

MIS 5

ROMA - SALESIANI - DICASTERO PER LE MISSIONI

October 25-30 1987

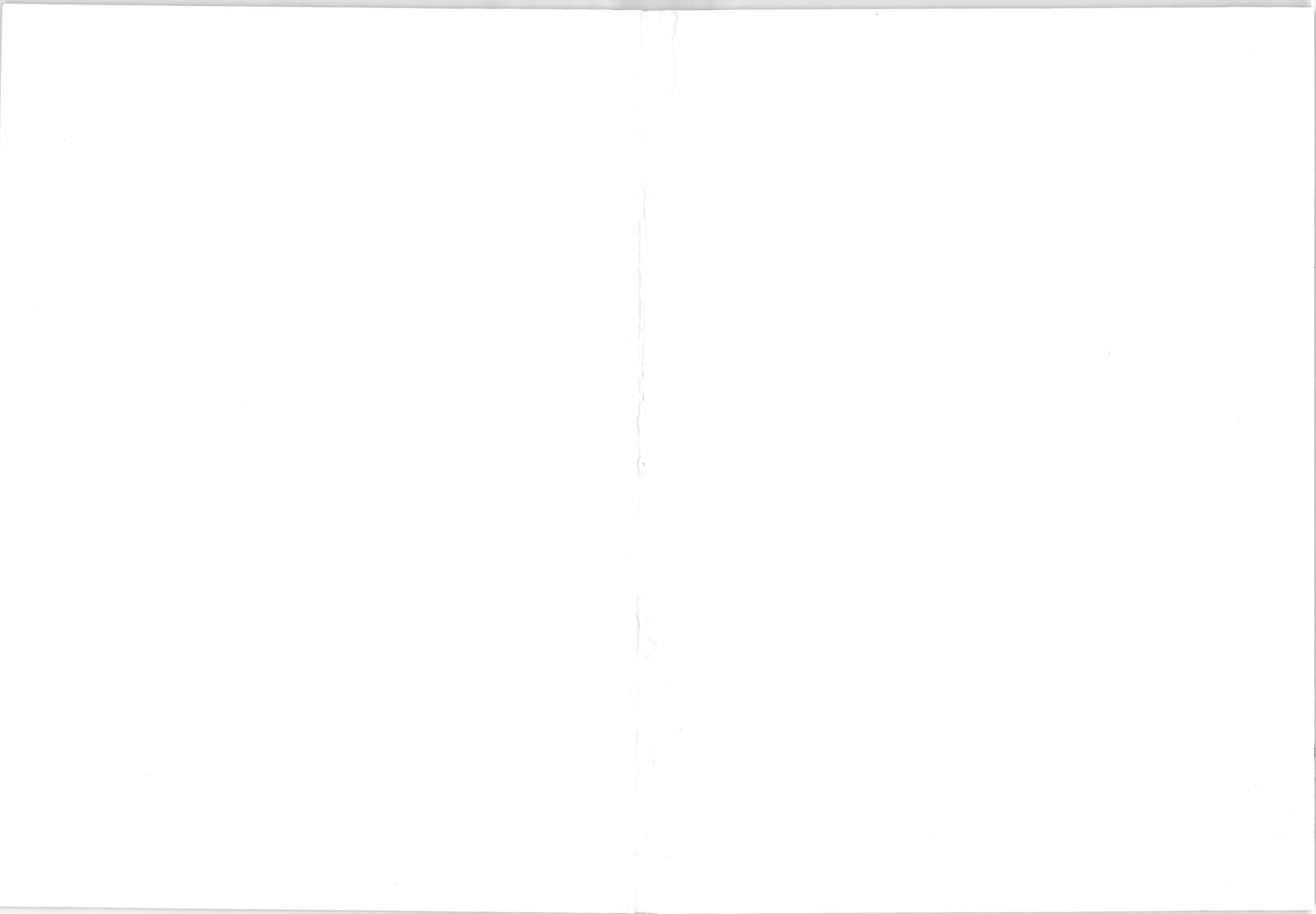
SHILLONG - PASTORAL CENTRE

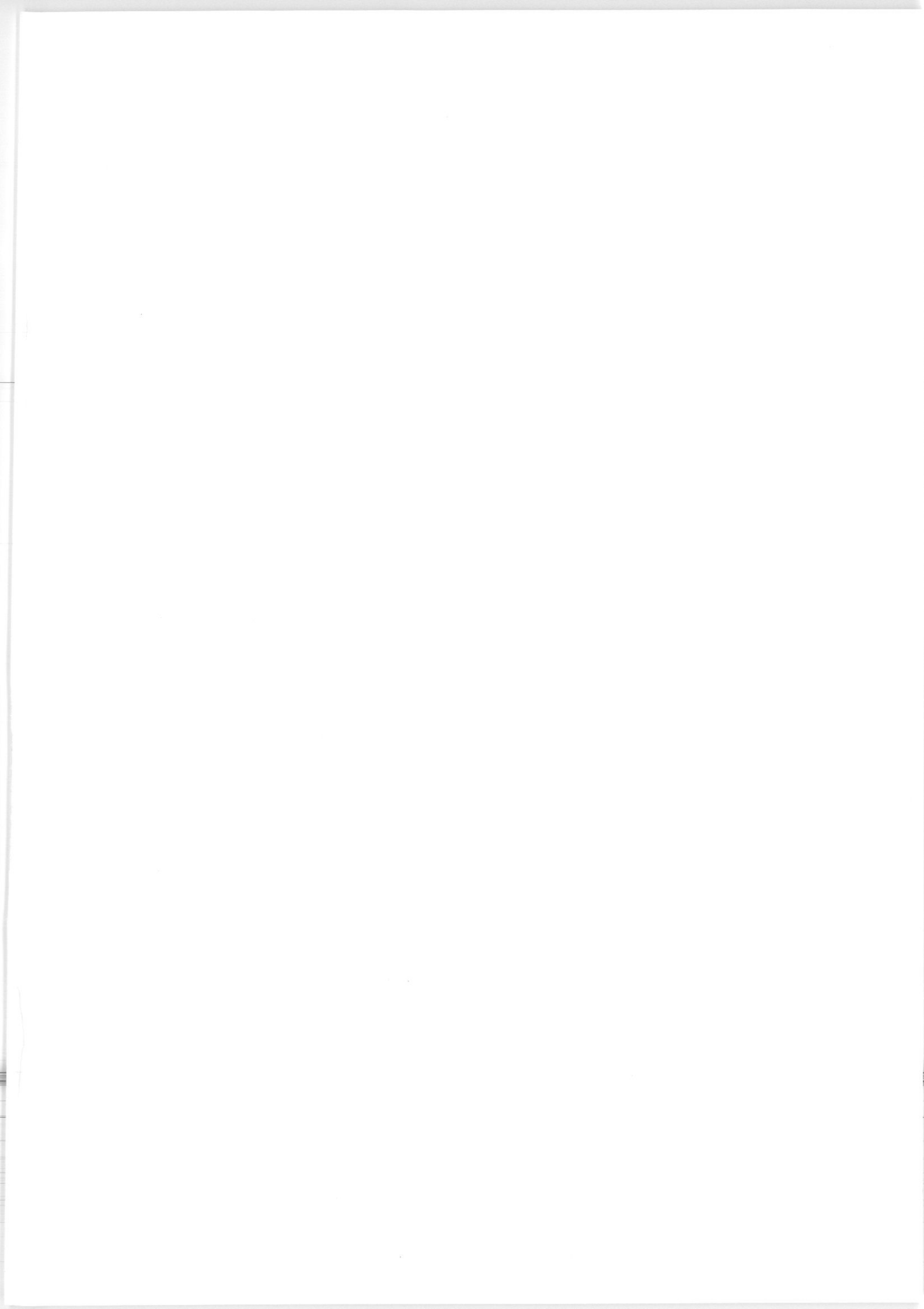


ON EVANGELIZATION IN TRIBAL AREAS OF INDIA

STUDY SESSION FOR THE SALESIAN FAMILY

EVANGELIZATION IN INDIA

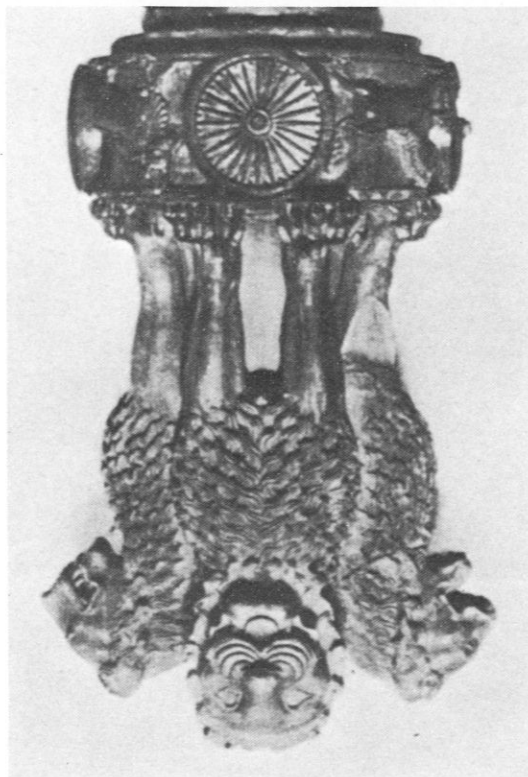




ROMA - SALESIANI - DICASTERO PER LE MISSIONI

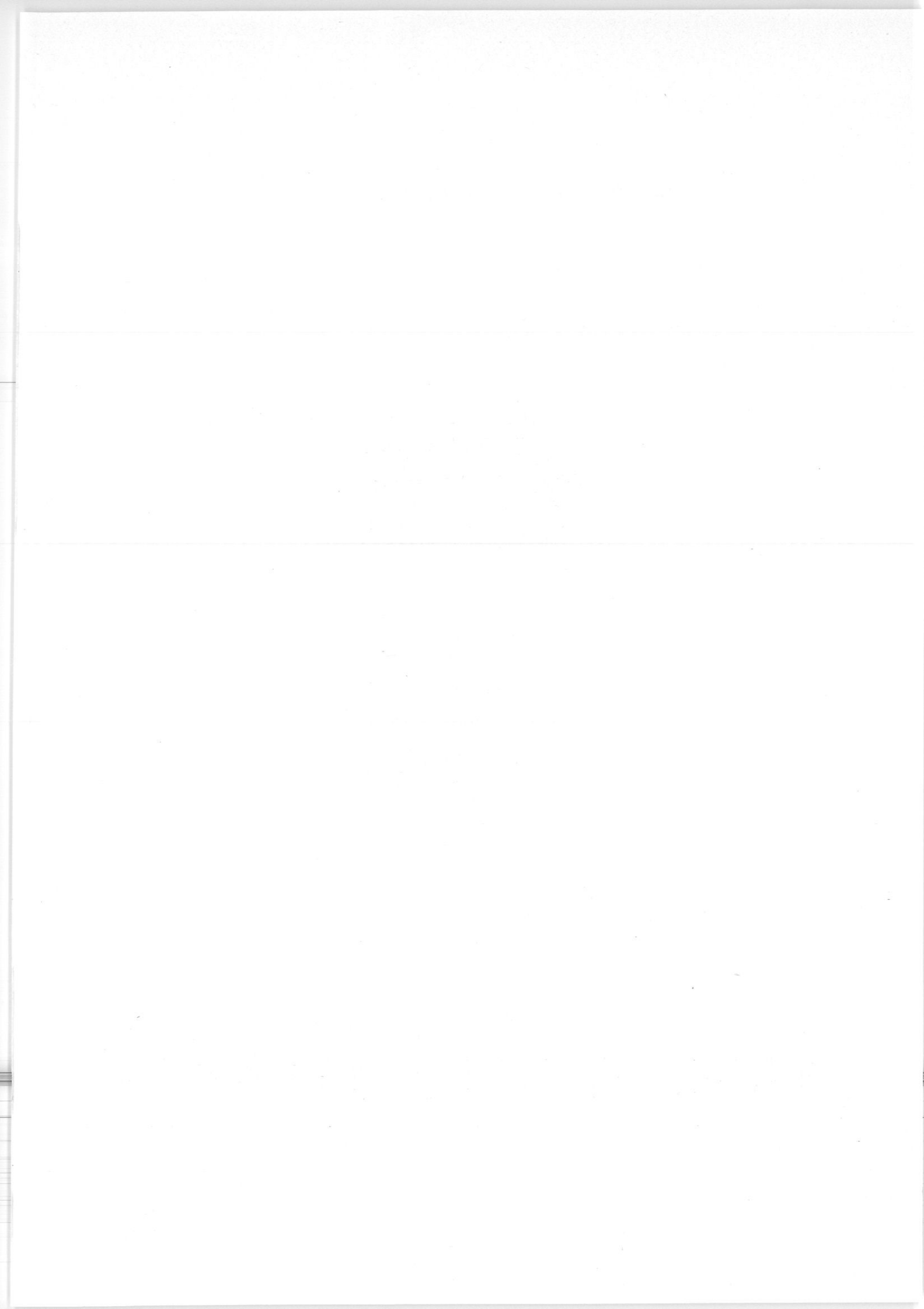
October 25-30 1987

SHILLONG - PASTORAL CENTRE



STUDY SESSION FOR THE SALESIAN FAMILY
ON EVANGELIZATION IN TRIBAL AREAS OF INDIA

EVANGELIZATION IN INDIA



1987



INDIA



Salesian Missions

E V A N G E L I Z A T I O N I N I N D I A

C O N T E N T S

1	1. PRESENTATION Fr. Luc Van Looy, SDB.	1
3	2. List of the PARTICIPANTS	3
9	3. Map of INDIA	9
11	4. CULTURE AND EVANGELIZATION Bishop Thomas Menamparampil	11
21	5. I. WORKSHOP and GENERAL DISCUSSIONS Culture and Evangelization	21
27	6. An Introduction to EVANGELIUM NUNTIANDI Fr. Paul Vadakumpadan, SDB.	27
51	7. II. WORKSHOP and GENERAL DISCUSSIONS "Evangelium NuntianDI"	51
57	8. EVANGELIZATION of the HARIJANS	57
59	9. III. GENERAL DISCUSSIONS Evangelization of the Harijans	59
61	10. METHODS OF EVANGELIZATION Fr. Jose Thiruthanathy, SDB.	61
79	11. IV. WORKSHOP and GENERAL DISCUSSIONS Methods of Evangelization	79
83	12. SALESIAN MISSIONARY SPIRITUALITY (I) Fr. Mathew Vadakel, SDB.	83
91	13. V. GENERAL DISCUSSIONS Salesian Missionary Spirituality	91
93	14. SALESIAN MISSIONARY SPIRITUALITY (II) Fr. Luc Van Looy, SDB.	93
107	15. EVANGELIZATION AND DEVELOPMENT Fr. Byron D'Silva, SDB.	107
119	16. RECOMMENDATIONS and ORIENTATIONS	119

Councillor for the Missions

Fr. Luc Van Looy, SDB.

In various parts of India the Salesian Family works for the evangelization of Tribals who have their own culture and religious expression. In North-East India, in particular, the Salesian presence is very significant and the work of direct evangelization is very successful.

The "National Consultation on Salesian Missions" held in the Pastoral Centre at Shillong has manifested the dynamism in these areas of India and has expressed the necessity to pass this pastoral enthusiasm on to every other area or type of work in India. The aspect of evangelization is seen as the first priority in each and every Salesian House or Institution, whether taking care of Christians, "non-Christians", "non-believers" or members of other organized religions, of caste-people, Advaitis, tribals or Harijans, etc. It was made clear that credibility as a Christian and as a religious is a requirement for the missionary and the community.

The meeting was marked by the presence of the six Salesian Bishops of the North-East of India, as well as by the presence of the Salesian Sisters, the Missionary Sisters of Mary Help of Christians, and the Sister of Mary Immaculate.

The sudden and unexpected death of Fr. Joseph Arminiana during the seminar made all of us reflect upon the urgency of the work, and his funeral was a witness of the great importance and esteem given by the people to the evangelizer!

India has a message for the whole Salesian Family in the line of evangelization. I hope therefore that this volume may not only serve the reflection of the members of the Salesian Family in India, but also be a source of learning for many other missionaries.

P R E S E N T A T I O N

NAMES AND ADDRESSES OF THE PARTICIPANTS

Direzione Generale Opere D.B.
Via Della Pisana 1111, C.P. 9092
00163 Roma - Aurelio - ITALY

Provincial Office
Don Bosco
Guwahati 781 001

Provincial Office
Don Bosco
Guwahati 781 001

Provincial Office
Don Bosco
Guwahati 781 001

Sacred Heart Th. College
Shillong 973 008

Sacred Heart Th. College
Shillong 973 008

Sacred Heart Th. College
Shillong 973 008

Archbishop's House
Shillong 793 003

St. Dominic Savio's
Garobadha 794 105

Bishop's House
Dimapur 797 112

Bishop's House
Tezpur 784 001

Bishop's House
Dibrugarh 786 001

Bishop's House
Diphu 782 460

PRESIDENT:
1. Fr. Luc Van Looy

CO-ORDINATOR:
2. Fr. John Kalapura

LIAISON:
3. Fr. Joseph Thelekatt

SECRETARIES:
4. Fr. Lukose Chervalel

5. Fr. George Plathottam

6. Fr. Francis Thottathimyalil

7. Fr. Jose Anikuzhikattil

8. Most Rev. Hubert
D'Rosario, D.D.

9. Rt. Rev. Orestes
Marenco, D.D.

10. Rt. Rev. Abraham
Alangimattathil, D.D.

11. Rt. Rev. Robert
Kerretta, D.D.

12. Rt. Rev. Thomas
Menamparampil, D.D.

13. Rt. Rev. Mathai
Kochuparampil

27. Fr. Avil Rodrigues
Bosco Udyogshala
Pinguli P.O.,
Kudal, Simdhurg 416 528
26. Fr. Byron Anthony D'Silva
Catholic Church
Chhota Udepur
Khos Baroda 391 165
25. Fr. Michael Fernandes
Province of Bombay
Catholic Church
Dakor - Gujarat 388 225
24. Fr. Mathew Vadakel
Bosco Yuvakendra
D-23 1st Cross,
Magadi Road, Bangalore 560 023
23. Fr. Abraham Panampara
Don Bosco
P.T. Parru
Ponnur, Guntur 522 316
22. Fr. Jacob Malayatty
Don Bosco Junior College
Chandur 508 255
21. Fr. Chacko Thattil
St. Theresa's Church
Sanathnagar
Hyderabad 500 018
20. Fr. Sebastian Muthalakuzhiyil
Province of Bangalore
Don Bosco Mission
Ravulapalem 533 238

SALESIANS

PARTICIPANTS:

19. Fr. Joseph Cilla
Don Bosco Youth Centre
Shillong 793 003
18. Fr. Joseph Puthenpurackal
Bishop's House
Dimapur 797 112
17. Fr. Tarcisus Resto
Archbishop's House
Shillong 793 003
16. Fr. Sylvanus Lyngdoh
Sacred Heart Th. College
Shillong 973 008
15. Fr. Sebastian Karotemprel
Sacred Heart Th. College
Shillong 973 008
14. Fr. Paviotti Orestes
Sacred Heart Th. College
Shillong 973 008

SPECIAL INVITEES:

- 41. Fr. Joseph Chemparathy
Catholic Church
Harmutty, Merbil P.O.
N. Lakkimpur 784 160
- 40. Fr. D.S. Anand
Catholic Church
Margherita 786 181
- 39. Fr. Joseph Edakudan
Catholic Church
Tseminyu 797 109
- 38. Fr. Sebastian Manianchira
Don Bosco
Wokha 797 111
- 37. Fr. Mathew Tharakan
Don Bosco
Tamenjong 795 141
- 36. Fr. John Med
Don Bosco
Senapati 795 106
- 35. Fr. Joseph Puthenpurackal
Don Bosco
Bishop's House
Dimapur 797 112
- 34. Fr. Mathew Pulingathil
(Provincial)
Province of Dimapur
Don Bosco, Post Bag 40
Dimapur 797 112
- 33. Fr. John Vaikath
Province of Dimapur
Murshidabad 742 122
Montigram P.O.
Catholic Church
- 32. Fr. V.D. Mathew
Catholic Church, Kalyani
Sanguna, Madanpur
Nadia 741 245
- 31. Bro. Susanto Biswas
Catholic Church
Berhampore
Murshidabad 742 101
- 30. Fr. George Xalxo
Province of Calcutta
Catholic Ashram
Jokbaha, Raigarh 196 225
- 29. Fr. William Falcao
St. John's Church
Bhingar-Ahmednagar 414 002
- 28. Fr. Stanny Ferreira
Kawant Education Society
Don Bosco Farm
(Near New Bridge)
Kawant - Baroda 391 165

- 41. Fr. Joseph Chemparathy
Catholic Church
Harmutty, Merbil P.O.
N. Lakkimpur 784 160
- 40. Fr. D.S. Anand
Catholic Church
Margherita 786 181
- 39. Fr. Joseph Edakudan
Catholic Church
Tseminyu 797 109
- 38. Fr. Sebastian Manianchira
Don Bosco
Wokha 797 111
- 37. Fr. Mathew Tharakan
Don Bosco
Tamenjong 795 141
- 36. Fr. John Med
Don Bosco
Senapati 795 106
- 35. Fr. Joseph Puthenpurackal
Don Bosco
Bishop's House
Dimapur 797 112
- 34. Fr. Mathew Pulingathil
(Provincial)
Province of Dimapur
Don Bosco, Post Bag 40
Dimapur 797 112
- 33. Fr. John Vaikath
Province of Dimapur
Murshidabad 742 122
Montigram P.O.
Catholic Church
- 32. Fr. V.D. Mathew
Catholic Church, Kalyani
Sanguna, Madanpur
Nadia 741 245
- 31. Bro. Susanto Biswas
Catholic Church
Berhampore
Murshidabad 742 101
- 30. Fr. George Xalxo
Province of Calcutta
Catholic Ashram
Jokbaha, Raigarh 196 225
- 29. Fr. William Falcao
St. John's Church
Bhingar-Ahmednagar 414 002
- 28. Fr. Stanny Ferreira
Kawant Education Society
Don Bosco Farm
(Near New Bridge)
Kawant - Baroda 391 165

- Province of Madras
42. Fr. Mathew Orathel
43. Fr. Expedit Joseph
44. Fr. Cinnappan Gnanaprasasam
45. Fr. A. Lourdu Nathaniel
46. Fr. Peter Mathew
47. Fr. Joseph Vettom
Province of Guwahati
48. Fr. Joseph Zubizarreta
49. Fr. Edward D'Souza
50. Fr. Paul Panachikal
51. Fr. Elias Kerketta
52. Fr. Bosco Minj
53. Fr. Michael Balawan
54. Fr. George Vanni
55. Fr. John Baptist Busolin
56. Fr. Justin Lyngdoh
Province of Madras
Don Bosco Shrine
Ayanavaram 600 023
Our Lady of Lourdes Shrine
Perambur 600 011
Infant Jesus Parish
Thenimalai
Thiruvannamalai 606 603
Don Bosco Boys' Home
Thatanchavadi
Pondicherry 605 009
Mary Help of Christians Church
Manakkal Lalgudi 631 601
Don Bosco
Navalur Kutappattu 620 009
Tiruchirappally
Catholic Mission
Bengtol 783 381
Catholic Church
Borshijhora, Dotma
St. Dominic Savio Church
Garobadha 794 105
Don Bosco
Guwahati 781 001
Catholic Church
Sonaiukti, Sawkuchi
Guwahati 781 018
Catholic Church
Naya Bungalow
Umsning 793 105
Catholic Church
Pyndengrei, Nongstoin 793 119
Catholic Church
Rongjeng, 794 110
Nongthymmai, Shillong 793 014

Catholic Church
 Dongkamokam, 782 485
 Karbi Anglong

Catholic Church
 Sonapahar, Nongstoin 793 119

Sacred Heart Church
 L. Chandmari, Tura 794 002

Sacred Heart Th. College
 Shillong 793 008

Catholic Church
 Doomi 781 373

Auxilium Convent
 Caranzalem
 Goa 403 002

Maria Krupa girls' Centre
 Madantayar
 Dakshina Kannada 574 224

Auxilium Convent
 8-A Mahendra Roy Lane
 Calcutta 700 046

Auxilium Convent
 New Champa
 Silliguri 734 401

Province of Madras
 Auxilium Centre
 Lic Colony
 Stambalagaruvu
 Guntur 522 006

Don Bosco
 Wellington 643 231

Province of Shillong
 Auxilium Convent
 Nongthymmai, Shillong 793 014

Auxilium Convent
 Tangla 784 521

Auxilium Convent
 Nongthymmai, Shillong
 Meghalaya 793 014

57. Fr. Albano D'Mello

58. Fr. Nicholas Tulligi

59. Fr. Anthony Bucci

60. Fr. Paul Vadakkumpadan

61 Fr. Jose Thiruthanathy

SALESIAN SISTERS

Province of Bombay
 62. Sr. Judy Aranha

63. Sr. Caroline Fernandes

Province of Calcutta
 64. Sr. Mary Sarkar

65. Sr. Teresa Adampakalil

Province of Madras
 66. Sr. Margaret Vedanapalli

67. Sr. Rosa Chalamkathil

68. Sr. Ivy D'Souza
 Province of Shillong

69. Sr. Mariana Kujur

70. Sr. Philomena Prabhalanathan

MISSIONARY SISTERS OF MARY HELP OF CHRISTIANS (MSMHC)

St. Margaret's Convent
Peachlands
Laitumkhrach 793 003

St. Margaret's Convent
Peachlands
Laitumkhrach 793 003

St. Mary's Convent
C/o Catholic Pub. Centre
Kohima 797 001

SISTERS OF MARY IMMACULATE (SMI)

71. Sr. Elizabeth Pakumala

72. Sr. Phillip Plathottam

73. Sr. Sabina Marak

74. Sr. Elizabeth

75. Sr. Dorothy

76. Sr. Capila

Sisters of Mary Immaculate
Chapua, Bangaliji P.O.

