

JAPAN VICE PROVINCE

KOREA MISSION

SPRING MEETING

PARISH APOSTOLATE

Facilitator

Monique Boucher, SCO



Munakata

Fukuoka

March 30-April 1, 1993

PREPARATORY PHASE



1993

Initial report of Follow Through Committee March 1993 Meeting.

March 30-April 1, 1993



Dear [redacted]

The following are the possible themes that arose from the papers returned to Kochi. Thirteen answers were received. Nine respondents suggested the number one subject below. All the others were the suggestion of three or four people at most. Number 1 will be the theme of the General Meeting. The paper, "Missionaries in Today's Parish" by Father Laprise, O.M.I., is included for preparatory reading.

#1 Future disposition of the parishes that the Oblates run in Japan.

This will include discussion of personnel, age, finances, and the laity.

Aim: a clear, definite plan, plus the steps toward the implementation of the plan.

#2 Formation in parish context.

This will include discussion of our youth: preparation for marriage, parenthood: biblical formation: formation of lay cooperators: formation on the family level: formation of Oblates in the liturgy; sermon preaching etc.

#3 Evangelization and pastoral care of non-Japanese.

#4 A consideration of our "disposition of personnel".

Aim: to extend our productive years and make them as happy as possible.

#5 The use of mass media and other hi-tec modern means of improving parish services and the apostolate.

#6 The parish system in Japan, this could bring up various alternatives.

#7 The Apostolic Christian Community.

toward a common vision

integration of our mission parishes with all other Oblate works.

development of a common project, preferably with respect to some other Asian country e.g. our "goat" buying efforts.

ブアンホイドンク ヤン神父様

以下の#1はアンケートの9人の希望だったから今度の総会のテーマにします。ほかの全部は3-4人の選んだものです。参考のために入れています。準備の資料としてFather Laprise O. M. I. の小教区についての記事を同封しています。

#1 オブレート会の担当する小教区の予見

小教区の合理化

小教区を助ける信者

#2 養成

若者

家庭中心の養成

聖書講座

小教区活動を助ける信者

典礼と説教の向上のため

#3 外国人信者への司牧

#4 任期と転勤についての明確な方針

#5 マス・メディア、ハイテクを使った宣教

#6 小教区制度について

#7 宣教共同体

共通司牧観

すべての活動と小教区との連携、統合

共通の企画

Follow Through Committee,

Angelo Siani

Ed Williams

Bert Silver

Mike Yamasaki

Fran Hahn

八木信彦k

Aug. 22, '90



MISSIONARIES IN TO DAY'S PARISH

by

Gérard LAPRISE, O.M.I., G.C.

Gen. Councillor

INTRODUCTION

A. Why do we share these thoughts with you who are Oblates committed to parish work?

1. The desire to revitalize our missionary identity.

The last General Chapter has given the General Council the task of renewing our oblate missionary identity¹. We have made it the aim of all our animation. In order to do so, we have taken as our first field of action the one of our missionary commitments². We have invited the Regions and the Provinces to re-evaluate their works, taking into account the Constitutions and Rules, but also the need and other circumstances of their particular environment.

2. The dynamism of the Canadian Region.

The Canadian Region and Provinces have eagerly answered that call, and in certain cases, have preceeded it. They were a source of inspiration for the Chapter in its will to see the Congregation being carried by a "new missionary spirit"³

It was in that state of mind that in the summer of 1988 the Region was inviting its missionaries to the native people to come to Lebreton and renew with their missionary commitment. You know the success that this meeting has met⁴.

3. The importance of our presence in the parish⁵.

The last figures furnished in May by the Provincials give 231 oblates committed to the whites in 168 parishes while 165-170 oblates are at the service of the native peoples. It represents 19.2 % of our personnel. The average for the whole of the Congregation was about 21 %⁶. For the Canadian Region, it is the largest group of Oblates committed to a given ministry.

4. The unavoidable permanence of Oblates of the Region in that ministry.

Putting aside any other consideration, a sound realism concerning the aging of the Oblates of the Region is to keep us in great number in that given ministry. To what avail should we displace men at the end of their career while they are so well acclimatized and still able of fruitfully carrying on in parish work?

5. And this everpresent uneasiness!

There has always been in the Congregation a certain uneasiness concerning parishes. We see it emerge in despising utterings such as this one: "We shall always be but simple pastors". Furthermore, parochial ministry rarely appears on the list of priorities of a given Province. Nevertheless, as it was said above, this ministry regroups the most significant part of our personnel in the Region. In a congress on the parish, it is convenient to deal with this problem.

B. Perspective, Sources and Plan

1. Perspective. The present talk is not an apology of parishes; from a more realistic point of view, it assumes the fact that we are there, that we shall still remain there in great number. Hence, the question: How are Oblates to be missionaries in to-day's world parishes? How could they be present in a better way? I'll give you here a personal answer which speaks only for myself and for no one else.

2. Sources. It would be convenient in the course of this Congress to read or read again the following articles which have widely inspired me:

LAMIRANDE, Emilien, Le Ministère Paroissial dans la Congrégation du vivant du Fondateur, Etudes Oblates, 1964, pp. 273-290.

ZAGO, Marcello, o.m.i., Oblates Parishes, O.M.I. Documentation, no 71/76.

JETTE, Fernand, o.m.i., The Oblate and the Parishes, Documentation no 119/83.

BOUCHER, Romuald, o.m.i., L'évangélisation et les Oblats de l'Est du Canada, Etudes Oblates, 1983, pp. 216-229.

Those articles reveal a constant effort of the Oblates to live their charism in a parish setting. Our congress and this conference as well are modestly situated in that desire to be faithful.

3. Plan. I will present my topic in three parts:

A first part: When the roles were well distinct.

A second part: Now, all missionaries.

A third part: The Oblates, missionaries in parishes:

A. At the level of attitudes.

B. At the level of strategy.

First Part: WHEN THE ROLES WERE WELL DISTINCT

Some fifty years ago, there were the missionaries and the parish priests. The roles were still well distinct. In my rural parish, the pastor would never have spoken of himself or his curates as missionaries. How could they have done so in a parish where 99.9 % of the population were practicing. For him as well as his parishoners, the missionary was the one coming to preach a parochial mission or better the one who was coming back from a far away country where he evangelized the pagan.

Roles were well determined. There was the pastor of his flock who took care of and promoted the faith of his faithful and the apostle who was going to build the Church in a strange country, or the missionary who used to go through established parishes to rouse the generosity of the parishoners through an occasional shock.

It was in that context wherein the missionary dimension of the Congregation was incarnated in the "Ad Gentes" mission or in the parochial missions. In contrast to the ministry of the secular pastors, it is not surprising that the Oblate pastors felt themselves as underrated in comparison with their confreres. A feeling which still persists today notwithstanding the enormous ongoing changes in the world and in the Church.

It is an old problem which goes back to the time of the Founder. In theory, we were excluded from parishes, but in practice, we were always there. In a general manner, the parish was seen as a level of action for our missionary work. Sometimes, it was considered as missionary in itself, if one would accept to answer the needs of those who were far away from the services of faith. But how are things to-day?

Second Part: ALL MISSIONARIES.

I do affirm it simply: To-day, any parish pastor, be he secular or oblate, is in a missionary situation.

A. How is that?

I think that strictly speaking no religious group can now exclusively claim the title of missionary in opposition to the secular priests. The changes in society do place us all in a missionary situation: secular priest, religious, committed lay people. There is no more that distinction between the roles.

We all have this in common that we experience the modernity that engulfs the worlds of secularity, of technology, of consumerism (all good things in themselves), has nevertheless given birth to a new form of paganism, ordinarily benevolent, but which calls for a re-evangelization. The missionary field is found everywhere, even at the very heart of christian countries, as is the case for ours.

