon it is necessary to distinguish three levels of meaning associated with the term secularization:

Historically: secularization refers to a social-cultural process through which religious institutions have lost many functions which they previously fulfilled, while new institutions have arisen to assume these functions;

Philosophically: secularization as an historical process must be distinguished from the worldview of secularism which restricts the meaning of personal and social life to a closed universe, impervious either to divine intervention or to transcendent reference;

Sociologically: secularization refers to the result of the historical process; the product is a society in which religion has a special function but not the dominant cultural or political position.

It is the historical and sociological meaning of secularization which has special relevance for the evangelizing ministry. In a sacral society religion provides the dominant mode of interpretation, since all aspects of life and all institutions of society are seen through a religious perspective. The emergence of secular society does not automatically or inevitably mean the demise, disappearance or irrelevance of religion, but it does provide a new *context* and new *challenges* for evangelization. The essential challenge is that in a secular context the gospel constitutes only one worldview among many competing interpretations of life; in a secular society the religious perspective is no longer the assumed framework for understanding personal and social existence.

Secularization involves this cultural shift from religion as *the* view of life to religion as *a* view of life. The specific and unique function of

religion in a secularized society is to continue its ministry of presenting and probing the ultimate value questions of life and to provide a framework of moral analysis and orientation in the face of the range of personal and social ethical issues being raised by the technology of secular societies. This significant task has implications for theology (how we formulate the faith), for liturgy (how we celebrate the faith) and for social life (how we practice the faith, understanding that justice is a constitutive element of the gospel—cf *Justice in the World*).

II. Evangelization: Pastoral Response

The pastoral implications of secularization are personal, ecclesial and social. *Personally*, the emergence of secular society marks a passage from a Christianity of culture to a Christianity of choice. The choice of faith today, although received and nurtured in family and parish life, still demands an adult decision; faith in a secular context is not simply an inherited legacy from family or local community. Since the culture does not offer religion the support system of the past, it is more difficult to "pass-on" the faith. Each act of faith is a personal decision which must be reaffirmed in the face of competing interpretations of life. Hence faith, gift of God though it is, also requires continuing education, development and spiritual renewal.

Ecclesially, the church as the evangelizing community is called upon to demonstrate visibly the value and validity of faith. In a secular culture the church's claim to stand and speak for Christ must be proven by word and deed; the identification of the church and Christ cannot be assumed. The value of faith will be judged by the quality of life of the Christian community, especially its evangelizing ministers.

Socially, a secular society is constantly being shaped by planning, political choice and public opinion. The community of the church needs to demonstrate the social value of faith by participating in this process of social change through the exercise of political responsibility and the use of modern means of communication (cf. *The Eightieth Year*). In its socio-political ministry the church is called today to stand for the dignity of the person in a technological age; for national and international social justice in an age of vast disparities of wealth and power; and for a life of austerity in an age of scarce resources, requiring those in secular industrial societies to move away from wasteful consumption and toward structures and systems of global distributive justice.

Secularization, properly understood, constitutes a call to evangelization, not an obstacle or a threat. It demands that the church in being faithful to its fundamental mission be fully aware of the conditions of its ministry. Today, in many places, this means accepting secularity as the context for the call to conversion, then bearing witness to Christ by teaching and life in such a manner that people and societies are called beyond the secularity of their culture to the sanctity of the kingdom.

Reaching Youth and Inactive Catholics

Intervention by
John Cardinal Krol

Our conference expressed in detail its concern and experiences in the work of evangelization in its responses to requests from the Secretariat of the Synod. I seek only to highlight one important point about those who evangelize and to comment on two of the categories of persons in need of evangelization, namely youth and Catholics *qui vitam ecclesiae non participant*.

With reference to persons who promote evangelization: God could have imparted his gospel to men directly, but he willed to do so through human mediation. Evangelization is not merely or even principally the work of man. It is God's work in which we participate.

As our holy father noted in his homily—Christ is the source, the author, the efficient and transcendent cause of evangelization. Accordingly, all the discussions and reflections in this synod must be conducted in the context of this mysterious reality of God's principal role and our instrumental role.

Ours is a pluralistic, secularized and industrial society. We enjoy the blessings and are exposed to the risks of the precious freedom of speech and press, a freedom which guarantees the right to evangelize and exposes us to a wide variety of secularistic and materialistic influences.

Our nation three centuries ago was peopled by those who sought the free exercise of religion. Today there are many who are determined to reduce or even to eliminate the influence of religion and morality from public life.

Our evangelization cuts across all lines of the economic and social spectrum. We evangelize in areas of affluence, middle income and dire poverty. Our methods must be tailored to the variety of peoples in all areas.

Two groups are of special concern to us: 1.) youth, and 2.) Catholics who do not participate in the life of the church and do not reflect in their lives the gospel principles.

I. Youth.

For centuries there has been some tendency to draw a dismal portrait of youth and to deplore the degeneration of its ideas and morality. Many young people today indeed are critical of and reject traditional structures of government, of society, of the family and even of the church.

But, it is not accurate to classify youth, in general, as rebellious, irreligious, or strangers to Christ and prayer. If the picture of youth were so dismal, how do we account for their present enthusiasm for meditation and for prayer groups? How do we account for the fact that across our country the demand of university students for elective courses in religious studies during the past decade has resulted in an increase in courses of religion—an increase which ranges from five to over one hundred per cent? How do we account for their desire to seek out gurus, for their interest in the spiritual and even for their recent attraction to experiences that transcend everyday living through their tragic use of drugs? Youth is groaning for the elusive, the mysterious, the transcendent.

How can we dismiss as insignificant the overwhelming interest of our youth in three contemporary motion pictures: *Godspell*, *Jesus Christ Superstar* and *The Exorcist*? Can it be that youth is not "turned off" by Jesus Christ and things holy and spiritual? The generosity of youth to the point of sacrifice is most evident in the Peace Corps, the Mission Volunteers, and their volunteer services in hospitals, homes for the aged and other institutions for the handicapped. Is this a "sign of the times" through which God is teaching us? In our youth there is genuine receptivity for Christ and his gospel which we cannot ignore. This receptivity calls for a pastoral response.

From these current realities four pastoral conclusions come into focus:

1.) In these religious stirrings of youth we perceive the hand of God. It is he who "inspires both the will and the deed for his own chosen purpose. (Phil. 2:13)

2.) Their religious receptivity is a base on which to build positively. We must reach out to their interest and lead them to the full knowledge and love of Christ and his gospel.

3.) We must urge parents to encourage their sons and daughters, and instruct by word and example.

4.) We must seek not only to evangelize youth, but also to engage them more intimately in the church's mission. So that they will assume their rightful responsibility as evangelizers, especially of their peers.

II. *Inactive Catholics.*

We are especially concerned with the inactive Catholics, who do not take part in the life of the church, nor reflect Christian influences in their lives. Such Catholics present a unique problem since usually they evade and elude the ordinary evangelizing efforts of the church. As principal dispensers of God's mysteries, we must respond literally to the divine command: "Euntes, docete." Since they do not come to us, we must effectively go to them. We must do so through all possible means but especially:

1.) Through the laity and through lay organizations. Every layman shares, according to his own ability and his own role, in the missionary activity of the church. Traditional and new lay organizations have been and can be valuable instruments in evangelizing the indifferent, the inactive and lukewarm Catholics. They should be inspired to engage in this special apostolate.

2.) Through the mass media of communications, which can be ennobled as vehicles for evangelizing all, but especially those who are peripheral or marginal Catholics.

To sum up: evangelization is God's work principally and ours instrumentally; two pressing areas of evangelical concern to us are youth and the inactive Catholic. We take a positive view of youth with its noteworthy religious receptivity and we urge parents and family units to lay hold of that which God is evidently stirring within the souls of their sons and daughters.

Secondly, we must go to those who are inactive or tepid. We cannot expect them to come to us. Since ordinarily we cannot do this personally, then we shall go through our faithful members, as well as through the media of communications. We are beset by vexing situations and complex problems. With faith and hope we recognize that they are also great opportunities. The pastoral method of our Lord comes to mind: "He told them a parable on the necessity of praying always and not losing heart." (Luke 18:1)

We must be constant in our efforts as instruments of God, and in our fidelity to the Lord's command. We must plant the seed: God gives the increase.

The Laity: Pastoral Considerations

A Written Intervention by
John Cardinal Krol

In the area of lay evangelization, two affirmations need no demonstration: 1) the church cannot fulfill her missionary mandate, her evangelizing function, without a ceaseless, massive involvement of the laity; 2) the mass of the laity are either ignorant or confused or indifferent about their role in evangelization. These facts make imperative an initial statement on the evangelizing task of the laity which will sketch a theological substructure and submit pastoral recommendations.

Theological Substructure

A theological substructure is not easily fashioned: serious efforts to construct a theology of the laity are hardly 30 years old. Still, the pioneering ecclesiology of Yves Congar (focusing on a church profoundly communitarian), the remarkably progressive insights and affirmations of Vatican II (not only *Apostolicam actuositatem* but directly or indirectly the other fifteen documents), and intensive theological reflection since then (not only commenting on the Council but deepening and expanding its theology) make it possible to lay a basic foundation for the evangelizing activity of the laity.

The Catholic Church is missionary by her very nature, by her inner dynamic; she *is* mission. She is "sent," as the Son was "sent" by the Father and as the Spirit was "sent" by the Father and the Son, to proclaim the good news of salvation and to mediate salvation to all nations and to every human person.

The church is a totality, a oneness, a community, in which the basic relationship is equality in the Spirit. The people of God is not divided into "two species of Christian," cleric and lay. The laity are part of the one people united in the unity of the Trinity (cf. *LG* 4). In the New Testament, all Christians are "called," "holy," "disciples," "brethren." The New Testament stresses not the distinction between layperson and priest within the church, but the distinction or tension between a church consecrated in its totality and "the world," between the people and the "nonpeople," between the brethren and "the rest."

All Christians, by their divine call and baptism, are consecrated to form a holy people, a priestly kingdom, a spiritual temple, to render

to God a spiritual worship and to announce the *magnalia Dei* (cf. 1 Pt. 2:9-10; 1 Cor. 3:16-17). By baptism, therefore, each Catholic is incorporated not simply into Christ and the church, but into the missionary apostolate of Christ's church, is "sent" on mission, an evangelizing mission. This is not to deny or depreciate the special ministry of the ordained priest. It merely restores a long-needed balance, by recalling the common priesthood of all Christians, which is prior in nature to any distinction of ministerial functions and involves a configuration of all the baptized to Christ. Each Christian shares inescapably in the priesthood of Christ, and so each Christian's life should be a spiritual sacrifice offered to God.

In this fundamental common mission inseparable from baptism, there is "neither Jew nor Greek" (no ethnic difference), "neither slave nor free" (no social difference), "neither male nor female" (no sexual difference). Here indeed we are "all one in Christ Jesus" (Gal. 3:28).

But what is the specific apostolate of the laity, their proper apostolic mission, their way of participating in the salvific activity of the church? Very simply: to animate the whole temporal order with the spirit of the gospel (cf. AA 2). It is the laity, far more than the clergy on the whole, who live in "the world," who share from day to day its hopes and fears, its joys and sorrows, who are in a position to shape the social, political, and economic spheres of human existence. Their task is to transform the temporal.

Nevertheless, a positive definition of laity still eludes us. To define laity in their contrast to clergy, as not ordained and without sacramental powers, is altogether negative. And few, if any, theologians find it satisfactory to define the laity in terms of the temporal as the object of their mission: this would mean effectively and tragically imprisoning the clergy in a sanctuary, confining clerics to a narrowly sacramental existence.

Even Vatican II ultimately was content with a description. *Lumen Gentium* proposes three fundamental elements: (a) the laity are part of God's people; (b) they are distinct from clerics and religious; (c) they are called to sanctify the secular aspects of life. But if "secular" is what characterizes the layperson's proper vocation, all the more reason why we cannot yet define the laity; for the concept and extent of the secular, specifically in its relationship to the sacred, has been and continues to be the subject of intensive and basically unresolved research.