Nadia Dt. 741 123

Bishop Morrow Centre

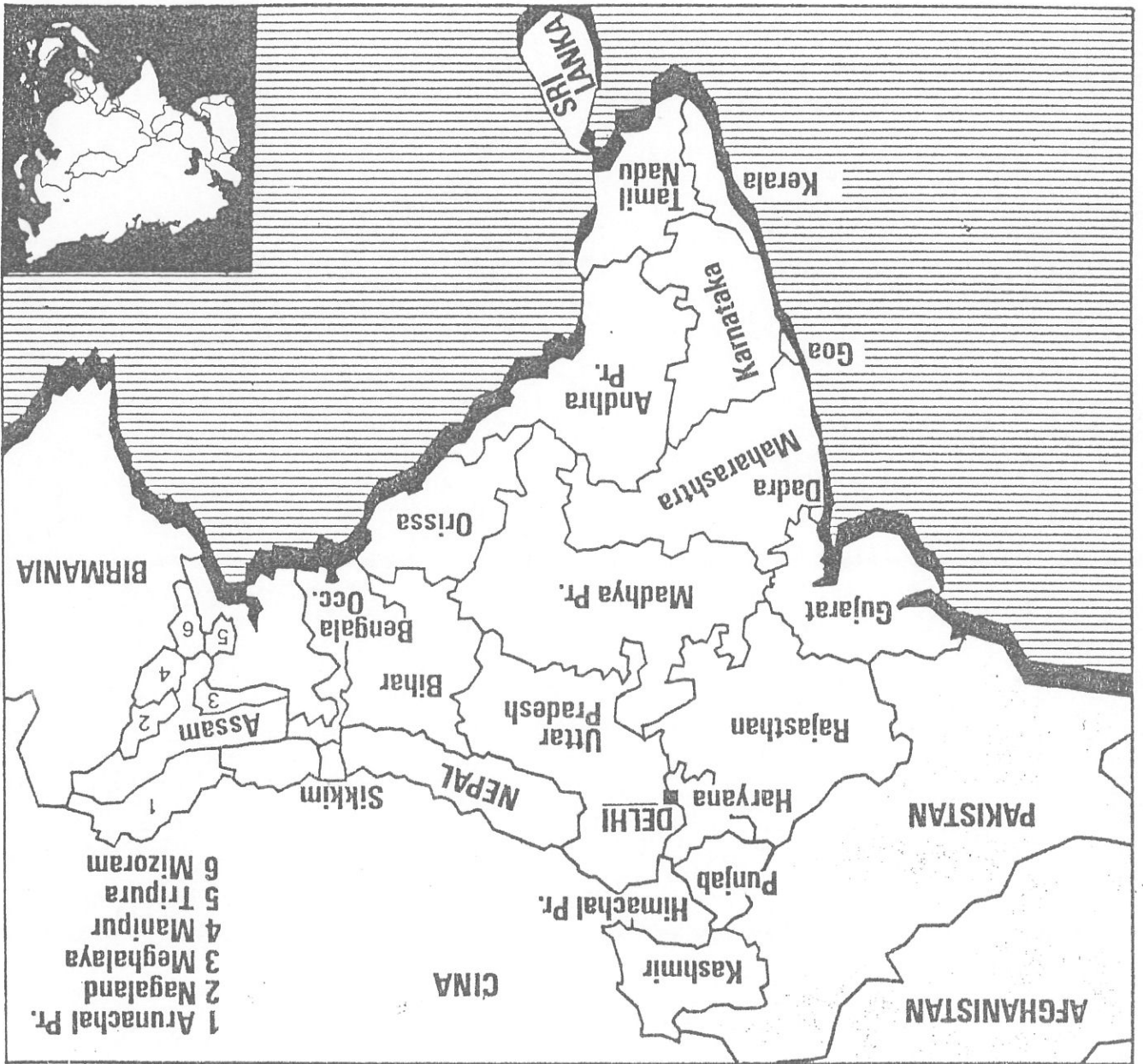
Krishnagar

Nadia Dt. 711 101

Sisters of Mary Immaculate
Philobari P.O.

Doom Dooma Via

Dibrugarh 780 151



While the missionary will take keen interest in the traditions and customs of the group to whom he is dedicated, he will even with greater eagerness search for its deeper identity, its main character traits, its strong points and weak points, its unrevealed potentialities. As persons have their likes and

If this is true, the missionary too must follow the same style of operation: stimulate the inner genius of a community from within. He must offer opportunities for the growth of the hidden potentialities of a people. He is an inner force imposing strange norms from without. He is not an external agent of any social group. He is not an external agent to flower. Christ does no violence to nature, to the deeper takes place by which its original genius is stimulated and made its soul awakens, as it were, and an internal transformation and groups. When Christ touches the inner selves of those persons communities into intimate relationship with Christ, he should be If the task of the missionary is to bring individuals and

2. THE MISSIONARY TASK

My definition of the word "Culture" draws something from all the above definitions. I would like to use the word "Culture" in the present text primarily to refer to the character traits, as it were, of a community, or, values and traditions through which the soul or the inner genius of a people expresses itself.

The bearer of the Good News in the course of carrying out his mission, comes across one of the most significant of all realities: CULTURE. The word "Culture" can have various connotations. It includes customs characterizing a social group; social heredity of a particular community; meanings, values, norms, their actions and relationships; beliefs, laws, traditions and institutions of a society; religion, ritual, language, song, dance feast, living habits, arts, crafts, equipment, etc. of a social group.

1. DEFINITION

Shillong: 26/10/87

Bishop Thomas Menampampillil

CULTURES AND EVANGELIZATION

A section of certain tribal groups like the Semas, the Kukis and the Garos show a tendency toward a nomadic form of life. Such communities, therefore, cannot give the same importance to village life and social institutions that depend on village

Certain tribes in our region are highly democratic; certain others, on the contrary, assign a significant role to their chiefs. As we move northward in Nagaland, we come across tribes in which the chiefs enjoy greater and greater privileges (e.g. among the Konyaks). By the time we enter Tirap (A.P.), the chiefs have already become kings (among the Wanchos and Noces). The Khasis had their Syiems, the Garos their Nokmas and the Mizos their chiefs, with varying privileges.

Thus the culture of a patriarchal society will differ from that of a matriarchal one. Even the personal character of individuals will greatly be conditioned by such differing social structures.

When we deal with tribal cultures, we are inclined to think that they are perfectly identical wherever they are to be found. There could not be a bigger mistake. One tribal culture differs from another, as one civilization differs from another. Cultures are greatly influenced by different geographical settings within which communities find themselves, their historical experiences, their relationships with surrounding communities and many other social forces.

4. CULTURAL DIFFERENCE

Working as I do in the North-East India, it is the tribal culture and its main characteristics that I would like to present you today in the context of evangelization.

How can we get close to the soul of a community? How can we identify its inner self? The soul of a people is revealed primarily in the values they cherish. It is true that basic human values are the same in all human societies. At the same time, it is equally true that, as persons have their preferences and their prejudices, even so, communities too have their collective priorities, orientations, interests, fears, ambitions and aversions.

3. SOUL OF A COMMUNITY

distilikes, so too, communities have their basic orientations and "what goes against their grain", as it were. Good for a missionary if he is a perceptive person and is able to notice such differences! If thoughtlessly he goes against the grain of the people, he is heading for sure trouble and is going to waste his time and energy in fruitless labour, or, as it often happens, he is undermining the effectiveness of his even heroic deeds and superhuman performances with his injudicious actions.

Their basic community-orientation makes tribal people show their evident preference for communitarian forms of religious expressions. A Jingsang or a Sabha will win greater interest than an hour of personal meditation. Conventions, congresses and jubilees will be popular. Festivity and solemnity will be great attractions. It will be easy enough to organize camps,

and even resistance. A sudden announcement of a decision will meet with cold response accepted in community, a programme cannot fail. On the contrary, it to the people and get it accepted in a common gathering. Once support of all for a particular programme, he should try to put it together, in like manner, if he wishes to get the enthusiastic another gathering of the community rather than disregard it correct or has been one-sided, he will do well to appeal to missionary, therefore, feels that a certain decision has not been dissenting person, even an outsider cannot make light of. If a community decisions have certain strength and validity that a search together, and arrive at solutions together. Consequently, Through open sharing, the community is able to think together, Some of these village gatherings are village parliaments.

of taboos, everyone has the right to express his mind. harvesting, hunting or feasting, imposing of fines or declaring matter under discussion is clearing the forests, sowing, or decisions are arrived at with the consent of all. Whether the are made in general village gatherings, everything is discussed, In tribal society everything is done in community. Plans

5. COMMUNITY-CENTREDNESS

at some length. We shall study some of these common characteristics in common. We cannot deny that tribal cultures have a great deal tribal culture can differ from another, However, even admitting From what we have said above, we understand how greatly one take note of. times, the process is even being reversed. It is a new trend to generally; in many places it has come to a complete halt; and at of Sanskritization. Of late, this process is slowing down Deb Barmas, Jamatias, Riangs -- have all reached various stages years. The Bodos, Rabhas, Lalungs, Mishings, Koches, Hajongs, going through this process of Sanskritization till very recent tribes of the plains of Assam, Tripura and Manipur have been already in the process of being Hinduized (Sanskritized). Many tribe has been exposed to Hindu, it may very well be, it is exposed to outside influences. If the outside world to which a strengths) compared with those others which were constantly of their original identity (with all its weaknesses and Upper Wanchos, Upper Noctes, Mishmis, etc.) have preserved more Those tribes that have lived in relative isolation, (eg. stability, as other communities do.

An important law of sharing is: the man in real need has a privileged right which must be respected. In Israelite (tribal) society the widow, the orphan and the stranger could look forward to what was left over of the harvest. So in tribal society, the person in dire need has a special claim for assistance. A loan would be given in such circumstances, not necessarily with the expectation that the money would come back, but because the seeker was in real need of help. There was a certain amount of detachment in the giver except, perhaps, for the hope that he

A tribal person's eagerness to share makes him very hospitable, and at the same time, makes it difficult for him to be successful. This respect he can even go to the point of providence. In he has in surplus, or, whatever he thinks he has in surplus. In eagerness of the individual to share with the community whatever feasts and celebrations of this season are indicative of the There is no shortage of generosity during this period. The society, the season of abundance is the season after the harvest. Whatever can be spared, is to be shared. In traditional tribal The most beautiful tribal virtue is an eagerness to share.

An owner's absolute claims over a piece of property indicated by inscriptions like "Trespassers will be prosecuted", "Dogs loose", or "Entry forbidden" do not make much meaning in tribal society. Assertion of such rights would look like an anti-community attitude. This explains why a new mission set-up may meet with some resistance when fences suddenly come up, or footpaths are closed. It is true that tribal society itself is changing, and a new situation calls for new ways of relating. However, certain basic attitudes remain, and probably, the tribal understanding of private property is closer to what nature intended (and what the Lord wants!).

Tribal society recognizes the right to private property. But this right is not absolute. For example, the community has certain rights over a piece of land owned by an individual or family. Such rights vary from tribe to tribe: may be the right of passage, the right to draw water, to cut bamboos, to pluck an odd fruit, or even the right to use it partially if it remains unutilized. We read in the gospel that the apostles plucked ears of corn, and rubbing the grains in their hands ate them. Israel was not totally detribalized.

6. SOCIAL DIMENSION OF PRIVATE PROPERTY

conferences, associations and prayer-groups. But additional effort will be required to inculcate the habit of personal and family prayer, to impress upon one the necessity of seeking personal spiritual guidance and the importance of forming personal convictions. It is the task of the missionary to take advantage of the communitarian slant of the tribal society and to strengthen the tribe in areas where it is weak.

himself could seek help if one day he was in pressing need. As we said earlier, a person's ownership over land was never complete, nor was his ability to part with land ever unconditional. So many others of his kith and kin had varying measures of claim over his land. So it happens that land alienation is never total. The buyer can have on-going obligations to the seller and to his relations, and there seems to be no end to harassing claims. Such norms developed in tribal society for the protection of the weak and the impoverished. The rich and the powerful could never accumulate excessive amounts of land in their hands as it happens in non-tribal society nor did the weak stand in danger of losing everything they owned.

Israel had the device of the jubilee year to return the land to the original owner. The ancestral property was so sacred, how could it be sold off permanently to an adventitious intruder, or to anyone else for that matter? We have the story of Ahab and Naboth in which the tribal and non-tribal attitudes to landed property become clear: Naboth's unwillingness to sell; Ahab's helplessness, even being a king, to take possession of the vineyard; Jezebel's (a non-tribal woman from Tyre) unscrupulous and heartless way of solving the problem (cf. 1-Kings 21: 1-28). Would that we tread with the sense of the sacred on tribal land!

7. A SENSE OF EQUALITY

We have already seen earlier that tribal societies greatly differ among themselves, some following absolute democracy and others verging on the monarchic. But there is no doubt that democratic values dominate tribal life as a whole.

In community discussions, everyone has the right to express his opinion and everyone's opinion is important. There is general recognition of the dignity of a person, whether he is rich or poor, specially gifted or mentally retarded or physically handicapped. Women are considered equal, and are respected. Children are dealt with like little adults to be persuaded and guided rather than scolded and disciplined.

No one is treated as a non-entity, as it often happens in sophisticated societies, or marginalized or ignored. A tribe is truly a larger family. In a well-organized tribe, a person receives all the attention and care he receives in a family. In such an atmosphere, one acquires a sense of self-respect, and even the illiterate farmer bears himself with dignity. He is not afraid to approach anyone, and speak up without embarrassment. In the same way tribal leaders remain easily available to everyone. They move among the ordinary people with great ease and familiarity.

The earlier tribal society did not allow accumulation of wealth in the hands of a few. If anyone grew rich, he sought to win special recognition by celebrating certain traditional feasts

The main concern of a tribal community is 'work', usually work in the fields. Unlike caste ridden societies, there is no class set aside for work. Every person is a worker, and no work is below one's dignity. No one is afraid to soil his hands. Working together is a pleasure.

The entire tribal life is built around the rhythm of seasonal work. There is no idle man in the village during sowing

9. DIGNITY OF LABOUR

Dishonesty did not mean only telling lies or stealing. It also meant not keeping promises. When a missionary in his over enthusiasm makes a generous promise of opening a school, which he knows he cannot fulfill, he is taking serious risk of losing his image as an honest person. Even vague and veiled promises can lead to serious misunderstanding. The gospel style of "yes, yes" and "no, no" is the right style in tribal society.

Accusations of being dishonest was the worst possible insult to offer a tribal person. Dishonesty more than anything else exposed a person as anti-social and made him unfit for heaven. Probably this vice was the greatest threat to the security of a tribal community, and hence, the near intolerant attitude of a tribal community toward the dishonest person and anyone who attempted to protect him.

This sense of honesty of tribal people cost them dearly when they came into contact with outside society. They could never see why anyone needed to cheat anyone else. Coming down from the hills to the markets in the plains, they would readily pay the price that was quoted to them, and suddenly discover that they had been cheated, or, their money or their bag was stolen. Such a situation would lead to quarrels, and win them a bad name for being wild and quarrelsome.

Honesty is an absolute value in tribal society. In traditional tribal society the houses remained unlocked and doors unbarred with no fear of stealth. The granaries that often used to be located outside the village for fear of fire, would be untouched. The property of another was sacred. If a person cut bamboo and kept it on the roadside to be taken away later, it would remain where it was until the one who cut it came to carry it away.

8. HONESTY

at a great cost (e.g. feeding the whole village), which won him additional respect, but which made him as poor as the others. This generally prevented the development of dominant and depressed classes in tribal society, and consequently, of superiority and inferiority complexes. In modern times, this situation has been rapidly changing.

For all the good qualities that characterize tribal communities in their golden era, a rapid process of detribalization is fast eroding them in modern times and threatening the very survival of the tribal soul. What will remain of the cultural heritage of thousands of years is for the future to tell. When government administration and political life entered into tribal areas (with district and subdivisional officers, police force, MLA's and MP's), traditional leadership received a great blow. When the modern educational system was introduced into the tribal homeland, ancient modes of training young people for tribal life went out of fashion. Trade and commerce, money-economy, industrialization, developmental activities, medical

12. DETRIBALIZATION PROCESS

The supreme norm in tribal society is the wisdom of the elders. Older people are respected and their opinions are held in high regard. When all personal persuasion fails, one can appeal to the wisdom of the elders, and call upon the older members of the community to help. And it may work like magic.

11. RESPECT FOR ELDERS

With the disappearance of sanction-imposing institutions like the bachelors' dormitory, tribal youths in some places are facing a crisis. Who is to discipline young people in today's society? The society itself? Can the missionary do it? Can he discipline young men and still remain a father? Will our hostels (boarding houses) take the place of the bachelors' dormitory, educating young people in their social responsibilities?

Tribal parents deal with their children as young adults. They reason with them and coax them and never force them against their will. They give reason to convince and not impose sanctions to compel. This may look a weak approach to a non-tribal person. But it may be more pedagogical and more christian than other methods. Love's persuasive power should not be underestimated. Even in a manner that is most enviable and get most things done as they wish.

10. LOVE OF PARENTS FOR CHILDREN

Unfortunately, the situation is beginning to change. Class is entering a classless society. A search for white collar jobs and an aversion to manual labour begin to plague tribal communities too. A part of our missionary task is to work hard for the preservation of genuine values in tribal tradition.

Among certain tribes, even university students and political leaders will readily go out to help in the fields if they happened to be in the village in the working season.

I have not adequately studied the social structures and traditions that are not in keeping with the norms of the Gospel. I have not gone into the details of tribal creeds and explored ways of presenting the Christian teaching, making use of categories that they provide. I have not entered into the whole question of tribal art forms and means of communication for passing on the message. I have not referred to the feasts and celebrations that could be adopted, giving them a Christian significance. I have not drawn up a list of tribal religious practices that could be Christianized. These are all topics that deserve exhaustive full length treatment on their own right.

In treating of the subject "Cultures and Evangelization", I have not sufficiently touched upon the weakness of tribal cultures and how to bring the healing touch of Christ to them.

When the missionary's work has not been successful in winning a number of individual converts, but with Christ's inner stimulus has transformed the tribe from within and its soul has been reborn in Him, he has done the greatest service to the tribe and to the Church. He has placed the tribe on the path to a great destiny. He has firmly planted the Church into the heart of the tribe. An absolute confidence in the ultimate destiny of one's own people is the greatest strength to those whom we evangelize.

In a changing society, changes must surely come into tribal life. But in that process, must all that is precious be thrown over-board with what is old and out-fashioned? Who will come to the rescue of the tribal soul? Who can salvage at least all that is left of once glorious traditions? If the preservation of song, story, dance and festivities is important, the survival of genuine tribal values is even more important. If the missionary's task is to bring the tribal soul in relationship to Christ so that the entire tribal life may be Christian, he must work hard so that genuine tribal values that are permanently valid may only be further strengthened in the process of evangelization.

13. ROLE OF THE MISSIONARY

Many tribal persons have accumulated wealth and thus a dominant class has been arising in a classless society. Social distances between the rich and the poor have been growing. Mental attitudes seem to be moving away from generosity to selfishness, from social commitment to individualism. There is less of honesty than there used to be, greater love for ease and easy money, a fear of manual labour. Tribal youth seem to be facing a crisis for want of adequate guidance and sanctions.

services... all these are helping the break-up of the social fabric that held the tribal community together.

```

*
***
*****
*****
*****
+
+++
+

```

Such a manner of evangelization inaugurates the day when the prophecy of Prophet Jeremiah is fulfilled: "The new covenant that I will make with the people of Israel will be this: I will put my law within them and write it on their hearts. I will be their God, and they will be my people. None of them will have to teach his fellow countryman to know the Lord, because all will know me, from the least to the greatest. I will forgive their sins and I will no longer remember their wrongs, I, the Lord, have spoken (Jer 31: 33-34).

When a tribe is evangelized from within, every level and aspect of its culture is evangelized. When it sings a song, it bursts into a hymn of praise to the Lord. Its art and art forms will reflect the glory of the Lord. Its social structures and relationships (at family and community levels) will be worthy of the family of God. Its laws, traditions and practices will incarnate the values of the Gospel. Its attitudes, interests and priorities will be those of Christ Himself.

I have limited myself to the study of the Evangelizer's responsibility of doing his work in a manner keeping with the original genius of the tribal people and his duty to preserve, strengthen and Christianize genuine tribal values that have a permanent validity. For, when you have saved its soul, you have saved everything.

3. In order to arrive at the inner spirit of the people, the missionary must have the power of keen observation, reflection and interpretation of the reactions of the people to various situations and movements in which they are caught up.

2. Christianity is the only religion that is distinct from culture. It can be incarnated in any culture. Evangelization of culture and inculturation are complementary. The Gospel challenges the negative values in it and finds a home in the positive values.

1. Motivated by genuine Christian love we must study cultures in depth and capture the perennial values contained in them. A deep knowledge of the history of the people and their language is a must for the missionary.

Some important ideas that emerged during the discussion that followed the reading of the report were:

GENERAL DISCUSSION REPORT

In educating the tribals, care should be taken to preserve the positive values and avoid inculcating negative values like unhealthy competition and oppressive systems. Above all the education process should make them aware of the beauty of their culture and appreciate it.

Areas where the missionary can help to preserve the culture of the people are music, dance, dress, marriage customs, village administrative systems and the tribal sense of hospitality.

The missionary must know and appreciate the cultural values, customs and mores of the people among whom he works, in order to christianize them.

WORKSHOP REPORT

Question 1. What do you think is the missionary's duty of helping to preserving the culture of the people among whom he works? Refer to various areas of possible services in this regard.

26/10/87

CULTURE AND EVANGELIZATION

I. WORKSHOP AND GENERAL DISCUSSIONS

Introduction of music which is foreign to a particular culture can become a negative contribution. However, in certain tribes western music has been accepted.

When our education alienates the youth from their cultural values and inculcates unfair competition, our contribution is negative.

It was pointed out that pitfalls and negative contributions are created by missionaries in their work of evangelization when they do things without taking the people into confidence, when the views of the Church authorities or the clergy are imposed on them. The tribals and peoples who appreciate their languages also want English education as this offers opportunities for jobs. If the missionary promotes English education to the detriment of education in local languages, it becomes a negative contribution to the work of evangelization. The danger consists in the non-critical approach to English education.

GENERAL DISCUSSION REPORT

One way of going against the genius of a people, especially the tribals, is to deny adequate role to the laity in the Church.

The missionary who tries to evangelize without taking into account the genuine values and traditions found in a social group, run the risk of making a negative contribution to the spread of the Gospel, arousing a sense of suspicion and alienation among the group.

A deep study of the values, traditions and languages of the people will help in avoiding pitfalls in the work of evangelization.

WORKSHOP REPORT

Question 2. Do you think a missionary can make a negative contribution to the work of evangelization by not giving his activities (education, social, religious) an orientation in keeping with the genius of the people? Point out possible dangers and suggest remedies.

4. As Salesians, we are committed to the cultures of the people. We must "evangelize - giving Christ - to preserve the culture".

Though the tribal society is basically communitarian, the Gospel values must reach the personal level. For this, personal

WORKSHOP REPORT

Question 4. How can we make the values of the Gospel penetrate every level of human culture?

Don Bosco's method of working is attuned to tribal mentality. It works more effectively with the poor and the down-

Our institutions must play a key role in preserving the culture values. step in this direction.

The Church and congregation have yet to take a bold step in this direction. The Church and congregation have yet to take a bold step in this direction. The Church and congregation have yet to take a bold step in this direction.

In general, the culture of India, it was pointed out is dominated by casteism and the transformation of the culture that is most urgent is liberation of the emarginated and the exploited. It was observed that not all cultural transformations are to be considered negative, since every culture is looking forward to progress.

GENERAL DISCUSSION REPORT

It was observed that not all cultural transformations are to be considered negative, since every culture is looking forward to progress. We must follow a more democratic style of functioning in our institutions, foster community forms of piety, and at the same time slowly and gradually introduce personal and family prayer. Other genuine values that we must preserve are the social aspect of private property, sense of equality, honesty, dignity of labour, love of parents for children and generosity.

The old value of "community-centredness" found among the tribals must be preserved while trying to incorporate into their cultures the modern idea of the value of the individual.

Our educational institutions, while being agents of transformation of cultures, have failed to a certain extent to preserve genuine values enshrined in them.

WORKSHOP REPORT

Question 3. Nearly all local cultures are undergoing transformations (detrivialization, modernization, urbanization, westernization). In this process what can we do to preserve genuine values of the old, while accepting what is valid in the new? Discuss possible dangers in this regard and suggest remedies.

From the very early stages of formation the younger members are given opportunities for field experience in our mission centres. Realizing the importance of the local languages for the work of evangelization, the younger members are encouraged to learn local languages. The group also put forward certain suggestions for the formation of the young for the apostolate among cultural groups like the study of anthropology, seminars and specific training to support the legitimate aspirations of the various cultural groups.

WORKSHOP REPORT

Question 5. What are we doing in the field of formation to enable our younger members to get ready for the communities for whom they will have to work?

The Gospel values can be brought to the young by means of mass media as well.

Since the youth situation has changed from the time of Don Bosco and has taken a political dimension in most cases, we cannot identify ourselves with youth movements that have political overtones. It is in the parishes that we can give expression to our youth apostolate.

As Salesians, our mission is primarily to the young. Hence we must impart the Gospel values through our various works and organizations for the youth in colleges, hostels and schools. Youth to whom our mission is directed are agents of change. We must speak the language of the young and impart to them the Gospel values by which they become better agents of change.

Values, like sharing and concern for the needy were tasks of the community as a whole, in the past. Today this has come to be the work of priests and religious. Human solidarity is a value to be fostered.

GENERAL DISCUSSION REPORT

A continual insistence on the Gospel values at social and public forums, witness of life and animation and collaboration are ways of instilling Gospel values at the social and political level. Genuine Christian love, the love of Christ crucified must be stressed so that the old, the sick, and the incapacitated members of the family are cared for. Reading of the Bible, spontaneous prayer and 'sacred silence' are to be encouraged at the personal level.