That modernity, after having developed a form of religious indifferentism, of practical atheism, seems to provoke, by the emptiness it creates, a new search for meaning which longs for eclectic religious answers many of which are tainted by an Asiatic pantheism. Even there, modernity calls for a new proclamation of the Word which will take the form of kerygma, but mainly of catechetics for a clearer understanding of the christian identity.

Any parish pastor in Canada stands face to face, at different degrees, with that indifference and eclecticism developed by the deviations of modernity. Those two poles of the actual mentality are found in any parish which was called, barely a few years ago, a christian parish. They are actually a field of mission, and it is evidently so with their 40, 30, 20, 10% of religious practice. The Church has lost its "persistence" in relation to the world.

All of us are therefore in a missionary situation. The secular priest, as well as the religious. If formerly, the secular priest did not dare to call himself a missionary, he can today and most fittingly. If the religious priest felt himself underrated in a parish, that time should normally be over. The Oblate in a parish has never been so much in a missionary situation. No more should he feel himself less a missionary than his confreres. The religious and the Oblates should no more claim for themselves the title of missionary at the expense of the secular priest or of the christian community. Caring about the formation of priests, as our charism does inspire us, we rather should make them aware of their inevitable role of missionaries.

The present situation calls therefore for religious to see themselves not as THE missionaries, but as missionaries WITH THE OTHERS.

We are called to that, not only by the prevailing situa-

tion of faith in parishes, but also by the new theology which sees the Church as totally missionary and having the duty to Evangelize not only all men, but the whole of man. That is to be done for all, even for the practicing christian.

The new Canon Law does not fail to underline the missionary dimension of any parish. "He (the Pastor) shall endeavour by all means, and in association with the faithful, to proclaim the Gospel to all, even those who are far from the religious practice or do not profess the true faith (can. 528 & 1).

The bishops themselves do not fail to underline the missionary dimension of the parish. Bishop Couture, Archbishop of Quebec, writes to one of his leaders: "Your zeal shall not forget anyone: neither those who, even baptized, do not share in sacraments anymore, ... nor those who do not have christian faith anymore or those who do not share it yet. You will have a special care for those afflicted by poverty, sickness, insecurity, solitude".⁹ It is difficult to find a more missionary sending to a parish which one could have called christian not so long ago...

B. Common missionary attitudes¹⁰

The title of missionary and the situation as well call for common attitudes among all missionairies in parishes, religious or secular.

1. To be men beyond the frontier

The missionary is a man without any frontier, preoccupied beyond his limited circle. There is no missionary without that.

Beyond one's frontier may not be geographical distance: formerly it was often from Brittany to the North Pole; today, it is more a matter of passing from the interior of the parochial church to the exterior, to those who have never set foot in this place.

But beyond the frontier is mostly the space that constitutes the secular mentality. To know how to go out of the religious mentality and the systems which it has established, in order to join the modern mentality and its proper systems. The properly geographical distance has been replaced by a mental space. We specially feel that mental distance with the young.

Beyond the frontier may also be an interior space, this part of myself touched by modernity. Though being a practi-

being Christian, I have to meet with those paganized areas in me with the light of the Gospel. That is what is meant by the call to evangelize the whole man.

2. To know how to develop a welcoming presence

While visiting the Oblates in Canada, I have asked a few hundred times: "According to you, which would be the best way to make the Church more relevant, to meet with the alienated? Without exception, the answer has been: "A presence." That presence would often be qualified as a "quality presence", a "personal presence", a "witnessing presence", a "presence similar to that of Fr. Gérard, presence which revealed to the other how unique he was".

At the very heart of that presence, the first attitude is not to bring something, but to welcome with respect, understanding, and even compassion, the reality of persons and of their environment. It is more a matter of discovering their needs as expressed by the persons themselves: needs for material help and justice, needs for meaning and communion. Is not the mission a service to men and women of our time?

3. To be men of service

The missionary does not come to impose; he comes to serve. One is serviceable when he answers the need of the people... even though the evangelical response largely surpasses the need. Ultimately it is a matter of presenting the risen Christ who said he is the way, the truth, the life. But before, must not one, in the example of Jesus, reveal the presence of the Kingdom at the very core of peoples' values? To welcome what is already there. To let oneself be evangelized by them. In that spirit of exchange, the key word to the mission will often be the one of "dialogue". At the heart of this dialogue, the world is being revealed to the missionary; the missionary, on the other hand, identifies in that world the values of the Kingdom. It is equally at the heart of this dialogue that the requirements of services which we propose may be understood in their radicality: be it in the preparation for baptism, for marriage, for any other sacrament.

4. To reveal that we are being sent

Each and every missionary has been sent. He is not the owner of the service he offers, of the message he carries. The message is greater than the messenger. In one sense, the missionary in his poverty and weakness is always more on the side of the one who receives the message than of the one who has sent him. Accordingly, it is only in prayer that we are brought into harmony with the message we carry. It is also in

prayer that we find the efficaciousness of our action: "No one goes to the Father, unless he be attracted by the Son". It is finally in prayer that we, following Jesus' example, reveal ourselves as being sent, as missionaries.

5. Missionaries in parochial community

So far I have spoken as if the pastor would work alone as missionary. That is practically impossible. Impossible, for he is often taken up by the sacramentalization of the liturgy; fifteen or twenty per cent of the practicing. But the reason is deeper. It is a question of the very nature of the mission. Jesus first formed a community cell from which the apostles were sent. It is the meaning of the PPC. With the Pastor, the PPC assumes the missionary dimension of the parish. Would it not be desirable that they also form small missionary teams looking beyond the practicing community?

The mission is no longer seen as based only on the functional priesthood of the pastor, it henceforth calls for a rediscovery of the baptismal priesthood. More than ever, the pastor should raise in the Christian an awareness to the requirements of their baptism which integrates them to a community of prophets, of priests and of spiritual leaders. There lies the foundation of the lay peoples' mission. The future of the Church lies in the conscientiousness of the baptized as responsible for the growth of the Church¹². In the past years lay people have been seen helping the priests; is the future of the Church not rather in the service of the priest to the community of the faithful who would take responsibility themselves into their own hands? Models of that last type have emerged here and there in the world, as for example the thousands of basic communities in Indonesia. I have lived myself that new situation of the Church while attending the Labrador City Parish French speaking group. Nothing more consoling for a pastor than being carried along by a responsible community, but nothing more disturbing also!

Third Part: THE OBLATES, MISSIONARIES IN PARISHES

Here the point is to underline a few characteristics of the missionary oblate presence in parishes at the level of attitudes and the level of strategy as well.

A. In terms of attitudes

I thought of presenting first what seems to be common to all pastors of parishes, whether secular or religious; it is always distasteful to see the religious claim for themselves in the name of their charism the characteristics of the whole

Church at a given moment of her history. I now go back again to the dimensions of the mission while underlining the shades of colour particular to the religious, more specifically to our charism. Here, I do refer mainly to Fr. Jetté in his homely to the Italian Oblates engaged in parish work¹⁴.

1. Spontaneously open to the outside

Hereabove, I was putting forth the opinion that any pastor, in this country, was called to be a missionary. That is to say he must first be a man beyond the frontier, the first frontier being his own little practicing community.

As a member of an international missionary community, the oblate pastor must spontaneously be open to the outside. He is in an environment which naturally invites him to out go his frontiers, to live "with a heart as big as the whole world"¹⁵. The Canadian region is already a much broader horizon than a mere diocese. The advantage is not compelling though. As oblate pastors, are we spontaneously open, are we spontaneously men beyond the frontiers?

If we are so, it is a part of our patrimony that we place ourselves at the service of the local Church, that we contribute to the growth of her missionary spirit, that spirit which she greatly needs to-day in order that her presence and her word be received as pertinent by people of our environment.