Despite these uncertainties, we can and must affirm that the laity share intimately in Christ's (and therefore the church's) mission in its three broad aspects. They share in Christ's *priestly* function, in that their whole existence should be a spiritual sacrifice, which reaches its peak when they unite the offering of their life and work to the life and work of Christ, through the ordained priesthood, in the eucharist. They share

in Christ's *prophetic* role, inasmuch as they are witnesses of the word when the power of the gospel shines in their everyday life. They share in Christ's *royal* mission, in that they cooperate with Christ in subjecting the world to him, freeing it from the enslavement of evil and injustice, to participate in the glorious freedom of the children of God (cf. *LG* 35).

Since each Catholic's mission is marked by an irremovable deputation, i.e., the baptismal "seal" or "character," the task of evangelizing is always there, at every moment and in every situation of a layperson's existence, in youth and old age, at work and at home, in palace and prison, in sickness and in health. To be a sign revealing by word and work mankind's call to life in Christ is a Catholic's privilege and burden, and, as the second-century *Letter to Diognetus* insisted, "we are not at liberty to decline it."

Pastoral Recommendations

If this theological substructure is to be concretized in lay living, practical recommendations are in order. The following is not an exhaustive list; it rather points up a number of urgent needs, many of which call for episcopal initiative.

1. Bishops and other clergy must promote the dignity and responsibility of the laity, by respecting their proper freedom and recognizing their charisms, in what has been called "a new pneumatology of the church." The laity have certain rights that belong to their specific manner of participating in the priesthood of Christ; these must be protected. In brief, not domination but collaboration.

2. There is a compelling need to develop, for and with the laity, a specific spirituality of involvement, not monastic, not religious, not clerical, but geared to men and women who are called to holiness precisely through their efforts to sanctify the temporal, to animate the order of creation with the spirit of the gospel. This spirituality must allot a large place to contemplation.

3. Theologians (lay and cleric in collaboration) must develop, even more profoundly and intelligibly than they have already done, theologies that concern the layperson intimately: theologies of hope, of development, of liberation, of terrestrial realities and structures, of secularization, of prophetic ministry, etc.

4. Continuing education is indispensable: to reveal to Catholics who work in the world that their involvement is, must be, part of the church's evangelizing effort; to provide a new mode of Christian formation (theological, spiritual, sociological, political . . .), unto a more mature faith.

5. Pastors of the flock must learn and teach the basic equality of all the baptized in Christ and the Spirit, must stress the *koinonia*, the

single community of faith and love with an astounding diversity of charisms, all focused on *diakonia*, on service to the human person.

6. Special attention, theological and pastoral, should be given to the role of women and ethnic minorities in the evangelizing apostolate of the church. Moreover, the concentrated effort of clergy and laity must aim at tapping the rich potential that Catholic youth have for evangelizing.

7. It is particularly imperative that the old and infirm, those who are heavy-burdened, those who suffer in any way, those who experience so much of Christ's passion and so little of his resurrection, be brought to see how important, how indispensable, their anguished existence is for the church's evangelizing ministry. As Cardinal Wojtyla phrased it strikingly in his report on theological themes: "The task of evangelizing is carried on not only by those who are actively engaged therein, but also by those who suffer for it—perhaps more effectively by those who suffer. The church's prayer, grounded profoundly in a spirit of sacrifice, continues ever to be an uncommonly powerful leaven of evangelization." (p. 17).

Report on North America, Australia and Oceania

By Archbishop Joseph L. Bernardin

The "purpose" of this paper is to present an analytical summary of the experience of evangelization as it has been reported by the episcopal conferences in the United States, Canada, the Antilles, Australia, New Zealand, Papua-New Guinea and the Solomon Islands, and by the episcopal conference of the Pacific.

The presentation will consist of three major sections: first, some general comments; second, a consideration of common themes found in the reports but presented from diverse viewpoints, sometimes yielding diverse conclusions; third, a specification of unique elements found in the reports which are judged to be of broader general interest for the work of the synod. The scope of these comments is not intended to be comprehensive; rather, the objective is to provide a sense of the substance and tone of the reports provided by the various local churches.

Part I: General Comments

The purpose of this section is to make two major points: first, the "context" whence these reports on evangelization emerged, second, the "content" of the documents in terms of their relationships to Vatican II, the previous synod (1971) and the synodal document, *Instrumentum Laboris*.

In terms of "context," there is present in the reports from these countries a fundamental tension arising from the fact that the one ministry of evangelization and the one church which serves as a medium for this ministry is incarnated in several diverse socio-political-cultural situations. Among these diverse settings a fundamental division which colors many of the elements of evangelization is the difference between the evangelizing ministry pursued in the context of the Western, industrialized nations (the developed countries such as the United States, Canada, Australia) and the ministry pursued in the newer nations which are emerging from their colonial heritage and grappling with the problems and possibilities of modernization (the developing countries such as many of the Caribbean nations).

The local churches surveyed in this "relatio" encompass this fundamental division in the globe today. While there are clearly unique elements in both of these contexts, there is a great need for some assessment and understanding of how these two contexts relate to each other, ecclesially, politically, economically and culturally. Such an analysis was initiated in the 1971 synod through the document *Justice in the World*. This analysis should be continued in our consideration of evangelization. "The church as a transnational actor in the world is one of the few institutions which spans this basic division in the globe today and it should address the tensions, conflicts, and responsibilities present in the relationship of developed and developing countries."

In terms of "content," the reports analyzed in this "relatio" are rooted in the theological content of Vatican II. The themes of the reports draw upon, quote and extend the analyses of certain key documents of the Council as these have taken shape in the different local churches. The primary document reflected in the local reports is *Gaudium et Spes*; both the methodology of the pastoral constitution and several of its themes reappear again and again in these local assessments. Supplementing this dominant trend are insights drawn from *Lumen Gentium*, *Unitatis Redintegratio*, *Ad Gentes* and *Nostra Aetate*. The way in which the themes of these documents have taken shape in the local churches and are reflected in their assessment of the ministry of evangelization is the subject of the following section.

Part II. Common Themes in Diverse Cultures

The influence of *Gaudium et Spes* is evident in the fact that evangelization is perceived in terms of ecclesiology and the church in turn is seen in light of its sociopolitical setting in each local area.

The relationship of evangelization and ecclesiology is concisely stated by the Canadian bishops when they say: "If the problem of evangelization is a matter of adaptation to new cultural realities, it is then first of all a question of identification of the church. In no matter what cultural context, the church must try above all to 'be what Jesus wishes it to be.'" (P. 3, Canadian Bishops Report on Synod Study Document.)

Evangelization and Ecclesiology

In striving to fulfill this objective, the church in these diverse geographical areas we are examining has encountered similar questions. This relatio will discuss four issues of evangelization and ecclesiology.

(1) *The church as community:*

The church by definition is a community of faith, fellowship and prayer. As she reflects upon her evangelizing mission, it must be asked

whether in fact these dimensions of community are present in the church. Generally speaking, the local churches do not believe that our existing parish life always provides a real fellowship of faith with a sense of responsibility for evangelization. Responses from situations as diverse as New Zealand, the United States and the Fiji Islands express dissatisfaction with the degree of fellowship and especially with the evangelizing sensitivity in the local church.

However, one result of Vatican II has been a concerted *effort at awakening* a sense of adult responsibility in and for the work of the church, going beyond financial support of its activities. The sense of dissatisfaction mixed with hope for the future found in several of the local statements is portrayed by the New Zealand bishops:

“Generally speaking our communities in New Zealand are not aware that they are responsible for the evangelization both of their own numbers and of those who either do not believe or who have lost the faith. However, an awakening is taking place. The new pastoral structures . . . and the lay apostolic groupings . . . are making a larger number of people more aware of their Christian calling and responsibilities” (p. 8).

Ecclesial fellowship has a specific qualifying dimension: it is fellowship in faith—a supernatural faith which is a gift of God. The degree of maturity and depth of faith in the church is the foundation upon which the ministry of evangelization rises. The situation of faith portrayed in these reports involves a *process of purification* going on in the Catholic community at the price of some widespread confusion, some reaction against changes and a continuing perplexity among parents and the professional educators within the church about how to transmit the faith to a younger generation seemingly open to transcendent values and moral ideas but often neutral, indifferent or even repulsed by organized or institutionalized religion. The dynamics of the purification process are sketched by the Canadian bishops:

“The present crisis appears as a brutal, total questioning of an undernourished faith which has not always been based on essentials, which was rather notional, sociological . . . This crisis can also be explained by a lack of profound roots, by the lack of an adult catechesis with which to face secular and ecclesial change . . .”

The sources of both the confusion and the purification of faith are enumerated differently by each hierarchy; they range from lack of adequate training or performance by religious professionals, to a prevailing secular or even atheistic atmosphere, to conflict between the Christian faith and native religions, to controversy within the church about the teaching of the magisterium.

Obviously, there are no single or simple solutions to any of these issues; what is evident from the local reports is that efforts are under way which seek to respond to the diagnosed characteristics of confusion in faith. These efforts include more concentration on adult formation in faith, more thorough training of religious educators; the realization of the full potential offered by Catholic schools and other educational institutions; and the recognition of the need for a new dialogue between the theological and episcopal communities in the church for the welfare of God's people.

In this connection, several reports emphasized the importance of the family in the church's work of evangelization. Because of the inroads being made by current views concerning marriage and sexuality, positive programs are needed to support the family as society's basic unit.

A fellowship of faith grows, learns and is strengthened through prayer. Several reports sought to evaluate the prayer life of the local church in terms of the public liturgical life of the community and in terms of recent orientations toward a renewed interest in private prayer and small communities of prayer. In some of the developing nations a specific problem noted is the inherent difficulty of adapting the Western liturgy to suitable forms of expression; it was suggested that a greater flexibility might be needed to cope effectively with this problem. The industrialized countries, such as the United States, have experienced a decline in the number of participants in liturgical worship since the Council, but they also find people seeking new forms of prayer life in liturgy and personal prayer.

(2) *The church as institution:*

The Catholic community exists as an institution; indeed the community is shaped in part by the structures of the institutional church. One result of Vatican II which has touched all local churches has been the conscious attempt to reshape certain structures of the church. *The process of reshaping the institution* in terms of the principle of shared responsibility, for example, has produced new structures of councils of priests and pastoral councils at the diocesan and parish levels.

The reports indicate great diversity among the local churches (and within them) on the progress, vitality and functioning of these new structures. The general tenor of the reports is that every church hopes and believes that these structures will have a significant impact on the life of the faith community.

Thus far, however, they are still in the process of being established in the developing countries and are not yet a major determinant of policies and programs even where they are established in the developing countries.

The new structures, combined with a different spirit of freedom set forth in the church by Vatican II, have already introduced new dimensions into the authority-obedience aspects of the life of the church. The combination of seeing authority in the church as a mode of service not domination, of understanding obedience as a mature, responsible assent to authority and of valuing freedom as a specifying character of the life of the Christian community, produces a more complex relationship between the bishop and his people. The sense of the situation emerging from the local reports is that a "learning process" is taking place. While at times conflict over teaching authority is manifested, this process generally progresses toward a new style of episcopal authority, or priestly service at the parish level and a more mature posture for the lay person in the church.

(3) *Forms of ministry:*

The changing role of the bishop is reflected throughout the ministerial structure of the church. A key problem reflected in all the local reports is the question of how the priestly ministry can be most effectively used in the evangelizing process. In the developing countries the problem is most acutely felt in terms of the shortage of clergy: since these areas have lived with this for some time they have given more thought to means of employing lay people in new forms of ministry in order to use available clergy with maximum efficiency.