*

 +
 +++
 +

NO GENERAL DISCUSSION REPORT

The Church has contributed much to various languages by bringing our books and in some cases, even by giving scripts to certain languages. The rites of administration of sacraments have been inculturated also in certain areas to a certain extent. Efforts have been made in various fields. But there has been no concerted effort by the local Churches with regard to inculturation, which is deeper than adapting mere externals.

Signs of inculturation is evident in the field of music and dance which have been introduced into the liturgy. In certain areas cultural festivals have been accepted and adopted by the Church.

Our contribution to inculturation has been positive. Early missionaries identified themselves with their tribal converts, learning their languages, studying their customs, and living very close to them.

WORKSHOP REPORT

Question 6. Assess our contribution to Inculturation.

In our formation, the unifying element must be the realization that the Church is missionary by her very nature (AG).
 Our formation, in order to be more helpful, should be less theoretical and more experiential.

Persons in formation could be encouraged to develop a special love for a particular cultural group -- their language and customs -- at an early stage of their formation.
 Our formation, in order to be more helpful, should be less theoretical and more experiential.
 One of the drawbacks with regard to formation is our lack of proper orientation. Our basic formation should be oriented towards our apostolate. Catechetical formation using the anthropological and incarnational method need to be stressed and understood at all levels of formation.

GENERAL DISCUSSION REPORT

ENGLISH : EVANGELII NUNTIANDI

BIBLIOGRAPHY

NOTES

CONCLUSION

VI. EVANGELIZATION AND MISSIONARY ACTIVITY

V. THE RELEVANCE OF THE APOSTOLIC EXHORTATION

IV. EVANGELIZATION AS THE MISSION OF THE CHURCH

B. Post-EN Mission Day Messages

A. To what extent is EN a Missionary Document?

III. MISSIONARY EVANGELIZATION

3. Renewed Evangelization

2. Pastoral Evangelization

1. First Evangelization

C. Types of Evangelization

B. The various elements in the global concept Evangelization

A. The EN Concept of Evangelization

II. THE GLOBAL UNDERSTANDING OF EVANGELIZATION

A. EN and Synod 1974

B. Pre-eminent themes of the Apostolic Exhortation

I. EVANGELII NUNTIANDI, A FRUIT OF THE 1974 SYNOD OF BISHOPS

INTRODUCTION

OUTLINE

Shillong: 27/10/87

Fr. Paul Vadakumpadan

"EVANGELII NUNTIANDI"

An Introduction to

The term "evangelization" is a key word in today's theological and pastoral language. It has become very common in popular and academic usage. Pastors and professors use it frequently. It appears again and again in Christian literature, in elementary manuals of catechism as well as in books of advanced research. The rapidity with which the term has gained popularity is amazing. In fact, some theological dictionaries, published not many years ago, did not even contain the entry "evangelization".

Along with this wide popularity of the term, there has also developed a significant enlargement of the old word "apostolate". The mission of the Church is presented simply as evangelization. Thus what was a couple of decades ago, a term with a very restricted meaning has now come to denote a rather complex reality. This transformation began to appear in the third general assembly of the Synod of Bishops, held in Rome in 1974.

Synod 1974 stands out as especially significant in the brief history of such synods. It was convoked by Pope Paul VI to study the theme "Evangelization of the modern world". Participation by Bishops of Latin America, Africa and Asia was especially evident in the synodal deliberations. The broad theme provided the delegates with an opportunity for a profound analysis of the mission of the Church and of how she carries it out in the modern world. The representatives of the universal Church while describing the state of evangelization in their respective regions, used the same word without however, signifying the same reality. Synod members from non-Christian countries spoke of the need for missionary proclamation. Others from traditionally Christian lands pointed out that due to large-scale dechristianization, a renewed evangelization was called for. While some participants stressed the need for involvement in creating a more just society, others pointed out the necessity of inculcating the Gospel so that it may find itself at home in various cultures. However, the participants could not agree on a final synthesis. Instead they handed over to the Pope all the documentation concerning their deliberations. Paul VI, basing himself on this rich source and adding his own reflections, gave to the Church his apostolic exhortation, *Evangelii Nuntiandi*.

The papal document has been considered a most significant one and is, probably, the most important one after the second Vatican Council. Pastoral and theological at once, it is a remarkable presentation of the way the Church understands and carries out her mission today. If the question were put, "What is the Church for?" *Evangelii Nuntiandi* would be the right place to look for a satisfactory answer. Paul VI, the Pope of the Council, the faithful successor to John XXIII who initiated the transition of the Church to the changed situation of the day, gives us many answers in the one expression, evangelization.

It must be noted right at the beginning that EN is something more than a papal document.[6] In it we have the view of the Pope as well as of the synod. In this sense, it is nearer to Council documents than the ordinary magisterium of the Church. We could call it a collegial document. In fact through the mediation and responsibility of the Pope, EN reflects the thought of the bishops expressed in the synod. It would be somewhere

this all important responsibility. exhortation is meant to be truly an invitation to meditate on of the Gospel is an obligation of the Church and the present emphasized throughout his Pontificate by Paul VI. Proclamation uncertainty and confusion. The theme itself has been very much in their mission of evangelizing especially in this time of to the whole of humanity.[5] He wants to strengthen his brethren Gospel is a service rendered to the Christian community and also introduction the Pope states that the effort to proclaim the in its global sense as found in the synodal documents. In the bishops in the synod. He accepts the concept of evangelization presents is in turn greatly influenced by the interventions of times.[4] The concept of evangelization that the papal document synod. The Pontiff explicitly refers to the synod more than 15 evangelization".[3] We can fittingly call EN a fruit of the in the undying power and strength of Pentecost a new period of capable of creating within the Church still more firmly rooted, stating that they awaited from him a fresh forward impulse, with great trust and simplicity, the fruits of all their labours, Fathers decided to remit to the Pastor of the universal Church, themselves. In fact at the end of that memorable Assembly, the willingly because it has been asked of us by the synod Fathers exhortation is related to the synod: "We do so all the more apostolic The Pope himself underlines how closely this apostolic

A. EN and Synod 1974

On 8 December 1975 Pope Paul VI issued his apostolic exhortation Evangelii Nuntiandi, dealing with the theme of evangelization in the modern world.[1] It was released on the occasion of three remarkable events, namely the end of the holy year, the tenth anniversary of the closing of the second Vatican Council and one year of the synod of Bishops on evangelization.[2]

I. EVANGELII NUNTIANDI, A FRUIT OF THE 1974 SYNOD OF BISHOPS

The need for this study arises precisely from the present day tendency to use the word "evangelization" indiscriminately. There are also widely divergent interpretations of the concept of "evangelization". We have in this case the distinct possibility of using identical language with varying significance. This terminological difficulty gives rise to a variety of interpretations, even some contradictory ones. Only a serious study of the whole question can provide us a way out of this confusing situation. And I see Evangelii Nuntiandi as a beacon in this process.

One point of difference between EN and the synod is the methodology employed.[8] The synod's first part was devoted to a communication of experiences and the second to theological reflections. Thus it was through reflection on concrete reality that the Fathers wanted to arrive at theological conclusions. Paul VI in EN begins with the New Testament data on the evangelizing mission of Jesus. The approach is deductive. The Pontiff reflects on the proclamation of the Kingdom by Jesus and the believing community born of that proclamation, which continues in the world today the same evangelizing mission. Thus from theological principles he comes down to the reality of today's world.

EN does a lot of synthesis and coordination.[7] In the synodal discussion, many considerations were juxtaposed or even opposed. Evangelization is presented by the Pope both as the work of Christ and of the Church. The Church is universal and particular. Both the Pope as well as Bishops have a special role in evangelization. Evangelization contains various elements and dimensions of varying importance and all of them are seen by EN as forming a comprehensive whole.

- integral salvation
- Gospel and liberation: EN 29-39
- role of the Universal Church
- role of the Particular Church
- Gospel and culture: EN 18-20, 25, 61-65, 73, 78.
- the Church: EN 14-16, 23, 47, 58-61.
- Celebration of the sacraments by the believing community,
- Methods of proclamation
- Centrality of Christ in proclamation
- Jesus proclaims the Kingdom
- Gospel proclamation: EN 6-12, 22, 27, 43-46, 48, 51-57.
- renewal
- fidelity
- role of the Spirit
- 75-80, 82.
- Christian witness: EN articles 13, 18, 19, 26, 28, 41, 42, 69,

The following appear as the pre-eminent themes of EN: Christian witness, Gospel proclamation, celebration of the sacraments, Gospel and culture, and Gospel and liberation. We could divide the entire apostolic exhortation along these themes:

B. The pre-eminent themes of EN

between an encyclical and a conciliar decree or constitution. This manifestation of collegiality bestows upon it a special significance. A look at the outline of the document shows the intimate link between the themes treated at the synod and EN.

There is only one mission of the Church in the world.[10] It is the mission that she receives from the Father through the Son. The Father sends the Son with the mission of redemption. Thus God enters salvation history in a new and definitive form. The divine second Person of the Trinity comes among men as the Father's Missionary. The Church continues in today's world this mission of Jesus. This demands of the Church absolute fidelity in transmitting his salvific message. The Holy Spirit too is sent by the Father. Strengthened by the Spirit and constantly guided by Him, the Church continues to fulfill day by day the mission entrusted to her by Jesus. She is in a state of mission.[11] It is this single mission that the Church must realize in the spiritual, social, cultural and other spheres.[12] This process is called evangelization.

EN 24: Evangelization as we have said, is a complex process, made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative. These elements may appear to be contradictory, indeed mutually exclusive. In fact, they are complementary and mutually enriching. Each one must always be seen in relationship with the others. The value of the last synod was to have constantly invited us to relate these elements rather than to place them in opposition one to the other, in order to reach a full understanding of the Church's evangelizing activity. It is this global vision which we now wish to outline...

EN 17: Any partial and fragmentary definition which attempts to render the reality of evangelization in all its richness, complexity and dynamism does so only at the risk of impoverishing it even of distorting it. It is impossible to grasp the concept of evangelization unless one tries to keep in view all its essential elements.

A. The EN concept of Evangelization

In this section we shall examine how EN understands evangelization. We shall also point out the various types of evangelization that the apostolic exhortation presents.

II. THE GLOBAL UNDERSTANDING OF EVANGELIZATION

The underlying concept is evidently one of integral salvation, a spiritual theocentric dimension as well as a secular social dimension.[13] It is integral salvation that modern man needs. Suffering from an alienation on various levels but especially psychological, modern man needs to liberate himself by interior change which is brought about by the love proclaimed by the Gospel message.[14] Thus in the understanding of EN any activity that "aims at producing, supporting and developing faith in Jesus Christ and the service of God"[15] would be evangelization. Only Christ can liberate from evil. The thought is echoed by the present Pontiff, "To evangelize is to proclaim the Gospel and the Gospel is summed up in Jesus Christ, in his words and deeds, the personal significance that he has for us as radical liberation from every form of evil." [16]

B. The various elements in the global concept of evangelization

Evangelization to be genuine must be faithful to the message it proclaims as well as to the person to whom the proclamation is addressed. EN shows full awareness of the context in which the Gospel is to be proclaimed, a context that was well pictured in the first part of the synod. Secularism, staggering rich poor differences and cultural and religious pluralism have affected the way EN understands the very concept of evangelization. Thus inculturation as well as liberation are seen as pertaining to the reality of evangelization.

The globality of evangelization is seen also in the fact that it is addressed to all men. The Pope distinguishes between the evangelization of non-Christians from pastoral action for Christians, but does not separate them [17]. ". . . Both aspects are understood as the essential components of the same evangelizing activity of the Church. . .". The effect of the synod on the Pope here becomes very evident. Bishops coming from all over the world had presented the situation of their Churches with regard to evangelization. And the Pope could not but see in them all the crying need for an effective and urgent proclamation of the Gospel message, which alone can totally liberate man from every evil. The words of Jesus, "I must proclaim the Good News of the Kingdom of God" are quoted [18] again and again, to stress the urgent need of this proclamation which must be made available to all men.

While the Pope does not define evangelization as such, he points out that it consists of various elements.[19] These various elements must be taken into account in describing evangelization. Stressing one at the expense of the others gives a distorted vision. The Pope examines the complexity of evangelizing action and in fact devotes to it an entire section of EN.[20] The various elements are complementary and mutually enriching and form an articulated reality.[21]

The Church must bring the Gospel message to man taken individually and collectively, and into all spheres of human

The central element of evangelization is the explicit proclamation of the Good News. The example of life and verbal proclamation complement each other. This proclamation is neither optional nor superfluous. The missionary mandate of the risen Christ and the continuous tradition of the Church, right from her infancy, point to its universality. The essence of the Gospel, thus proclaimed, is that the Kingdom of God has come in the person of Jesus Christ.

Christ is an ever present reality in it. Prayer is essential to witness and the cross of the community. It is manifested in various ways in the individual as well as in the world. Such witness is the result of a profound experience of Christ. Its role is crucial especially in today's secularized world. Proclaiming the Gospel but is already a proclamation in itself. Living adherence to the Gospel. This is not merely a means of evangelization is the witness of Christian life, understood as a concept of the first element in the new enlarged concept of

a modality of realizing the above elements. Speaking, inculturation is not an element as such, but complete without inculturation.[29] Strictly home in every culture. Evangelization thus is not at 5. The Gospel permeates human culture and should be at

exploitation and injustice of every kind.[28] liberation from sin as well as other evils so conspicuous in society today, namely, misery, 4. The Gospel offers integral salvation which is its establishment of the Church. himself becomes an evangelizer.[27] This implies the life fully, especially through the sacraments and the community of believers, the Church, and lives her individual and community dimension. Thus he enters its accepted and adhered to by the listener, in its 3. This proclamation reaches its full development when it

Lord Jesus.[26] 2. A clear, unequivocal and explicit proclamation of the effective proclamation of the Gospel.[25] 1. Christian witness which makes present the incipient kingdom and constitutes a silent but powerful and

of evangelization: the various elements that go to make the Pontiff's understanding its very roots, and in all its variety.[24] We may now sum up very life.[23] As a result the Gospel permeates human culture to man's values and judgements, thoughts and actions, in short his message.[22] This message has a decisive role in determining symbolized by Baptism and lived in fidelity to the Gospel existence. This is aimed at interior change or conversion,

The witness of Christian life and the explicit proclamation of Jesus have their origin and their culmination in the celebration of the sacraments. The Church, the universal sacrament of salvation, realizes her sacramentality in a special manner through the seven sacraments. The word of salvation is not only proclaimed but actualized *hic et nunc* in the sacraments. He who accepts the word logically expressed that acceptance in sacramental celebration. This is the result of conversion. There ought to be no contrast between evangelization and sacramentalization. However, if the sacraments deprived of relevant catechesis are reduced to mere external and near-magical rites, their effectiveness is questionable.

C. Types of Evangelization in EN

Probably the greatest merit of EN is precisely in the way it understands evangelization as a multi-dimensional reality.[30] Such an understanding makes the evangelizing mission of the Church most relevant to modern society. It is the Church's vocation and she exists in order to evangelize.[31] This also explains partly why the term is so popular today. It expresses convincingly and without bias the essential mission of the Church. The newness that it brings about does not in any way disown considerations traditionally employed in describing the Church's mission. Instead, it describes it more comprehensively and is thus better understood and more easily accepted.

Another matter of great importance dealt with by Pope Paul VI in *Evangelii Nuntiandi*, while describing evangelization, is the gospel-culture encounter. Culture is a way of life. All cultures contain positive and negative factors. On the one hand, the gospel is a challenge to every culture, and on the other, the gospel itself ought to be at home in any given culture and there strike root. The former may be called "evangelization of cultures", the latter "inculturation".

Commitment to justice and involvement in creating a better world are also part of the evangelizing mission of the Church. Oppression of man by man is an obvious fact of modern society. Her very mission demands of the Church to dedicate herself to human liberation. Such liberation is an evangelical principle and is not borrowed from prevalent ideologies. Man needs integral liberation. He must be freed from the various forms of oppression. And at the root of all oppression lies sin.

Her very mission demands of the Church to dedicate herself to human liberation. Such liberation is an evangelical principle and is not borrowed from prevalent ideologies. Man needs integral liberation. He must be freed from the various forms of oppression. And at the root of all oppression lies sin.

This process is similar to what is called catechesis. The Pope employs also the term "catechesis" in the above cited article of EN. However, we prefer to use the term "pastoral evangelization" to underline the kerygmatic element in it, again necessitated by secularism and large scale atheism. Proclamation of the Gospel always retains certain newness about it and is done in a missionary spirit. Pastoral evangelization might be called a blend of what used to be called kerygma and catechesis.

still more". [39] called the faithful or believers in order that they may be so and make ever more mature the faith of those who are already pastoral evangelization "seeks to deepen, consolidate, nourish harmony with the Gospel. The Church through its constant one whereby individuals and groups are brought into ever closer Evangelization could be considered as a process, [38] an on going advanced. Hence the real need of constant evangelization. today especially in countries that are economically more the community and of the individual. The situation has changed Christian culture, to a certain extent, safeguarded the faith of the role of pastoral evangelization. Once, the so called to a weakening of or even a total loss of faith. Here comes in individual. Christians are today exposed more than ever before prop, the Christian faith today has to be made personal by the possibilities to the Christian faith. Devoid of many a cultural The modern secular age poses problems as well as

2. Pastoral Evangelization

interconnected and enrich each other. new. [37] The different types of evangelization are actually christianized world is very real. However, the problem is not sacrifice first evangelization in order to evangelize a de- who say that the time of missions is past. [36] The temptation to missionary spirit and missionary activity. He frowns upon those in EN 50, 51, and 53. In this connection the Pope speaks of First evangelization does receive consideration especially

outdated ecclesiology or missiology. against considering first evangelization as the vestige of an evangelization and pastoral evangelization. Someone even warned of evangelization in Africa made clear distinction between first Gospel message in any substantial way. The report on the state include millions who have not yet come into contact with the These two continents which contain about two-thirds of humanity attention of the synod to the question of first evangelization. It was mainly African and Asian bishops who drew the

1. First Evangelization

sociological but a territorial element may come in as a matter of fact. [34]

To answer our question whether EN is a missionary document and if so to what extent, some analysis of the text is useful. [43] The word "missionary" in its noun form is used only once in EN in the sense of one who proclaims the Gospel to non-Christians. [44] "Mission" is used generally for the state of being sent and not for a definite activity in fulfillment of this sending. [45] Thus the Pope speaks of the sending of Christ, the sending of the Holy Spirit, the sending of the Apostles, and the sending of the Church. "Mission" probably in the territorial sense is used twice. [46] The adjective "missionary" is used a few times and always in the traditional sense. [47] The expression "first proclamation" is used in the Pauline sense of Kerygma. [48]

A. To what extent is EN a missionary document?

In this section I would like to study the missionary significance of EN. The first question to be answered is to what extent EN is a missionary document. To help answer it, we shall compare EN to the conciliar decree Ad Gentes and to the recent papal messages for World Mission Day.

III. MISSIONARY EVANGELIZATION IN EN

The Pope sees non-practice as the result of a profound inconsistency which man bears deep within himself and as such it is an old problem. But today, it is closely linked with the other factors that militate against the Gospel. Thus for example, non-practice is justified by some in the name of interior religion and as a symbol of protest against institutionalism. Renewed evangelization poses particular difficulties. The person to be evangelized thus has to a certain extent made a decision more or less deliberately against what the Church proclaims. It is not a mere question of ignorance of the Gospel due to lack of opportunity. Hence the evangelizer meets with "inertia and the slightly hostile attitude of the person who feels that he is one of the family, who claims to know it all and to have tried it all and who no longer believes it. [42]

The Pope sees non-practice as the result of a profound inconsistency which man bears deep within himself and as such it is an old problem. But today, it is closely linked with the other factors that militate against the Gospel. Thus for example, non-practice is justified by some in the name of interior religion and as a symbol of protest against institutionalism. Renewed evangelization poses particular difficulties. The person to be evangelized thus has to a certain extent made a decision more or less deliberately against what the Church proclaims. It is not a mere question of ignorance of the Gospel due to lack of opportunity. Hence the evangelizer meets with "inertia and the slightly hostile attitude of the person who feels that he is one of the family, who claims to know it all and to have tried it all and who no longer believes it. [42]

While the challenges offered by secularism could make for a more convinced and personal faith, the perils created by it have as a matter of fact resulted in de-christianization. This phenomenon, though not new, has become more widespread and is alarming. Generally it is seen in the non-practice of the faith. Formal abandoning of the faith in countries of ancient Christian tradition is not rare. This creates a situation which could be called "missionary". [40] Since the term "missionary" has a very particular connotation in traditional missiology, we prefer the expression "renewed evangelization" which evidently is based on EN. [41]

3. Renewed Evangelization

EN is concerned about the proclamation of the Gospel to the men of today. Great attention is paid to the situation we find ourselves in at this moment of history all over the world, with its challenges and opportunities. Paul VI towards the end of his life repeats in telling language his conviction that the Gospel message, with its perennial freshness has something very definite to offer our world which finds itself confronted with multifarious problems. So he exhorts the Church to an ever renewed and committed and fervent proclamation of the Gospel. His gaze extends to Christians as well as non-Christians, believers and un-believers, practicing Catholics and nominal ones. This broad concept of evangelization in EN does not in any way mean that evangelization in the traditional sense or missionary activity as delineated in AG 6 has been transcended or abandoned. These maintain their validity. EN may be compared to the Council document *Lumen Gentium* which deals with the universal and missionary nature of the Church rather than to AG which considers

In *Ad Gentes*, "evangelization and the implanting of the Church among peoples or groups in which it has not yet taken root" [52] is the special end of missionary activity. We now have a curious inversion. While in *Ad Gentes*, evangelization is part of missionary activity, in EN missionary activity is part of evangelization. The definition of missions and of missionary activity brooks no ambiguity in the Council document: "The special undertakings in which preachers of the Gospel sent by the Church and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among peoples who do not yet believe in Christ, are generally called 'missions'. Such undertakings are accomplished by missionary activity and are, for the most part, carried out in defined territories recognized by the Holy See". [53] In other words, evangelization in *Ad Gentes* is "the proclamation to non-Christians until new Churches are for all practical purposes established". [54]

It is clear that missionary activity, understood in the *Ad Gentes* sense of the second Vatican Council is not the primary consideration of EN. But it does have a place in the apostolic exhortation. It is presented as one of the many aspects of evangelizing activities of the Church. The concepts covered by the terms "missions" and "missionary" are "situated more clearly and more forcefully within the single comprehensive mission of the Church, which is entitled evangelization". [49] Hence we can conclude with fairness that EN is not primarily a missionary document, and is not to be considered to be of the same nature as *Ad Gentes* or the great missionary encyclicals. A. Semouis comments that in EN "Evangelization is taken, in a very broad sense, namely, the work of Christianization so as to accommodate the wide range of interventions at the bishops' synod of 1974". [50] Semouis himself understands evangelization as proclamation of the kerygma, that is the first announcement of the person of Christ and his salvific message. [51] This is the apostolic activity with the aim of conversion to Christ and open incorporation into the Church. The EN concept of evangelization is evidently much more comprehensive than this.

the missionary nature of the Church as well as the missionary activity that flows from it. B. Post-EN Mission Day Messages

The purpose of studying these messages from 1976 to 1984 is to see whether the Pope uses "evangelization" in the AG or in the EN sense of the term.

1976: The salvific mission of Christ must constitute the dynamic centre of all pastoral action.

In this message Paul VI emphasizes the missionary universalism of the Church. Evangelization is seen as proclaiming Christ to elicit faith in Him. It appears from the message that this preaching is directed to non-Christians.

1977: Urgency of Missionary Formation.

The Pope sees mission "ad gentes" as the essential aspect of the mission of the Church. AG teaching that the specific end of missionary activity is the evangelization and establishment of the Church among peoples or groups where it does not exist is strongly restated. The word "evangelization" is used synonymously with missionary activity in the above sense. In this context the Pope stresses the importance of missionary formation.

1978: Fraternal cooperation in the proclamation of the gospel.

Evangelization is understood as first evangelization whereby in every human community, the permanent signs of the salvific presence of Jesus Christ through the Church, the universal sacrament of salvation, are rendered present. AG teaching on the specific end of missionary activity is repeated.

1979: Concerted missionary endeavor in creating a new civilization.

In this first Mission Sunday message, Pope John Paul II refers to the millions of our brethren to whom the Good News has not yet been announced. While evangelization itself is understood as missionary activity, like in mission day messages of Paul VI, considerable attention is devoted to a fundamental theme appearing in EN, namely Gospel and culture. Mission never destroys but assumes and elevates existing values. The Pope also speaks of how evangelization results in human promotion, another principle theme of EN.

After the example of the Lord, history gives us many examples of men and women who witnessed to the Christian message with the supreme testimony of their life. And their sacrifice has given rise to numerous Churches in various parts of the world. Suffering can have a profoundly missionary sense when it is united with the sacrifices of Christ on Calvary.

1984: The values of suffering in evangelization.

The jubilee of the redemption is a pressing reminder of the need to evangelize millions of our fellow-men who have not yet had the opportunity to hear of the salvific message of Jesus Christ. The grace of redemption we have received impels us to share it with others. Such missionary service is the greatest service we can render to man. Evangelization and missionary activity are synonymously used.

1983: The spirit of the jubilee year and missionary spirit.

The message is inspired by the encyclical letter *Fidelis Donum* of Pius XII issued exactly twenty-five years earlier. Evangelization is seen as proclaiming and propagating the Good News to the boundaries of the earth and is used synonymously with missionary activity. The bishops are primarily responsible for the evangelization of the world. The Pope makes an appeal to dioceses to send some of their priests to the missions, as the shortage of apostles is a grave problem. This would also help communion among Churches and an exchange of values and experiences. Missionary cooperation is not to be seen any more as one-way. Fraternal communion among Churches makes them all give and receive. Thus mission becomes a gift of every Church.

1982: The mission is a gift to every Church and the condition for renewal.