2. Close to people, mainly to the poor

To develop a quality of presence is an essential condition for any pastor who wishes to be a missionary. Secular or oblate priests, some are naturally gifted for that dimension of to-day's mission. What a chance however for any oblate pastor to benefit from the long oblate tradition of being close to the people. We are found simple, direct, truthful, in one word close. The question remains: what do we communicate in that closeness? Management insights? It would be justifiable with all the committees which are found in parishes. More discretely, and even more deeply, do we communicate the reflection of a spiritual experience? That witness is the more important that, while wishing to make disciples "we do not exactly recruit for a deflated Church, but we first aid men and women to become witnesses of the Kingdom of God in the world ¹⁶.

The tradition of our Congregation wishes us to be at the disposal of all, but mainly of the poor. As oblate pastors, do we spontaneously go to the needy, the poor with their many faces in our parishes? Would we spontaneously prefer the company of the secure or simply remain enclosed in our rectories?

3. Daring for the service of the Word and justice

A missionary inspiration for all other pastors, the Oblate shall also be a man of service. In the tradition which is ours, he shall fulfill this service first by being a man of the Word. He shall show a great care for his preaching and religious teaching. He shall strive for developing the sense of justice (R 9) and the devotion to the Immaculate Virgin (art. 10).

In all the dimensions of his service, the Oblate, through the spirit that is a trade mark of his, shall not only be open but bold and ready to accept the consequences. As we are as a whole an aging group, we should not fear to profit by meetings with the young or lay people in order to stimulate our pastoral creativity. Why not methodically organize round tables to help us find solutions better adapted to the needs of men or women of our parochial settings?

4. Strengthened by his oblate apostolic community

People do like to feel that their pastor is a member of the group. They will express themselves simply by saying: "Our pastor is an oblate!". For them, it is a pledge of authenticity, the sign of a dynamism, all the more so if our sayings, our collaboration, our prayer reveal us as united together in Jesus. Doubtless, it is mainly in that community life that we reveal ourselves as being sent. Sent by the local community, by the Congregation, by the Church in the name of the Lord. What can we say about our oblate community life?

The experience of our oblate community life can help us to conceive the parish as a network of small communities. In those little communities, the committed lay people would feel themselves as sustained, and the parish would be commando teams which would strive to make the Church present to the world. Finally, membership in an international oblate community may offer the Oblate pastors new models for a fruitful pastoral action.

B. Oblate strategy concerning parishes¹⁷

We have underlined the overtones the oblate charism brings at the level of certain attitudes. The charism and our tradition are also manifested at the level of the missionary strategy.

Why should we found a parish? Why do we take charge of it, if it has already been founded? Why do we leave it? Why do we continue to be in charge of it?

a) Reasons to found a parish

During the 1970's, we had almost lost any hope in the parish. One would practically forecast its death in favour of smaller communities. Some pastors are still inclined to believe so, but on most of the continents, we are on the way to re-discover its new fertility¹⁸.

For sure we do acknowledge that the parish does not encompass the whole mission of the Church, that men and women, for example, do not always form a community in regards to territory, we still find that it serves well the "sociality of faith"¹⁹.

The parish is a cross-roads; it favours the creation of groups. For example, the different kinds of small communities which we created in opposition to the parish have rediscovered it as the mother-community which gathers them. The parish is a place of welcoming, whose demand is so great today. The parish may be a favourable place for the evangelization of the pagan religious renewal. For a great number of people, it is still the place of learning the faith. Finally, the parishes insure in great part the material existence of the Church²⁰. In this favourable context, the oblate reasons why to establish a parish may have more weight.

The Oblates have founded and still continue to establish parishes for one or the other following reasons, or for many of them at the same time:

1. To start a local community which is confirmed as an urgency of the Church.
2. To be at the service of a poor area.
3. To serve a community far removed from any Church services and which nobody wishes to take care of. We still do so even if the people are financially independent.
4. To take charge of a marian shrine, as the Founder did it so often in his time²¹.
5. To support an other missionary endeavour.
6. To help a house of formation.
7. To be in an setting where the future of society and Church is still at stake.

N.B. Those criteria, except the first one, are still valuable for taking responsibility of an already established parish.

b) Criteria to abandon a parish

The question of abandoning a specific work is always present in a religious community. As prophetic body in the Church, the religious must keep a certain margin of flexibility in order to respond to different urgencies which surface; normally a characteristic of any active religious community, this feature is particularly apparent in us. Even if our works are missionary, it is important that we should be ready to question them for a better Church service in today's world. That is also true for our parishes.

I would even affirm that it is particularly true for our parishes, taking into account the fact that "for the Founder, the apostolic charism of the Congregation was the extraordinary proclaiming of the Word in order to awaken the faith mostly among the spiritually and socially abandoned. On account of that, the means may, and in certain circumstances must change in order to realize the apostolic goal, as situations and need do change²².

Generally, it is not desirable that a Province be entrenched in a single work, or in fields it has already developed. It needs at least a small place for some boldness at the service of the Gospel. In that spirit, must not a Province, a group of Provinces or a Region have a "task force" to elaborate new needs and at the same time suggest new possible commitments? The authorities would have choices to be made for abandoning certain works, including parishes, for the profit of other commitments.

In that spirit, let us see the main criteria to be followed in giving up parishes.

1. When a parish has grown to maturity. Even if the parishes are now in a mission situation, our charism impells us more to establish parishes than to maintain them. Hence the importance of judging whether it be better to stay in a given place.
2. When an area that was poor has become comfortable.
3. When it would facilitate taking charge of a poorer parish.
4. To free an older oblate who has earned a well deserved retirement and there is none to replace him.
5. To free Oblates able to answer new Church needs and the variety of ministries which must be kept in the Congregation
6. To allow to start putting into place new Church structures that would be necessary in a given environment.

7. To allow other religious institutes to come and so allow the local church to benefit from other charisms than ours.

c) Continuing the service of a parish

To abandon or to continue the present form of service, that is the very question concerning the parishes in the Canadian Region. We have seen some of the reasons for giving up parishes, what would be the reasons why we should remain ... while saving the principle of a degree of availability for new urgencies? The reasons for establishing a parish or taking charge of an already established parish are also valid for us to stay in place. (See nos 2,3,4,5, p. 10 especially)

1. To continue to be present in a strategic environment in the evolution of society and the Church. To be there where things happen, where future is being prepared. In that sense, we could not abandon all parishes in the bigger centres.
2. When in a diocese all vocations to priesthood have been directed to the Oblates at the expense of the creation of local clergy, do not the Oblates have a responsibility in regards to that Church? Hence the importance to stay in place in one or the other parish.
3. In the present vocational crisis prevailing in the Region, the need for parish priests may appear as an urgent situation to which the Oblates could answer in the spirit of their charism.
4. To allow aging but still active oblates to remain longer at the service of a Church. Thus we can, for a few years still, keep parishes close to major centres where oblates do retire: to give secular priests relatively distant parishes and keep for the young oblates those of the North

These are suggestions in term of strategies. In conclusion I summarize this presentation in underlining some missionary characteristic features of the Oblate in a parish.

CONCLUSION

To-day, any pastor in a parish is in a missionary situation. Do we answer the call as Oblates?

Are we people spontaneously open to the outside?

Are we close to people, especially close to the poor?

Are we bold in the service of the Word and of Justice?

Are we community men for a community pastoral work (basic or parochial communities)?

Are we on the way of becoming helpers of responsible communities?

Are we preoccupied with promoting the formation of witnesses able to live their faith in profane commitments?

Are we disposed to question periodically our presence in a parish where we are established?

To answer these questions positively in one's pastoral work, and that with patience and faith in Mary, is already to be an oblate missionary in a parish.

Given in Winnipeg in August '90.