In the industrialized countries the question of priestly ministry has at least two dimensions: first, shortages are also beginning to emerge in these countries, due to the sudden decline in vocations in the '60s and the abandonment of the ministry by significant numbers of clergy and religious at the same time; second, there exists a quite different conception of the nature of priestly ministry among the clergy which produces not only different styles of priestly work, but also a certain identity crisis in the minds of many priests still in the ministry.

Declining numbers of priests and religious, combined with the enhanced theological status accorded the role of the laity since Vatican II, have stimulated a process in all the local churches of seeking to engage, train and utilize lay people in "new forms of ministry" in the church. The reports would indicate that more "is being planned than is being implemented" at this time. However, there is an unmistakable emphasis in the reports that the future ministry of evangelization "will have to be" and "ought to be" shared by priests, religious and laity. Another hopeful sign in some countries is the development of the permanent diaconate.

Central to the question of ministry and evangelization is the place of young people who, the *instrumentum* notes, comprise the majority of the world's population. "It cannot be said" that any of the reports offer a clear conception either of where the church stands in the minds of young

people or of how the ministry "to" young people and "through them" to others ought to be carried out. One senses in the reports the awareness of a major problem without a clear sense of direction.

(4) *Ecumenism and evangelization:*

The relationship of these processes attracted comment in almost every report. Generally speaking, there was a refusal to admit on the level of theory that inadequate interpretation of each would place them in opposition with one another. The statement in the *lineamenta* that ecumenism "avoids the things that separate us" from other Christians drew critical replies from the United States, Canada, the Antilles episcopal conference and the Pacific episcopal conference. None of these respondents was willing to admit that ecumenism meant shying away from dialogue on difficult issues. The following comment from the Antilles episcopate exhibits the theoretical difficulties many had with the statement in the *lineamenta*:

"The statement in the study document on page 13, namely, 'ecumenism stressed what we have in common and at the same time avoids the things that separate us' was not altogether true. Also pointed out was the Second Vatican Council's notion that, though we must preach the entire gospel, there is a 'hierarchy of truths'—and though we do differ from Christian denominations in some of the truths of the faith (and true ecumenism should not deny these differences) many of the differences are simply not as important as we made them out to be in the past. Furthermore, as a result of dialogue and closer communication on a theological level, we have discovered that many of the differences were more verbal than real." (Antilles Document, p. 7)

On the level of ecumenical practice, views on ecumenism and evangelization were more diverse. The Australian bishops stated flatly that "a false idea of ecumenism is weakening the fervor for evangelization" (p. 2) The Canadians on the other hand strongly opposed any anti-theological conception of evangelism and ecumenism in either theory or practice. As they put the problem: "One might better ask how a failure to pursue unity can be reconciled with the church's mission to proclaim the whole truth of the gospel." (p. 12)

There was a general resistance to explain the lower rate of conversion in recent years simply in terms of the rise of ecumenism in the church.

Evangelization and Justice in the World

Following the approach of *Gaudium et Spes*, the ecclesial discussion on evangelization in the local reports was couched in terms of the socio-political setting of the church. Here three topics emerged with emphasis.

(1) *The church and social justice:*

The direct link drawn between evangelization and human liberation in the *instrumentum* is reinforced in the local reports. No one questions the integral relationship between the processes, although differences emerged about the degree of emphasis which should be accorded to it. The degree of urgency felt about this relationship in Third World churches is most emphatically brought out in the statement of the Antilles episcopal conference:

"In our territories, part of the Third World, the bishops felt that there was a great need for liberation, the question was how this could be guided or controlled? . . . This theology of liberation poses a dilemma for some bishops, since it could easily have serious repercussions from some governments and the church could be silenced or its existence threatened. But there is a strong feeling that the church cannot and may not keep silent in spite of this."
(p. 4)

In the developed countries the need for the church to deal with the themes of justice and peace is felt as a demand of the gospel, but the reports are not precise or clear about what issues are involved, which methods should be used or how to relate the church in the developed countries with their massive economic and military power to the striving of the peoples and churches in the developing countries.

(2) *The image of the church:*

This theme is closely connected with the previous topic. "Image" here refers to two dimensions of the church's life: her institutional posture and the life-style of her members, especially the hierarchy and clergy. On both counts the local reports pointed to existing problems for evangelization.

Institutionally, the church is often regarded as being simply a reflection of the existing political and/or economic order; in the developing countries this is complicated by the church being identified as a foreign influence which came with the colonial powers and often supported their activities.

The institutional image of a privileged or status quo institution is reinforced at times by the life-style of church representatives. Remarks about this problem were not confined to the developing countries; in the industrialized nations also the church is expected to be more independent of the culture than it often is.

(3) *Secularization and evangelization:*

The phenomenon of secularization cuts across both the developed and developing worlds. In understanding the relationship of secularization and evangelization two distinctions are in order.

First, understanding the historical process of secularization which involves the legitimation of the temporal order as a distinct realm of reality with its own finality and laws of action, distinct from the sacral order where the church possesses a unique competence.

Second, distinguishing the historical process from the philosophical interpretation of the process: herein lies the distinction between secularization (a natural process) and secularism (a philosophy of interpreting the world as a closed system in which the religious dimension of life has no place).

When these distinctions have been made then the implications of secularization for evangelization can be drawn. The local reports recognize that a secularized culture is "neither an exception nor an option": it forms "the contemporary context for evangelization." Second, the evaluation of secularization perceives it not so much as an obstacle to evangelization but as a challenge which requires a different style of formation in the faith, one which does not rely on cultural support for the faith to survive either institutionally or personally.

Part III: Some Particular Questions

Running through the local reports were some themes contained in the *instrumentum*, which pertain to evangelization in some places but are not felt so directly in others. They are included in this relatio to identify them as topics central to the consideration of evangelization, but as issues which could not be adequately discussed here.

Such a topic is the concept of "pluralism" as it relates to evangelization. "Sociologically," pluralism is an aspect of secularization; the two realities are almost always found together. For some of the local churches pluralism has been the constant condition for transmitting and living the faith; for "others the widespread existence of alternative views of the meaning of life and of approaches to moral values" constitutes a new experience and a new challenge for living the faith.

Theologically, a dimension of pluralism within the church has arisen since Vatican II. How this phenomenon should be interpreted, how relationship within the ecclesial community (e.g., bishops and theologians) should be carried on in light of it and how the faith ought to be taught and transmitted in a theologically and sociologically pluralist context are all questions which local churches are now confronting. To fail to deal with pluralism, theologically and sociologically, is to fail to deal with both the context and content of evangelization today.

One aspect of pluralism which confronts the local churches in the developed countries is the explicit dialectic which occurs between Christian and humanistic world views. At times the dialogue includes

explicitly atheistic positions on the nature of the person and the philosophy of history. The kind of phenomenological and theological assessment of atheism begun in *Gaudium et Spes* needs to be developed in the synod since the dialogue of Christianity-humanism and atheism is bound to grow more intense in the immediate future.

Finally, a series of issues which affect the developed and developing worlds in quite different fashion are contained in the local reports but cannot be adequately discussed here. In the developed countries "affluence" among Catholics is counted as a possible obstacle to living their faith seriously; in the developing countries, the conditions of "poverty and domination" which call for liberation constitute a critical element of evangelization; in the developed countries an excessive nationalism can be part of a posture of domination of others while in the developing countries a certain degree of nationalism is necessary to defend and claim their minimal rights in the international system.

As a synthesis of themes and a broad overview of major elements, this relatio touches on each of the local documents. However, many specific dimensions of the themes discussed here and other important elements not included here can be found in the national reports to which I have referred.

Role of the Liturgy in Evangelization

Written Intervention by
Archbishop Joseph L. Bernardin

Effective proclamation of the gospel today is intimately linked to liturgy—a liturgy that, paradoxically, must be universal and particular, must transcend cultures and yet take flesh in cultures. The danger is that, despite the dynamic impulse given to liturgical renewal by Vatican II in *Sacrosanctum concilium*, our efforts at reform may be superficial, satisfied (for example) with offering “options” which do indeed make for variety but fail to touch the heart of the matter. To grasp the complexity of our liturgical problem, we would have to enter profoundly into three areas which I can only sketch here: reform, theology, and culture.

Reform

Recent research into the 20 general councils before Vatican II reveals five concepts of reform, five reform procedures: reform by (1) excision or suppression; (2) addition or accretion; (3) revival; (4) accommodation; and (5) development or maturation. Each concept and procedure was conditioned by a style of historical thinking, a philosophy of history. And what all these philosophies had in common was that they were traditionalistic or conservative as regards the past: there is no break with the past, there is no reform by transformation.

Vatican II (so the same research insists) introduced transformational reform. It forced on the Catholic intelligence the issue of discontinuity. Not indeed explicitly, but in the documents. Not by announcing a new concept of reform (impossible in that situation—in fact, a number of philosophies of history were operative at the Council), but by issuing documents such as *Dignitatis humanae* and *Gaudium et spes*. These reveal a fundamental shift in historical consciousness, where something new, genuinely new, is a possibility, where there is a certain discontinuity with the past. Such discontinuity is a fact of Catholic history; it is compatible with continuity; it can be a threat only to those “of little faith.”

A theology of reform based on a style of historical consciousness that not only respects continuity but expects discontinuity lies at the heart of

creative reform in liturgy. Hence, a problem for today's theologians of liturgy: they will be either dangerous innovators or dangerous conservators if they do not consciously develop a reform theology that is at once based on an acceptable style of historical thinking and compatible with a pilgrim church guided by the Spirit.

Theology

Reform of the liturgy is intimately intertwined with theological reflection; for liturgical reform must be based on theological analysis of the church's liturgical tradition and experience. To illustrate this, take one basic insight into liturgy: liturgy is *sacramentum fidei*. As sacrament, it has a twin function.

First, *exprimit fidem*: it expresses, ritualizes, the faith experience of the Christian people. Here arises a complex problem for the theologian of liturgy: Does this liturgy (do these liturgies) actually express the faith experience(s) of this people (of these peoples)? Here the theologian needs the social scientist: to research and interpret the hopes and fears, the beliefs and doubts and agnosticisms, at times the atheisms of our people. Many a parish today is a microcosm, with more cultures and mindsets and styles of life than streamed into ancient Alexandria. Two questions constantly confront the theologian of liturgy: (1) Does this liturgy express this experience, these experiences? (2) How Catholic is that expression?

Second, *causat fidem*: in liturgy God's action molds the Christian experience of faith. Here, above all, the church challenges the theological competence of liturgists, specifically their theology of liturgical reform: continuity vs. discontinuity. Of primary importance here are two facets of theology.

(1) What is a particular liturgist's *sacramental* theology? Does he, e.g., see the sacraments, with Schillebeeckx, as encounter (with the phenomenology that undergirds this interpretation), or, with Powers, as a humanizing experience, or what? How current is his theology, how antiquated? How open to the new? How creative?

(2) What is a particular liturgist's theology of *prayer*, prayer in community? Liturgical prayer is the response of a believing community to the thrilling action of God within it. But what manner of prayer is this? The answer a liturgist gives determines in large measure the ritual he structures. Is liturgical prayer primarily conversion, or is it primarily petition, or primarily thanksgiving, or primarily *sacrificium laudis*, a glorious doxology in which I celebrate God.

Culture

Liturgy expresses the faith experience of a people. But, what people? (1) The Catholic people; for "the faith" is genuinely one; there is a uni-

versality to faith. The faith that is mine is the faith of Mary and Peter, of Athanasius and Augustine, of Thomas Aquinas and Teresa of Avila, of Teilhard and Paul VI. (2) This community's faith; for there is a particularity to the experience of faith. The way in which I experience the faith is not quite the way the apostles did; the black experience of faith in the United States differs significantly from the white experience. Both facets, it would seem, should find ritual expression in corporate worship. In this connection, at least four issues demand further research:

First, *liturgy and ethnic diversity*. How can the liturgy address distinctive cultures, not only in different countries, but even in a given parish, in symbols that actually speak to them, in symbols wherein they themselves speak?