All particular churches, young and old must be missionary. A Church closed in on herself with no missionary opening is incomplete and sick. Evangelization is understood as in the missionary encyclicals and *AG*. The Pope emphasizes the role of the family in evangelization.

1981: The responsibility of Christians in the proclamation of the Gospel.

John Paul II observes that even after 2000 years the Gospel in its entirety is far from known and communicated to all men. He speaks of evangelization as missionary activity but does not seem to limit it to missionary activity alone. The missions are seen as necessary in expanding the Kingdom to all parts of the earth.

1980: The Church, mission incarnate, forms the new man.

Another aspect of this wide notion of evangelization is its complex nature. It consists of varied elements and cannot be reduced to any one of them. EN in describing evangelization is taken up with the importance of Christian witness, explicit proclamation of the Good News, celebration of the sacraments, integral liberation of man and the Gospel-culture encounter. The last mentioned, understood as inculturation, becomes a specific modality of realizing the various elements of evangelization. The widening of meaning does not mean a break with tradition. The traditional understanding is retained as part of the comprehensive concept of evangelization. Thus Christian witness,

has thus become synonymous with Christianization. It does to fulfill this one mission is called 'evangelization'. It evangelization within their own borders. Whatever the Church demand that some older Churches attend also to missionary young Churches, the presence of large numbers of non-Christians practice and even a certain dechristianization are not absent in Churches face this situation. Thus while the problem of non-believers or non-practicing.[58] Old Churches as well as young Christians, believers whose faith needs to be supported, non-and among all men, whether they are non-Christian, post-given her by Christ Himself. It is realized in a variety of ways, She finds her very identity in it. She has only one mission, of the Good News.[57] The mission of the Church is to evangelize Church, with the accent, however, constantly on the communication of the In this broad notion it indicates the very mission of the

The understanding of evangelization as a global and comprehensive reality and its implications are of considerable relevance to the way the Church carries out her mission today. EN has marked a notable advance in the way 'evangelization' is grasped today. The term is being used by the supreme magisterium of the Church now in a much wider sense than before.

IV. EVANGELIZATION AS THE MISSION OF THE CHURCH

From the above brief study of the post-EN mission day messages the following conclusion emerges very clearly. The messages deal with the missionary activity of the Church, understood in the traditional sense. They can be considered a true heir to the missionary encyclicals and AG. But EN cannot be uncritically classed in the same group. The mission day messages use evangelization as a synonym for missionary activity, as did the missionary documents. For Popes Paul VI and John Paul II the geographical or territorial expansion of the Church is a legitimate and necessary element in fulfilling the Church's mission. Thus the word "mission" is used in the territorial sense in every message, though it appears very seldom in EN. There is a gradual shift to unite mission and development.[56] Former missions become local Churches. Mission is no more one-way but mutual sharing among younger and older Churches. However, the validity and relevance of missionary activity are always vigorously defended.

EN has had considerable influence on the thinking and activity of the Church during this past decade since its proclamation. Local Churches have held assemblies to reflect on the papal document and to apply it to their particular situations. By way of example, one could think of the third general conference of Latin American bishops held at Puebla in

V. THE RELEVANCE OF EN

Missionary preaching in the traditional sense of the term is part of the EN understanding of evangelization. It has by no means been superseded and remains a constant challenge for the Church. Now that particular Churches exist practically all over the world, it is the responsibility of these Churches to undertake the first proclamation of Christ to millions of their fellow men who have not heard of Christ, with a view to their conversion. Thus the Church grows numerically too. They will be assisted by the other Churches in this task. Even particular Churches in traditionally Christian countries must be interested in strict missionary activity in various parts of the world. In this sense, there is nothing wrong in retaining terms like 'mission countries', 'missionary diocese', etc. [59]

for which the bishop is primarily responsible. It will always be within the context of a basic over-all plan, carrying it out, in accordance with each one's charism. However, a legitimate variety among the members of the community itself in since evangelization is a community task, there is also room for It is a question of immediate practical priorities. Moreover, one element does not mean the total negligence of all the others, dealing with readily measurable quantities. Besides, emphasis on the like appears to me an idle one. We are not, after all, whether something is more evangelizing or less evangelizing and when all the elements can be realized. But the discussion on emphasized in its actual situation. The ideal, however, would be decide on what particular element of evangelization needs to be which themselves change. And it is up to the local Church to dominant. These choices are influenced largely by circumstances secularized societies, the need for Christian proclamation is liberation will have a certain practical priority. And in highly of stark poverty and cruel oppression, commitment to human perhaps the only form of evangelizing. Elsewhere in a situation virtually forbidden, Christian witness may be the ideal and Thus in certain muslim countries where explicit proclamation is particular situation, one element may be preferred to another. In a Given the complex and comprehensive concept of evangeliza-

tion, differences can arise in carrying out this mission. In a central place. Moreover, it is the one reality of evangelization that is realized in these various elements. Hence we have called them dimensions.

explicit proclamation of the Gospel and celebration of the sacraments are duly accented, but they are not considered as the only elements of evangelization. However, they occupy the

1979 which dealt with the theme of "evangelization at the present and in the future of Latin America". [60] The international conference on Mission in Manila in 1979 was also greatly inspired by EN. Religious orders too have conducted special study sessions to apply the apostolic exhortation to their life. The Salesians of Don Bosco conducted a general chapter in 1977-1978 in which they reflected on EN in their context. The Ignatian centre of spirituality, Rome, organized a series of conferences in 1978 to study the meaning of EN for the Society of Jesus. [61]

The papal document still commands much interest and maintains an inviting freshness. It rises above controversy and is of universal appeal. Paul VI understands the situation in which we find ourselves today in Christian as well as non-Christian countries. Growing secularism and large scale dechristianization have created a preoccupying situation in traditional-Christian countries. In Africa the Church is growing rapidly, but has to face the serious questions raised by the gospel-culture encounter. In Latin America, despite centuries of Christianty, cruel oppression and rampant injustice have raised questions on the effectiveness of evangelization in a changing society. [62] The modern world has witnessed fantastic progress in science and technology. The rhythm of change has assumed unthinkable proportions. But not everything is sound with the world. The chasm between rich and poor, among individuals as well as nations is widening daily. The possibility of a nuclear holocaust is not merely theoretical any more. The Church continuing the mission of Christ in today's world has a decisive contribution to make to the building of an ever better and more human society. And she does it through evangelization, by proclaiming the Kingdom of God and by helping to bring it about.

EN sees in the gospel of Christ an answer to the 'sense of emptiness or nostalgia' of our world. Enabling men to participate in its richness is the essence of evangelization. The Church is not a fortress or a refuge to take shelter from the world. [63] She is a leaven to permeate society through her witness of the Gospel message and its proclamation as well as its celebration. This is to be done in geographical areas, in all spheres of human life and activity and in every stratum of society. The traditional distinction between evangelization as kerygmatic preaching and catechesis, homily, etc., should not be considered absolute or watertight. The reason is not that in themselves such distinctions are meaningless, but that their usefulness and relevance to the actual state of things are very limited. Instead, the global concept of evangelization as presented by the Pontiff in EN has a modern ring about it and suits the present day. EN has, in fact, been called the magna charta of the evangelizing activity of the Church today. [64] The very title of the exhortation is significant in this regard. Evangelization is considered precisely in the context of our times, 'in the modern world' as the English translation puts it. Some have even seen in EN a synthesis of LG and GS, a synthesis which shows that the Church, while fulfilling her salvific mission is not separated from but integrated into the world of

Again in the realm of terminology, abandoning the term 'missionary activity' in favour of 'evangelization' is not always helpful. Tradition has hallowed it and in popular Christian terminology there is no doubt what missionary activity is and who a missionary is. The fact that these terms were, so to speak, discredited and that too, in some areas only, does not justify

Christian message has not yet been proclaimed even once. [67] countries there are still large sections of people to whom it is by no means to be ignored. As a matter of fact, in several criterion is not the only one in undertaking missionary activity, where it has not yet taken root. While the geographical activity is evangelization and the implantation of the Church sense has been superseded. The special end of missionary be taken to imply that missionary activity in the traditional These certainly are very rich in meaning. However, they cannot like 'mission on six continents' and 'mission yes, missions no!' tion". [66] Missiologists today are familiar with expressions that they themselves can carry on the work of evangeliza- tuted, that is, have their own resources and sufficient means, so Gospel, until such time as the new Churches are fully consti- amongst peoples or groups where it has not taken root before, is performed principally by the Church sending heralds of the activity properly so called, whereby the Church is founded new code of canon law, following AG 6, affirms that "missionary does not justify the watering down of what it really means. The history in some parts of the world of terms like "missionary" subsequent establishment of the Church. The recent unhappy those who do not know Him, aimed at their conversion and the missionary activity proper, that is proclamation of Christ to inadvisable. Otherwise there is the danger of impoverishing evangelization but naive identification of the two is missionary activity outdated. The latter is intimately linked to Evangelization understood in the global sense does not make

VI. EVANGELIZATION AND MISSIONARY ACTIVITY

And this is precisely what EN has done. to remain substantially unchanged, the outlook needed change. evangelization has a liberating flavour. While the content had like India. Given this situation, Pope Paul's global concept of spiritual garb. The tendency is somewhat marked in a country preaching or activity as a continuing form of colonialism under a danger that ignorant or biased people could interpret missionary connotations in some non-Christian countries. There is the content and biblical basis, have taken on somewhat unsavoury developments, terms like 'mission' and 'missionary', so rich in has now become more pleasant. Due to certain unfortunate missionary proclamation. On the other, the terminology itself traditional missionary thinking. On the one hand it includes The global concept of evangelization has also enriched

today. [65] However, in all this Paul VI is ever solicitous to maintain absolute fidelity to God and man.

their abandonment altogether. When the Good News is alone does not make everything equal. That consideration a non-Christian in a non-Christian country may be ignorant of the Gospel as traditionally Christian country may be ignorant of the Gospel as advisable. It is true that even a baptized person in a Moreover, in first evangelization, too, a distinction is pastoral exigencies must be attended to, in the other

The global concept of evangelization, taken superficially could have a slight dampening effect on missionary activity. Paul VI seems to have this in mind while stressing the specificity of first evangelization in his last World Mission Day message. Referring to the question of aid in the context of missionary cooperation, the Pontiff exhorts that it be directed first of all "to evangelization, true and proper, to the so called first evangelization, in order that in every human community, the permanent signs of the salvific presence of Christ by means of the Church which is the universal sacrament of salvation, may be made present and visible". [68] He goes on to cite Ag 6 on the specific end of missionary activity. If once missionary activity was considered so much out of the rhythm of the Christian community, today it runs the risk of being absorbed in such a manner as to lose its specific characteristics. [69] Even the idea of 'foreign missions' is not all that outdated as it may appear. [70] It is true that particular Churches have been established with local bishops, in most areas under the jurisdiction of the Sacred Congregation for the Evangelization of peoples. However, this is in some measure a juridical consideration. Hindered by shortage of personnel and means, several such Churches find it extremely difficult to continue the work of first evangelization. They require the cooperation of older Churches. Such cooperation will always be within the context of the particular Church which already exists and shoulders the primary responsibility. Hence it is not a relationship of 'sending Churches' and 'receiving Churches' but one of cooperation among sister Churches.

CONCLUSION

A little over twenty years have passed since the conciliar decree Ad Gentes (7th December 1965). Similarly, it is just about a decade after Evangelii Nuntiandi (8th December 1975). These are the two milestones in the modern missionary thinking of the Church.

- [1] PAULUS PP. VI, *Adhortatio apostolica Evangelii nuntiandi de evangelizzazione in mundo huius temporis*, 8 decembris 1975, *AAS* 68 (1976) 8-76. In this paper we shall be constantly using the abbreviated form: *EN*, with the number of the article referred to. It is curious to note that while the theme of the synod was "evangelization in the modern of the modern world" that of *EN* was "evangelization in the modern world".
- [2] Cf. *EN* 2.
- [3] *EN* 2. *EN* passages, cited in the text are taken from the official Vatican translation.
- [4] Cf. *EN* 2, 3, 4, 5, 6, 7, 14, 15, 17 etc.
- [5] Cf. *EN* 1-5.
- [6] Cf. G. CONCELLI, *Evangelizzazione e catechesi*. Commenti e testi del Direttorio Catechistico generale, delle esortazioni apostoliche *Evangelii Nuntiandi* e *Catechesi tradendae* e del Messaggio al popolo di Dio del sinodo dei vescovi del 1979 (Milano 1980), 213.
- [7] Cf. Ph. DELHAYE, *L'evangelisation chretienne aujourd'hui. Une relecture du synode de 1974 par SS. Paul VI. Exhortation apostolique 'EN', in Esprit et Vie* 86 (1976) 65-71

N O T E S

Paul VI, in *EN*, is not concerned primarily to write a theological treatise. He is writing precisely an exhortation, as the document is called. And his purpose is to help find an answer to the questions posed by him right at the beginning: "after the Council and thanks to the Council, which was a time given by her by God, at this turning point of history, does the Church or does she not find herself better equipped to proclaim the Gospel and to put it into people's hearts with conviction, freedom of spirit and effectiveness?" [71]

He calls it a "meditation on evangelization", an "encounter with our beloved brethren and sons and daughters", "our heartfelt plea". [72] Here then we have a pastor speaking to his flock. It is simple and frank, breathing joy and optimism. Each local Church ought to understand the papal teaching and apply it to its particular context, thus assuring fidelity as well as relevance.

- [8] Cf. D. BOHR, Evangelization in America, (New York 1977) 76-77.
- [9] Cf. G. DE ROSA, Significato e contenuto de evangelizzazione in La civiltà cattolica 128 I (1977) 330-333.
- [10] Cf. J. LOPEZ-GAY, Trinitarian, Christological and pneumatological dimensions of mission, in AA.VV., Fundamental correspondence course for mission animators (Rome, n.d.) 12-25.
- [11] Cf. D. VALENTINI, Evangelizzazione, in G. BARBAGLIO and S. DIANICH, Nuovo Dizionario di Teologia (Rome 1982) 470-471.
- [12] Cf. J. SALDANHA, A Fresh impulse for evangelization in our times, in Indian Missiological Review 1 (1979) 23-43.
- [13] Cf. J. ANSTUTZ, Auftrag de Kirche: Evangelization und Betreuung, in NZM 32 (1976) 255-279.
- [14] Cf. J. MASSON, La missione continua (Bologna 1975) 333-346.
- [15] IDEM, Evangelii Nuntiandi and Missionary cooperation, in O.T., XI (1976-77) 241.
- [16] Insegnamenti di Giovanni Paolo II, Vol. II (Vaticano 1979) 401.
- [17] C. BONIVENTO, The nature of evangelization according to Evangelii Nuntiandi, in O.T., 14 (1980) 254.
- [18] Lk 4:43.
- [19] Cf. B. MCGREGOR, Commentary on Evangelii Nuntiandi, in Doctrine and Life (March-April 1977) 53-97.
- [20] EN 17-24.
- [21] EN 24.
- [22] Cf. EN 18.
- [23] Cf. EN 19.
- [24] Cf. EN 20.
- [25] Cf. EN 21.
- [26] Cf. EN 22.
- [27] Cf. EN 23, 24.
- [28] Cf. EN 30-38.
- [29] Cf. EN 20, 62, 63, 64, 65.

- [30] Unfortunately this has not been fully appreciated and in some cases not even understood. Some have misread EN and criticized it for what it is not. Thus the editorial in Concilium 114 (1978), presupposing that the apostolic exhortation identifies evangelization with missionary activity, comments "This Concilium should show ... how unconvincing the apostolic exhortation Evangelii Nuntiandi of Paul VI (1975) has proved to be". Concilium 114 (1978) VIII.
- [31] Cf. EN 14.
- [32] Cf. J. SNIJERS, EN: The movement of minds in The Clergy Review 62 1977 172.
- [33] Cf. W. BÜHLMANN, Die Entwicklung der Evangelisation seit dem II. Vatikanum. Schwerpunkte - Problemfelder - perspektiven in L. BERTSCH and F. SCHLOSSER (ed.), Evangelisation in der dritten Welt (Freiburg 1981) 11-29.
- [34] Today people of all religions or of no religion, Christians, non-Christians and post-Christians can be found in just about any part of the world. However, the point should not be pressed too far. While statistics do not say everything, they are not to be ignored. We still have in the world areas (and I mean geographical or territorial ones) where the majority of people have not yet heard about the Gospel of Christ.
- [35] Cf. The moving intervention of Mons. Kallimbe, Bishop of Lilongwe (Malawi) speaking on behalf of the episcopal conferences of East Africa. G. BUTTURINI (ed.) Le nuove vie del vangelo, (Bologna 1975) 123-126.
- [36] Cf. EN 53.
- [37] Writing in 1972 William Carey had observed, "It has been objected that ... we have work enough at home, without going into other countries. That there are thousands in our own land as far from God as possible, I readily grant, and that this ought to excite us to a ten-fold diligence in our work, and in attempts to spread divine knowledge amongst them is a certain fact: but that it ought to supercede all attempts to spread the Gospel in foreign parts seems to want proof". W. CAREY, An Enquiry into the obligation of Christians to use means for the conversion of the heathen (facsimile of the original edition issued in 1972, London 1961).
- [38] Cf. B. HENDRICKS, What is evangelization? in Missiology 6 (1978) 409-424.
- [39] EN 54.
- [40] Cf. W. BÜHLMANN, Mission Today, in P. FLANAGAN (ed.), A new Missionary Era, 61-68.

The two terms, evangelization and mission, even tend to be used synonymously. Cf. G. CLAUDE, Theological Reflections on a New Age of Mission, in IMR 284 (1982) 478-492. A recent document of the secretariat for non-Christians seems to follow this trend. It summarizes the global concept of evangelization or mission thus: "Mission is . . . presented in the consciousness of the Church as a single but complex and articulated reality. Its principal elements can be mentioned. Mission is already constituted by the simple presence and living witness of the Christian life, although it must be recognized that 'We bear this treasure in earthen vessels', Thus the difference between the way the Christian appears existentially and that which he declares himself to be never fully overcome. There is also the concrete

- [57] D. GRASSO, Bilancio del IV sinodo del vescovi, in Rassegna di Teologia 15 (1974) 414-425.
- [56] Cf. P. DE LETTER, Mission and Evangelization, in IMR 1 (1979) 221.
- [55] The yearly Mission Day was instituted by Pope Pius XI in 1926. I am concentrating only on how they understand evangelization and mission.
- [54] J. MASSON, Function of Missionary Evangelization of the 'New Churches', in O.T., LXVIII-4 (1975) 175.
- [53] [53] IBIDEM.
- [52] AG 6.
- [51] A. SEUMOIS, Op.cit., p. 133.
- [50] A. SEUMOIS, Théologie missionnaire II, Théologie de l'implantation ecclésiale (Rome 1980) 148.
- [49] J. SALDANHA, op.cit., 26.
- [48] EN 51, 52, 53.
- [47] EN 51, 69, 53, 58.
- [46] EN 73.
- [45] Cf. F. KOLLBRUNNER, Missionstheoretische Überlegungen zu Evangelii Nuntiandi, in NZM 32 (1976) 242-254.
- [44] EN 53.
- [43] Cf. J. SALDANHA, Op.cit., See also Verbum SVD 26 (1985).
- [42] EN 56.
- [41] Cf. EN 52, 56.

- commitment to the service of mankind and all forms of activity for social development and for the struggle against poverty and the structures which produce it. Also, there is liturgical life and that of prayer and contemplation, eloquent testimonies to a living and liberating relationship with the active and true God who calls us to His Kingdom and to His glory. There is, as well, the dialogue in which Christians meet the followers of other religious traditions in order to walk together towards truth and to work together in projects of common concern. Finally, there is announcement and catechesis in which the Good News of the Gospel is proclaimed and its consequences for life and culture are analysed. The totality of Christian mission embraces all these elements". Secretarius pro non-Christians, The Attitude of the Church towards the Followers of other Religions (Vatican 1984) No. 13.
- [58] Cf. J. SALDANHA, A Fresh Impulse for Evangelization in our Times, in IMR 1 (1979) 26.
- [59] The review, Verbum SVD, has published a number of interesting papers on missionary evangelization. See Verbum SVD 26 (1985).
- [60] Cf. Third General Conference of Latin American Bishops, Puebla. Evangelization at Present and in the Future of Latin America, official English edition (Washington, 1979).
- [61] Cf. S. DELOUX et al., Evangelii Nuntiandi e la compagnia di Gesù - Quaderni CIS 10 (Roma 1978).
- [62] And to complete the picture, in Asia, the great oriental religions are a living reality which poses delicate questions to certain aspects of the Church's missionary activity.
- [63] Cf. P. ARRUPE, The Contemporary World: Its Challenges to the Missionary Church, in O.T., LV-4 (1973) 29-40.
- [64] Cf. D. VALENTINI, Dimensione ecclesiale e sacramentale dell'annuncio ai non cristiani in Fede e Civiltà 74 (1977) 23. EN has aroused interest even in non-Catholic circles. For example, see H. BUEKLE, Evangelii Nuntiandi - aus evangelischer Sicht, in NZM 33 (1977) 241-246. Exhortation apostolique sur l'évangélisation, in Le Christ au Monde XXI (1976) 2.
- [65] Cf. Ph. DELHAYE, Esprit et Vie 86 (1976) 65, 120.
- [66] CIC 786. It is interesting to note that whereas the old canon law had virtually only one article on missionary activity, the present one has several. Cf. CIC 781-792.

[67] In this connection, see especially the report on evangelization in Africa, presented at the beginning of the Synod by Mons. Sangu.

[68] Insegnamenti di Paolo VI, vol. XVI (1978) 366.
See also A. SEUMOIS, Théologie Missionnaire, II, Théologie de l'implantation ecclésiale, (Rome 1980) 148.

[69] Cf. J. MASSON, La missione continua (Bologna 1975) 96-98.
V. BONSIGNORE, La missione dopo il Vaticano II, in Africa 5 (1976) 30.

[70] Cf. J. SNIJERS, Evangelii Nuntiandi: the Movement of Minds, in The Clergy Review 62 (1977) 170-175.
Cf. W. BÜHLMANN, God's Chosen Peoples (New York 1892) 249-250.

[71] EN 4.

[72] EN 5, 74, 81.

*

Missionary enthusiasm can be kept alive by opening apostolic works for direct evangelization among responsive groups. Superiors and formation personnel with missionary experience can help foster missionary enthusiasm. Missionary orientation at every stage of formation and deep inclusion of the missionary aspect in vocation drives, and organization of missionary congresses at provincial level and some other means of fostering missionary enthusiasm are, on the missions. Leaflets, slide programmes, video cassettes etc., the missions. News letters must have more of news about Missionaries can go to formation houses and speak to the young congres to visit missions, by insisting on the learning of vernaculars, by conducting vocation camps in the mission areas. Missionary enthusiasm can be fostered by sending young together for missionaries should be organized. in local training and exposure to mission work. Periodical get- Missionary enthusiasm can be fostered by proper motivation,

WORKSHOP REPORT

Question 2. How can missionary enthusiasm be fostered in our congregation.

We must go for direct evangelization before it is too late. In a matter like evangelization we cannot afford to wait. The presence of all the provincials in this national conference was desirable as they are the ones who ultimately take the decisions. We must open centres meant for direct missionary evangelization. This will in turn create missionary enthusiasm.

DISCUSSION ON THE REPORT

Commitment to missionary evangelization is satisfactory in the parishes. However, in the institutional level, especially in hostels and boardings, the missionary commitment is slackening. To remedy this situation, missionary animation is to be offered to all those in educational institutions. Further, priests soon after their ordination should be given the possibility of working in the missions

Dimapur Province

In the hills, commitment to missionary evangelization is strong and enthusiastic. Lay people, especially youth have been animated to a great extent in this regard. In the plains, though personal commitment to missionary evangelization is satisfactory, commitment to evangelization is slackening, as it is evident from fewer visits from superiors, lack of encouragement and financial assistance.

Guwahati Province

And in those provinces where such opportunities are available, pastoral constraints prevent them from making the best use of them.

On the whole, it was felt that more opportunities could be given for updating in theology as well as in methodology of evangelization. In Bangalore and Madras provinces hardly any such opportunities exist though they feel the need for it.

WORKSHOP REPORT

Question 4. Are opportunities offered to the members for updating in theology as well as in methodology of evangelization? Do they feel the need for it? It was observed that the number of courses on missionary in both our theologates have been reduced considerably. However, such reduction was necessitated by the demands of other treatises. When the usefulness of missiological formation was questioned, it was observed that the knowledge of the missions and the systematic study of the missionary activity of the Church is as important as the training of one to be a missionary.

DISCUSSION REPORT

Courses in missionary are given to our conferees in formation during their theological studies. Certain provinces have introduced missiological courses at the novitiate and philosophical level.

WORKSHOP REPORT

Question 3. Are there courses in Missiology in our formation houses?

Church is for mission and not mission for the Church. Our enthusiasm for mission is to be measured by our enthusiasm for the Church. Anti-evangelic ideologies and ideologies in certain formation houses dampen the missionary enthusiasm. People involved in various activities must form one missionary team. Frequent exchange of ideas in seminars and courses help generate missionary enthusiasm.

DISCUSSION REPORT

study of theology, especially the Bible, are all helpful in fostering missionary enthusiasm.

GENERAL DISCUSSION REPORT

To foster missionary dynamism in the Indian Church today, we, as Salesian Family, must get the youth interested in mission work. An all Indian consultation on missions can be organized. Use of mass-media in order to serve the cause of the

WORKSHOP REPORT

Question 6. What can we do, as members of the Salesian Family to foster missionary dynamism in the Indian Church today?

Regional co-operation within the Salesian family in various ways is to be encouraged to meet the urgent needs of responsive areas. Answering the question why the above groups are responsible, it was pointed out that most of these groups are animists; and animistic beliefs have some affinities to basic Christian beliefs. They have no systematic philosophy of religion. Hence, they can leave their own traditional faith to embrace Christianity more easily. Some of these groups consider Christianity as the fulfillment of their religious beliefs. Christianity opens to them the doors of progress, and liberation. These groups are not caste-ridden. The idea of sacrifice, respect for the dead is appealing to them. Finally, it was pointed out that responsiveness is the movement of the Spirit.