NOTES

1. MTW (The whole text, mainly nn. 8,167,168).
2. General Government Planing Document, "ed". 1990; p 4,III.1.
Our Missionary Involvements.
3. In the Report of the Precapitular Commission. 1986.
4. New Frontiers. Towards an Oblate Vision of a Church among the Indigenous Peoples of Canada. Report of the meeting in Lebreton, Sask., August 5 to 11, 1988.
5. Report of a survey made among the Provincials of Canada in May 1990, during the Inter capitular Meeting.
6. ZAGO, Marcello, The Oblates Parishes, in Documentation (English): No 71/76 pp 1 et 2.
7. ZAGO, M. ibidem, p 4 f.
8. PELCHAT, Marc, Une Eglise autrement missionnaire, conférence aux supérieurs et animateurs de la Province N.-D. du Rosaire, nov. 1989, p 3.
9. COUTURE, Maurice, Lettre à Madame Teresa WHEALAN à l'occasion de sa nomination comme ANIMATRICE DE PASTORALE à la paroisse de St-Gabriel de Valcartier, le 28 juin 1990.
10. REILLY, John, ss, The Mission of the Parish; Theology.- Ministry, in East Asian Parochial Review, vol XXV, 1988, n 3, The Parish, pp 270-274.
11. PELCHAT, M., art. cit., p 5; CC&RR, C.8, R.8.
12. PELCHAT, M., art. cit., p 3.
13. MONDESERT, Bishop of Grenoble, Parish Responsibility Sharing in Documentation (English): No 60/75, p 3.
14. JETTE, Fernand, The Oblates and Parishes. in Documentation (English): No 119/83, pp 1-4.
15. JETTE, F., art.cit., p 3; CC&RR, Preface.
16. PELCHAT, M. art.cit., p 4.
17. (Portfolio of The Mission), Approved Oblate Criteria. Rome, December 12, 1989.

18. See: A.E.Q., La Concertation des Eglises diocésaines: évaluation et défis (1988), rapport de la dernière visite ad limina.; CHEVALIER, A. La paroisse post-moderne, 1988-89, mémoire; EAST ASIAN PASTORAL REVIEW, The Parish, vol. XXV, 1988, n 3. (The whole issue is on the Parish); ETUDES (Pro Mundi Vita) Paroisses sans prêtre résidant, (The whole Issue is on The Parish in all Continents).
19. PELCHAT, M., art.cit., p 9.
20. PELCHAT, M., art.cit., pp 11-13.
21. LAMIRANDE, Emilien, art.cit., p 287.
22. ZAGO, M., art.cit., p 8.

小教区の統計



Parish Name (小教区の名称)

Name of Pastor
(主任司祭氏名)

age
(年齢)

number of the years in parish
(在任期間)

Name of Oblates co-operator
(会員協力者氏名)

age
(年齢)

number of the years in parish
(在任期間)

Number of the parishoners (信徒数)

Average Sunday Mass Attendance 【日曜ミサ参加者数 (平均) 】

Activiities 【活動状況】

Any Lay Co-operators (専任信徒協力者)

Status (常任かパートタイムか)

age (年齢)

work (職種)

Future Projections for the Parish (小教区の行方)



February 2, 1993

Dear Brothers,

I preparation for the Spring Meeting '93, the Preparation Committee sent a Questionnaire to our mission parishes. Fran Hahn put the responses in a graph form. Enclosed is your copy.

To make it easier to read, pages 1 & 2 should be joined together side by side to make one graph. Pages 3 & 4 etc.

Pages 8 & 9 are responses from individuals not directly involved in the mission parish apostolate.

As each member will have a copy of this material, it is not necessary for those making reports (to be delivered at the meeting) to include this material in their reports.

Looking forward to a good meeting in March.

In Jesus and Mary

Preparation Committee

小 教 区 の 統 計

No. 1

小教区の名称 Parish	主任氏名 Pastor	年令 Age	在任期間 Years	協力者氏名 Co-operator	年令 Age	在任期間 Years	信徒数 Numbs.	日曜日の平均	活動 Activities	専任協力者 Lay Help	雇用、志願者 Status	年令 Age	職 Work	種
中 島 町 NAKAJIMA-CHO	E. WILLIAMS	62	4年	T. MAHER	61	22年	338	119	レジオ、聖書研究 (2回)、 カトリック入門講座 (6回)、 家庭ミサ、結婚講座 (月1回) 結婚式、英語 LEGION, BIBLE-2 CATECHISM (6- INTRO. COURSES), HOME MASSES, WEDDINGS, ENGLISH MARRIAGE COURSE (MONTHLY).	伝道師 CATECHIST	一日手当 PARTTIME	65	事務一般 (ミサなどの 準備) OFFICE WORK, LITURGICAL PREP.	

伊 丹 I T A M I	S. YAMASHAKI 山崎 睦一郎	57	4年	N O N E			860	260	レジオ、公教要理、聖書研究、 など、SCRIPTURE STUDIES, LEGION, CATECHISM,	伝道師 CATECHIST	時間制 PARTTIME	68	公教要理 CATECHISM	
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阿 南 A N A N	R. HARR	66	4年	N O N E			80	30	地区会のミサ、聖書研究、公教 要理、英語、幼稚園、信徒会、 一般教会と幼稚園の活動。 BLOCK MASS, BIBLE, CATECHISM, ENGLISH, KINDERGARTEN WORK.	小教区内の専任 (会計等) は、ボランティアで行われ ています。 PARISH VOLUNTEERS FOR VARIOUS SERVICES.				
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小教区の統計

No.2

小教区の名前 Parish	FUTURE PARISH PROJECTIONS	TOPICS FOR MARCH, 1993	小教区の行方	3月の総会 での討議案
中島町 NAKAJIMA-CHO	AGING PARISH WITH DIMINISHING NUMBERS, HIGH RATIO OF ILL & MENTALLY IMPAIRED PLUS A HARD CORE MARIAN-CULT (20) MAKE PROJECTING THE FUTURE HARD. DAILY MASS WELL ATTENDED (14).	1.) PLANNING FOR FUTURE AS WE AGE. 2.) POLICY REGARDING APPOINTMENTS 3.) ROLE OF THE LAITY.	高齢化現象及び当小教区の信者の減少は著しく、肉体的又は精神的な病気を待つかたも多く、極端なマリヤ信心のグループもいます。これらのことから、未来への行方と、計画を立てるのは、非常に難しいのが現実です。平日のミサの出席率は良好です。(14名)	1.) 我ら (オブレート会) の高齢を踏まえての未来への計画。 2.) 転動に関するはきりした施策。 3.) 信徒の教会内の役目 (使命)。
伊丹 ITAMI	I FEEL THAT THE CHURCH BUILDING IS NOT THE CENTER OF PARISHIONER'S ACTIVITIES. THEIR HOMES, LOCAL COMMUNITIES, COMPANY, SHOULD BE CENTER OF THEIR CHRISTIAN LIFE AND MISSION. THE PRIEST IS AN ANIMATOR-COUNSELLOR. THE CHURCH IS A HOME WHERE THEY GET ADVICE, CONSOLATION, ENCOURAGEMENT, AND INSPIRATION TO LIVE AS MISSIONARIES.	PROB.1) DEFECTIVES -17; MISSING-90; INVALID MARRIAGES-26; NON-ATTEN -DANCE -208; FOREIGN RESIDENCE-12 TOTAL: 353 PROB.2.) FAITH IS NOT IMPORTANT FOR SOME AND CHILDREN ARE AFFECTED BY THIS. N.B.: NEED TO CONSULT AND WELL INFORM PARISHIONERS BEFORE PASTOR INTRODUCES SOMETHING NEW.	教会の建物は信者の活動の中心の場ではなく、自分の家庭、職場、近所において、キリスト者としての使命を発揮できるような意識を高めたいとおもいます。司祭の主な務めはひとりひとりの与えられた賜物を生かす者良き相手として皆の話を聞き、適切なアドバイスをする者としています。教会とは宣教の使命を発見して生かされる場であり、信者がそこで励みと慰め、力と勇気を与える家でもあります。	指図問題 I: 他宗教へ改宗(17) 行方不明(90) 無効な結婚(26)、教会離れ(208) 外国在住(12) 計353名 II: ある人にとって信仰とは中心的なことではない、又この態度は子供達に大きな影響を及ぼすことが心配です。 注意: 司祭たちは、新しい活動を始め前に信者とよく相談する。
阿南 ANAN	REVIVE SUNDAY SCHOOL. PARISH VISITATION. (PRIEST AND FAITHFUL) BUILDING A CHAPEL.	CATHOLICISM & BUDDHISM-SHINTOISM WHAT IS PERMISSABLE TO USE ETC.? HOW TO DEAL WITH FAMILY CUSTOMS & PRESSURES FROM THESE RELIGIONS?	日曜学校を再生する予定 小教区家庭訪問、(司祭と信徒) 御聖堂を建設すること。	カトリックに神道や仏教の慣習で認められる点、生かせる所は? このことに関し家族、社会から来る圧力にどのように対処したら良いでしょうか?