Second, *liturgy and the secular*. Liturgy has traditionally operated within a sphere called the "sacred," long regarded as quite easily distinguishable from the "secular." Today, in what is increasingly called a "secular age," what is sheerly sacred and what is sheerly secular is not easily discovered; the lines are blurred. Many a Christian thinker is echoing the thesis of Raimundo Panikkar: "only worship can prevent secularization from becoming inhuman, and only secularization can save worship from being meaningless." But for this thesis to be valid, the very concepts "worship" and "secular" must be dynamically transformed, so that we may see what Panikkar calls "the sacred quality of secularism" emerging in our time.

Third, *liturgy and music*. Tensions exist between liturgist and musician. Some musicians challenge what they see as unreflected assumptions of *Sacrosanctum concilium's* chapter on music: (1) there is a common, univocal understanding of what expresses the sacred and what is merely secular; (2) some music is by nature sacred, some inherently secular. The problem of liturgical music is further complicated by our traditional assumption that we all knew how to pray. Do we?

Fourth, *liturgy and ambiguity*. We have to be careful not to demand a liturgical language that holds no subtlety, no ambiguity, no possibility of common use among people of different experiences. We must be modest enough to let the Holy Spirit animate our symbols, our language, within human lives that are constantly changing.

The Church and the Media: Partners in Evangelization

A Written Intervention by
Archbishop Joseph L. Bernardin

The media of social communication are a significant part of the experience of men and women, adults and youth, everywhere today. To a great extent they form the social and psychological context within which evangelization must be carried on. In the United States, for example, young people spend vastly more time watching television than they do in the classroom, or in church.

This phenomenon calls for both theological reflection and pastoral action on the part of the church. The church cannot afford not to be involved in the media of social communication if it is to evangelize effectively. And although it is sometimes necessary for the church to adopt a critical and prophetic stance toward the media when they abuse their responsibilities, its basic attitude should be positive.

The church should do everything in its power to encourage the media to realize all the good of which they are capable.

With respect to evangelization, it is necessary to distinguish two quite different roles played by the media:

1. Media as direct instruments for evangelization;
2. Media as part of the contemporary social context within which evangelization must be carried on.

Opportunities for use of media as direct instruments for evangelization obviously vary greatly from place to place. However, the church should everywhere make maximum use of whatever opportunities do in fact exist. It should be prepared to devote resources of money and personnel to this work in proportion to the opportunities. This is true of both Catholic media and secular media, insofar as the latter may be accessible to the church for direct evangelization.

In confronting the phenomenon of media as part of the contemporary context of evangelization, it is necessary that the church do several different things.

Sensitive to this dimension of the lives of those whom it seeks to evangelize, it should offer them assistance, through education and information, to help them evaluate media in light of Christian values. A well formed and informed audience is in the long run the best solution to the problem of errors and abuses on the part of media.

It should train its agents of evangelization to be aware of this aspect of contemporary life and take it into consideration in their work. This suggests the need for well developed courses in communications in seminaries and programs of formation, as well as for treatment of communications in the continuing education of priests.

It should seek to establish and maintain an effective "presence" in media (where this is possible), including the media of news and information.

To accomplish the latter it is necessary that the church practice openness and honesty in its dealings with the media. Secrecy in the church should be "restricted to matters that involve the good name of individuals or that touch upon the rights of people whether singly or collectively." (*Pastoral Instruction on Social Communications*, 121)

It is also necessary that the church give encouragement and support to those, especially the laity, who work in the media of social communication, so that they will be enabled to see their profession as an opportunity for the exercise of the apostolate.

Finally, it is essential that all sectors of the church collaborate in their efforts in the field of social communications. Communications technology unites the world today in a way that was impossible in the past. Both our unity as members of the church and our awareness of the new situation created by the media demand the greatest possible cooperation and sharing in our efforts in the field of social communications.

Social Justice and Evangelization

Written Intervention by

Archbishop Joseph L. Bernardin

Many reports have urged that we relate the considerations on justice in the world from the 1971 synod to our reflections on evangelization in this synod. In 1971 the synodal fathers conceived of justice as a constitutive dimension of the ministry of the church (cf. *Justice in the World*).

The role of justice in the work of evangelization is a complex and profound theological problem which will require continuing reflection. I do not propose to provide a final answer but to offer some reflections on the relationship of justice and evangelization.

The synodal document placed its greatest emphasis on international social justice, meaning by this the need to analyze the structures and systems of the global political and economic order in light of their impact on the right of development for all peoples. When one analyzes the international political economy it is impossible to ignore or avoid the central role of industrialized nations such as the United States, and the responsibility of the church in these nations to be aware of how these countries *do* act as well as how they *should* act.

The Role of Developed Nations

The dimensions of this responsibility can be deduced from the interventions of some of our brother bishops; several have spoken of the relationship of development or liberation to evangelization in the developing countries. In the international system today the possibilities for national development or liberation, and hence for evangelization as well, are closely linked to the structure of the larger international economic order.

Consequently, if development or liberation is integral to the evangelizing task in the developing countries, then complementary action for international social justice is integral to evangelization in the industrialized nations. Pope Paul VI has repeatedly indicated the correlative nature of these aspects of the church's ministry: the right to development involves not only the struggle of developing nations to claim their rights, but also the need for a response involving structural change in the policies and patterns of life of the industrialized nations (cf. *The Development of Peoples; Message to U.N. Special Session, 1974*).

Integral evangelization in an industrialized nation today requires not only preaching the gospel and celebrating the sacraments, but also the equally important elements of forming a community with a conscience shaped by the social teaching of the church and committed to the achievement of national and international social justice. The theology of liberation requires from us in the industrialized world not a repetition of its themes but a response articulated in terms of international social justice for an interdependent world.

The interdependence of the globe today is the condition which calls us to make international social justice a constitutive element of our evangelizing ministry and message. Learning to live in an interdependent world is a gospel imperative for every Christian. We are those who believe that God is Father of all, that Christ has reconciled us in a new humanity (cf. Eph. 1:9, 2:15; Col. 1:20) and bound us together by the command of love (cf. Jn. XV:12; 17) which "implies an absolute demand for justice" (cf. *Justice in the World*).

If we believe these truths, then we cannot ignore our human interdependence. The Christian conception of the world is that we are destined to be a community not a competing crowd. It is a fundamental axiom of Christian faith that the goods of the earth are destined for all peoples (cf. *Mater et Magistra*). These beliefs shape our conception of international social justice. They must also shape our consciences as men and women committed to living the gospel message.

The interdependence of the international system today is not an abstract idea. Our interdependence means that we live *locked together* in a *limited* globe. Being locked together we are vulnerable to each other's actions and therefore responsible for one another. We can and do touch the lives of others directly and drastically by our personal and public decisions which affect policy. Global interdependence is universal but not reciprocal. We do not influence each other with equal power. We in the industrialized nations are not immune to the actions of others, but we are too often unaware of how our trade, development, investment and consumption policies can mean the margin of life or death, human or sub-human conditions for those we regard as our brothers and sisters around the globe.

Sharing Resources

To be responsible for each other is a complex, demanding vocation; but to be responsible in a limited globe is an awesome vocation. Yet, this is the second dimension of interdependence. We do not know what the factual limits of our resources are, but we do know that today we must be better stewards of creation than we have been in the past. International social justice is as imperative today because we are aware that in a limited world sharing is not an option but a necessity.

The two dimensions of interdependence, our vulnerability and our scarcity, coincide in the food crisis which confronts the world. As an American bishop I am aware of the responsibility my country has in the forthcoming U.N. Food Conference. As a conference of bishops in the United States we have addressed our government about its policy; we are also seeking to raise the sense of responsibility for this issue in the minds of our people. We have supported proposals for an international food reserve, for increases in emergency aid and for increased technical assistance for developing countries. We pledge to you, our brother bishops, not to relax our efforts because we know how many of your people—our brothers and sisters—face hunger and famine.

Our interdependence is not confined, however, to the food question. Since the last synod, no less than four international conferences have explored the dimensions of interdependence in trade, aid, investment policy, environment and population policy. Indeed, the very condition of the international economy today shows that neither the powerful nor the poor can insulate themselves from the implications of interdependence. The empirical facts of interdependence are evident; but it is the moral meaning of interdependence which must be clearly grasped. To perceive the moral imperatives which face us requires an understanding of the political-economic structure and system of the world by which we organize our life together on this planet, determine who has access to resources and how we distribute the products of our work and wealth. The structures and systems determine trade and monetary policies, the prices of raw materials and commodities, the practices of multinational corporations and patterns of international investment.

It is not so difficult to see and say that the present international economic relationships fail to meet the demands of justice. It is exceedingly difficult, however, to specify the exact requirements of justice in each and every area I have mentioned. The call for a new international economic order made by the developing nations last spring at the United Nations should be heard and carefully studied (cf. Paul VI: *Message to U.N. Special Session*, 1974). Much work needs to be done on special points and policies but the idea and basic orientation of the session should be fostered and pursued.

The creation of a more just international order is a complex project: the recognition and admission that at the moment my own country bears a significant responsibility for an order which is not just is a first step in our evangelizing ministry for social justice. The next step of opening public discussion about our policies and practices, of seeking a substantive dialogue in our country aimed at understanding our personal, social and political responsibilities and proposing alternative policies, requires a major pastoral and educational initiative. The problems are excruciatingly complicated and our efforts as Catholic bishops in a

secular, pluralistic society are not guaranteed success, but we recognize our responsibilities and are presently examining methods of pursuing them.

One reason for making this intervention has been to open a dialogue with others on the meaning of interdependence. No single nation and no local church can fully grasp the reality. We are in a new era of international relations; we cannot simply repeat patterns of the past, because our problems are different in scope and substance. A limited globe means not only new policies but new life-styles. The need is for austerity in consumer cultures, so there can be adequate consumption in other cultures. The church, especially through its visible leaders—bishops, priests and religious—has a particular obligation to be a sign of austerity. In an interdependent world we must feel responsible for others and be responsible to each other. Evangelization in the world of today cannot ignore this sign of the times: we need one another.

The Churches: Unparalleled Opportunity

Intervention by

Archbishop Joseph L. Bernardin

In relating ecumenism to evangelization, I stress three points:

1. Ecumenism is in danger today;

2. Nevertheless, the ecumenical movement must go on;

3. In our time ecumenism must have as its focus not only the churches but the human person as well.

(1) **Ecumenism is in danger today.** The initial enthusiasm has waned, for several reasons:

(a.) Many are disappointed, because concrete results seem few and insignificant;

(b.) Many Catholics and Protestants suspect a subtle betrayal of their respective beliefs;

(c.) Many are indifferent, especially the young.

(2) **Nevertheless, the ecumenical movement must go on.** Not all criticism of ecumenical endeavors as they exist in the concrete is unfounded, but overriding all defects is the will of Christ, as expressed decisively in his priestly prayer at the Last Supper, calling for the unity of all who believe in him.

Moreover, our Lord revealed the twin reason for this unity, its witness value, its evangelizing function: "Perfected in unity, that the world may know that you have sent me, and that you have loved them even as you have loved me." (Jn. 17:23) The oneness of Christians will witness to the world that Christ is sent and that God loves.

In the present division of the churches, the precise form that this unity will take is not clear to us. What is clear is that unity cannot be achieved by compromise, that is, by relinquishing what is inseparable from Catholic existence. And so the Catholic Church must continue to proclaim that in her the will of Christ for his church is realized most perfectly, while recognizing with Vatican II that other ecclesial bodies are communities of grace and salvation. Still the ecumenical dialogue

must continue, in a spirit of openness to the Spirit speaking in other communities, of sorrow for our sins against unity, of hope in God, who alone can make one out of the many.