GENERAL DISCUSSION REPORT

The Advasits of Gujarat, Bombay province, especially the Ratwa tribe and the Harijans accept Christ more willingly. In the Madras province, the Harijans of North Arcot are open to the Gospel of Christ.

In the Bangalore province, the coastal and tribal areas of Andhra Pradesh are receptive to the Good News, and Mundas are open to the Gospel message.

Within the Calcutta province, the Santals, Oraons, Kharrias, Boros, Tripuris, Khasis, Lalungs, and Karbis are responsive. The most responsive area in India is the North-East. To be specific, the tribes of Arunachal, Garos, Advasits, Rabhas, Within the Calcutta province, the Santals, Oraons, Kharrias, Boros, Tripuris, Khasis, Lalungs, and Karbis are responsive.

WORKSHOP REPORT

Question 5. Which are the areas/groups in India that are most responsive to the Gospel?

Over-activism kills the desire for intellectual pursuits. An important means for theological updating is reading of relevant books, reviews and periodicals.

UNTOUCHABLES, members of certain Indian castes which, though reckoned as Hindus, were excluded from the ordinary social and religious privileges of Hinduism. Under the constitution adopted by the Indian constituent assembly Nov. 26, 1949, "untouchability" was outlawed and persecution of untouchables made punishable by law. In Pakistan the constituent assembly accepted a similar statement in 1950.

How this caste came to be pushed out of, or never admitted within, the pale is obscure. Probably in the main they represented Dravidians of the lower orders, regulated to menial or unsavoury occupations; they must not be confused with the non-Hindu animists, the wandering and criminal tribes and the pre-Dravidians of the hills and forests. A mistaken aggregation with these latter sometimes led to their numbers being taken at 60,000,000. The population of untouchables proper seems to have been nearer 40,000,000. They are best defined as Hindus who were not allowed to enter ordinary Hindu temples and who supposedly caused pollution to ordinary Hindus either by touch or by proximity. The Brahman would not officiate at the events in life at which, in the case of other castes, his attendance was essential. The untouchables were compelled to live either in hamlets or wards of their own or in separate quarters, generally the unsanitary outskirts of the village. They could not use the village well, and there was always opposition to their children attending the village school. The indignities they suffered varied in different parts of India, being the worst in the south, where a fantastic code regulated the distance an untouchable must maintain from a high-caste Hindu on the public roads and the warning he must give of his approach. During their persecution, large numbers of untouchables adopted the religion of Islam or Christianity. (Me.;X)

The Encyclopedia Britannica gives the following description of "Untouchables":

The topic of the Harijans was introduced by Fr. Abraham Panampara, dealing with its history and the social problems that these people meet, as well as the urgency for the Church to care for them.

EVANGELIZATION OF THE HARIJANS

The youth are very much alive to these problems and long to contribute to the transformation-

Since we are working with the poorer section of youth, who are victims of exploitation and injustice, social action and political conscientization form an essential part of our involvement today. (cfr. Con. 33)

"This society had its beginning in a simple and catechism lesson. For us too, evangelization and catechizing are the fundamental characteristics of our mission". (Con. 33)

1.1 Evangelization

3. The role of the Salesian in this regard in the concerned areas is spelled out in the Provincial Directory of the Bangalore province (cfr. No. 1.1).

2. Lack of leaders among the Harijans is a serious drawback; the Church must supply for this want. The Church leaders must take the risk and organize the oppressed Harijans -- for a non-violent struggle to demand their rights. Working towards necessary changes in legislation so that they are on a par with their Hindu brethren before the law. (cfr. Saldanha, Julian: Conversion and Indian Civil Law, TPI, Bangalore, 1981).

1. Discriminations based on caste, which unfortunately have crept into certain ecclesiastical institutions must be removed. In some places Harijans and low caste Christians are barred from participating in liturgical celebrations and feasts along with the others. To combat this the leaders of the Church must first of all free themselves from all caste feelings. They must identify themselves with them, making the problems and concerns of the Harijans and backward classes their own.

To evolve a plan of action for the evangelization of the Harijans, the following suggestions were made:

GENERAL DISCUSSION REPORT

EVANGELIZATION OF THE HARIJANS
27/17/87

III. GENERAL DISCUSSIONS

*

 +
 +++
 +

Our Regulations, article 1 calls us to study the reality in each situation. As Christians we must be credible. We can do this only if we identify ourselves with the poor. We cannot live Christianity without identifying with the poor. Our community or mission must be present in the midst of the people.

Don Bosco's method of Oratory is a powerful way of being with the young. The oratory is the answer of Salesians to the social problems. The oratory is a flexible way of being with the young. We cannot get rid of our big institutions. We need not do it. We must rather see whether we are using Don Bosco's way in these institutions.

CONCLUDING REMARKS BY FR. LUC VAN LOOY

4. Harijan Christians could practice their faith secretly as a cryptic Church.
 5. Recognizing the importance of education in the process of liberation, we must invest more men and money in rural areas where Harijans are found. Further, our existing educational institutions could offer more facilities for the education of the Harijans.
- In order to achieve this objective, we propose the following:
- To organize the young to challenge all forms of injustice, inequality, exploitation and suppression of human rights etc.
- Hence we will be falling in our service to youth, if we do not rise up to this challenge.

There are methods handed down to us by our predecessors. Some of them are characteristic of the Church in most parts of the world. The impressive growth of such methods have indeed been ages. Even today, we are experiencing a phenomenal growth effective.

Here there is something every evangelizer could learn from. In using methods they consider effective are truly laudable. We need not exactly imitate them. But their zeal and eagerness. Like street preaching and the employment of business techniques. But one cannot ignore the fact that they do have a definite methodology, however criticized it may be, particularly elements.

Some modern Christian sects, especially in America, concentrate almost exclusively on propaganda and proselytism. This occasionally creates a negative image of missionary activity.

Methods have no absolute value. Effectiveness, fidelity to the message and respect for persons are the only criteria in judging them. Effectiveness cannot be summarized in a rich tradition, methods that have come down to us as part of a value. Caution is required in judging them.

Evangelization and Church-planting are a slow and painstaking work. To reach the desired goal the evangelizer needs to use effective methods. The accent is on "effective". In any case we are using methods. Thus not paying attention to effectiveness simply means that we are in fact using the wrong methods. The question of a "methodless" evangelization is just absurd.

Evangelization is a divine-human activity. [1] God is the author of it. The Spirit permeates it and makes it fruitful. The human element, however, must not be undervalued. The Lord called his apostles branches of the vine. Without the vine the branches do not exist. At the same time without the branches the vine does not fructify. Human cooperation in the work of evangelization is willed by God and as such it is necessary.

I. INTRODUCTION: NECESSITY OF METHODS

METHODS OF EVANGELIZATION

Fr. Jose Thiruthanthy
Shillong: 28/10/87

of the Church in Africa, South Korea, parts of India etc. While methods are always relative to time and place, there is always the possibility of learning from one another.

The word "success" used to indicate numerical growth is frowned upon by some. However, it is revealing that this negative attitude prevails precisely in those areas where there is no such growth. By judging the effectiveness of a method in terms of success, I am not suggesting that only numerical growth does count and it is a valid criterion in evaluating the effectiveness of missionary methods.

In this paper, we shall first reflect on what the Church teaches in this regard. We shall then turn our gaze to the great all, St. Paul. The paper deals somewhat in detail with the methods used by Salesian missionaries in North-East India. In conclusions we shall make some suggestions in view of planning for the future.

II. TEACHING OF THE CHURCH

A. Vatican II: Ad Gentes

The conciliar decree, "Ad Gentes", reminds us that the missionary Church is endowed with some sacred means in making herself present among a people, namely the example or Christian life, preaching, sacraments and other channels of grace.[2] In mission the Church continues the work of Christ and the method she ought to use in His method. She "must walk the road of service and self-sacrifice even to death, a death from which he emerged victorious by his resurrection.[3] Thus a life of poverty becomes a means of manifesting the abounding richness of the heart of Christ whom we proclaim and who enriches us. So do obedience and self-sacrifice. It is revealing that the Council presents the cross of Christ as the first missionary method.[4] For the cross was the divine methodology of salvation.

The Council further reminds us that Christian charity is an essential element of our witness. "It is extended to all without distinction of race, social condition or religion and seeks neither gain nor gratitude." [5] It is not a gimmick for achieving conversions. Instead it is a proclamation of the Good News in deed. While the Church verbally preaches the love of God, the same proclamation is made visible in deed through works of charity.

B. Evangelii Nuntiandi

A whole section in the Apostolic exhortation, Evangelii Nuntiandi of Pope Paul VI, deals with methods of evangelization.[6] Granted that change is perhaps, the most

Above all Gospel proclamation is done by the witness of Christian live.[13] Our age has witnessed the birth of numerous ideologies. Many of them cease to be challenging after a while. Then they either die or turn into oppressive structures. But the promise they make to satisfy the heart of man remains empty. We notice today an amazing paradox. While secular humanism and materialism keep spreading, there is also a perceptible growth in the search for religious experience. Large numbers of young people from Western Europe are flocking to religious centres in the East especially in India, looking for something which astounding material progress has not succeeded in giving them.[14] This situation challenges the followers of Christ to manifest their genuine Christian experience. On seeing these values incarnated in Christian witness, modern man is impressed and drawn. It stirs up, as the Pope says, "irresistible questions".[15]

Along with these traditional means, the modern technological revolution offers an immense possibility never witnessed to before.[11] The modern image culture and means of social communication must be fully exploited in spreading God's Word. It is an obligation and a responsibility to employ such means to reach an ever larger audience, in an ever more attractive way. It would be sad, when these avenues are so remarkably used by others, evangelizers alone should be deprived of them. Particularly in the case of today's young people, the audio-visual language is their mother tongue.[12] Without speaking this language, there is very little possibility of communicating with them or of presenting them the Good News of salvation.

Personal contact is another potent means of evangelization.[9] A message handed on from person to person has a unique efficacy. It shows individual conviction and has an attractive power difficult to match. Personalism is a treasured and highly desired value in our age and as such this means of evangelization is most relevant. Just as ambiguity and alienation tend to spread in the modern world, the more valuable becomes the person to person approach. A renowned missiologist observes that individual witness to individual is the natural method of Church growth in a non-Christian country.[10] This has given birth to mass movements. This form of evangelization is possible under all circumstances.

Verbal proclamation has a certain primacy and can never be considered out of date. "Faith comes from what is heard and what is heard comes by the preaching of Christ." [7] In language noted for its simplicity, the Pope tells us that because there is so much of empty talk in today's world, we should not lose confidence in verbal proclamation.[8] The homily deserves particular mention in this regard. The ministry of the word, evidently, calls for adequate preparation, even technical. When it is truly rich in gospel content and suitable in language and style, it is a powerful means of evangelization.

The life of the early Christian community is a telling example. The author of the Acts, in fact, puts this witness and the numerical increase of the community together showing us thereby its great evangelizing value. Luke says, "And all who believed were together and had all things in common. . . And day by day attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number. . ." [16] In the sub-apostolic period it would appear that entry into the Church demanded the fulfillment of strict conditions. Yet vast numbers of people in the Roman empire accepted the Christian faith. It must have been the compelling force of Christian witness that made for such a phenomenal growth. [17] Today, "the witness of life has become more than ever an essential condition for real effectiveness in preaching" as the modern world thirsts for authenticity. [18] Indeed, the genuine witness of Christian life always had immense power of attraction. St. Paul understood that well. Let us turn our gaze now to this greatest missionary of all times.

III. THE MISSIONARY METHODOLOGY OF ST. PAUL

Paul met the risen Lord on the way to Damascus. That encounter with Christ transformed him. From being a persecutor of the Church, he became her most dynamic apostle. Having had a profound experience of the Lord, his life had only one purpose left, to proclaim the same Lord to as many people as possible. He was "obsessed" with that idea. "Woe to me if I do not preach the Gospel". [19] "The love of Christ overwhelms us. . ." [20] He considered it a bounden duty as well as noble privilege. He used every available opportunity to proclaim his Lord, in public and in private, in villages and in towns, in synagogues, in shops, in houses, in gardens and even in prison. He preached to the rich and the poor, to Jew and gentile.

Paul was convinced that Christ was speaking through him. So he had no doubts whatsoever about the authenticity of his proclamation. He knew that once he had done his part, the Master, whom he served so devotedly, would do the rest. He relied on the Spirit to build up his communities. [21]

The great missionary also trusted his converts. He therefore set up Churches without delay. [22] And these Churches effectively managed their own affairs, spiritual and material, under his guidance. Paul formed local leaders and entrusted them with responsibility. He worked in a team. [23] All this contributed to making his communities dynamic. They were equipped to grow. Vigour and vitality were preserved and fructified in the growth of the Church.

Paul was the champion of universalism. The Spirit used his genius to enable the Church to break out of the narrow confines of Jewish Palestine. Otherwise the Church would have run the risk of remaining a mere Jewish sect. Nevertheless, wherever he

Raymond Lull (1235-1316), considered the first great missionary, raised the issue of universal cooperation in mission. He wanted missionaries to be trained in colleges, specially set up for the purpose. He suggested that ten percent of the wealth of the clergy be utilized for the missions. To bring about peace, Lull came up with the idea of an international confederation, a kind of United Nations, with the Pope, Christian Kings, Muslim and Jewish leaders. He pointed out the urgency of converting the Mongols before they became Muslims. The missionary ought to have mastery over the language of the people.

St. Boniface (675-754) was the apostle of the Germanic peoples. He followed a definitive methodology of missionary action. [29] He not only instructed his converts in the faith, but worked for their all round progress. His monks imparted training in agriculture and domestic arts. He brought religious women from England to help in his work. This practice was lost after Boniface and was revived only in the last century. He chose men from his converts whom he trained as clerics and monks. The Church in his native country sent him personnel, money and supplies.

History is *magistra vitae*. While reflecting on methods of evangelization, it is enlightening to look at the long and rich experience of the Church. We do this not so much to repeat parrot-fashion what was done in the past, but to see how and why some methods succeeded while others failed. Good pedagogy includes the lessons of history.

IV. LESSONS FROM HISTORY

Finally the apostle suffered for the gospel. The crucified Christ whom he proclaimed was reflected in his own life of suffering. He bore that cross with joy and thus contributed to the success of his mission. He invites Timothy to "bear the hardships for the sake of the Good News" with him. [28] His glorious missionary career climaxed in martyrdom, ushering him into the eternal company of his divine Master.

There were several practical aspects in his methodology which are of interest to us. He chose his mission centres carefully. They were centres of influence or administration or on trade routes. [26] Paul earned his daily bread with the sweat of his brow. He did not depend on his converts. [27]

Reaching a city he would go to the synagogue, "as his custom was". [24] His universalism also enabled him to present the "kerygma" in a way adapted to his audience, Jew or gentile. His role was in fact crucial in solving some early problems of inculturation in the Church. [25] The great missionary saw the Gospel as the Gospel of freedom, not as a set of laws. The power of the Gospel freed one from the shackles of the law and tradition. Not even circumcision was now necessary.

At this insistence, Arabic, Hebrew and Chaldean began to be taught in the Universities of Rome, Paris, Oxford, Bologna and Salamanca. St. Francis Xavier, going through the streets of Goa, attracted the young. He instructed them and made them instruct others. Already in those days he perceived the importance of education. He went in search of people and he got them in big numbers. We need not be surprised at the fact that in theology he was a child of his time.

The early efforts at inculturating the faith by Ricci in China and De Nobili in India are well known. Moreover, the Jesuits gained prestige and influence as scholars in mathematics, astronomy and in other fields.[30] They introduced Western learning in China, cultivated friendship with influential persons and tried to communicate the faith to them.

The only Christian country in Asia, the Philippines, was converted in about fifty years. The missionaries used the local language and created a local Christian literature. Religious symbols like medals, rosaries and statues were common. External rites were popular. Processions, music, dance, solemn funerals etc. were all part of the missionary methodology. Education as well as means of material progress were given due importance.

In Japan the missionaries, feeling the great need for catechists, founded a kind of secular institute. Its members, called "Dojuku" after the Buddhist fashion, were men of strict discipline, high learning and of deep spirituality. They preached, baptized, buried the dead and rendered numerous other services to the Church. They took the vow of celibacy and of service to the Church. They received no pay and lived a common life.

During the colonial age wherever mission became a function of government, unhappy developments were not rare. At the same time there were genuine missionaries who defended the local people from exploitation.[31] Moreover, the situation was not the same all over. Thus for example, the indigenous civilization in Canada was not quite touched by French colonialists. The missionaries lived with people in villages. They adapted themselves as well as they could and tried to preserve Indian identity. In the area now called Vietnam, missionaries had to suffer much persecution. Many were expelled. So Alexander of Rhodes got the help of the local people in evangelization. These men were trained and carried out their work with remarkable success.

Having pointed out some of the missionary methods of the past, we now come to a study of the methodology used in one of the most flourishing missionary fields of the present age.

The missionary method used by the Son of Don Bosco in North-East India was eminently Salesian. Faithful to Don Bosco's word "In the missions we must take special care of the young,

When the Salesians arrived in 1922, the Catholic community in the North-East counted about five thousand members. But numbers increased rapidly. During the first three years after the arrival of the Salesian, some two thousand baptisms were administered. The growth of the young Church was like the growth of the early Church described in the Acts of the Apostles. Fr. Vendrame, a most zealous apostle and indefatigable worker in the Lord's vineyard, is said to have baptized about 30,000 people. He is known as the apostle of the Khasis who even now remember him with deep love. What Fr. Vendrame did in the hills, Fr. Piascechi did in the plains. His zeal and ardour enabled him to baptize about a thousand converts annually.

The German Salvatorian (Society of the Divine Saviour) were sent to N.E. India by the Holy See in 1890. In fact the Salesian Congregation here is now preparing for two momentous events, together with the rest of the Congregation for the centenary of Don Bosco's death (1898) and together with the rest of the Church in the region for the centenary of the founding of the Church. The two events are not unconnected. The torch of faith which the Salvatorian missionaries brought was further carried on by the Sons of Don Bosco. If today we have two vibrant provinces in N.E. India, trying to realize the mission of Don Bosco, it is thanks to those first Salesians who arrived here in response to the Church's call to spread the Good News of Christ. And conversely, the phenomenal growth of the Church here has been effected by the Holy Spirit using the Sons of Don Bosco who have been working according to the charism of their founder. Pioneers like Frs. Vendrame and Ravalico were eminent Salesians too. Deeply committed to the proclamation of the gospel "ad gentes" as well to the Salesian charism of youth apostolate, they found no dichotomy in their life and ministry. One enriched the other. In carrying out the one, they fulfilled also the other. Fr. Ricceri said one, "The congregation was born and grew up and has always advanced as a missionary congregation". Perhaps, nowhere is this more true than here.

N.E. India is one of the most charming areas of the world.[32] The seven states of the Indian Union that constitute this region are inhabited by a wide variety of peoples, belonging to different cultures and speaking various languages. The tribals, found both in the plains and in the hills, have shown remarkable responsiveness to the Gospel. The Baptists and the Presbyterians were the first to evangelize the North-East and have reaped rich harvests. The Catholic missionaries arrived rather late.[33] In the forefront of this missionary thrust of the Church were the Salvatorians and then the Salesians. Now a growing diocesan clergy is increasingly sharing in the work of evangelization.

particularly the poor and abandoned", the missionaries first ran many a festive oratory in the villages. They gathered the young, entertained them, instructed them, and led them in prayer. Many entered the Church through the doors of these oratories.

Wherever a centre was opened there was always a school-cum-hostel for boys. Similar facilities were provided for the education of girls under the care of Sisters. These initiatives were crucial for the progress of the mission. Education in the region was pioneered by the Church. Don Bosco schools are immensely popular in the region. Because of the early growth of the Church in Shillong, numerous educational institutions sprang up in this city. [34] The fact that today there is a large number of degree holders in the Khasi Hills is a result of it. The boarding schools at the mission centres have turned out numerous lay leaders and teachers of religion. The laity have played a major role in evangelizing N.E. India. Many lay catechists devote themselves full time to the proclamation of the Gospel. Most mission centres have a set-up of head catechists and village catechists. Some of them have shown astonishing pioneering ability. They have mostly come from our schools.

The Salesian preference for the young and commitment to their education also endeared the missionary to people, who found in it the proof of this dedication and of the fact that he was interested in their welfare. Fr. Vendrame went to the extent of looking through the baptismal registers to find out children of school age and to bring them to school. Soon after the first missionaries arrived in Shillong, Msgr. Mathias opened a boarding school. That method has been preserved even to this day, with highly encouraging results.

However, new issues have come up. Earlier, schools were, indeed, powerful means of evangelization. This is still true of village schools. Many parishes run several primary schools, a few middle schools and one or two high schools. When government help is not available, the financial burden can be heavy. Yet it is worthwhile. Regarding several other schools there are still some unanswered questions. While education has, indeed, improved the quality of life, it has resulted in rural brain drain. [35] Many educated young people do not return to their villages. So the village not only does not gain, but loses what it had. And it can be extremely difficult to get dedicated teachers for village schools. So, many children do not even attend primary school. Thus while Shillong compares favourably with other major cities of India in 3 educational facilities, not very far from here there are villages where children do not even go to primary school.

It was Alexander Duff who thought that to convert India we must first draw the Brahmins to the faith. [36] He sought to win over Brahmin youth through English language education. The emphasis thus placed on English in missionary schools has

remained with us to the present day. But the original purpose has not been preserved. Another characteristic of our missionary methodology has been constant mission tours in order to have as much contact as possible with people. Getting to know people and making oneself available for service to them, especially in times of illness and misfortune, have drawn many to the faith. It is this availability that made the Good News they preached appear good and thus credible. Striking up personal contact is necessary to prepare people to receive the Gospel message. Mission tours may be tiring and painstaking. But the missionary is rewarded by the willingness of people to listen to the message of Christ. They also shower on him appreciation and affection. He is a welcome person. This also bestows on him certain prestige which can be admirably used in spreading God's word.

Commenting on Fr. Vendrame's method of evangelizing, someone has interestingly called it the "on a foot-stop-and-talk" method. [37] The great apostle of the Khasis usually travelled on foot. Not merely because means of transport were rare and expensive, but because it gave him numerous opportunities to meet people. He is said to have taken a whole day to walk from Mawlat to Laitumkhrak, a distance of four kilometres. He was never in a hurry to reach his destination. In fact, every individual he met on his way, especially if he were a non-Christian, was indeed his destination. Meeting people and visiting their homes to speak about Christ was central to his methodology.

Warm intense personal contact was the secret of the missionary miracles of North-East India. "Those missionaries who were capable of greater warmth or great intensity of human relationships, other qualities not wanting, worked the bigger miracles. Here we are not referring to some superficial etiquette or surface cordiality, but to a deeper level of human ties based on dedication, service and sacrifice, virtues that plunge the missionary into all kinds of activities and undertakings on behalf of the people with whom he has cast his lot and has come to identify himself in his aspirations, ambitions and desires." [38]

The schools and social services run by the mission provide numerous opportunities for personal contact. However, contact alone is a mere beginning. It must lead to impact. The non-Christian through the missionary must come into contact with Christ and his Gospel. Only the Lord can touch hearts and bring about the miracle of conversion. We are called to be useful instruments.

The tribal society is intensely communitarian. The religious field is no exception. The missionaries were fully aware of this fact. Fr. Vendrame hardly ever baptized just one person alone. His endeavour was to bring to the faith groups of people, the clan, the village community, possibly a whole tribe. The Christian faith, presented in a credible form, easily appeals to

the tribal mind. Moreover, the scourge of India, caste system, is absent among the tribals. Hence the Good News with its message of universal brotherhood and equality, is more easily grasped. Christianity thus becomes attractive. They make the Church a family to which they are deeply attached.

Popular devotions and practices of piety too were potent means of evangelization and catechesis. The first Friday devotion, monthly recollection for catechists, prayer meetings, annual retreats for various groups, marriage preparation courses, Bible camps, processions, were all found to be effective means in propagating and deepening the faith. Village communities gathered regularly for prayer meetings led by the local Church leaders. Groups of villages came together several times a year when they were offered the possibility of receiving the sacraments. It is thus the Christian faith is celebrated. Moreover, they have also provided an excellent opportunity to proclaim the Good News to non-Christians. The "Jingiaseng" (prayer meeting) is particularly popular in the Khasi Hills. Often they are held in the homes of Christians. Friends and neighbours participate in them. Such prayer meetings are also excellent means of catechetical instruction.

From the earliest days missionaries used audio-visual aids like magic lantern, "filmine", and cinema for spreading the message of Christ. Cinema shows in those days were rare and so they attracted large crowds. Once Msgr. Mathias had as many as 10,000 people for a single show. Even people hostile to the faith attend such shows, where religious themes were so impressively communicated. [39]

Interest was taken also in spreading Christian literature. Publications in Hindi and Khasi began to appear from the early days. [40] Catechism and prayer books were prepared in local languages. The Don Bosco Press in Shillong did very commendable service in this regard. As the literacy rate in the region is going up, this apostolate becomes considerably more important. Since the tribals are fond of music, the missionaries provided them with good hymns. The people loved to sing these hymns merrily. The tradition still holds good. Here again hymns were not only prayer, but also catechetical instruction.

The missionaries also appreciated local languages and cultures. They made pioneering efforts for the preservation and development of the former. The names of Fr. H. Elias, Fr. M. Balawan and Msgr. Bars are worthy of special mention. The Salvatorian missionaries suffered from severe shortage of personnel. So they could not fully utilize the opportunities available. The harvest was, indeed, abundant but the labourers were few. Moreover, they were plagued by ill health and disease. Eleven missionaries succumbed to such hostile conditions within a short period.