小 教 区 の 統 計

No. 3

小教区の名称 Parish	主任氏名 Pastor	年令 Age	在任期間 Years	協力者氏名 Co-operator	年令 Age	在任期間 Years	信徒数 Numbs.	日曜日の平均 の平均	活 動 Activities	専任協力者 Lay Help	雇用、志願者 Status	年令 Age	職 種 Work
中 村 NAKAMURA	G. STEVENS	62	4年	N O N E			68	17	聖書研究 (月1回清水)、婦人会 (中村)、フィリピナ会 FILIPINE GROUP, SCRIPTURE CLASS, WOMAN'S CLUB.				

徳 島 TOKUSHIMA	W. MAHER	54	4年	N O N E			360	100	評議会: 財務、宣教、典礼、広報、活動、社会部。公教要理、日曜学校、結婚式 (50組)、レジオ、ボランティア活動 PARISH COUNCIL: -FINANCE, -LITURGY, SOCIAL ACTION, -COMMUNICATION, ACTIVITIES, -EVANGELIZATION COMMITTEES, SUNDAY SCHOOL, WEDDINGS(50), LEGION, VOLUNTEER ACTIVITIES.	お手伝い (1) 秘書 (常任) 1) 非常任 (1)、ボランティア伝道師 (5)、 レジオ (6)、 結婚講座準備 (5) HOUSE KEEPER-1 SECRETARY: PART-1; FULL-1. VOLUNTEER CATECHISTS (5). LEGION (6), MARRIAGE CLASS PREPARATION (5).			
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安 芸 A K I	R. IWO	61	14年	N O N E			48 +2	4	公教要理、宗教教育、室内家庭ミサ (月2回) CATECHISM, RELIGIOUS EDUCATION, MUROTO MASS.	伝道師 CATECHIST.	常任	72	OFFICE
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小 教 区 の 統 計

No 4

小教区の名 Parish	FUTURE PARISH PROJECTIONS	TOPICS FOR MARCH. 1993	小教区の行方	3月の総会 での討議案
中 村 NAKAMURA	TRAINING OF EUCHARISTIC MINISTERS. MISSION STATION IN SUKUMO. CHURCH FINANCIAL STABILITY (AGING PROB.) RELIGIOUS ED. DIASPORA SITU. CHILDREN OF MIXED MARRIAGES (FILIPINA-JAPANESE) ETC.	1.) FUTURE OF SMALL PARISHES 2.) PROBLEM OF AGING MEMBERSHIP OF RURAL CHURCHES. 3.) INCREASE OF NON-JAPANESE CATHOLICS AND THEIR CARE.	聖体奉仕者を訓練するプログラム。 宿毛の巡回教会を実現すること。 教会の経済的な安定 (高齢問題を踏まえて) 子供の宗教的教育: 幅広い間で異宗教との結 婚が多い (日本人同士又は日本人と外国人)	1.) 小さい小教区の行方? 2.) 田舎の教会の高齢化現象の問題。 3.) 外国人の信者の増加現象と司牧の問 題。
徳 島 TOKUSHIMA	-IMPLEMENTATION OF RICA PROGRAM & TRAINING OF FACILITATORS. -CLARIFICATION OF WORK AND EMPOWERING OF EXISTING PARISH COMMITTEES. -DEVELOP THE "DIACONIA" (SERVICE-OUT REACH) OF CHRISTIAN PARISH LIFE. -MARRIAGE COURSE FOR ALL INTERESTED PARTIES AND NOT MERELY FOR CHURCH WED.	1.) LAY APOSTOLATE PRESENT AND FUTURE. 2.) RITE OF CHRISTIAN INITIATION AND ITS IMPLEMENTATION. 3.) AUTOMATION OF PARISH: -USE OF MODERN MEANS OF OA -OF AUDIO-VISUAL AIDS.	- RICA PROGRAMを小教区内に生かせる と同時に指導者を訓練すること。 - 小教区の定例委員会の仕事を明確にし、 それぞれの役割を生かすこと。 - 皆の社会奉仕の意識を高め、生かす。 もっと積極的に外へ向かって信仰を証か しする。 - 単に教会で式を挙げる人の為だけではなく、 く、一般的な結婚講座を実現する。	1.) 信徒使徒職の有り方と行方? 2.) キリスト教の入門の過程の刷新とそ のプログラムの実現。 3.) 小教区の設備の近代化 (AUTOMATION) - OA機器などを利用する。 - オーディオ、ビデオのテクニクを 上手く利用する。
安 芸 AKI	AN AGING PARISH WITH DIMINISHING NUMBERS	-ACCEPT PARISHES IN DIOCESES WITH CATHOLICS BUT NO PRIESTS & (FU- TURE OF OUR SMALLER PARISHES?) -PRESENT PARISH ORGANIZATION. -PRESENT METHODS OF EVANGELIZATION	小教区の人数の減少と高齢化の現実の行方。	- 当教区外に信徒が多いにもかかわらず 在任司祭がない教会を受入れる姿勢。 我らの信徒が少ない小教区の行方? - 現在の小教区の組織の有り方。 - 現代の福音宣教の方法論とその行方。

小 教 区 の 統 計

No. 5

小教区の名称 Parish	主任氏名 Pastor	年令 Age	在任期間 Years	協力者氏名 Co-Operator	年令 Age	在任期間 Years	信徒数 Numbs.	日曜日の平均 の平均	活動 Activities	状況	専任協力者 Lay Help	雇用、志願者 Status	年令 Age	職 Work	種
古賀 K O G A	F. H A H N	49	4年	乾 盛 夫 M. I N U I	57	26	68-0	220	聖書研究(3組)、共同体、日曜学校(小・中)、結婚式、病人訪問。初聖体、堅信準備。SCRIPTURE(3), SUNDAY SCHOOL, WEDDINGS, COMMUNION CALLS, NEO-CATECHUMENATE, SPECIAL RELIGIOUS ED. CLASSES - FIRST COMMUNION, CONFIRMATION, ETC.		秘書 SECRETARY	週2回 PARTTIME	55	事務的な仕事 CLERICAL WORK BOOK KEEPING	

鳴門 N A R U T O	B. N. SILVER	64	32年	N O N E			161	40	教会委員会、日曜学校、公教要理、祈りの会、英語、幼稚園、宗教教育、SUNDAY SCHOOL, ENG. KINDER-PREP. CATE, PRAYER GRP.		聖体奉仕者 EUCHARIST MINISTER		36	伝道、冠婚葬祭、病人訪問の手伝い、CATECH-IST, MARG. & FUNERAL SERVICES+ HOSP. VISIT	
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池田 I K E D A	J. V A N H O Y D O N C K	68	4年	N O N E			25	6 月1回							
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赤岡 A K A O K A	L. SIMONS	67	31年	八木 信彦 N. Y A G I	31		58 44	20							
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小 教 区 の 統 計