(3) In our time, ecumenism must have as its focus not only the churches, but the human person as well. Many ecumenists recognize two facets in the ecumenical movement: ecumenism as unity, the oneness of the churches, and ecumenism as mission, the outreach of the churches to every human person.

In this latter aspect, the churches have today an evangelizing potential unparalleled in history. On the one hand, the churches can and must proclaim to the world that, in the midst of our dismaying divisions, we all preach only one name under heaven by which all must be saved.

On the other hand, as Vatican II insisted, the churches must combine their incomparable resources in a massive effort to make society and man more human. It is in the area of human development, of human liberation from social sin, that the churches can and must speak with one voice, bear one witness.

Let all Christian communities proclaim this one ecumenical message: We will join together in committing our spiritual and material resources in an unprecedented effort to lift from human persons all over the globe the yokes of oppression—social, political, economic—that grind them into an inhuman dust. This is ecumenism in the seventies: the fashioning of an oikumene, one world of justice and peace.

Youth Ministry: Do Joyless Heralds Dull the Good News?

Intervention by
Archbishop John R. Quinn

The chief problem for many young people is not the gospel or Christ. It is the church. They do not see what the Vatican Council spoke of, "the light of Christ shining on the countenance of the church."

This is not to say that Christ does not indeed shine on the countenance of the church, but merely that often young people do not perceive this. We must distinguish between the fact and the perception of the fact.

The following are among the more important causes of this conflict between Christ and the gospel on the one hand and the church on the other:

A. Utilitarianism

Young people reject instantly any attempt to reach them by soliciting their attendance at Mass or the sacraments and still more do they reject attempts to elicit their financial support of parish or church.

They want to be reached for their own sake, for their own inherent worth and not for some ulterior purpose, however good or holy.

B. Desire for a Model

When young people come to know the gospel and the person of Christ, they look for a model of Christ and the gospel, above all, in those who are his ministers. It is true that the gospel, understood by a mature faith, reveals a vast number of supremely important qualities in Jesus. But for young people those qualities which are most important are: joy, love and kindness, patience and tolerance, an open mind and a willingness to listen, a spirit of compassion and concern, a sincere and honest simplicity and directness.

The only time many young people see a priest or bishop is at the liturgy. If they do not perceive in him on those occasions the qualities described above and especially joy and a spirit of faith, they do not believe in the church. They frequently find that the liturgy is celebrated in an impersonal manner without joy and without any really obvious faith

on the part of the celebrant. This does not seem to them to reflect the gospel as they understand it. They recognize the paradox of the joyless herald of the good news and are repelled by it.

Apart from the liturgy, they look for these qualities in their personal contacts with priests and bishops. Presence and visibility of bishops and priests in their world is most important to youth. They yearn for contact with the true ministers of Christ who clearly reflect to them the mind and the heart of Christ.

They look for priests and bishops with whom they can identify. Such priests and bishops should have the qualities mentioned earlier but they must also be like the Christ of the epistle to the Hebrews "encompassed by weakness." They are attracted to the Christ of the gospel not only because of his openness, kindness and compassion, but also because he comes across to them as one who had to struggle with challenges from within and from without as they have to struggle.

The problem for youth of the dichotomy between the gospel and the church does not lie principally in structures or in approaches or methodologies. It is chiefly the problem of the minister of the church who, rightly or wrongly, frequently does not reveal to them that Christ whom they find in the gospel.

Youth Ministry

Written Intervention by
Archbishop John R. Quinn

Youth ministry is the church's mission of reaching into the daily lives of modern young people and showing them the presence of God. It is a process that transcends all the known apostolates to youth such as CCD, CYO, vocations, and Catholic schools.

It is a return to the way Jesus taught, putting ministry before teaching, and people over institutions. In this ministry, religious content is a way of life for the person ministering and the young person touched.

The styles of youth ministry may vary, depending on needs and available people. A fruitful ministry might be a single person circulating through the youth culture, healing and sharing in one-to-one relationships, constantly leading young people closer to God.

A more complicated version of ministry might find a team of specialists working full-time within a cluster of parishes. Such a team might find a priest, a sister, lay adults and several college-age youth pooling their efforts to evangelize young people.

At the present time, there seem to be nine key elements for a successful ministry to youth: 1) Extended retreats; 2) Media; 3) Training of Adults; 4) Weekly Meetings in Parishes; 5) Youth Worship; 6) Public School Campus Ministry; 7) Youth to Youth Ministry; 8) Cultural Ministries; 9) Administrative Support.

In the following summary, the term "youth" may mean anyone from Junior High to College, but usually the term will be confined to young people in high school.

Extended Retreats

Young people need extended time away from their normal environment, but within their own age groups to ponder the questions on their minds about themselves, others and God. Each diocese should provide an opportunity for any young person to have a guided journey with God. Such a retreat must always be designed to be a vehicle for God to act with each individual.

Therefore, each diocese should see that there are available adequate retreat facilities, incorporating local environmental strengths. There

should be a realistic number of various styles of retreats scheduled to permit sufficient choice for the young people seeking personal growth. Those coming for a retreat should be carefully screened to prevent disruption of the growth process for those who are truly seeking contact with God. With proper advertising, personal recruitment and adequate transportation, it is usually easy to attract sincere young people to a retreat experience.

Those directing and staffing such a retreat should plan the experience well, allowing for the various spiritual and social needs to be met in the context of Christian community, but mindful of the message of hope they bring. Ideally, a team of alive adults and young leaders will set the tone of growth by modeling their own Christian spirituality recalling always that this is God's retreat, not the staff's. Through group process and game time, salted with time for reflection and personal spiritual direction, the young person will respond at his own pace without pressure.

The entire adult Christian community should be represented on the team with youth leaders who are capable of sharing their own growth with their peers. This means that priests, religious, parents and single adults in building personal relationships, will model their Christian lifestyle and encourage young people to reach for a maturing relationship to God and His Faith—Community, the Church. A good resource of adult leadership might be the local Catholic high school or elementary school faculty.

Youth ministry retreats might begin with age groupings as early as Junior High, then Freshman-Sophomore, Junior-Senior, up to College-age, always keeping in mind the radical differences of needs and interests at each level, and careful of the young individual who may not spiritually correspond to his age group.

Those on the retreat team should spend the full time at the retreat, not just "walk on and speak," then leave, cheating both the young people and themselves of the opportunity to build an on-going relationship.

No retreat should be given without well-planned follow-up for the young people who will come. Follow-up is the joint responsibility of the Diocesan Youth Ministry Director, the retreat team, and the local parish. Follow-up should not be an attempt to look back to the retreat, but ahead to the surprises God has for each person. Such follow-up is usually effective if it is regular, and individualized to the youth, then reinforced by a group. Follow-up should be designed toward deepening the young person's relationships and discovery of God in his family, school, friends and parish, transforming him gradually—on God's timetable— into a minister of God's grace, a vehicle of His healing touch to others.

Media

Media is any method of transmission of ideas, values or feelings. Behavior is media, and we are each a media event. Usually "media" is a term confined to radio, T.V., telephone, films, brochures, magazines, newsletters, plays, music and other art forms.

It may be difficult for priests and religious whose basic training specifically excluded T.V. and radio to understand from their own experience the power of the media, but its current effects on young people cannot be overlooked.

Young people live in and are extremely susceptible to a "media-environment" of well-prepared invitations to find a "short-cut" to happiness and satisfaction. The most powerful media stimulant is popular music with rock stars the oracles feeding the adolescent stream of consciousness. Radio is by far the most powerful of the electronic media, specifically because of its availability, mobility, and internal image-building capacity.

To hear what young people think, we must listen to their media and read their environment patiently. To understand the disproportion between their cacophony of feelings and their ability to articulate those feelings, we must often let them use media to express themselves, and discipline ourselves to listen carefully to what they *really* say, not to what we want them to say or what we are *afraid* they will say.

A combination of specially talented adults along with a sympathetic adult Christian community might convert media from an enemy to a friend, turning our churches from empty tombs into roaring celebrations around the Table of the Lord. With proper guidance, young people will become media resources. If the Gospel message was meant to be spoken in every language, the church must allow itself to become "universal" in its forms of expression.

Public radio time is being creatively explored as a vehicle to communicate the Good News. A youth-minister disc-jockey is a powerful resource. Radio and T.V. stations are required to give a percentage of broadcast time free for public service, especially for *locally produced* programming.

Youth ministers should inventory all the media resources available to them and then devise methods for their use, not substituting media for creative dialogue, but using it wisely to touch young people where they live down inside themselves.

Drama and related art forms can turn a group of young people into a multi-media experience. Role-playing scripture stories with ad-lib insights can be a powerful way of enabling young people to grapple with deep religious truths and teach each other at the same time. Photo-bugs

and music-buffs can unite to put the local group "on-screen" during sessions together. T.V. stations will often produce such slide shows for air-time. All it takes is a few people in the beginning daring to look around and be creative.

Training Adults For Youth Ministry

An adult youth minister, hopefully, is a person who is a maturing adult inside and out. Living an expanding spiritual life seems the desirable qualification and such a norm may include a grandmother and exclude a physically young but spiritually uptight adult. A vital adult youth minister is a person who is God-centered, is comfortable in talking about God, and is willing to share his or her faith with others. As such, he or she is a community-minded person who can co-operate with others on the team, and is willing to allow young people the freedom of expression they need to grow.

Some adults are not competent to work with youth. Many adults, from clergy to parents and beyond, harbor real fears regarding teenagers. Often these fears are centered in their own teenage experiences which were never worked out. Adults who are unable to cope with these fears should not be candidates for ministry to young people.

Two basic groups of adults are vital to a youth ministry program. First there needs to be a core-group team working with youth inside the program. These adults must know their time limitations and then commit themselves fully within these limitations. They must meet regularly for planning and support and always be sensitive to team leadership in the program. A second group is the adult community—including parents, teachers, clergy, and others—who directly, but often only haphazardly, deal with the teenager in his or her day to day charge through life. Support from this adult group may seem peripheral to a program, but it is in fact essential. A core-group adult leadership team must react regularly with the general adult community to insure cooperation and deepen awareness of problems and solutions as they arise.

If ministry to youth is to be taken seriously, dioceses and parishes should target key adults for training and budget a significant portion of their funds to underwrite the development and maintenance of such a program.

Training an adult for youth ministry is a process of helping the person to further his or her own spiritual growth and increase an awareness of doctrinal content and philosophy of youth ministry along with the development of personal communicating skills. Training adults will require a review of their own spiritual lives and creative strengths as well as an understanding of the young person's environment and spirituality. This

training should be comprehensive, practical and on-going, and allow for the sharing of experiences and techniques with other ministry teams.

A well run and well financed adult training program would launch a vital youth ministry, which would in turn affect and vitalize every level of parish life.

Weekly Meetings In Parishes

If youth are to be part of the parish family, the parish leadership should open its facilities for its youth to meet weekly to deepen their awareness of God and to be of service to others in the parish and civic community. Such weekly meetings should provide for the total development of the young Christian and be geared towards his ever-changing needs and moods. Classrooms usually bore him and purely recreational activities fail to inspire him. A Teen Community, where his whole person is challenged by Christian content processed into every event, will provide the motivation and support for genuine spiritual growth.

Leadership in this Teen Community should primarily hinge on youth who have natural leadership abilities. Included, however, should be adult Christians who are spiritually alive themselves and are able to communicate with young people, but who also know when to raise and lower their profile in the group.

The program for each meeting should be planned by the teen and adult leaders together, although, wherever possible, the meeting itself should be led by the youth. Generally, the meetings should provide the opportunity for the young person to "reach in" and discover God, and to "reach out" in Christian service to others, discovering God there as well. The celebration of Liturgy and prayer sessions might become frequent at meetings. New members should be sought out and brought into the Teen Community, thus extending its ministry.

These weekly events would prepare young people for retreat experiences and would also be a built-in follow-up for such retreats, a natural support-group as the teenager continues to seek a deeper awareness of God in himself, his family, friends, school, and parish.