The Salesian missionary is above all a man of prayer. He knows that only God can fructify his work. So we see him praying while moving from village to village. We see him in front of the Blessed Sacrament, sharing with the Lord the apostolic yearnings

typical methods followed in the region. The diversity of cultural contexts calls for modification and adaptation from place to place. Above all, the personal charism of the missionary adds a unique dimension to the uniform methodology is being followed by the missionaries all over the region. It is to be stated in conclusion to this section, that though the Salesian missionary methodology of the North-East has many typical characteristics, it is a mistake to think that a

tribal who is best suited for spreading the faith. At the beginning their training was minimal. Later training schools were opened. However, frequent contact with the priest was itself a training. Catechists were local men while most missionaries were not. They spoke the dialect of the people and were familiar with their culture. Among tribals it is a fellow tribal who is best suited for spreading the faith.

The lady have also played an important role in the evangelization of this region. Often they broke fresh ground. At the beginning their training was minimal. Later training schools were opened. However, frequent contact with the priest was itself a training. Catechists were local men while most missionaries were not. They spoke the dialect of the people and were familiar with their culture. Among tribals it is a fellow tribal who is best suited for spreading the faith.

The lady have also played an important role in the evangelization of this region. Often they broke fresh ground. At the beginning their training was minimal. Later training schools were opened. However, frequent contact with the priest was itself a training. Catechists were local men while most missionaries were not. They spoke the dialect of the people and were familiar with their culture. Among tribals it is a fellow tribal who is best suited for spreading the faith.

Families to instruct and to foster contact. During day time when men are out working and only women are at home, it is more convenient for sisters than for others to visit more used to team work and their initial training is shorter. communities. [43] Besides, Sisters are more in number, are women, there is greater assurance of fervour in Christian tradition. So if Sisters can help deepen the life of faith in most societies it is the womenfolk that preserve religion and making the Sisters' role indispensable in evangelization. In this apostolate. There are many factors that contribute to of Shillong has recently founded a pious association committed to needed especially in rural areas that Archbishop Hubert D'Rosario children. Their particular contribution to mission work is so catechetical instruction and take special care of womenfolk and Sisters specially appointed for mission touring. They impart prepare people for baptism. Some religious communities have N.E. India. Often it is they who make the first contact and also made a substantial contribution to the evangelization of Sisters belonging to various religious congregations have

the speedy growth of the missions. [42] The Salesians had also greater access to financial resources than the Salvatorians. The Congregation as well as individual Salesians brought in badly needed funds, that certainly helped

where Indians and Europeans lived together were certainly a most effective way of preparing the future missionary team. [41] Recruitment of local vocations too was begun. Formation houses missionary challenge that the region offered to the young. Growth of the Congregation itself was the result of the New missionaries continued to arrive from Europe. The amazing Fortunately for the Salesians there were more personnel.

The superior is crucial in planning and coordinating. He must also supervise and encourage and often make vital

Everyone in the missionary team is important. We may, however, point out the key role of the pioneer and the superior. The pioneer is a charismatic figure and as such a special gift from God. Such gifts are not given in abundance. Hence when we do have such a charismatic person, he must be given ample scope. He can render a service to the Church which many others cannot. The pioneer missionary lives only to proclaim Christ to those who do not believe in Him. He is not deterred by opposition. And he does achieve results. He may be poor at organization and administration. But that is no reason why advantage should not be taken of his pioneering ability.

C. The key personnel[45]

Shillong may be mentioned as a case in point. Historical circumstances had much to do with it. Besides we cannot judge yesterday by the standards of today. That again is no argument for maintaining the "status quo". The wisest thing to do may be to effect needed changes without condemning the past. Over-concentration in one area, even a responsive one, while not paying sufficient attention to another which too often offers considerable prospects is poor methodology. Periodical meetings of conferees working in the various regions of a province are a useful way of keeping a check and of correcting imbalances. We need to be constantly attentive to the signs of the times.

B. At the same time, avoid unnecessary concentration of personnel and resources

The parable of the sower (Lk 8:4-15) shows how seeds sown on poor soil produce no fruit. There was nothing wrong with the sower, the seed or the method.[44] But the soil was not receptive. There are groups of people who are responsive just as there are groups that are not or are outright resistant. Every effort must be made to sow on fertile soil and thus reap a rich harvest for the Lord.

A. Concentrate on responsive groups and areas

Our study of the methods of evangelization used in the past and in the present, has only one scope, namely, to devise the right methodology for future missionary action. Improving methods is a constant challenge to our apostolic inventiveness. While the modern world attaches such importance to planning and strategy, the missionaries of Christ cannot lag behind. The following points could be of immediate relevance.

VI. CONCLUSION: PLANNING FOR THE FUTURE

Herein lies the secret of his strength and success, the core of his missionary methodology.

No one in his senses will deny that money is necessary. But the following observations from an experienced missionary and missionary efficiency, there must be "less worrying about money and relying on funds from aboard. The time and energy spent on

J. Less emphasis on money

I. Development: (See paper on "Gospel and Development")

H. Inculturation (See paper on "Cultures and Evangelization")

Especially in N.E. India the laity have played a commendable role in evangelization. This tradition must be preserved and improved upon. "When you do the work you are only one. When you direct a team to do the work you become legion." [46] Since so many young people pass through our hands in schools, colleges, hostels, we have abundant opportunities for preparing future evangelizers. Moreover, catechists must stress also the missionary dimension of the Christian vocation. Renewal courses for catechists must be given priority.

G. Lay involvement

Education is a must if evangelization is to be effective. But here again, some soul-searching questions need to be asked. The basic question is not whether we should have schools or not, but how should we run them. Does the desire for prestige and efficiency somehow cripple the apostolic relevance of many schools? Is there not a need for greater involvement in primary education and in removing illiteracy? What influence do we have over our teachers? The school after all is the teacher.

F. Education

Evangelization is a multifaceted reality. It contains many dimensions and calls for various activities. However, since we are limited in everything, in personnel, resources and time, we have to set priorities according to valid criteria.

E. Priorities

"Few but good", "Quality not quantity", these are slogans we hear quite often, especially from certain centres of theological thinking in India. Not only are they meaningless but they have had disastrous consequences on missionary activity during the past few decades. The need of the Church is "many and good", "quality and quantity".

D. Importance of numbers

He needs to employ the personnel and resources available, however limited, to the best advantage. Hence the importance of getting the right man to fill this role.

The missionary of today and tomorrow, more than ever before, will have to be a profoundly spiritual man, a man of deep faith and of fervent prayer. The situation of the world demands it. Otherwise we are building on sand. And here we have the core of all missionary methodology. Without it all other methods are futile. In fact, one reason why some frown at the very mention of missionary methods is that this very important aspect tends to

O. A deep missionary spirituality

The Church is not established unless there is a local clergy to continue her missionary and pastoral ministry. The missionary encyclicals of the Popes have consistently stressed this. So has Vatican II.

N. Care for local vocations

The formation of future missionaries and the ongoing formation of those in the field rank high in our list of priorities. A climate of missionary enthusiasm ought to prevail in our houses. Courses in Missiology are necessary as part of the programme of studies. Contact with missionaries is very helpful to young Salesians. During vacation they can be given opportunities for active mission work. Formation houses could be set up in various regions of the Province.

M. Missionary formation

An effect of our missionary dynamism and vitality will be our concern for the universal Church. It is this dynamism that will make us heed the call for missionaries in Africa and elsewhere.

L. Universalism

Now that the Church in this region is about a hundred years old, we can be tempted to draw the line between Catholic, Protestant and non-Christian and make these lines permanent. A wrong idea of consolidation can also result in such demarcation. The missionary thrust must continue, if we are to be faithful to our vocation at this moment of history. When we get preoccupied with ourselves the first casualty is mission.

K. The danger of stagnation and the wrong idea of consolidation

gathering funds is not commensurate with their service to the apostolate. Large funds, big buildings, material activity risk to blur the spiritual image of the Church, which appears to many outsiders not as a spiritual force but as a large business corporation. Of a group of religious superiors asked to mention their main preoccupation, ninety-five percent answered: financial resources. Their main concern should be their personnel's holiness, happiness and work, and not: "how shall we pay for his new building or this extension to the school which is badly needed?" [47]

1. Evangelization is understood in this paper as direct evangelization. It is synonymous with missionary activity. Cf. Ag 6, Evangelii Nuntiandi 51, 53, CIC 786.
2. Cf. Ag 10 - 18.
3. Ag 5.
4. Cf. J. MASSON, L'attività missionaria della Chiesa, (Torino 1967) 228 - 229.
5. Ag 12.
6. Cf. EN 40 - 48.
7. Rom 10:17.
8. Cf. EN 42.
9. Cf. EN 46.
10. Cf. S. NEIL et al. (ed.), Concise Dictionary of the Christian Mission (London 1971), 200.
11. Cf. EN 42, 45.
12. Cf. L. METZINGER, Audiovisuals and Evangelization, in Lumen Vitae, 33 (1978) 146.
13. Cf. EN 21.
14. Cf. DINK DVC DAO, Prayer and Evangelization, in AA.VV. Witness... Missionary Spirituality (Rome 1982) 97 - 117.
15. EN 21.
16. Acts 2:44-47.
17. Cf. D. BOHR, Evangelization -- The Essential and Primary Mission of the Church, in The Jurist 39 (1979), 63.
18. EN 76.
19. I Cor 9:16.
20. II Cor 5:14.

N O T E S

be ignored. All talk of methodology will have to take this seriously into consideration.

21. Cf. J. GRASSI, A World to Win (New York 1965) 37. Pauls' or Ours? (Michigan 1962).
22. Cf. R. ALLEN, Missionary Methods: St. Pauls' or Ours? (Michigan 1962).
23. Cf. J. GRASSI, op.cit., 81.
24. Acts 17:2.
- Cf. E. DAYTON and D. FRASER, Strategy in R. WINTER and S. HAWTHORNE (ed.), Perspectives on the World Christian Movement (California 1981) 569.
25. Cf. Acts 15.
26. Cf. R. ALLEN, op.cit.
27. I Th 2:9.
28. II Tim 1:8.
29. Cf. R. BEAVER, The History of Mission Strategy, in R. WINTER and S. HAWTHORNE (ed.), op.cit., 191 ff.
30. IBIDEM.
31. IBIDEM.
32. The North-Eastern region of India is little known to the rest of the country and is almost unknown to the outside world. It presents and unbelievable spectrum of tribes, cultures and languages, breathtaking in variety, astounding in human richness. The scenic beauty of the land is absolutely enchanting. The mighty Brahmaputra, winding its course from east to west, roughly divides it into two halves. To the north rise the great Himalayas in majesty.
33. The German Salvatorians worked in Assam from 1890 to 1915. They had to leave owing to the first world war. The first group of Salesians, eleven in all, under the leadership of Fr. Louis Mathias, reached Shillong on 13 January 1922.
34. Cf. T. MENAMPARAMPIL, Church in Northeast India, (MS) (Shillong 1974) 75.
35. Cf. IDEM, op.cit., 77.
36. Cf. R. BEAVER, op.cit., 199.
37. Cf. S. LYNNGDOH, Fr. Vendrame's Effective Method of Evangelization, in Regnum, 56 (1987) 7-9.
38. T. MENAMPARAMPIL, op.cit., 70.
39. G. CASTI, La Missione dell'Assam dall'arrivo dei Padri Salesiani alla sua elevazione a diocesi (MS) (Roma 1975) 231.

+
+
+

41. [mirrored text]

42. [mirrored text]

43. [mirrored text]

[mirrored text]

44. [mirrored text]

45. [mirrored text]

[mirrored text]

46. [mirrored text]

47. [mirrored text]

48. [mirrored text]

Calcutta Province has a definite plan of evangelization. The province has been divided into three working areas - Bangali, Santali, Advaiti. It is carried out through parishes, hostels and other centres and through programmes like, Bible study, catechesis etc.

Madras Province has a commission for parishes and missions, but the province lacks a definite plan of evangelization. It was proposed that such a plan should be chalked out for evangelization in which all conferees participate. Lately should also be prepared at parish and provincial levels for evangelization.

The Bangalore Province felt that at present there is no definite plan for evangelization in the province. The last provincial chapter had decided to chalk out a plan for the whole province, and each community has been asked to prepare an E.P.P. (Educative Pastoral Plan). Participants from Bangalore province decided to meet together and plan out a definite programme for the province to be presented to the provincial.

The Bombay Province has a definite plan with priorities for the Ratwa tribes and caste Hindus (Thakors) in Gujarat and Harjans in Maharashtra. The following improvements were suggested on the plan: to have more specific plans for recruiting local vocations, exposure of those in formation to mission areas, language and culture, promotion of mass media, using regional language for theology. The Sisters whose province is newly constituted have begun moving into mission areas.

WORKSHOP REPORT

Question 1. Do we have a definite plan of evangelization in our province? If not, what steps are to be taken to chalk out one? If yes, how can we improve on it?

IV. WORKSHOP AND GENERAL DISCUSSIONS

"METHODS OF EVANGELIZATION"

28/10/1987

- We can make our educational institutions evangelically effective:
1. by conducting regular moral science and catechism classes, using the Bible in both cases;
 2. by conducting camps (Bible, leadership, orientation, etc.) for the students;
 3. by the appropriate use of mass media;
 4. by making the students themselves agents of evangelization;
 5. by the animation of the staff to make them better collaborators with us;
 6. by making our educational institutions more available, even after school hours, for social service activity, and for the activities of various associations that promote evangelization directly or indirectly;
 7. by having a person in each community to follow up the community's evangelization efforts.

WORKSHOP REPORT

Question 2. How can we make our educational institutions effective means of evangelization? What Salesian methods of evangelization are relevant in this regard?

When it was asked whether a national plan for evangelization exists, the need for and feasibility of such a plan was questioned. What we need more are regional level plans. Further, it was pointed out that the various initiatives of the SPICI, Don Bosco Youth Animation-India, and Project Africa are factors that point towards a national plan for evangelization.

GENERAL DISCUSSION REPORT

Province Gauhati has a definite plan. The recently drawn up Province Directory and the deliberations of the Provincial Chapter contain definite lines of action regarding this. The regional meetings of conferes of the three regions to which the Bishops of the respective regions are invited, are a help in formulating and implementing definitive policies for evangelization.

Province Dimapur had made certain plans in 1982, when the province was formed. However, it was not written down. In meetings of Rectors and Parish priests certain specific programmes are drawn up. The pastoral plan of the diocese was also accepted as part of the province's plan for evangelization.

In a diocesan set up like ours, our strategy is to offer a specific youth pastoral. A diocesan plan is not equal to a Salesian plan even if the Bishop is a Salesian.

In his concluding remarks, Fr. Luc underscored the need for a definite and written plan at the provincial and local levels. "Our planning", he said, "must not only be horizontal (territorial). Our strategy is not only for expansion... not only "where" but "how". The latter is more important.

CONCLUDING REMARKS of FR. LUC VAN LOOY

Traditional methods of evangelization used by great missionaries like St. Paul are not only relevant but are even indispensable. Touring of villages by Sisters, during which programmes of differing duration are organized, have proved to be a very effective and valid part of the missionary methodology of the North-East. Blessing of houses, visiting, praying and caring for the sick, well conducted and inculturated liturgical celebrations, and helping the poor in need have always proved to be effective. Associations like Mahila Sangha, sodalities, and vocational training centres are some other effective means at the disposal of the missionary.

GENERAL DISCUSSION REPORT

The traditional methods and means used in the past are relevant even today, though in some cases slight modifications are required. Frequent missionary tours, schools and boardings, and theatrical arts (drama, music), are all relevant means of evangelization. The training and employment of catechists, approaching adults through the youth, youth apostolate and Salesian friendly presence, marked by loving kindness, and witnessing through work and prayer are relevant and effective at the present times.

WORKSHOP REPORT

Question 3. Do the methods of evangelization used in the past have any relevance for us Salesians today?

Our educational institutions can be made evangelically more effective if the social service activities of the school, where the children of the well-to-do study, are extended to our out-stations where needy Christians are found.

GENERAL DISCUSSION REPORT

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

A written plan is necessary so that we can review our plan from time to time; we can hand it down to our successors, thus ensuring continuity. We are basically aiming at a community based on Christian value. ...

SALESIAN MISSIONARY SPIRITUALITY (I)

Fr. Mathew Vadakel
Shillong: 28/10/87

I. INTRODUCTION

- 1.1 To remember the past to understand the present and to look to the future: Interpretation of the past to understand the present with a vision of the future. (Fr. A. Pianazzi).
- 1.2 Not a comprehensive or detailed approach but a schematic and outline approach is followed.

II. SPIRITUALITY: What it is ?

2.1 In the past, the term was originally looked down upon by Christian circles in the context of a situation of an unbridled freedom, (spirit is free): 17th cent. In Christian above all Catholic circles it was known as "ascetical and mystical theology" as an adjunct to moral theology.

2.2 There were different schools of spirituality: Spanish, French, Italian and Flemish.

2.3 After Vatican II we go back to the Pauline understanding of spirituality; Pneumatikos is the person who lives by the spirit of Christ. Earlier Spirituality followed a structured pattern of asceticism: avoidance of evil, practice of virtue through formation of habits, reaching to perfection (holiness): the purgative, illuminative, unitive ways.

2.4 Today we may describe spirituality as follows: It is the sum total of attitudes that are derived from the encounter between man and the spirit of God; this God-man encounter takes place within the context of a world-vision; these attitudes are expressed in actions that indicate a way of living.

2.5 For the Christian this vision is based on 4 elements that constitute the world: God, Church, man, world. His attitudes express or are formed by his understanding of the relationship between these four elements.

III. SALESIAN SPIRITUALITY

The specific spirit (attitudes) that initiates and sustains a way of living started by St. John Bosco and continued by his followers.

3.1 DON BOSCO'S SPIRITUALITY

His approach to spirituality, like theology, was post-Tridentine and traditionalist; the Italian school of counter-reformation influenced his thinking. Sts. Alphon- sus Liguori, Philip Neri and Vincent de Paul to some extent, shaped his theological thinking and spirituality.

3.2 THE TRANSCENDENTAL IN HIS LIFE

God was majestic, yet a loving Father and a Provident one as well; he repeated the Ignatian formula, "ad maiorem Dei gloriam". Even missions to foreign land were also for the glory of God. But He is a severe judge in the next. Fear of the Lord is the beginning of wisdom.

3.21 CHRIST-CENTERED IN THE EUCHARIST

Jesus is a loving person; hence personal attachment to the eucharistic Lord; He is to be loved and imitated; He is gentle and humble of heart.

3.22 THE BLESSED VIRGIN

MARY, as a mother has taken the pride of place in Don Bosco's spirituality. From his tender age, taught by his own mother, Don Bosco grew up through a filial devotion to Mary. And he attributed all his success to the maternal intercession and intervention of Mary. Today many would consider his Marian devotion as an exaggeration.

3.3 ECCLIESIAL

The Church was an institution; "One who does not have the Church as mother cannot have God as Father". St. Cyprian's words were clearly accepted. Therefore outside the Church no salvation". There is need to bring as many as possible into his fold. Implant the Church everywhere. Don Bosco strenuously inculcated the study of the history of the Church.

3.31 THE POPE

The Pope is the centre and symbol of unity in the Church. Hence personal attachment to the person of the Pope. In the context of the movement for Italian unification Don Bosco saw the inevitability of the Pope losing his temporal possessions; yet he upheld the theory that he needed the temporal power in order to sustain his

Following the counter reformation programme, Don Bosco taught man's life is a pilgrimage; he must keep in view his destination; thus the importance of the last things. The

3.7 ESCHATOLOGICAL

3.61 The Eucharist primarily referred to Holy Communion. Opposing Protestantism Don Bosco insisted on the real presence; hence his insistence on devotion to Jesus in the Blessed Sacrament. Don Bosco was not able to integrate the Mass with Holy Communion.

According to the Italian school, Penance and the Eucharist are two complementary sacraments. The sacrament of Penance was instituted by God for the forgiveness of sins committed after Baptism.

3.6 SACRAMENTAL

3.52 His great care to train the young to earn a living; the trade, technical schools etc. He sought true human progress. He was a pioneer in trade union movement in Italy.

In every boy there is something good. Hence each boy is to be loved. Jump and play and do whatever you want, provided you do not sin.

3.51 OPTIMISTIC AND JOYFUL

His anthropology was simple; man is made of body and soul; the body is like a cage that imprisons the soul. Look after the health of the body (mens sana in corpore sano) in order to be able to save the soul. The soul is to be freed through interior mortifications. (of will and affection - obedience, purity) rather than through external penances. The world is full of evil. Hence flee from occasions of sin. Don Bosco did not have the modern view of the person as an integral being (body, soul, spirit).

3.5 HUMANISTIC

Don Bosco was not a theoretician, nor a great theologian. He was a practical man; he did not insist on his followers being trained in any special form of prayer or spirituality. In view of training his boys he preferred to inculcate popular devotions; the Salesians were to follow the same devotions as the boys. He wanted to make sanctity available for all. There is an accusation that there is not much depth in Salesian spirituality.

3.4 POPULAR IN FORM

religious independence.

- concept of retribution was very much accepted as a salutary means to a proper Christian education; hence Don Bosco's insistence on the exercise for a happy death, his frequent references to the joys of heaven, punishment in hell etc.
- 3.8 INDIVIDUALISTIC:
- "Save one's soul" was the theme that was paramount in Don Bosco's life; "Let me be your friend, help me to save your soul".
- 3.81 Personal perfection is attained through the practice of virtue; purity (which he called the angelic virtue) and obedience (in the context of holiness for youngsters) were the two virtues Don Bosco insisted upon. The ideal was personal holiness or sanctity.
- 3.82 Personal asceticism (more interior than exterior) was the support for growing in sanctity and for the Salesian "work and temperance" were the two counter forces for the weaknesses of human nature.
- 3.83 Even the practice of charity was for the sake of attaining to perfection and to realize one's own salvation: "salvando salvati".
- 3.84 Personal happiness was the means as well as the expression of one's state of holiness: "Here we make sanctity consist in being happy".
- 3.85 Sanctity was centred on the heart; the heart was considered the centre of a person's being; it is the heart that speaks, understands, listens; it is the source of love. Hence Don Bosco loved each boy personally; his was a personalized love. Was not this the basis for the devotion to the Holy Eucharist and the Sacred Heart?
- IV. MISSIONARY
- Don Bosco's spirit was essentially a missionary spirit. A missionary is one who is sent by God/Church/community with a message for the world/man; the missionary is the sum total of the attitudes of the person who brings this message from God to the world.
- 4.1 Don Bosco was a man sent by God; the Spirit of God informs, forms and confirms this individual for a mission. (Art. 1)
- 4.11 The specific characteristics of his experience of God: - through the education to faith that he received from his mother, - the significance of his dream at the age of 9; expresses his basic attitude of having been given a mission; he sees a specific future. - it flourishes into his decision to become a priest.

- 4.12 His commitment is in answer to the felt needs of the youngsters:
 - from his own experience of privation
 - from parental love/paternal priest
 - from material goods needed for sustenance.
 He meets himself in the street urchins of Turin! He could thus understand the needs of these youngsters.
- 4.13 The dreams he had are also manifestations of his great preoccupations; there were dreams on the missions too.
- 4.14 From his childhood, he is a missionary among his companions; organizes the "Club of Cheerfulness" during his seminary days.
- 4.15 The missionary ambient of the times: At the end of 18th C scarcely 500 missionaries in mission lands. A lot of literature and information about mission lands was available; these created great enthusiasm for the missions; a new mission impulse was generated in the Church. Vatican I had prepared a schema on the Missions. A number of new Congregations were established for missionary work, e.g. Oblates of Mary, SVD's.
- 4.16 Don Bosco studied about the missions, detailed geography of Latin America. Don Bosco received a silver medal from the Geographical Society of Lyons in 1886 for the paper in which he described the geography of Patagonia. He presented it as something he learned in a dream, narrated in 1883.
- 4.17 His compelling motivation was the maxim: "Da mihi animas, coetera tolle". His recommendations to the first missionaries.
- 4.18 His methodology was simple: educate the young and through the young reach the adults.
- 4.19 A specific missionary characteristic was his openness:
 - respect all authority, civil and religious
 - respect other religious congregations
 - love one another - charity in all things.
- V. SALESIANS CONTINUED THIS SPIRIT in the missions.
- 5.1 While seeking souls, they made sure of real human progress; worked hard for the betterment of human situations.
- 5.2 Salesian contribution to local culture, through development of languages, art, music, and above all indigenous vocations, has been enormous.

VI. NEW PERSPECTIVES

- 6.1 The Council has laid the foundation for a different world-vision. God enters the history of man:
 - Creation ---> Creator
 - Exodus ---> Liberator
 - Incarnation ---> Saviour
 - Parousia ---> Judge; a new heaven and earth
- 6.2 A new ecclesiology
 - The Kingdom of God, Reign of God is based on relationships. It is a community of believers gathered around Christ to praise the Father: sacraments are a celebration of this community. A Holy Communion.
- 6.3 A new way of understanding Evangelization (missionary work)
 - The aim of evangelization is transformation of humanity; it is the whole reality of man that is to be saved. "For the Church, evangelizing means bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new... For the Church, it is a question not only of preaching the Gospel in ever wider areas... but also of affecting and, as it were, upsetting, through the power of the Gospel, mankind's criteria of judgement, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation". (E.N., 18-19).
 - Fr. E. Viganò our Rector Major calls the two documents Evangelii Nuntiandi and Catechesi Tradendae, the "deepening and flowering of Vatican II. Today man's main interest are power, pleasure and money. Are these in consonance with the gospels?"
- 6.4 Hence the Evangelizer (missionary) has an evangelical way of God experience: Freedom leads one to love one's neighbour - Fellowship. The woman in Simon's house; Lk. 7,36-50. Like Zachaeus, he is transformed: justice to the oppressed and equal share with the poor = Fellowship.
- 6.41 The God of the Bible is a God who loves man; He wants him to live in freedom to love others; "I have heard their cry... have come down". (Ec. 3,7-8); God enters the history of man to help him to recognize his brother: Ex 3,7-15; Gen 4,8-10; Gen 18,16-19,14; Mt 25,31-46. The whole law is summed up in one single command; "Love your neighbour as yourself." (Rom 13,8-10) "This is my commandment: Love one another as I have loved you". (Jn 15,12) GENUINE GOD EXPERIENCE LEADS TO GOODNESS OF HEART: B O N T A

B I B L I O G R A P H Y

- 1. Amalorpavadass D.S., Indian Christian Spirituality.
- 2. Amato Angelo Inculturazione e formazione salesiana
- 3. Desramant Francis Don Bosco and the Spiritual life.