№ 6

小教区の名称 Parish	FUTURE PARISH PROJECTIONS	TOPICS FOR MARCH, 1993	小教区の行方	3月の総会 での討議案
古 賀 K O G A	NEED TO DIVIDE PARISH INTO THREE. 1.) AKAMA: AROUND THE PASSIONISTS RETREAT HOUSE. 2.) HIGASHI-KU & KASHI AREA. 3.) SHINGU TO HINOSATO AREA.	1.) FUTURE OF SMALL PARISHES 2.) APPOINTMENT SYSTEM AND TERMS OF OFFICE. 3.) COMMON PASTORAL VISION.	司牧のため、小教区を三つに分ける: 1.) 赤間地区、ご受難会の黙想の家の辺り、 古賀の信徒 (120) 水巻教会 (80) がいます。 2.) 東区地区、古賀の信徒 (120) 大名町 (150) 3.) 新宮から古賀、日の里地区 (380)	1.) 小さい小教区の行方? 2.) 転勤制度と任務期間のはっきりした 基準。 3.) 共通した司牧政策 (VISION)
鳴 門 N A R U T O	B I B L I C A L P R O G R A M	1.) WHAT PROGRAMS CAN CONTINUED IN PARISHES EVEN WITH CHANGES. 2.) BIBLICAL PROGRAMS FOR ALL PAR- ISHES. 3.) LITURGICAL CO-ORDINATION.	聖書的教育 (PROGRAM)	1.) 人事移動があっても、安定した司牧 を提供する。 2.) 共通した聖書教育を各々の小教区で 行わせる。 3.) 共通した典礼に関する理解を実現す ること。

小 教 区 の 統 計

No. 7

池 田 I K E D A	NO PROJECTS LISTED	<p>1.) CONSOLIDATION OF ORLATE WORKS. IN WHAT ORDER?</p> <p>2.) SOLID POLICY OF APPOINTMANYNS AND TRANSFERS. TAKING INTO ACCOUT THE AGING MEMBERS.</p> <p>3.) PROGRAM FOR CLEAR INVOLVEMENT OF LAITY IN OUR COMMUNITIES KEEPING IN MIND THE LIKELY DECLINE IN IN OUR NUMBERS.</p>		<p>1.) どの順序で、オブレート会の使徒職を統合するか？</p> <p>2.) 高齢化現象を踏まえて、はっきりした人事移動政策を実現すること。</p> <p>3.) 会員数の減少を踏まえて、オブレート会と協力したい信徒のために、はっきりしたプログラムを作成する。</p>
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赤 岡 A K A O K A	NO PROJECTS LISTED	<p>1.) CO-ORDINATION OF OTHER WORKS WITH PARISH.</p> <p>2.) PREPARATION AND INVOLVEMENT OF LAITY IN PASTORAL AND OTHER WORKS.</p> <p>3.) USE OF MASS MEDIA (EG). EXISTING PUBLICATIONS, AKEBONO, CATHOLIC NEWSPAPER, KOKORONO TOMOSHIBI ETC.</p>		<p>1.) 小教区と統合した他の会員使徒活動を実現する。</p> <p>2.) オブレート会の司牧に、一般信徒の参加を生かすことと同時にそれをもたらすために必要なプログラムを作成すること。</p> <p>3.) とくに現在あるマス・メディアをよりよく生かして福音宣教のために利用すること、曜、カトリック新聞、心の灯火(TV, RADIO)</p>
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N A M E	S U G G E S T E D T O P I C S	氏 名	推 薦 さ れ た 課 題
1.) XAVE Y. TOSA	1.) TO HAVE A COMMON PROJECT ON A PROVINCIAL SCALE: FOR OBLATE PARISHES; KINDERGARTENS; INDIVIDUAL WORKS. THIS PROJECT SHOULD BE FOR ANOTHER ASEAN COUNTRY. EG. (LIKE THE ONE FOR GOATS IN INDONESIA). 2.) CONNECTED WITH <u>JUSTICE</u> : HUMAN RIGHTS, POVERTY, DISCRIMINATION. ↓ <u>PRESERVATION OF NATURE.</u>	1.) X. 土佐 義和	1.) 日本管区としての共通のプロジェクトを実現する。 皆を含めて、(小教区、幼稚園、個人の仕事。) 例: 他のアセアンの国のために。(インドネシアの山羊のよ うなもの) 2.) そのプロジェクトは、正義と平和に関連を持つべき。 人権の問題、↓貧困の問題、差別の問題、など。 或いは、自然環境の問題に関連するべきです。
2.) BRO N. YAGI	1.) AN OPEN AND WELCOMING ATTITUDE TO THE YOUNG AND A POLICY OF FOSTERING VOCATIONS IN THE PARISHES. 2.) USE OF THE MASS MEDIA IN EVANGELIZATION. 3.) MORE APOSTOLIC ACTIVITIES IN OUR PARISHES AND AN EVANGELIZATION BETTER CORRELATED WITH THE KINDERGARTENS.	2.) B. 八木 信彦	1.) 若者に対して開かれた積極的な姿勢を持つこと。 又は、小教区内に召命を生かす政策。 2.) 福音宣教するためにマス・メディアをもっと利用する。 3.) もっと活発的な福音宣教活動を小教区に実践すること。 又は、福音宣教する道具として、もっと幼稚園を利用 する。
3.) LEONARD M. INUI	1.) A STRONG EFFORT IN OUR PARISHES TO REACH THE YOUNG, ESPECIALLY GRAMMAR, MIDDLE, AND HIGH. 2.) A CLARIFICATION OF A CENTRAL PASTORAL VIEW IN LINE WITH OUR MISSIONARY VISION STATEMENT.	3.) L. 乾 盛夫	1.) 若者を生かす宣教と宗教教育活動が各オブレート会の 小教区に力を尽くして実現する心構え、特に小、中、高 2.) 日本管区の福音宣教の"VISION"に基づいた小教区司牧を 実現する努力。
4.) RAY BOURGOIN	1.) PARISH STRUCTURE IN MODERN JAPAN. 2.) QUALITY OF LITURGIES INCLUDING HOMILIES. 3.) MISSIONARY DIMENSION OF CHRISTIAN COMMUNITY	4.) プルゴアン・レイ	1.) 現在にある日本の教会の構造の見直し。 2.) 教会内の典礼の有り様、特にホミリヤに關しての見直し 3.) 信者共同体の福音宣教に關する使命(責任)。

5.) LEO S. KAWAGUCHI	<p>1.) A COMMON PASTORAL VISION A CLARIFICATION OF THE OBLATE JAPANESE PROVINCE'S CONSENSUS ABOUT <u>WHAT A PARISH IS</u>. (PURPOSE OF, MOTIVATION)</p> <p>2.) FUTURE OF SMALL PARISHES.</p>	5.) L. 川口 敏	<p>1.) 小教区に取り組む姿勢 (その目的) 動機は何かを オブレート会日本管区共通認識として明らかにする。</p> <p>2.) 小さな小教区の行方?</p>
6.) JERRY NOVOTNY	<p>1.) THE DOMESTIC CHURCH AND A FAMILY PERSPECTIVE.</p> <p>2.) THE FAITH COMMUNITY AS TRAINING CENTER FOR PARENTS</p> <p>3.) FAMILY CENTERED EVANGELIZATION AND CATECHESIS.</p> <p>4.) SMALL COMMUNITIES AND NEIGHBORHOOD MINISTRIES: A RESPONSE TO THE PROBLEM OF INADEQUATE NUMBERS OF PASTORS.</p>	6.) ノボトニ・ジィリ	<p>1.) 家庭に関しての日本の教会の見通し。</p> <p>2.) 両親の訓練場である信者共同体。</p> <p>3.) 家庭中心的な宣教と宗教教育 (カテキシス)</p> <p>4.) 基礎共同体と地域活動奉仕。司祭数減少の答えとして。</p>