Special-interest groups might spin off the weekly meetings and meet periodically for Bible Study, music practice, etc., but such groups should always remain part of the mainstream community, lending their strengths to the larger group.

If the Teen Community is properly led, it will overcome any natural tendency to become exclusive, and will become, instead, a thriving resource for young people to find regular support and direction in their journey towards spiritual maturity.

Youth Worship

Youth worship is simply young people building and celebrating their relationship with God. It may take the form of a liturgy, or may be a para-liturgy such as a prayer-session or a Bible Study or a sing-out. If properly celebrated, youth involvement will be total, and participants will increase with each event.

Youth worship does not always have to be limited to young people, nor does it always have to be noisy. But worship should always be respectfully and tastefully celebrated so that the participants have a tangible awareness of the presence of God.

Within this framework, the whole feeling spectrum and the many concerns and joys of young people can be celebrated, using their own signs and symbols.

Youth worship has to be taken seriously by the teens as well as the adult leadership of the parish. If, as in liturgy, there is a priest-celebrant, he should celebrate what youth celebrate, and invite them to help in the planning of liturgies. Where one parish cannot supply a youth liturgy, then several parishes might coordinate one such liturgy each Sunday.

While there is the age-old problem of the Youth Mass versus the Family Participation Mass on Sunday, the availability of both types of Masses would provide families with the chance to choose, based on their particular needs and priorities.

The priest or youth minister in a parish should spend considerable time teaching young people how to pray, sharing in prayer sessions with them. Youth should be led towards personal prayer as well as group prayer, and also have other liturgical experiences besides Mass, such as Penance Services, Scripture Services, and other celebrations of life, seasons, and sorrows. A Clergy-Teen Worship Day might provide an opportunity for young people to trade ideas and dreams with their celebrants and come to a deeper understanding and appreciation of one another.

Youth worship must be a living interaction between God and his young people, an event that remembers the personal and religious events of the past, and initiates even deeper involvement for the future, but always celebrates the *now* love-affair as the teenager praises, sings, shouts, or whispers "Amen" to his God.

Public School Campus Ministry

Since most parishes have the ever-increasing majority of their youth attending public high schools, some form of Public School Campus

Ministry ought to be investigated. Within the Constitutional limits and general interpretation of the local Board of Education, there is a vast amount of youth ministry that can be done on and around a public school campus. Ministry, in this case, must confine itself to the pre-evangelization stage: building relationships, caring, healing, being available. Campus Ministers must put aside any plans to locate a religion class on campus.

Both priests and parish youth ministers must approach the school as outsiders, but if the administration knows there will be no attempt to "convert" or teach a religion class, just about anything goes: a lunch-hour drop-in with a handful of students; invitations from teachers to talk in various classes or assemblies; rap sessions around the campus; coordinated ecumenical visits to the campus; attendance at sports events and rallies, usually followed by invitations to be chaplain for the teams. If many relationships develop through this presence on campus, there should be no trouble recruiting young people for retreats and meetings off-campus to expose them to deeper religious awareness.

Inside the school there is an unlimited source of ministers in the teachers and teenagers who will capitalize on every opportunity to be a healing presence on campus, and who witness by their example, and also recruit for retreats and meetings any young people who are ready for deeper religious awareness. A priest or youth minister should use it as part of his responsibility to train teachers and teenagers for their role of ministry within the school.

"Young Life," a non-denominational youth program operated nationally, has developed some attractive methods for Public School Campus Ministry. Anyone seriously considering opening a campus ministry may want to take their leadership course.

The main thought in the mind of a youth minister on campus must be **ministry**, not proselytising. The task is to heal, not to capture. Any high school counselling department would give a youth minister all the work he could handle.

With a little research, a few key relationships, and a willingness to enter the world where a teenager spends half his time, a very fruitful campus ministry can be launched, sometimes even to the benefit of the minister himself.

Youth to Youth Ministry

Youth to youth ministry is the mission of young people bringing the Good News to their own culture. Such a ministry would include high school students witnessing to one another by word and example, but also would involve older youth sharing with younger, such as college age to high school, and high school teenagers to junior high.

Because of cliques and other sub-groupings within the youth culture, it is not always possible for young people to be present to other young people in large numbers on a sharing level, but wherever possible, young Christians should be alert to the opportunities that are available, and carry out their ministry gently, remembering that it is God who must work through them.

Every young person or team of youth who pursue an active ministry should be counseled and directed by a qualified adult. Offering wisdom and support, such an adult will not dominate and suppress the leadership of his young ministers, but will challenge and release it, learning himself the ever-amazing new ways by which young people reach one another.

Natural leaders within peer groups are tremendous resources when they accept God's call to minister to other youth. However, not so obvious, but equally effective are individuals who work quietly in the background, ministering to the needs and anxieties of everyone they touch.

Whether on campus, in friendship circles, or in youth groups, the opportunities for youth to youth ministry are endless. An adult minister to youth should constantly search out young leaders with whom he can team. In developing a leadership core, he should recruit youth who are sensitive, well-balanced, spiritually alive, and able to relate easily within their own culture. Styles of leadership may vary, but young ministers should know the difference between peer-group pressure and peer-group influence. They should model for their peers a growing, open-ended Christian life-style, avoiding any narrow, judgmental criticism of others who are not so easily influenced.

Young people are willing to take their place in the ministry of the Church and work long hours to share the presence of God they are discovering. They need training and support from the adult Christian Community. With constructive, enthusiastic involvement of adults who care, these young people will bring the healing touch of Christ and his word to youth who are lonely, scared, and waiting for someone who understands.

Cultural Ministry

Cultural Ministry is the Church's mission of evangelizing the various ethnic cultures and sociological sub-cultures within society and healing the tensions between these groups. In the arena of youth ministry this particularly means reaching the young people who live in those groups.

With regard to the ethnic cultures, great care should be taken to avoid patronizing and tokenism on the part of the Church and youth

ministers specifically. Whether integration or a peaceful sharing co-existence be the ultimate goal, each ethnic culture seeks first to build up its own pride. As such, the Church's ministry to young people must employ trained youth and adult leadership within the same cultural background.

Sub-cultures have also been a delicate problem with no easy solution. With much overlapping and vague boundaries, these sub-cultures include the drug scene, prisons, juvenile hall, runaways, broken families, unwed mothers, sexual abuse and disease, mentally and emotionally ill, and so forth. The list becomes endless and the task of evangelizing an exercise in frustration even for the optimistic.

The key to evangelizing ethnic cultures and the various sub-cultures seems to lie in two areas: social justice and an active ministry within each grouping.

Parishes must regard their various cultures as strengths to be shared in parish life, not just problems to be solved. Cultural needs should be seen as opportunities for a healing ministry and alienated youth, while an awesome challenge, must be viewed as apprehensive young people wondering if they are loved.

These ministries are not for the naive. The Church must search out and train qualified people for the long and difficult task of evangelizing all people in any environment, but especially the youth who will be tomorrow's leaders.

Administrative Support for Youth Ministry

Administrative support for youth ministry involves spiritual, emotional, and financial backing from Bishops, Pastors, and Chancery administrators. No program can be effective or on-going without such support.

If the Church is seriously ready to pursue a vital ministry to young people, then money along with full and part-time people, trained for the task, must be committed to the effort.

More than likely, resources have not been committed in sufficient supply because administrators have not been informed as to what is possible because what is tried has not been proven. In any case, there needs to be more communication between those at the desk and those in the field.

Many dioceses may be able to conserve resources and better apply them to the effort by streamlining their organizational models of youth work, perhaps even uniting existing youth apostolates under one office.

With young people helping generate some extra financial resources, and pastors opening more avenues for young people to play a role in parish life, very possibly trust and enthusiasm will replace the perplexity that has overshadowed the Church's approach to youth for so long.

It's worth the try.

Ecumenism and Evangelization

Intervention by

Archbishop John R. Quinn

October 12, 1974

There is a new need today to reaffirm our Catholic identity. The church is constantly being confronted with a dilemma. On the one hand we acknowledge the ecclesial character of many Protestant bodies and in the sense that God's saving action is at work not merely in the hearts of individual men but also in and through the ecclesial community itself. At the same time we feel ourselves bound by the obligation imposed on us by the Lord himself to preach the whole and integral gospel.

The gospel message as we believe it reveals certain things about the church and in particular about the petrine ministry in the church as well as other riches of our Catholic heritage.

This problem has special force in places where there are many Christian bodies because there is a growing tendency to abstain from inviting those who are not in full communion with us to consider those treasures which the Lord has given us in the mystery of the church. This problem is found not among those who have made such a valuable contribution to the ecumenical movement in official theological dialogue but is found more at the popular level and among priests as well.

We certainly have the greatest reverence and regard for the sincerity and integrity of those with whom we do not enjoy full communion. But authentic and fruitful ecumenism demands that we express our beliefs unambiguously. Nothing is more harmful than false irenicism which waters down religious beliefs and teaching. Both good ecumenism and vital evangelization call us once again to reaffirm the teaching of the Council that in the Catholic Church is found the fullness of Christ's revelation and of the means of salvation and that those who know this and refuse to enter or to remain in the Catholic Church cannot be saved. This truth certainly does not permit indifference about proclaiming fully the mystery of Christ and of the church.

If this is to be done without undesirable consequences, three things seem to be necessary:

A. A clearer doctrinal elaboration which correctly reconciles the two truths: the necessity of the Catholic Church and the ecclesial reality of other Christian bodies.

B. Recognition of our own perfectibility as a church setting aside all prejudices.

C. Recognition of the grave obligation not to make it more difficult to enter or to persevere in the Catholic Church.

Norms for Church Dissent

Written Intervention by
Archbishop John Quinn

Dissent is a phenomenon which touches all aspects of the church's life, touches its very foundations, affects the psychological and spiritual climate of the church and has a profound effect on the church's mission of evangelization.

It is a **theological** problem. It touches the relationship of—

1. Faith and academic freedom;
2. Faith and conscience;
3. Faith and the dignity of the individual.

It is a **pastoral** problem. It has led to great confusion among the faithful and their pastors.

It is a **doctrinal** problem. The conditions for "ex cathedra" teaching are clearly stated in the First Vatican Council. Problems, however, can arise when teachings which are not "ex cathedra" are in practice treated as if they were.

Or, to put it in another way, if there is no very clear practical difference between what is defined and what is not defined there is a very real danger that when modifications or even repudiation of non-defined positions or teachings occur, those which are defined will also be regarded as reformable.

In this connection we must distinguish:

1. The church's power and authority to demand obedience in the practical order;
2. The church's authority to require intellectual assent to a teaching especially to what is "ex cathedra," or what is manifestly clearly related to "ex cathedra" teaching by true logical nexus, etc.;
3. The church's right and authority to adopt a position in a doctrinal matter or in a matter of morality without teaching "ex cathedra."

Granting all these distinctions, there is a real need to arrive at some consensus and understanding about dissent. There is a need for new norms which do justice to the exigencies of faith and to the authority

of the magisterium but which at the same time are realistic in today's conditions of electronic media and instant communication.

I would then, respectfully propose that formal discussion of this issue be held between representatives of the Holy See and representatives of theologians with a view to arriving at some kind of guidelines which will merit the approval of the magisterium and win the acceptance of theologians.

Reflections on the Synod

Statement of American Delegates

We believe this to have been the best of the synods so far. The preparation was careful and thorough, the format was simple and well-conceived, the exchange of views was candid and perceptive. It was truly a bishops' synod, in which bishops participated fully in planning and implementation.

In our participation in the synod we have sought to reflect the experience and insights of the church in the U.S. with regard to evangelization. Our interventions have highlighted such concerns as youth, secularization, social justice, spirituality, and the role of the laity.

The synod has not "solved" the problems the church faces in evangelization, but simple solutions to complex matters were never anticipated. Far more important, the synod has contributed to a clearer understanding of what the preaching and living of the good news of Jesus requires today and has strengthened us in our commitment to this mission.