- 6.42 This was also the God experience of Don Bosco. Though deprived of everything in life, he was full of the Spirit / love of (from) God. That made him enthusiastic to share that love with others.
- 6.43 Like Don Bosco, the Salesian missionary understands the needs of the poor/those to be evangelized; he incarnates himself in their midst. (Art. 41)
- 6.5 This incarnation implies / demands certain definite attitudes
- 6.51 Appreciation of the people to whom he goes; there is always something good in every child, in every culture, every religion.
- 6.52 He shares in their problems and difficulties - their way of life.
- 6.53 He recognizes their participatory role to accept the message and to build up the Kingdom; Dialogue, collaboration. Hence the need of:
- 6.6 Humility to dialogue, to play a secondary role.
- 6.7 Availability to people, not as a patron or as a middle man, but as servant: enthusiastic, dedicated, suffering... Is 42,1-7; 49,1-9 and 52,13-53,12; Phil 2,5-11.
- VII. THIS IS THE SPIRITUALITY OF THE GOOD SHEPHERD (Jn 10,1-21; Lk 15,4-6). Knowledge, love, dedication/self-offering are the qualities found in the Good Shepherd. Was Don Bosco a Good Shepherd? What does his dream at 9 indicate?
- 7.1 Why did Don Bosco not develop a devotion to the Good Shepherd? He was a man of his times; he took up devotion to the Sacred Heart.
- 7.2 We should be followers of Don Bosco for our times. The Evangelizer endowed with the spirit of the Good Shepherd is ready to lay down his life in order that others may have life. IN THIS PROGRAMME HE IS GOADED ON BY THE HOPE OF A BETTER FUTURE, for oneself and for others.

1. ...
 2. ...
 3. ...
 BIBLIOGRAFIA

...
 ...
 ...

...
 ...
 ...

*

...
 ...

+++

...
 ...

...
 ...

...
 ...

- 8. AA.VV.
 Centenario delle Missioni Salesiane
 Discorsi commemorativi.
- 7. Viganò Egidio
 Mistero e Storia.
- 6. Scotti Pietro
 Missioni Salesiane 1875-1895 edit.
 e spiritualità.
- 5. Stella Pietro
 Don Bosco; mentalità, religione
- 4. Pope Paul VI
 Evangelii Nuntiandi.

* * * * *

No perfect description of Salesian missionary spirituality exists. We are trying to describe it in various ways. Two basic elements in the Salesian spirituality are goodness and presence. We have shown keen interest in knowing Don Bosco and the Salesian missionary spirituality. But it will take more time and more prayer to spell out clearly such a spirituality. Don Bosco did not describe his spirituality; he was so full of it. He was working while praying, and praying while working. Jesus too did not describe his spirituality, he lived it.

CONCLUDING REMARKS BY FR. LUC VAN LOOY

6. Salesian missionary spirituality consists in following Don Bosco, not merely copying (imitating) him.
 5. Salesian missionary spirituality has as its model Jesus, the Good Shepherd. The qualities of the Good Shepherd were truly present in the life of Don Bosco.
 4. Salesian missionary spirituality is incarnational, namely it is open to the goodness present in man, in others, in cultures. It calls for an attitude of appreciation, sharing and availability (Salesian assistance), acceptance of the participatory role of individuals, humility to play a secondary role, availability like the suffering servant of Yahweh.
 3. The goodness of heart (Bontà) which is an essential element of Salesian missionary spirituality is a discreet result of the experience of God and his love.
 2. Experience of the liberating love of Christ makes us go out to others (missionary).
 1. The basis of all spirituality is God experience (spirituality).
- Given below are a few points for his oral exposition:
 Treatment of the theme "Salesian Missionary Spirituality" by Fr. Mathew Vadakal consisted of two parts: a written paper and an oral exposition.

SALESIAN MISSIONARY SPIRITUALITY (I)
28/10/87

V. GENERAL DISCUSSIONS

But it is very obvious, that we have corked much, and we can say that we are more men of work, than of words, or even of the written word. Little has been done to pinpoint the typical aspects of our Salesian missionary endeavour. We can ask, how do the missionaries bring about the charisma of Don Bosco into their missionary enterprises. How do they bring the Preventive System into the educational environment? What is it that particularizes them, when they present themselves among other missionaries of other congregations and among evangelical workers in the various dioceses, or among the lay people? These questions require that we go deeply into our Salesian constitutions, and see our missionary orientation, as envisaged in both the constitutions and regulations. We do see that there is a "Method" of being present and being involved in the cultures and in the lives of the people whom we are seeking to evangelize. Articles 6, 7, 42, 48, 57, 79, and 100, speak of cultures and our specific mission in view of these cultures. As regards missionary activity, we have articles 30 and 138 of the constitutions and articles 18 and

OBSERVATION

It is to be noted that we have made a little noise about our missionary endeavours, but we have as a congregation worked much. Some would like us to "blast the trumpet" and make everyone know the reality of our missionary expansion, with a great deal of publicity.

The Salesian Congregation has always had a strong orientation towards the missions, and a simple glance at the history of the congregation makes us aware, that this was the thrust that Don Bosco was giving right to the end of his life. The missionary orientation is a fundamental element of the Salesian Charism. Many missionaries in all the continents in their Salesian way, have directed their attention to the necessity of education, of personal help and of the evangelization of the young and the common people, not forgetting our very meaningful presence among the uneducated tribal people, to help them and bring about a human development, based on the Gospel, ever keeping in mind, that each person is created in the image of God.

Fr. Luc Van Looy
 Councillor General for the Missions
 Shillong: 29/10/87

SALESIAN MISSIONARY SPIRITUALITY (II)

When we refer to the Preventive System, we think of a method that embodies in itself, the presence of God, a way of true salvation. The fundamental element of Salesian pedagogy and evangelical methodology is essentially Pastoral Charity" which is a concentration of all the various activities and concern of the educator, and in one word it is truly the HEART of the Educational-evangelical system. The young have the right to be loved by the educator, and the educator must make the young aware that we love them.

THE PREVENTIVE SYSTEM

The offering of this charism to a Church in a region, helps to make that Church more ecclesial, and enriches the ecclesial reality of the territory and the people. The charism of Don Bosco is in no way limited only to the members of the Church, but it goes beyond them to all the young, and it functions in any culture, religion and ideology, since it is based totally on GOODNESS, a manifestation of love that anyone understands, as an expression of the goodness of the Good Shepherd, a person who cares for others, and this love is never in any way denied to anyone.

The bringing of this charism to a particular Church in other countries and to people not yet evangelized is the very essence of the specific missionary vocation of the Salesian.

Today in the Church we find that collaboration between the Churches is emphasized. This always leads to dialogue with the people, with cultures, with religions, ideologies and political systems. The guiding principle for this, is the participation of the Church in the lives of men, in their hope and anxieties. We do see how the Holy Father in his talks, wants to be involved in all the fields of human life. This makes us realize that in dealing with evangelization we touch MAN who is to be perfect according to the example given to us by Christ Himself. The expression of dialogue takes us back to Don Bosco who insisted with his Salesians that unless there is an involved participation in the life of the young, no real education is possible. Don Bosco lived a life of union with the spirit and lived it fully aware of the profound needs of the young, and was able to combine the concept of God and of man with the will of God for them. His educational style is based on the dynamics of receptivity from the two poles, God the Father on the one side and the young on the other. It was to be an education based on relationship, in the true sense of the word, between the Educator and the Educand, and their own relationship with God. This is the very essence of the educational system of Don Bosco.

The typical action of the Salesian is above all, an availability for all kinds of work, on behalf of the people to whom he has been sent and who are entrusted to his care. There is no limitation to the kind of work. A Salesian missionary can pass from one activity that is essentially religious to that which is cultural or material without difficulty. As Don Bosco could

SALESIAN ACTION

He has a simple programme of prayer, often with the people, and with the young, hearing confessions, in the Holy Eucharist, in animating the prayers of the young, and in his preparation for preaching the Word. He tries to present it in an easy and understandable way to the young, and he makes a very practical reflection on the word. The Salesian missionary prays with the sermon in his mind; he seeks suitable words for guiding prayer, which he himself has reflected upon. His reading of Holy Scripture is not divorced from his catechizing. The mind of the missionary at prayer, is full of "methods" to present the message. "How can I present this message that the young or my people, may grasp this message?" This is the content of the prayer of the Salesian missionary. This requires from the missionary an ability to enter into the mind of Christ, the Messenger of the Father and to know the receptability of his listeners.

CONTEMPLATIVE

For the Salesian is a strong element of his mission spirituality. His practice of poverty is linked with his mission with the young; his dedication to the needs of his people makes him give himself totally to his task. At times, even to the detriment of his own reflection or study, the Salesian is dedicated to work. He is termed "tireless" in carrying out his mission. Inspired by the "Da Mihi Animas" the Salesian thrusts himself into his work, fully understanding the implication of his vocation. He starts from the conviction that it is God who has called him, and will not question Him, on the limits of his call.

WORK

1. Contemplative In Action

The constitutions underline the importance of responding "in a Salesian way" to the urgent needs of the peoples to be evangelized (C. 138), and this response expresses the Salesian spirituality lived in the missionary setting. Here we do not enter into a discussion on the question of the concept of the mission, or the shifting in the meaning of this concept as re-evangelization or primary evangelization.

THE PRINCIPAL CRITERIA OF SALESIAN MISSIONARY ORIENTATION

The school presents us an occasion, a possibility to qualify teachers and to raise the standard of life on all levels, cultural, moral human. Collaboration with lay educators, gives us the possibility of an insertion which is very deep in the cultural life of the people. The education of the vast masses is often a very difficult thing, due to distance, the lack of means and often times a "Babel" of languages. The missionary at times finds his way to them through social communication. There is not a corner "unreachable" by radio and there is no language which the radio cannot transmit.

With our aim of educating the young and the common people, the scope of our mission reaches to many people. Not only our pupils, but the past-pupils, the parents, the people of the neighbourhood where we are present, are within our educational "Lens"; and our attention is directed to them. Not only is our task directed to the school-youth, but with stronger intensity should we direct our attention to the young after school, through groups associations, sporting, activities, etc...

PROFANE EDUCATION

The Salesian makes himself present in the world of culture, of learning and of education. There is a balance between the main elements of missionary activity, namely education, evangelization and development. In everything, he is essentially an educator, not at all forgetting the elements of evangelization and development. In works of development we lay stress on the educational aspect in this area. A Salesian House, will always be recognized by the all predominating presence of the Young, who have to live a truly human, cultural an Christian life.

2. Education - Profane and Religious

turn his hand to many tasks, so the Salesian is capable in many fields. Together with this availability there is also a certain simplicity and flexibility. This arises from the fact, that he is convinced that all that he does, is done with the sole motivation of doing good to others, and for this reason he makes himself proficient. Constant activity and the many calls to many necessary tasks brings with it, the true danger of activism and of superficiality. This can only be remedied by the inner force which ailments, orientates and brings about definite balance in all that he does. A good missionary is able to insert into his routine a slot for prayer, even prolonged prayer, for reflection on his intentions and personal activities. He takes just that little time to reflect on himself, before he turns into bed at night, and also each morning he enters into a profound dialogue with the Lord, telling the Lord about his own personal needs and the problems which are ahead of him. This allows him to remain in His presence in all he does. In the long run, he realizes that the vineyard does not belong to him, even though he pours out his energy in it.

The Orotory found its strength particularly in the presence of the educator as a brother among the young. The teacher-friend relationship that is spontaneous in games and leisure time forms an educative and evangelizing value. In fact a game becomes educative or evangelizing because of the presence of the educator or evangelizer. We find (Cons. 40) that the life of the young is synthesized into the unity of a home, playground, a parish and a school, by the relationship the friendly influence of the educator-evangelizer which raises the life of the young to the level of a true school of Humanity. The Presence of the

THE PRESENCE

Don Bosco provided his young with a home, a place where they felt they were accepted without submitting these boys to a rigid and formalistic structure. Life in the Orotory was founded on the basic formula of good Christian living and personal attachment to Don Bosco and correlation among themselves.

One of the characteristics of the people of the "third world" is their spontaneous correlation and that deep feeling of belonging to the family. This correlation runs along the pattern of tribal living, laws and morality. Their attitudes are ordered according to their living tradition. Their closeness to life and the mobility of the necessities of life, makes the structures less rigid and formal, nevertheless clear for all. The sense of realization of a work in terms of time and material considerations - but on correlation or belonging and on being part of a group or an extended family.

3. The Orotory - Don Bosco still living with us

Religious education offers possibilities for us to bear witness to the Gospel values in life, deeply united in all aspects of life. Faith education is not made in an abstract manner. It is a communication of one's convictions, that is an invitation to the young and an inducement by good example of the educator to follow the very life of the educator. Education, whether it is profane or religious requires from the Salesian missionary an in-depth study. The lack of books and the few qualified personnel as educators and even the need to qualify the educators, requires the missionary to take in hand not only his own on-going formation, but also aid the others to get qualified in didactics, and in the content of education. This in one of the precise tasks of the missionary! - to animate and to involve himself in the qualification of the animators of the mission, teachers, catechists and Church leaders. The task of qualifying his educators is perhaps the most important duty but not always the easiest one. We have been called to lay before the Church a pedagogy, a viable "strategy of evangelization".

Within these informal structures, the correlation between the various elements of organization and structures, develops that deep sense of participation. Not only the young, but even their families participate in the life of the youth centre. The influence within the neighbourhood comes from the fact that the young make known to their families, what is taking place in the Oratory, and also the family participates in the life and the initiatives of the Centre.

THE SENSE OF THE FAMILY

The Oratory as well as the youth centre opens the young to many things that a school finds difficult to offer. Its flexibility, its openness to creativity and initiative, unlimited possibility on the part of the young and adults for all kinds of collaboration, makes the oratory a living reality typical for young people. It is not overburdened by structures, nor does it have a rigid top-heavy overstructure, it is not limited to a building, or a type of official administration or organism. This sense of freedom, which is basic, makes the Salesian an educator and an evangelizer, who is sympathetic to the point of being open to all circumstances and ready for any eventuality. In a very simple way, he adapts himself to the situation and the circumstances and the space, in which he finds himself. In the educational activities, like the theatre, sports, prayer, he finds ways of stirring up the young to responsibility.

SPONTANEITY

Valdocco as a model and the impressive figure of Don Bosco animate many Salesians, the laity and the young, to a presence that is at once spontaneous and sympathetic among the young who are abandoned and in need of education. The same pastoral love that motivated Don Bosco, becomes for the Salesian Missionary a model, a driving force and a dynamism. It is an important factor to present Don Bosco and make him known by his Salesians, and in this way invite the collaborators and the young to follow this model.

THE POWERFUL FIGURE OF DON BOSCO

Salesian among the young helps the Salesian to know the mind of the young and to lead them to relate to one another up to the point of being able to forgive one another when necessary, and so to participate in the value of salvation.

The involvement of the missionary and his integration into the world to be evangelized are the elements that form the basic structure of an evangelization which is well done. He accepts as his own the genuine totality of his people. As far as possible the Salesian identifies himself with his people as Don Bosco was able to do, to love what the young were loving. Not only does he speak their language but he understands them from within. He shares their life, he himself becomes a part of their history, and involves himself in what interests them. These are the signs

THE MISSION IS PART OF THE PEOPLE AND THE PEOPLE ARE PART OF THE MISSION

Evangelization by its very nature means the creation of a Christian community, which is based on the gift of communication and the initiative taken by God for man. Evangelization strives to perfect not only man, but groups of men. Not only does evangelization seek for conversion of the individual, but of the human community in all its various facets. The incorporation of young people in our work and the formation of good lay collaborators are fundamental aspects for building up a Christian community. The point of contact is not so much the mission as a centre of worship or the school - but the people, the local community. To enter into this the Salesian missionary assumes the values of these people and shares with them their anxieties and hopes (Cons. 30). Don Bosco gives us the key to this formation of a Christian community, a presence among the young, 24 hours a day.

4. The community as the fountain of action

The character of an oratory demands that it be present in the midst of the people and in thickly populated areas. The free access to the activities of the centre, require for various motives a good presence of educators to welcome and accompany the visitors. In the Salesian oratory, "we encounter the young at their present stage of freedom" (Cons. 38), the young therefore have a decisive roll in the oratory.

THE LOCATION OF THE ORATORY

In the Oratory the Salesian life finds it comparatively easy to come down to the level of the people (A. Caviglia, "La concezione missionaria di Don Bosco" p.13). The Salesian gives his priorities to persons without being drowned with complex structures. The Salesian community therefore ought to have the ability for a humble presence, living in syncope with the rhythm of life of the people, and having the courage to plan out for evangelization, education and the development of the people, when it is necessary and when it finds it necessary.

POVERTY OF LIFE-STYLE

of his deep belonging to the community of the people. The customs, food, language, etc., of people are also his and he is really at home among his people.

THE ECCLESIAL COMMUNITY

The Salesian makes himself part of the local Church in all its endeavours. His collaboration with pastoral projects of the dioceses, his insertion into the life and activities of the local Church, his unswerving fidelity to the directions given by the Pastors are important elements in the life of the missionary. The Salesian is one who pushes the Catechetical and youth pastoral programme of the diocese, he defends the rights of the needy in the country, he speaks for those who cannot speak for themselves, and stands for the poor and the abandoned young in the performance and the administration of the local Church. This interest that he shows is not self interest, or because of his personal qualifications in one or other sectors, but precisely because he is a member of the Salesian community, and therefore dedicated completely to the benefit of these. For this dedication requires a style of life that is poor and a clear and convincing witness of fraternal life. Only if as a community the Salesians are able to enter into the life of the people, sharing their experience, will they know how to have that capacity to stand for them, and in this way to live their vocation.

A COMMUNITY OF RELIGIOUS

Communities can be seen under three different aspects. The greater community, which is the community at large, the ordinary community which goes under the name of civil community in which the group of evangelizers insert themselves, then there is the community of the Church, in which we have finally the Salesian religious community which is more restricted in itself. The role of the community of religious is that of a life of witness of their fraternal life. Thus every aspect of its life, whether it be a prayer, the community programme, the participation of the community in its own duties and the works of co-responsibility... the community (religious) by its very nature is an inspiration for the life of the larger community in which it operates. The community is a point of reference, a place of support, and a place of reflection and growth, which does not cut it off from the mission to the people. The community grows in intimacy with each other and in intimacy with the Lord, so that they build an apostolic community based on continual union with each other and the grace of God.

In most cases the missionary community is particularly small, and for this reason there is need of a maturity of the members. The community is a place of reflection, of interiorizing values, of study, of sharing the experience and the hopes that the missionary lives out with his people. In a very

When we consider this important aspect of our Salesian missionary vocation and identity, in the first place we distinguish between the two different ways of looking at it. Speaking broadly from an anthropological point of view, there is a tendency to put cultures side by side and compare them. The missionary in this case would leave one culture and insert himself into another culture, accepting the inherent values and living according to these.

In the process of evangelization, the term inculturation means "to present the message of God to a people and culture, in such a way, that the message is understood and accepted by them as their own". In this sense we may use more correctly the term incarnation of the message in the culture.

INCULTURATION

Around this community of religious there grows a circle of those called to participate in the mission. The Salesian co-operators, the religious institutes which co-operate with us, the past pupils in their own way, especially those who are engaged in the mission, all of these become part of the same educating and evangelizing community. The specific character of the concept of the community that Don Bosco envisaged was that the community should place on the first rung the mission of working for the salvation of the young and of the people. Many lay persons and the young and also religious who appreciate our life-style and mode of work are called for this reason to collaborate in this work. It is a basic element for the Salesian mission to know how to involve the laity in the pastoral action and to make them feel co-responsible in the totality of the mission. The spirituality that the community of religious Salesians lives within itself, will have a direct influence on the collaborators who have made themselves co-responsible collaborators. Together with them and through them, this spirituality has an influence on the young and the people of the area, to make the charisma of Don Bosco become the "Property" of the people.

special way, the community is important for the "Touring Missionary". He returns to the community as to the fountain of pastoral charity, a place of rest and of human understanding, a place where he can prepare for his next tour. Even though the community may be small, it ought to be deep and accommodating (Cons. 56) to make it possible for the confere who is tired and lonely, to break out of his solitude, and to share with his confere the richness he has experienced in being close to God, to nature and to his people. In this fraternal communion, the Salesian "refuels" his own heart and that of his conferes with friendship, that re-animates him and renews his spirit. Here the touring missionary reads, studies and prays, he brings himself up to date with the latest world development, with the news of the Church and the congregation, so that he may return to the villages, and return with a wider and more universal vision.

This is really an indispensable element for the missionary. It is extremely difficult for the young people to come to a level of knowledge of deep human values if they have to do it in the language used only in contact with the educator. The dichotomy created by using one language with family and friends, and another with the educator only creates a tremendous barrier for the assimilation of these values of culture and the integration of Christian values into these various cultures. Language as a sign of intimacy between person and person is indeed delicate and indispensable for the educator and the evangelizer. The Salesian will not limit himself to a mere theoretical knowledge of the language, nor to only a simple acquisition of it in order to understand what the people are saying and to make himself understood, rather he will dedicate himself to the study of the practical applications of the language, so that he will be able to think in the language of the people. The Salesian missionary must be a specialist in the colloquial language (Active Language) spoken regularly by the people, for the very essence of the mission is that of communication, i.e. of communicating the

THE LANGUAGE

This gives the Salesian a rich opportunity of inserting himself into the culture. By taking part in the life of the young, he cannot but learn from "within", the elements of culture. The requirements of teaching and the sense of spontaneous criticism of the young, demand that a Salesian should have a knowledge of the culture of the young, not only at the level of curiosity, or even of knowledge of the customs of the people, but up to that of understanding what goes on in their mind and of entering their feelings. As an educator he must help the young to understand their culture, and this can be done only if he is truly inserted in their culture. The fact of starting from the Creator in this movement to insert oneself into a culture gives depth and objectivity to the educator of the culture. The missionary is thus able to make a synthesis while helping his people to interiorize the values of their own culture.

LIFE WITH THE YOUNG

The anthropologist speaks of parting from one culture and tending towards another with a full understanding and intuition which makes it possible for us to participate in the values of this culture. The evangelist instead starts from God to make known and help the people to live the values of God in the context of the culture and of the people in whose life he is inserting himself. In this way he finds God present in his relationships and in the authentic values of this culture that he lives with his people as the gift of God the creator. This guarantees the union between culture and religion, as the fundamental element of the people in all the facets of their life both social and in the family.

The Salesian considers religion an essential element of education; religion is not just limited to the religion classes, but becomes a part of the very life of the people, a part of all the school initiatives, a part of education and a part of the guidance of the young and of the people at large. The Salesian refuses the idea of separating religion from life or from culture or other things that go with life; that is, he considers religion and culture as a unity, and he is dedicated to the realization of the unity where it is possible.

RELIGION AS AN EDUCATIVE ELEMENT

Evangelization pivots on this point. The expression of adherence to God is an important part of the growth of the people and of the individual. The Salesian always considers that the relationship of the people with God and among themselves is something profoundly religious. The reflection that no one can be an individualistic self-centred person, makes one reflect that everything is related to the family and it is the family which binds a person to God. The consequence of this is that when a person addresses himself to God he does it not as an individual but as a member of a family or of a group of concretely existing human persons of which he is very much a part.

THE SALESIAN PRAYS WITH HIS PEOPLE

Religion is an integral part of the life of people not yet evangelized, and they do possess certain religious values which are part of their natural religious understanding. The Salesian has a sensitivity towards this, because of the fact that in his vocation as an educator-evangelist, this religious elements is intimately present with an all embracing totality in his life. Being present in an area of the common people, he finds himself in the middle of a movement of popular religiosity. The simplicity of his prayer life and the involvement in the life of the people enables the Salesian to join in with this religious movement, and thus he is given the possibility of unfolding with his people a way of being a Christian.

6. The religious sense

The Salesian, following in the wake of Don Bosco, willingly remains among the young; and provided he has made the culture and language of the young his own, it will be easier and more natural for him to do so. The condition of being among the young, is a very natural thing for him and in his own spontaneous way, he makes himself one of them, bringing to the scene of education and evangelization, all the elements that they live out among themselves in every situation and every moment. The participation in the mission of salvation becomes a sign of Christ among all peoples.

This is done by creating the possibility of involving the young in the mission work, of giving the co-operators responsibility, and of inviting the collaborators to take a responsible part in the educational-evangelization. Here we see realized the model of discipleship which St. John shows us in his Gospel. (Jn 1, 29-51) It is the witness of the disciple that invited the others to recognize and follow the Lord; and the contact that they had with their Master or with his disciple functions as a personal invitation to follow him. This is how the vocation of dedicated laity, of priests, and of religious is born. Art. 28 of the constitutions places this aspect of the calling of disciples for the service of the Church among the constitutive objectives of our congregation. The vocation of the Salesian missionary does not limit the Salesian to be merely a pastor and missionary, but works contagiously on others affecting them with the same pastoral and missionary desire and vocation.

THE SALESIAN MISSIONARY EDUCATES TO A MISSIONARY MINDNESS

When Don Bosco sent his first missionaries to Patagonia, he advised them to teach the faith to the boys and through the boys reach out to the families. The fact of involving the boys themselves in education was an important element in Valdocco Oratory and in the Preventive System. The sodalities are a real proof of this. The true strength of the education system of Don Bosco was not only his own personal holiness, but also the sanctity that was manifested in his boys. The glaring proof of this is his pupil Dominic Savio.