An Ecclesiology for the Eighties and
Nineties: Signs of the Times Calling for
a Relational Model of Church

Charles Weekend omi

Outline:

- A. INTRODUCTION: ABOUT MODELS OF THE CHURCH
- B. CANADIAN "MEGATRENDS": SIGNS OF THE TIMES
THAT CALL FOR A RELATIONAL MODEL
- C. THE RELATIONAL MODEL OF THE CHURCH
- D. FORMATION FOR RELATIONAL COMMUNITY LIVING
AND MINISTRY

A. INTRODUCTION: ABOUT MODELS OF THE CHURCH

1. Signs of the Times and Practical Theology

The *Pastoral Constitution on the Church* of Vatican II states:

The people of God believes that it is led by the Spirit of the Lord who fills the whole world. Moved by that faith it tries to discern in the events, the needs, and the longings which it shares with other men of our time, what may be genuine signs of the presence or of the purpose of God.¹

Practical theology is that branch of theology which attempts to read such signs of the times.² What follows is an essay in practical theology, an effort

¹ # 11 of the "Pastoral Constitution on the Church in the Modern World", *Vatican II, Gaudium et spes*, in Austin Flannery, O. P. (ed.). *Vatican Council II. The Conciliar and Post Conciliar Documents*. New York: Costello Publishing, 1984, p. 912

² See Heinz Schuster. "Pastoral Theology: Nature and Function". *Concilium* 1, vol. 3, 1965: pp. 4-14. Schuster describes the *raison d'être* of practical theology: "This Church has no god-given infallible knowledge about the structure of the contemporary society in which she has to proclaim her message, fulfil her task, and so reach her own fulfilment. This contemporary society, with all it implies, is not a mere passing moment in this self-fulfilment of the Church, but is willed and ordered as such by God himself. The Church therefore cannot behave as if she is unaffected by these contemporary tendencies . . . she will have to analyse and interpret this situation theologically." (Ibid., p. 5)

to discern God's purpose in the events, needs and longings affecting the Canadian Church in our time.

2. Church Building is the Task of Practical Theology

Practical Theology discerns the signs of the times in light of the Church's mission or edification. It is a kind of "existential ecclesiology." As Heinz Schuster has said: "... [Practical Theology is] . . . that branch of theology which deals with the Church's self-fulfilment in the ever new contemporary situation."³ To accomplish its purpose, practical theology employs the social sciences. Among these, Sociology⁴ provides models of analysis and empirical data. This essay will make reference to such models and data.

3. Church Building is Guided by Models

As a mystery, the Church defies adequate definition and description by human language.⁵ Nonetheless, to relate to the Church, use of human language is absolutely necessary. Some language about the Church is more contemplative. It enables us to appreciate what the Church "is". Perhaps it could be said that such language is that of speculative or contemplative ecclesiology. Because of its contemplative nature, such ecclesiology does not, perhaps, need models.

But models are necessary for practical ecclesiology. For models belong to that other kind of ecclesial language which is more active, helping us to "do", "build" or "enact" Church. This is the language of models, blueprints and strategies. Models are practical images, concepts or descriptions of what the Church must do to be or become Church. So much are models oriented to Church edification that they prove their truth and value by their effectiveness in *praxis* or action.

This essay is concerned with models, more specifically, a model to guide our Church building for the next ten or fifteen years. What emerges from the search could be called "the relational

³ Ibid. p. 5. Schuster adds: "... practical theology as such can but provide a basis for a scientifically responsible self-awareness of the Church as she has to act here and now; it can also work out principles and decisions for the contemporary fulfilment of the Church . . ." (Ibid., p. 8)

⁴ Practical theology studies "... all the communal and sociological aspects of the Church's nature and activity, since these are most liable to structural changes. . . ." (Ibid., p. 6)

⁵ Paul Mincar has listed 96 different images of the Church in the New Testament. (See Paul Mincar: *Images of the Church in the New Testament*, Philadelphia: Westminster, 1960) Such a multiplicity of images indicates how rich the mystery of the Church is and how difficult it is to pin it down with just one image.



model", a model whose traits will be outlined in what follows.

4. Models Spring from the Changing and Permanent Nature of the Church and from the Social Sciences

Models of the Church are based on both the permanent and changing reality of the Church. The permanent nature of the Church is rooted in the Spirit of Christ witnessed to by the Scriptures. The changing nature of the Church is based on its being an historical reality responding to the various needs of different cultures and changing times. The way one builds Church in a rural and feudal medieval society, for example, is not necessarily the way one builds Church in a great modern city. Different models may be needed for each situation. Yet the different models will be based on the permanent nature of the Church.

Avery Dulles, in his now classic little work, *Models of the Church*, describes some of the major models that have organized thinking and action about the Church over the ages. Among the models he singles out is the Church as "institution", a model that until recently retained much power. We all know that the Church is much more than an institution. Yet, in response to external attack and internal threat, it was natural that great emphasis was put upon building the Church on the model of a strongly regimented institution-- this to the point of harmful exaggeration. Now, especially with the help of the Second Vatican Council, we have seen the necessity of building Church according to models other than the institutional. In these post-conciliar times, therefore, we build Church guided by models of Church as a mystical communion and community, as a servant in the world, as a herald of the Good News and as sacrament.

Each of these models has its basis in the permanent nature of the Church. Each is also a response to the peculiar Church-building needs of a particular time in history and culture. Each model has its particular goals or mission. Each has its description of how Church members are to participate in its life. Each model has strengths and limitations and a need to be balanced by other models and images of the Church.

The models are theological, yet as mentioned above, they borrow part of their concept from the social sciences, sociology in particular. This is possible and necessary because the social context determines the models with which we think of enacting Church.

The model proposed in what follows resembles Dulles' model of Church as "community" or "mystical communion". We will firstly examine why a "relational" model of the Church for the

eighties and nineties is called for by our Canadian situation and then proceed to describe the model, a process in which indebtedness to sociology will be clear.

B. CANADIAN "MEGATRENDS", SIGNS OF THE TIMES THAT CALL FOR A RELATIONAL MODEL

In 1982 John Naisbitt wrote a book entitled *Megatrends, Ten New Directions Transforming Our Lives*.⁶ He noted ten movements in tension from: industrial to information society, forced technology to high tech/high touch; national economy to world economy; short term to long term; centralization to decentralization; institutional help to self help; representative democracy to participatory democracy; hierarchies to networking; North to South and either/or to multiple option. In what follows, we attempt something similar. We will examine five ecclesial megatrends of the Canadian situation, signs calling for a "relational" model of Church. Some are similar to Naisbitt's. They are: a) declining attendance and participation; b) the secularist power of secularization; c) economic and moral individualism and feminist relatedness; d) the need of youth for a ministry of friendship; e) the crisis in ministerial energy. In what follows we will briefly examine each of these situations and how it calls for a relational model of Church.