The plan of this synod did not call for the issuance of a lengthy document but rather for a series of pastoral propositions. The very richness of the discussion created a practical problem when it came time to draw together conclusions in this form. While the eventual outcome was satisfactory, the difficulty experienced in immediately producing the pastoral propositions in the form the bishops expected points to a need to evaluate the synod's internal procedures and perhaps develop new ones which will enable future synods to function more smoothly. At the same time we share the view expressed by many that the decision not to rush to publish a hastily composed document is a sign of the synod's growing maturity and sense of responsibility.

We are sensitive to the need for better public information procedures in future synods. The interests of the synod itself, the news media and the public would be better served by making it possible for journalists to have easier, quicker and more direct access to information.

The synod has made overwhelmingly clear that the entire Christian community shares in the responsibility to bring the gospel to all persons by the witness of Christian living as well as in words. We gladly accept the task of communicating this message to all the Catholic people of the United States, priests, religious and laity.

Letters from the Synod

By John Cardinal Krol

(A series of letters written by John Cardinal Krol of Philadelphia, President of the National Conference of Catholic Bishops, on behalf of himself and four other bishops from the United States attending the international Synod of Bishops in Rome—John Cardinal Carberry of St. Louis, John Cardinal Dearden of Detroit, Archbishop Joseph L. Bernardin of Cincinnati, and Archbishop John R. Quinn of Oklahoma City. The theme of the synod is evangelization.)

I

BISHOPS TO SEEK ANSWERS TO KEY QUESTIONS

ROME—What does evangelization require today? And what can the Synod of Bishops do about it?

For the next month more than 200 bishops from around the world will be seeking answers to these questions. Under the leadership of Pope Paul they are examining how the Church can best fulfill its fundamental mission in today's world.

It is too early to say what pastoral proposals they will make. But the problems facing them and the Church—problems which will shape the proposals—are clear enough.

Evangelization is the Church's response to the command of Christ: "Go, therefore, and make disciples of all nations." It is the essential task of the Church today and always.

Evangelization looks to several different groups of people. Traditionally it has been understood as another name for "missionary" work directed to non-Christians. Even today an estimated two billion of the world's three billion people have not had the "good news" of the Gospel preached to them, or have not responded to it.

But evangelization also pertains to Christians, including Catholics. All too many of those who nominally subscribe to the Christian faith know little about it and are halfhearted and faltering in their commitment to Jesus and His message. They too need to be evangelized.

The evangelization of both groups involves special challenges today.

As far as the evangelization of non-Christians is concerned, there is evidence of some confusion and uncertainty about "missionary" work. Some of this is healthy since it reflects the effort of Catholics to achieve a better understanding of the Church and their role in it, and to respond better to contemporary realities and needs. But there is also a certain amount of unhealthy confusion which seems at times to have weakened the Church's missionary thrust.

One problem arises from our new appreciation of the values and truths embodied in non-Christian religions and ideologies. It is entirely true that countless millions of men and women, today as in the past, come into real contact with God through other means than the Catholic Church. It is true that other great world religions besides Christianity express truths and insights which merit our respectful attention.

But it is not true that non-Christian religions are substitutes for Christianity or that other Christian churches have as much to offer as the Catholic Church. Nor is it true that our appreciation of what is good and valuable in other religions should cause us to be any less eager to bring the full truth of Christ to non-Christians and, in traditional terminology; convert them.

A veteran missionary priest in India recently wrote: "Christ has a million times more to give than Krishna both to Christians and to Hindus, and there is something grievously wrong with Christians who think otherwise."

A parallel challenge lies in striking a proper balance—between what might be called exclusively "spiritual" evangelization and efforts to achieve human development and liberation.

Christ came to redeem the whole man, body and soul. Moreover, He came to redeem us not just as individuals but as a community, a race. Thus the Church is properly concerned with eradicating such temporal evils as hunger and poverty, and oppression in all its forms, for these are nothing else than concrete expressions of sin. The Church is concerned with building a just social and political order. Evangelization means freeing men and women from anything that hinders their full development as human beings created by God, redeemed by Christ, and destined for eternal life.

At the same time evangelization cannot be reduced to a movement for social and political reform, any more than Christianity itself can be. The Christian message is transcendent—it points beyond temporal realities to the reality of man's eternal destiny. It embraces but is not limited to efforts at human betterment in this world.

Catholic evangelization must therefore find ways to fit the concepts of "development" and "liberation" into the preaching of the good news.

The Church must play a leadership role in fighting injustice in all its forms without falling into the trap of supposing that the fight against injustice exhausts the meaning of evangelization.

What about evangelization of Christians and specifically of Catholics? The need here is as urgent as it is with regard to non-Christians.

It is too easy in a country like ours to be lulled by statistics. There are 48 million Catholics in the United States—an impressive number. There are thousands of parishes and schools, institutions and organizations of every sort.

But there are also troubling signs. Many Catholics do not regularly attend Mass and receive the sacraments. Vocations to the priesthood and Religious life have declined. There is much polarization and controversy—and, paradoxically, much religious apathy. Many young people are apparently “turned off” by organized religion. The philosophy of secularism has made deep inroads in Catholic life.

Perhaps these are passing phenomena. There are indeed encouraging indications of new spiritual vitality in many sectors of the Church. Conceivably, after years of trial, we are on the verge of an era of renewed religious zeal.

But if this is to become a reality, Catholics themselves must experience “conversion”—wholehearted acceptance of Christ’s message and deep personal commitment to Him and His Church. Such conversion can only be achieved by a creative and unstinting program of evangelization.

What, finally, can the Synod of Bishops do about all these things? The synod is a limited institution—limited in its authority for it can only offer advice and recommendations to the Holy Father, and, even more important, limited by the human limitations of its participants.

At the same time the synod represents the leadership of the Catholic Church confronting seriously the most pressing issues now facing the Church. If it is God’s will this effort will lead to new insights into how the Church can renew and strengthen its evangelistic effort. If it is God’s will, too, the synod will inspire continuing efforts at all levels in the Church to find better ways of preaching the good news to men and women today.

For responsibility for evangelization is not limited to leaders in the Church. It is a duty of every Catholic in as much as he or she is a member of a community whose essential task is to evangelize. If the synod does no more than help bring this truth home to Catholics, it will be a success.

AFTER 2,000 YEARS MUST THE CHURCH RETHINK EVANGELIZATION?

ROME—In discussing evangelization isn't the Synod of Bishops trying to reinvent the wheel? After nearly 2,000 years doesn't the Church know perfectly well how to preach the Gospel?

The answer to the first question is no. The synod participants are quite aware that this particular "wheel" was entrusted by Christ to the Church and need not be "reinvented."

The answer to the second question is yes and no. In one sense the task of evangelization never changes. In another sense it changes constantly. The Church cannot rest on the assumption that methods of evangelization suited to times past are equally suitable today.

The way in which the synod has been organized underlines this evident but easily overlooked fact. The first days of this international convocation of bishops have been devoted to an exchange of practical insights and experiences concerning evangelization around the world.

Archbishop Joseph Bernardin of Cincinnati was one of five reporters who at the opening of the synod summarized the insights and data supplied by the bishops' conferences around the world. Cardinal John Carberry of St. Louis, Archbishop John Quinn of Oklahoma City and I have made interventions in which we highlighted some specific practical issues.

Why this emphasis on the situation here and now? Why hasn't the synod begun by examining and reaffirming the timeless content of evangelization? The reasons are apparent.

The message of Christ never changes. But the world does. Today it is changing with dizzying speed. Human beings change along with it, adopting new attitudes, new values, new ways of understanding themselves and the world.

As this happens it is essential that the Church adapt its manner of preaching the Gospel to make it intelligible and convincing to modern ears. The message remains the same. The way in which it is communicated needs constant evaluation and updating.

How, for example, communicate Christian truth effectively to young people today? Many of them are anxious to find a better meaning to life than the hedonism and materialism of a consumer society. But many are also alienated from organized structures—social, familial and even

religious. Many simply do not accept the Christian message as relevant for them.

It is easy—and misleading—to point the finger of blame: at the Church (“out of touch”), at parents (“insensitive”), at young people themselves (“immature,” “unteachable”). But the problem goes much deeper.

When young people in today’s world seek reinforcement for Christian beliefs and values, they have great difficulty finding it in the society around them. Many of the beliefs and values of the contemporary world are fundamentally opposed to Christianity.

Pluralism and secularization provide the context in which young people must form their beliefs and values today. These are problems enough for older people who grew up in an environment which tended to reinforce religious belief or at least did not challenge it openly and directly. They are grave difficulties for young people who must evaluate the Christian message alongside other, competing messages presented in an almost overpoweringly attractive form.

There is no point in lamenting this situation or pretending that it is somehow possible to turn back the clock. Evangelization must be carried on in the world as it is, not as one might wish it to be.

Difficult as it is, the new situation also provides a remarkable opportunity. Many social and cultural props of religious belief and practice have been knocked away. It is scarcely possible to be “religious” out of habit or conformity. One who is a Christian today is so out of personal choice and conviction. It is possible to foresee—or at least to hope—that a deeper and more intense form of Christian commitment will arise from this.

There is—or should be—an obvious appeal here for young people. The appeal is to their appreciation of the values of authenticity and integrity, their rejection of whatever is “phony.” In communicating the Christian message to young people today the Church is not asking them to be conformists. It is challenging them to make an authentic personal commitment which, once made, will set them at odds with much of what passes for wisdom and for being “with it” in contemporary society.

If this is the challenge which the Church presents to young people, it is also a challenge which the young are turning back on the people of the Church.

They are telling us that we also must be clearly committed and authentic in our acceptance and preaching of the message of Christ. If the Church is to be an effective witness to Christ in the modern world, it must be possible for people really to see Christ in all Christians.

The work of evangelization—especially of the young—is thus clearly a responsibility of every Christian. First of all it is a responsibility to give

concrete witness to our faith by the way in which we live. If the young see Christ in us, they will be led to accept Him and His message. If they do not, it may be that we will have helped make it even more difficult for them to know and love Christ.

Continued purification and renewal of the Church—the people of God—are needed. This does not mean abandoning the past. It means finding a contemporary style for evangelization in which Christ's timeless message can be expressed in a timely way. It means preserving ancient traditions and also incorporating new approaches. Pope Paul, in an address at the start of the synod, put it this way.

"It will be your task to bring face to face the traditional concept of the action of evangelization and new tendencies. . . . There will certainly be a preferential consideration for the structures and institutions of the Church which have already been tested for centuries.

"But, without renouncing the past or destroying values which have been acquired, there will be an effort to remain serenely open to everything good and valid to be found in the new experiences. . . . You will make your own the Pauline motto: 'Test everything; hold fast what is good.' "

That, in a word, is what the synod is all about.

III

EVANGELIZATION SYNOD A CONCERN OF ALL CATHOLICS

ROME—More than with most such meetings, it is essential that the concerns of this Synod of Bishops take hold in the lives of Catholics everywhere.

The fact that 209 bishops are gathered in Rome to discuss evangelization might lead some to think that evangelization concerns only the leaders of the Church. Nothing could be further from the truth.

When Christ commanded the Apostles to "go . . . and make disciples of all nations," he was speaking not just to His immediate listeners but to all Christians of all times and conditions. Each of us has a duty to respond.

The Church is a missionary community by its very nature. Every Catholic shares in the responsibility to evangelize the world by reason of his or her membership in the Church.

The Second Vatican Council made this quite clear in a number of its documents. The synod is in the process of reaffirming and specifying what the council taught on this subject.

How well have we in the Church in the United States been meeting our responsibility to evangelize? Statistics suggest that the answer may be, "Not very well."