7. Called to discipleship

The closeness to one and all gives the possibility of discovering the capacity of persons, and apostolic zeal gives the possibility of finding worthwhile collaborators. The formation of collaborators and going along with them in their work, helps to verify the mentality of the collaborators and makes the missionary know their method of teaching religion. It does fall to the task of the Missionary to map out the path of religious-education practices for his collaborators. This duty of following the catechist and accompanying them in their work, is of great importance to awaken and develop correctly the religiousity of the people. To lead people to the person of God, one must be really aware of the many deviations that are possible on the way, of being syncretic, of giving interpretations that are not authentic, of possible exaggerations of one type or another.

THE FORMATION OF CATECHISTS

The accompaniment of candidates to a life of self-giving, and their insertion into a religious community forms one of the most profound aspects of concern of the Salesian evangelizer. Aware that his work is not exclusively his, but of the Lord, he is concerned with a continuity of the mission. He is aware that a Church which is among the people will truly be a Church only if the people and their representatives take in hand their own Christian life.

The establishment of their own clergy, therefore, and the effort to help them to assume the charism of Don Bosco, will be one of the goals to insure the endurance and continuity of the mission. The presence of Christ and of the Church in the history of a people is really the goal of the Salesian in his missionary work.

CONCLUSION

The missionary dimension of our vocation is enunciated among the constitutive elements of the Congregation in the Church, as we find it expressed in the Constitutions.

Art. 6

Faithful to the commitments Don Bosco has passed on to us, we are evangelizers of the young and the more so if they are poor; we pay special attention to apostolic vocations; we are educators of the faith for the working classes, particularly by means of social communication; we proclaim the Gospel to those who have not yet received it".

Art. 11 describes the points of interest that are really typical for us.

"Reading the Gospel we become more aware of certain aspects of the figure of the Lord; gratitude to the Father for a gift of a divine vocation offered to all men; predilection for the little ones and the poor; zeal in preaching, healing and saving because of the urgency of the coming of the Kingdom; the pre-occupation of the Good Shepherd who wins hearts by gentleness and self-giving; the desire to gather his disciples into the unity of brotherly communion."

Art. 30 emphasizes our missionary vocation.

"Through our missionary activity we carry out a patient work of evangelization by founding the Church within a group of people. This work mobilizes all the educational and pastoral means proper to our charism. Following the example of the Son of God who made himself in all things like his fellow men, the Salesian missionary makes his own the values of these people and shares their hopes and anxieties."

...the people of the world... the people of the world... the people of the world...

...the people of the world... the people of the world... the people of the world...

...the people of the world... the people of the world... the people of the world...

...the people of the world... the people of the world... the people of the world...

CONCLUSION

...the people of the world... the people of the world... the people of the world...

The Salesian missionary sees himself in these words, and he takes as his model the Good Shepherd especially in these two aspects: as the Good Shepherd who knows his sheep, he is ready to give his life for his sheep... the sheep listen to his voice and they follow him. (Jn 10, 11-27). St. Luke very beautifully describes the Good Shepherd, who goes in search of his stray sheep and he searches until he finds it. Having found it, he hoists it on to his shoulder, and returns home - filled with joy. (Lk 15, 4-6).

It may be a good idea to look at this definition and examine it in detail. It should be noted that Pope Paul stressed the development of people and not the development of things like buildings and projects. He said that we should be interested in the development of every person; the youth, the elders, the rich, the poor and the middle class. Pope Paul said that development must be concerned with the whole person i.e. spiritual and material progress or what is called the integral development. Gospel and development should go side by side. When we are doing development work we should try to find out what the needs of the people are.

In 1967 Pope Paul VI wrote an interesting book on development which is called "The development of Peoples". Pope Paul gave us a very good definition of development. He describes it as the promotion of the good of people, every person and the whole person.

DEVELOPING THE WHOLE PERSON

The main reason for development is the development of people. The means we use to help in the development of people is "project".

While it is true to say that buildings, equipment and money are useful and often necessary for development, nevertheless we must be careful to remind ourselves that development is concerned principally with people and not just things like institutions and projects.

Development may mean different things to different people. Here we shall consider a Christian approach to development. What does development really mean to us? Thoughts of buildings like houses, hospital, clinics, schools, churches and other kinds of institutions come to our minds.

THE CHRISTIAN CONCEPT OF DEVELOPMENT

Fr. Byron D'Silva
Shillong: 29/10/87

EVANGELIZATION AND DEVELOPMENT

True development can only be brought about by good structural changes, social justice, sound industrialization and favourable conditions of world trade.

The Church must recognize that in external works for development, hers is a subsidiary function. She intervenes where there is need and as long as there is need, where the state is not yet in a position to take the initiative.

THE ROLE OF ANIMATION BY PRIEST AND RELIGIOUS

Among the wealthy classes, one protects the other. The others live without protection, without love, while all the pictures in our churches continue to look down unmoved on the most social injustices of our centuries.

Valencia (C. Torres)... says, "I often think that if Christ came back to this world, no one would dare look Him in the eyes."

An extreme form of this attitude was expressed in a novel about Camillo Torres in which the cardinal says to the journalist, "My duty, signor, consists in taking care of the spiritual growth of those entrusted to me". Life here on earth is a very small matter to that awaiting us in heaven. So the rulers must concern themselves with this life, while I take care of the other life".

We hear tales of missionaries who give higher priority to an agricultural development project than to building a church, and who devote themselves heartily to this kind of enterprise as to suggest that they are neglecting their priestly duties.

Today the need for development is so great that it raises fears in some ecclesiastical circles for the primacy of evangelization.

On one side he had carved spiritual progress and on the other side he had carved material development. He then told his son that when you pay attention to both material and spiritual development then you make progress.

Then the father told his son to use both paddles and of course when he did so, the canoe went sailing up the river. The father told his son to look at what he had carved out on the right and the left hand side of the canoe.

There is a traditional story told in Asia which explains the idea of material and spiritual progress. A fisherman called his son and told him to paddle with one paddle only on the left side of the canoe. His son did so and his canoe, went to the left side, but did not make much progress up the river. He then told his son to paddle the canoe with another paddle... from the right side. Once again there was no progress up the river, the canoe went to the right side.

The subsidiary tasks it performs will still be needed for some time depending on conditions in various countries.

If aspirations towards development have not made such headway today, the real reason for this is that man himself has fallen short, man in his poverty, prisoner of magical religious ideas, tribal man yielding to the temptations of group interest, man who is prey to corruption. In this field can anyone speak more forthrightly and effectively than the Church? Who is better equipped for the task of creating spiritual infrastructure, the will to work, trust and dedication to others than the Church?

President Nyerere continually appeals for the Church to help in this. Once speaking before a Catholic Episcopal Conference he said, "I ask your help. You have influence over the people. Without you, my declaration on socialism will remain in the clouds".

Another time failing to see any priests in a popular assembly, he said, "I would like to see some priests here, since they carry my ideas to the villages, better than government officials". In another conference he turned to the missionaries present and said, "You missionaries can help us in these aspirations. The people of this country listen to you. You priests have great power. Every Sunday you have so many people in Church. Tell them they must pray, but tell them they must educate their children well and work in the fields. I do not think it wrong to speak in Church about working in the fields. If we are made in God's image, must we live in mud huts?"

"We must not stress material development at the expense of spiritual progress. We should try to think about Jesus who helped the people both in a spiritual way and a human way."

He prayed, preached and fasted, but he also helped the people with their human problems.

Development should help us to acquire attitudes of self determination, self-reliance, dignity, achievement, maturity, relationship, sharing, unity and community.

In his book, "Hunger for Justice", Jack A. Nelson says, "There is a growing awareness that real power is with the people and that within each of us there is a source of untapped intelligence and creativity which, if collectively harnessed, is capable of human and social transformation."

Self-reliance is not a glamorous road to development. But it may in fact be the only road if one defines development in terms of meeting basic human needs, including adequate food, clothing, shelter, health care and employment, and if one includes also a diversity of culture and the right to participate in decisions that effect one's life.

Self-reliance involves forsaking certain technologies, luxury consumer items, and other goods and services commonly associated with affluence of the good life in favour of the other values and goals. It begins with a commitment to people and to an economy of necessities. Such an economy is designed to maximize employment by utilizing locally available resources and skills and distribute the benefit of production equitably. Development projects should come from the community and not be imposed by the bishops, priests, pastor, sister, parish counsellor or co-ordinator of development. The Coming of the Third Church), says that Walbert Buhlmann (The development cannot be given or imposed but must be sought and achieved by the community in question. It is well known that community development and the sensitizing of the poor which is necessary to this purpose are the two pillars of the process. Injections of money from abroad are no use, unless they are followed by autonomous development. It is only when such reflections are put into practice and leaders who are close to the people are able to inspire groups of young people and encourage them not to wait passively for the state to do something, not to wait for miracles or assistance but to roll up their sleeves and build village schools, dig wells, connect electric power etc. Without this self-help, this self motivated activity, the finest projects remain foreign bodies in the system without development. They come to nothing almost as soon as the investigators, who are usually strangers, have disappeared. Today, theology must be increasingly involved in a critical reflection on the problem of the world and the modern man's place in the world as he works out his salvation and seeks the kingdom of God. AS Yves Congar said, "If the Church wishes to deal with the real questions of the modern world and to attempt to respond to them, it must open, as it were, a new chapter of theological pastoral epistemology." It must start with facts and questions derived from history. There is an integral organic unity to the life of every Christian. In the broadest sense, the committed Christian is, like Christ, the saviour engaged in the creation of a new world and a new man. As Vat. II puts it, "We are witnesses to the birth of a new humanism, one in which man is defined first by his responsibility towards his brothers and towards history." One could add, and towards history in the making of the new creation. This same constitution begins by saying that the Church today must share

A Word on Theology and Development

the joys and hopes, the griefs and anxieties of men of this age, that we are going to do something about their hopes and anxieties action as Christians. (Creation and salvation are deeply allied in the O.T and N.T)

EVANGELIZATION AND HUMANIZATION

Evangelization and humanization should go side by side. The Gospel is not preached to abstract beings without the limitation of time and space. One evangelizes actual human creatures living at a point in space and time.

Evangelization in the name of Christ in a region like ours aims at humanization in the fullest sense says Herder Camara ("Church and Colonialism"). If we wish to tackle the roots of our social evils, we must help our country to break the vicious circle of under development and misery. Development cannot come from above, it cannot be imposed. It demands awakening the conscience, arousing public opinion, stimulating education, self-improvement and technical planning.

To work to transform this world is to become a man and build the human community it is to save. Likewise, to struggle against misery and exploitation and to build a just society is already to be a part of the saving action, which is moving towards its complete fulfillment. All this is a part of a saving process which enhances the whole of man and all human history. Salvation enhances all men and the whole man. The liberating action of Christ -- the word made-man -- enhances man in this history and not in a history marginal to the real life of man. His struggle for a just society is in its own right very much part of salvation history.

People say, there seems to be a dichotomy between evangelization and humanization. Between the horizontal and the vertical dimensions. But in fact there are different aspects of the one reality of the hope of Christ's Church in the world, of the two dimensions of our Church realized in this world by kerygma and diaconia, preaching and service, worship and social commitment. The same Christian is a member of the Church and of the world. Christians must play a role in the plan of Divine Providence by showing the world that Christianity is capable of changing a people and a society for the better.

with Karl Rahner has some fine things to say about the unity between love of God and our love of our neighbour. Instead of warning us against the spread of horizontalism, he has pointed out its close connection with the critical dimension. The two are found in a real unity. We practice the love of God through

Jesus is our great leader. We should try to imitate Him. It is interesting to read the Holy Scriptures and to live the way in which Jesus Christ acted. Let us take a few examples from the miracles told in the Bible.

JESUS CHRIST AND PATERNALISM

Sometimes Church development workers who tend to be paternalistic work at their own speed and not at the speed of their community. The people in the community may want to go fairly slowly and may not want to rush the development work. Development workers who are impatient may often want to have projects completed in a short time. This causes tension and misunderstanding which obstruct progress. All development must start with friendship. Development is a slow process and if we want the community to be fully involved in projects we must be prepared to go at their speed.

There are many obstacles that prevent people from developing as they ought to. One of these obstacles is paternalism. What is paternalism? We Christian leaders practice paternalism when we give things for nothing. Parish priests, pastors, sisters, catechists or small Christian communities practice paternalism when they give things freely to people, for example money, food, clothing, medicine, transport or churches. Paternalism is also practiced when we treat adults like children. Often we tend to tell others what they should do and how they should do it. We act in a paternalistic way, if we as development workers lack of intelligence. We must remember that people who are illiterate can be very intelligent. It is paternalistic to ignore the opinion of the people in our community mainly because they may be illiterate. We can practice paternalism when we work for people and not with people and so we can hinder their growth. Sometimes Church development workers who tend to be paternalistic work at their own speed and not at the speed of their community. The people in the community may want to go fairly slowly and may not want to rush the development work. Development workers who are impatient may often want to have projects completed in a short time. This causes tension and misunderstanding which obstruct progress. All development must start with friendship. Development is a slow process and if we want the community to be fully involved in projects we must be prepared to go at their speed.

AN OBSTACLE TO DEVELOPMENT

Love of our neighbour and vice versa: whenever a person effaces himself in the genuine love of his neighbour, he has taken a step towards God. The indissoluble union between the two relations can do no other than congratulate and encourage the missionaries, lay brothers, sisters and native priests who are deeply committed to the cooperation with the people, hand in hand, shoulder to shoulder with them in creating a better life inspiring a new confidence, establishing a conscience of practical love, making the kingdom of God visible on earth and clearly at the same time bearing witness to our wonderful God who is father of all.

Care should be taken not to confuse paternalism with hospitality, development - aid to help self-reliance. Care should be taken not to confuse paternalism with relief. We are bound by Christian charity to give things to people who are in great need in times of war, drought, famine, or floods, Christian Charity demands that we should help the physically and mentally handicapped who are in poor circumstances.

PATERNALISM AND RELIEF

Jesus saved us by his death and resurrection. This does not mean that we will go to heaven without any effort on our part. We have to do something before we are saved. In example we have to be humble - "Learn of me because I am meek and humble of heart". We have to be forgiving - "Lord, how often shall my brother sin against me and I forgive him... Seventy times seven."

You will notice that very often in the Gospel when Jesus was asked a question, he very often asked the people another question. In this way he helped the people to think and discover the answers to their questions.

Another example can be seen in St. John's Gospel (21, 21-6): some fisherman had worked all night but had caught nothing. They told their problem to Jesus. He told them to cast out their nets again, and when they had done so, the fisherman caught a great number of fish. They had to make an effort to help themselves before Jesus worked a miracle.

In St. John's Gospel (9, 1-7) we read that the blind man asked Jesus to cure him. It is interesting to note that Jesus insisted that the blind man should help himself first. He was told to wash himself in the pool of Siloam. When he had done that then Jesus cured him.

In St. Luke's Gospel (9, 12-17), we are told that Jesus went to a village to preach. People went in big numbers to listen to him. They stayed a long time and felt hungry. The disciples told Jesus that the people were hungry. Jesus who is God could have given them food freely but instead He asked them what they had themselves. When they presented their local contribution of five loaves and two fishes, He worked a miracle.

You will see how Christ tried to encourage the people to help themselves, e.g.: at the wedding feast of Cana, Jesus told the people to fill the water jars. They had to do something to help themselves. When they did something to help themselves then Christ helped them by turning water into wine (Jn 2, 1-11)

Jesus died for us and rose from the dead. By his death and resurrection, he liberated us from the consequences of sin and thus saved us. The spirit of the Lord is upon me because He has appointed me to preach the good news to the poor. He sent me to proclaim relief to the captives and recovering of sight to the

LIBERATION, JUSTICE AND PEACE

Christians should be interested in development because Christ himself did development work. We have seen that Christ was interested in the human needs of the people. He tried to help them to help themselves. Christ gave us an example of how we can respond to God the Father's invitation to make progress in the world.

GOD THE SON AND DEVELOPMENT

In the book of Genesis, Chapter One, we read that God the Father created the world. He did not finish the work but invited us to participate with him in that work of creation. He told us to increase and multiply, to cultivate the earth and make progress. When we do development work as Christians, we are accepting God the Father's invitation to participate with Him in the continuation of His creative work. It is a great honour to be invited to do this work.

Let's now consider another question, that is, why should Christians be interested in development? There is a connection between Christianity and development work. Some Christians still think that it is sufficient for a Christian to go to Church, pray, read the Bible and sing hymns. They do not see why they should be involved in development work. God the Father, God the Son and God the Holy Spirit are interested in the human needs of the people.

CHRISTIAN LIFE AND DEVELOPMENT

The official position of the Church with regards to these political and economic ideologies or systems was clearly stated by Pope John Paul II when he addressed the bishops of Latin America at Puebla, "The Church chooses to maintain its freedom with regards to opposing systems in order to opt solely for the human being". That simply means that the Church is not identified with one or other political system provided that the basic rights of the individual are protected. Not one of these systems is perfect.

Development is often affected by economic and political systems like capitalism, socialism, democratic socialism and scientific socialism.

DEVELOPMENT AND POLITICAL SYSTEM

When communities suffer from oppressive governments, and the poor constantly suffer from injustice, the temptation to use violence arrives. This is understandable but we must ask the question will it solve the problem? Do revolutions and war increase violence? Pope John Paul II has repeatedly said, "Violence is not the answer. Martin Luther King of America, Mahatma Gandhi and Mother Teresa in India and Archbishop Camara in Brazil have done more to promote justice than those who promote violence. These non-violent promoters of justice have

IS VIOLENCE THE ANSWER TO INJUSTICE ?

Christ has said, "Blessed are the peace makers for they shall be called sons of God". It is interesting to note that Jesus did not say "Blessed are the peace lovers". It is not sufficient to love peace, we are expected to make peace and promote it in the world. Pope Paul VI also stressed that the Church must practice what she preaches. The most effective witness the Church can give regarding her concern for justice is in her own life style. Her words must always be matched by its actions.

As Christian development workers we must be conscious that the main reason causing poverty in the world is social injustice. Hence we must stress, liberation should be directed to both the privileged rich and the poor in our community. The rich need our help to liberate them from materialism which enslaves some of them and the poor also need our help to liberate them from misery. It should be remembered that while we work for liberation we must be aware that the motive for our action is love, not hate or class warfare.

Christians sometimes organize agricultural projects to liberate themselves and others from spiritual hunger. Schools are organized by Christians to help in liberating the people through education. The Sisters organize projects to liberate the people from diseases, sickness, and pain. They do this by organizing medical projects like hospitals and clinics which provide certain medical services for the sick. The Sisters also help the people by instructing them with regards to child care, hygiene, and preventing sickness.

We as Christians must try to imitate Christ by liberating ourselves and others from all things which prevent us from making progress. That is why we Christians become involved in the work of education and development-seminars to make the people more aware of the importance of justice in their lives and in their communities, so that they will be liberated from oppression, and fear of witchcraft.

Jesus said, "Father I was born and for this I have come into the world to bear witness to the truth". (Jn 18,37)

blind, to set at liberty those who are oppressed.

To be a true follower of Christ we must know about God. We must have faith in Him; we must trust Him and do His will. To do His will we must love our neighbour as ourselves. That involves action. In the epistle of St. James (2,17), we read that "Faith without good work is dead!" Our faith must be growing and if it does not grow, then there is a danger that it may die. One of the good works which we can do is development work.

The Holy Spirit can give us seven gifts if we ask Him for them in prayer. These gifts are wisdom, understanding, counsel, fortitude, knowledge, piety, and respect for the Lord. These gifts can be very useful to us when we are engaged in development.

If the people see that we are interested in them because of love then they can be reminded of God's great love for them. Love is necessary for development of individuals and communities. Without real love it is impossible for any person to develop as a full person. Pope John Paul II in his document called "Redeemer of man" said: "Man cannot live without love. Without love his life is senseless".

God the Holy Spirit was sent by Christ to the world. The Holy Spirit is still with us. He is the great God of love and we Christians do development work out of a spirit of love in order to give people an example of how God loves them.

GOD THE HOLY SPIRIT AND DEVELOPMENT

Our efforts to promote justice and liberation must be tempered by mercy. Christ has told us: "Blessed are the merciful for they shall obtain mercy."

As Christians we must stress not only justice but also mercy. The story of the prodigal son (Lk 15, 14-32), gives us a perfect example of how we must practice mercy when faced with injustice. The merciful Father had compassion, ran to meet him, threw his arms around his neck and kissed him (Lk 15:20).

In our struggle for justice we must not encourage the people to hate the oppressors, destroy them, limit their freedom and strip them of their basic human rights. This kind of action only makes the oppressed people act like their oppressors.

realized that the people who suffer most from wars and violence are the innocent poor and the oppressed. The ones to gain from wars are those that supply the ammunition and the weapons of war. The waste of life and the resources in war is shocking. Speaking of waste resources Pope John Paul II has said, "we all know well that areas of hunger and misery on our globe could have been made futile in a short time, if the gigantic investments for armaments in the service of war and destruction had been changed into investment for food and the service of life".

*

 +
 +++
 +

We can conclude that when we do development work with a Christian heart we can come closer to God, and grow in holiness. Development done for good motives is in fact Christianity put into practice. Our Christianity must not begin and end in Church. It should be a way life and influences our whole life. The gospel message cannot be preached in a vacuum or in an empty space. It has to be preached in our communities and in our societies. When a Christian leader shows concern for the poor or the oppressed, he or she is preaching the Gospel of Love. This Gospel of Love must be concerned with the welfare of all people, especially the poor, the oppressed, the down-trodden and the under-privileged.

CONCLUSION

The Christian development worker can receive a great sense of hope from his belief in God as our common Father. This loving Father would not abandon His children in their hour of need. His Son Jesus Christ has told us that He will always be with us. And when we as Christians meet to discuss development work, we can be assured that He is amongst us. "Where two or three are gathered in my name, there I am in their midst".

President Julius Nyerere of Tanzania sums up the relation between our Christian faith and our social action when he says, "Ours is a living faith, if you like a revolutionary faith, for faith without action is sterile and action without faith is meaningless". (Address to Maryknoll Sisters Conference, New York, 1970).

5. The credibility of the evangelizer is of utmost importance in our missionary work. Whatever be the means we may use in evangelization work, these may not bear fruit unless we are men and women of God. We must show it in our Christian witness, spirit of sacrifice and a life of austerity. We should be consistent with the obligations assumed as members of the Salesian family and avoid ambiguous conduct which could obscure especially our witness to chastity. Experiences show that doubtful behaviour in this regard reduces our witnessing power and our apostolic efficiency.

Direct Evangelization and the EVANGELIZER

1. All the participants strongly feel that we must dedicate ourselves with greater commitment, intent and vigour to direct evangelization or missionary activity (Ag 6).
2. The traditional means like village visits, staying as long as possible with the people, warm and intense personal contacts are still irreplaceable in our work as missionaries. Hence we should not give lesser importance to them as we make use of faster means of travel and modern media of communication.
3. Church growth, including numerical growth, is our great concern. Where missionary situation is particularly promising, we should be prepared to go any length and take any trouble to spread the Gospel message. Our missionary work should be carried out in happy collaboration with other apostolic workers in the same field.
4. We should not multiply "prestigious" educational institutions in urban areas. Instead in a concerted and decisive way we should step up our missionary activity in rural areas through simple and functional structures. An all out effort must be made to make existing institutions apostolically more fruitful.

Direct Evangelization and its URGENCY

RECOMMENDATIONS and ORIENTATIONS

11. Greater emphasis must be laid on the role of catechists both men and women in missionary work. They must be given adequate training and a just remuneration. The work of volunteer evangelists with due guidance can be of great help in missionary activity.

Direct Evangelization and CATECHISTS

10. Involvement of the past pupils, cooperators and lay people in the work of evangelization is irreplaceable. Hence ways and means should be found to involve them in direct evangelization.

Direct Evangelization and our PAST PUPILS, COOPERATORS and LAY PEOPLE

9. Inculturation and a systematic study of vernaculars of the people among whom we work are necessary for effective missionary work. The members of the Salesian family from their early years of formation should be given an opportunity to specialize at least in one language and in one culture in view of their future missionary work.

Direct Evangelization and INCULTURATION

8. Missionary spirit in us and in the young cannot be nourished and kept alive without a great familiarity with the Word of God in the Bible. Hence we earnestly recommend that we ourselves should love and make constant use of the Bible and help young people to do the same.

Direct Evangelization and the BIBLE

7. Oratories are for us centres of evangelization. They should become effective in this regard. In place where they do not exist, oratorial types of works should be started without delay.

6. As missionaries of the young we, the members of the Salesian family, should get into the world of youth better prepared and instill into them a more dynamic missionary spirit. To this end missionary orientation courses for the young and their involvement in groups and movements of a missionary nature would be helpful.

Direct Evangelization and the THE YOUNG

TO: December, 1981
FROM: Mission Office, Rome
RE: Fr. James Mc Pingen, SDB
Fr. Louis Jago, SDB

Subject

*

+
+++
+

13. Interprovincial and regional cooperation within the Salesian family, with regard to personnel and means, is to be undertaken to meet the urgent calls from responsive areas. To ensure this cooperation, the participants recommend the setting up of a national team for missionary activity representing the various groups of the Salesian family under the guidance of a Salesian Provincial.

Direct Evangelization and STRUCTURAL CHANGES

12. Since the Gospel message is necessarily linked to human advancement, the evangelization work we do should result in the formation of a more just society. This is possible only through the creation of leaders who are imbued with Christian values and who are politically conscious of their rights and ready to take those risks which our hope in Christ demands.

Direct Evangelization and DEVELOPMENT

by: Fr. Tomas Tadeo, SDB.
Fr. James Mc Linden, SDB.
at: Mission Office, Rome
in: December, 1987

Compiled

*

+
+++
+

the assistance of a Special Representative...
representing the various groups of the religious family under
aegis of a national team for missionary activities
to ensure the cooperation of the religious community the
undertaken to meet the needs of the religious community
with regard to personnel and means is to be
13. international and regional cooperation within the religious

DIRECT REPRESENTATION AND STRUCTURAL CHANGES

leads to take these steps which are to be taken...
and who are directly concerned of their rights and
through the creation of a national team for missionary activities
the formation of a more united religious community
in the process of development and the religious community
13. since the direct representation is necessary linked to human

DIRECT REPRESENTATION AND DEVELOPMENT