There are 48 million Catholics in our country. Yet in 1972 this impressively large number of people brought into the Church only 79,000 persons (compared with 128,000 who entered the Church 10 years earlier, in 1962). Many of these were transfers from other Christian denominations due to marriage or other family relationships.

We should give thanks to God for the 79,000 who entered the Church. But we should also ask ourselves whether 79,000 is not a low figure next to the total of 48 million Catholics in the U.S. In a country where the "unchurched"—those who for all practical purposes belong to no church and practice no religion—number in the millions, the challenge to evangelization is both enormous and urgent.

Faith is a free gift of God, calling for a free response on the part of an individual. But such a response is scarcely possible unless a person hears the Gospel proclaimed. As St. Paul expresses it, "How are men to call upon Him, in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher?"

Consider another, contrasting set of statistics.

One of the most striking things about the synod has been the very active participation of the bishops from Africa. The picture they paint of what is happening in that "missionary" part of the world is worth pondering by Catholics elsewhere.

Christians today make up 40 percent of the population of Africa and total 149 million (including 60 million Catholics). The number of Christians increases by seven million a year, and Christianity is growing at twice the rate of overall population.

Plainly the Christians of Africa are doing something right. We in the "developed" countries could profit from their example. And one thing we might learn is greater involvement of the laity in evangelization. This has been a major theme of the synod.

In speaking of the laity's role in evangelization, their duty to evangelize "by example" is usually emphasized. Lay men and women living committed Christian lives in their families, their jobs and their social circles communicate the message of Christ by their behavior and thus lead others to Christ.

This is perhaps the most important thing that lay people can do to further the work of evangelization. But, as some of the participants in the synod have pointed out, it is also possible for the laity to evangelize "by word"—by explaining and proclaiming the faith themselves.

If lay people are to evangelize "by word" they will need a different kind of religious formation than they generally receive now. There must be a specific emphasis on evangelization in Catholic schools and religious education programs, in homilies and adult education courses, in all the media of information and formation available to the Church.

Perhaps, too, it is time for a new apologetics—not merely to prepare Catholics to defend the Church's beliefs and practices against challenges but rather to make clear the rational, reasonable grounds for religious belief.

Being able to present arguments in support of belief is not the same thing as having faith. But people naturally want to know the reasons why they should accept any set of propositions—including the propositions of Christianity—as true. We may have given too little attention to this aspect of religious education and formation in recent years and some of our current problems in evangelization may be the result.

It is also necessary to give a more outward-looking, evangelistic thrust to the organizations, structures and communities which have sprung up in the Church in recent years.

Pastoral councils, for example, have given many more people an opportunity to participate in the Church's planning and decision making process. This is good and healthy. But a great deal of the time and energy of such bodies—and of other institutions and groups—seems taken up almost entirely with internal issues. Without ceasing to be interested in "internal affairs," they should now also be more concerned with "external affairs"—specifically with evangelization.

Finally it is essential to redouble efforts directed to spiritual renewal—to the development among Catholics of a deeper spiritual life through prayer and contemplation. The paradox of evangelization is that only a person closely united to God in the recesses of his or her heart can successfully proclaim Christ's message abroad to the world.

Every Catholic must grasp the fact that he or she has a personal responsibility for evangelization, whenever and however the opportunity presents itself. The synod's concern should mark a beginning, not an end.

IV

LIGHT CAST ON LINK BETWEEN SYNOD AND WORLD FOOD CONFERENCE

ROME—A few days after this Synod of Bishops closes a United Nations conference on the world food crisis will open in Rome.

The connection between the two—a synod on evangelization and a UN conference on food—may not be immediately apparent. But it is real and important.

A major insight of this synod has been that work for justice and human development is intimately related to the proclamation of the Gospel. The food conference will turn the spotlight of international attention on an urgent and awesome issue of justice.

The relationship between justice and development on one hand and evangelization on the other may seem like a fine point of theology of interest to few people besides theologians. But it has a direct, practical bearing on the Church's mission in today's world.

The Synod of Bishops of 1971, in its document on justice in the world, declared: "action on behalf of justice and participation in the transformation of the world" to be "a constitutive dimension" of the Church's mission. A major task of the 1974 synod has been working out the implications of this statement.

It may be a long time before its meaning becomes fully clear. But in a general way the idea is already clear enough.

The Church cannot think of action on behalf of justice as something which it is at liberty either to do or not to do.

As Pope Paul expressed it at the start of this synod, there is a "complementary relationship" between evangelization and human progress. "Each calls for the other by reason of their convergence toward the same end: the salvation of man."

In this light the Church's concern for a just solution to the world food crisis—and to many other social, cultural, economic and political problems—is not just an expression of humanitarianism; it is an expression of the mission entrusted to the Church by Christ, a mission which places temporal concerns in a transcendent context.

The range of issues labeled "Justice and Development" has been symbolized and articulated in an especially dramatic way during this synod by bishops from the developing countries of Asia, Latin America and Africa.

These leaders of the Church in "Third World" nations have had a striking impact on the synod, both because they are here in large numbers and because they have spoken out often and forcefully.

They have expressed a strong desire that "local churches" have a greater voice in their own affairs. They have stressed the need for the Church to adapt itself to local cultures and conditions.

They have stated their gratitude for past support—in money and personnel—from the Church in Europe and North America, and they have

made clear their desire that it continue. But they have also emphasized that the relationship must not smack of colonialism or paternalism. If Christianity has an exclusively "Western" face, its future prospects in non-Western cultures are doubtful at best.

In particular, bishops from the developing countries have placed the issues of justice and development before the synod. The Church simply cannot afford to neglect these matters if it is to evangelize effectively. As one Asian bishop put it in a press conference, "You can't preach spirituality to empty stomachs."

It would be a mistake, however, to suppose that work for justice is part of the Church's evangelizing task only in developing countries, it is equally part of the Church's mission in the developing countries, including the United States.

It hardly needs saying that many unresolved issues of justice—indeed, many blatant injustices—exist in our own country. Catholics, along with other groups suffer from such injustices—for example, the denial of aid from tax funds to parents who exercise their right to send their children to Church-related schools. The Church has a right and duty to address itself to such issues and seek solutions.

But it is also necessary that the Church in the developed countries be concerned with the international dimension of justice, especially the impact which economic, political and military policies of the rich nations have on the lives of people in the poor countries.

In the last year we in the United States have had the unpleasant experience of learning that decisions by oil-producing countries can have very direct and painful consequences for our economy and our daily lives.

What we find harder to grasp is the way in which policies and practices of the United States have for many years had the same direct—and sometimes painful—impact on the lives of millions of people in poor countries.

A cynic might simply say, "Turnabout is fair play." But the conclusion for a Christian is that it is time for the U.S. and other rich and powerful nations to reexamine their policies in light of global interdependence.

The forthcoming food conference in Rome is an occasion for doing this. The United States controls a proportion of the world's food supply comparable to the proportion of the world's oil supply controlled by the Arab countries. This is a formidable responsibility at a moment when millions of people in the world face starvation.

What does all this have to do with the Church and evangelization? Only this: that work for justice is indeed a "constitutive" part of the Church's mission, and human betterment is part of the task of evangelization.

SIZING UP THE SYNOD

ROME—With the close of the fourth Synod of Bishops many people are consulting score cards to add up pluses and minuses. It is natural to try to evaluate the synod and also difficult to do so.

One temptation is to see it as an isolated event. Viewed this way, it rates high marks from one person for having said and done certain things, lower marks from another for not having said and done other things.

But the synod cannot be properly evaluated in isolation. It can only be understood in context—the ongoing life of the Church. The synod is not just a one-time happening but part of a continuing process.

It is too soon to say with certainty how this fourth synod “scores” in the life of the Church. The feeling of the participants was positive—a sense of solid accomplishment and time well spent. Yet none of us is in a position to say now that the synod “solved” the problems of evangelization which it confronted, even though it pointed to solutions.

Adding to this tentative note is the fact that the synod, pressed for time in its closing days, simply prepared a summary of the main themes discussed and turned over the task of developing a final report to the synod secretariat and the newly elected international council of the synod.

In light of this, the most a summing-up can do at this time is note some major concerns and high points of these four weeks of intensive reflection and discussion. Time alone will tell what the specific contribution of the synod has been to the larger process of which it is part.

1. The fact of the synod itself

The fact that there is a synod is significant. While not technically an exercise of collegiality, the synod expresses the collegial, collaborative spirit envisioned by the Second Vatican Council.

It provides a forum in which representative bishops from around the world can exchange views on important issues. Participating in the exchange are the Holy Father and the heads of the Vatican agencies.

Such dialogue is both new in the Church and valuable for its own sake. During this synod the dialogue grew in its frankness, sincerity and probing character. The experience was enriching not only for the participants but, more important, for the life of the Church.

2. Justice and evangelization

The synod made clear that justice and human development are intimately related to evangelization. The exact nature of the relationship needs further theological study. But it is beyond question that a powerful relationship exists.

Work for justice is not something added onto the mission of the Church. It flows from the Church's mission. The Church can no more neglect to work for justice than it can neglect to preach the Gospel and celebrate the sacraments. The synod expressed its own appreciation of the fact in its wide-ranging message on "Human rights and reconciliation."

This aspect of the Church's mission is not limited to the developing countries, where poverty and oppression are overwhelming realities. It is also part of the Church's task in the developed countries, including the United States. The Church in the United States has a particular duty to try to influence our country's policies so that they serve international social justice in an increasingly interdependent world.

3. The "local church"

Much was said about the need to give "local Churches" a greater voice in their own affairs. It is an open question, calling for much more theological reflection, exactly what a "local Church" is. A grouping of dioceses sharing common social and cultural characteristics?

Properly understood and prudently implemented, however, the general principle is unassailable. While preserving the essential unity of the universal Church in doctrine, worship and discipline, it is necessary that the Church in a particular area be responsive—in liturgy, for example—to the needs and culture of the people of that area. If the Church is too "Western," evangelization in non-Western cultures will suffer.

The question is extremely complex, calling for a careful balancing of values. In bringing it to the surface the synod performed an important service. As with many other matters discussed, one has the feeling that on this point serious dialogue has just begun.

4. Responsibility for evangelization

Any inclination to think that evangelization is a duty only for bishops, priests and Religious was dispelled by this synod. Again and again it was emphasized that the Church is an evangelizing community by its nature, and every member of the Church has a responsibility for evangelization.

This means that lay people have a role as evangelizers, both by "example" and "word." The Church's programs and institutions of religious

education and formation should give a prominent place to preparation for evangelization.

Young people present a special challenge. The synod recognized that many of them are more or less alienated from organized religion. But this was not seen as alienation from Christ or Christian values.

Rather, it seems that the young have difficulty seeing Christ in some religious institutions and representatives of religion. To the extent that this is the fault of the older generation of Christians, it obliges us to spend more time in self-reform and less time criticizing the young.

This list could be extended indefinitely. Issues like ecumenism, secularization, communications media, and many others received serious consideration. What the synod said about them has been reported elsewhere and will play a role in the future reflection and action of the Church.

Perhaps it is appropriate to close on a personal note. We bishops from the United States return home with strong feelings and indelible memories of long two-a-day working sessions in the synod often followed by late-evening private discussions of our own: "voluntary servitude" might capsulize the role of a synod participant. . . . Contrasting images: the contemporary, functional decor of the synod hall and the traditional pageantry of the liturgy in the Renaissance splendor of the Sistine Chapel. . . . Warm personal encounters such as a luncheon shared with the Holy Father and the students of the College of the Propagation of the Faith. . . . The Roman traffic, worse than ever in spite of spiraling gasoline prices. . . . The pleasure of concelebrating daily Mass among ourselves and joining in common prayer with all the synod Fathers at the morning session. . . .

Above all, memories of the synod participants who, in their diversity of cultures, races and nationalities, and their unity of faith and commitment, seemed to symbolize the reality of the Church and embody the meaning of Christ's mandate to evangelize:

"Go, therefore, and make disciples of all nations."

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