1. Declining Attendance and Participation: The Need to Regroup

Dr. Reginald Bibby in his *Fragmented Gods, The Poverty and Potential of Religion in Canada*,⁷ documents what other social scientists have been pointing out for a good number of years, namely the decline in Church attendance and participation. Bibby points out that the decline in attendance began for Protestant Churches already before 1950. Although they appeared to be rapidly growing, they actually were only keeping pace with the increasing population. At present the Protestant Churches have a 25% weekly attendance; in 1946 the attendance was 60%.⁸ Canadian Roman Catholics have experienced a similar decline in attendance, but later, partially because of the quiet revolution and secularization in Quebec. In 1946 weekly attendance was reported at 80%; by the mid-1970s it was 60% and presently at 40% (49% if one excludes Quebec).⁹

⁶ John Naisbitt, *Megatrends, Ten New Directions Transforming Our Lives*, New York, Warner, 1982

⁷ Reginald W. Bibby, *Fragmented Gods, The Poverty and Potential of Religion in Canada*: Toronto, Irwin Publishing, 1987.

⁸ See *ibid.*, p. 12

⁹ See *ibid.*, pp. 16, 20

Bibby notes that, although people are not attending, they continue to believe. Nine out of ten believe in God and the divinity of Jesus and a strong majority retain a strong interest in the ultimate questions of life's meaning as well as an openness to the supernatural.¹⁰ Bibby finds that those not attending Church are not joining other religious groups or settings. Nine out of ten retain their affiliation with the Church of their parents and growing up years, even if they attend infrequently.¹¹

The declining attendance, according to Bibby, is the symptom of a consumer mentality among Canadians with regard to religion. Like consumers they have no commitment to the marketing institution. They pick and choose from religion according to their needs and the best deal available. This is manifested in people's lack of commitment to their Church, while yet demanding of their Church solemnization of their moments of "passage", e.g. birth, adolescence, marriage and death. It should be noted that these demands are made strongly by those who are not regular Church goers. They also pick and choose the particular teachings of the Church to which they will adhere. This consumer mentality has replaced that of commitment. In the long run, if things continue as they are presently, involvement and attendance will continue to drop off to about 16% by the year 2025. (Presently the proportion of Canadians between the ages of 18 and 29 who attend services weekly stands at about 16%). This in turn will mean major financial problems as the core of committed supporters diminishes.¹² Socially the impact of the Churches will continue to diminish.¹³

What is one to make of this phenomenon of declining Church attendance and participation? Bibby draws some sociological and quasi-theological conclusions. Sociologically, his argument seems to go as follows: Religion is a social phenomenon wherein groups organize their lives in attitudes, action and interpretations of life around an all-embracing, transcendent system of meaning which they believe originates in or is connected to the numinous and which informs the culture. But in Canada the gods are fragmented, i.e. there is no all-embracing system of meaning informing the lives, attitudes and action and interpretations of life of the members of society, but rather a consumer style selection of fragments of beliefs, practices and values in which religious groupings, neglecting the numinous, are informed by the culture and mirror it. Therefore, religion as a social phenomenon is on the decline in Canada. To this argument he seems to add another: The dynamics of our culture are competitive market

dynamics wherein consumers choose what best meets their needs and preferences. But psychology and other social sciences and services are better equipped in their area than religion to provide consumers with satisfaction. Therefore religion is and will lose in its struggle with these competitors.¹⁴

In his quasi-theological argument, Bibby seems to state: Christianity, as expressed in the reality of Church or churches, understands its faith in God to inform culture, and all of individual and social life. But in Canada, declining Church attendance, lack of religious knowledge and failure to integrate beliefs into personal and social life, indicate that faith in God decreasingly informs all of individual and social life. Therefore Christianity is no longer living in our society by its professed self-understanding and is largely dead.¹⁵

Is Bibby right in his interpretation? If indeed Christianity is merely reflecting the culture and not also living in tension with it, challenging and transforming it,¹⁶ then indeed, his concern has a pastoral, theological urgency. The validity of his interpretation appears to me to depend on three related factors: firstly, the theological validity

14 Bibby states: "The findings are in and the message is clear. Religion, Canadian-style is mirroring culture. A specialized society is met with specialized religion. Consumer-minded individuals are provided with a smorgasbord of fragment choices. Culture leads; religion follows. . . . This I stress is not a subjective or theological observation. On the contrary, it is an objectively observable conclusion based on a simple examination of the nature of culture on the one hand and the nature of religion on the other." (Ibid. p. 233, see also p. 135)

15 Bibby states: "The problem with all of this is that religion, instead of standing over against culture, has become a neatly packaged consumer item--taking its place among other commodities that can be bought or bypassed according to one's consumption whims. Religion has become little more than a cultural product and is coming precariously close to acknowledging that culture creates the gods. . . . Historically, Judeo-Christian religion has claimed to be much more than individuals and culture. It has asserted that there is a God back of life who . . . brought history into being, oversees it, and will be there at its end. This God is more than a mirror image of individuals and culture; indeed, 'It' speaks to all of personal and social life, pronouncing and, when necessary, denouncing. The extensive research unveiled in this book suggests that a religion with this kind of God is largely dead in Canada." (Ibid., pp. 1-2)

16 It is possible to legitimately consider Christianity's relationship to culture in the five ways described by H. Richard Niebuhr, viz. : (1) Christ as against culture, (2) Christ as the pinnacle and greatest achievement of Culture, (3) Christ as fulfilling culture but a leap beyond it, (4) Christ standing in a paradoxical relationship to culture, (tolerating it till full redemption) and (5) Christ transforming culture. (See H. Richard Niebuhr, *Christ and Culture*. New York: Harper and Brothers, 1956.) In none of these five ways of relating to culture, does Christianity merely mirror the culture.

10 See *ibid.*, pp. 62 ff.

11 See *ibid.*, pp. 48 ff.

12 See *ibid.*, pp. 236 ff

13 See *ibid.*, p. 225, 243 ff.

Glock and Stark's sociological criteria for measuring religious commitment, the validity of their application by Bibby in his research and, thirdly, his demonstration that the values of the culture are determining Christianity and not vice versa. With regard to the first issue, since Christianity is an ecclesial and institutional Church reality, Glock and Stark's categories are pertinent for measuring commitment. Thus religious commitment can be indicated by the experiential, ritualistic, ideological, intellectual and consequential dimensions of an individual's life.¹⁷ However, because Christian life is ultimately credible by what Von Balthasar has called "love alone", and because there are the equivalent of Rahner has unfortunately called "anonymous Christians", the measurability of Christian commitment by consequences in life becomes very problematic. Historically, simple forms of measurement indicate that Christianity should have died numerous times, and yet it survives and thrives at various periods.

With regard to the second issue of the validity of Bibby's application of Glock and Stark's criteria of commitment, he appears to have been thorough and thoughtful. I find it difficult to quarrel with his finding that the views of what he calls the "committed and uncommitted" (on sexuality, sex-related rights, values, social concerns, personal concerns, views of other persons, deviants policies of government, social attitudes, politics, government and law, social compassion, and sense of wellbeing) are very similar.¹⁸ However, I am unconvinced that his means of defining the "committed and uncommitted" are adequate.¹⁹ Elements of Glock and Stark are certainly there, but his conceptual framework appears quite impoverished when compared with Greeley's in *The Religious Imagination*²⁰ or that of the authors of the Notre Dame study of the parish²¹ or that of Hoge's *Converts, Dropouts and Returnees*.²²

17 See Charles Y. Glock and Rodney Stark. *Religion and Society in Tension*. Chicago: Rand McNally, 1965.

18 Bibby concludes from this similarity between the committed and uncommitted that: "Religion in Canada shows little sign of having either a unique voice or a unique influence. Canadians who are religiously committed construct reality in much the same manner as others. They relate with neither more nor less compassion. They experience a level of wellbeing that is neither higher nor lower than other people's." (Ibid., p. 213)

19 See *ibid.*, p. 72. His chapter on commitment is remarkably short.

20 See Andrew M. Greeley. *The Religious Imagination*. New York: Sadlier, 1981.

21 See Jim Castelli and Joseph Gremillion. *The Emerging Parish. The Notre Dame Study of Catholic Life Since Vatican II*. San Francisco: Harper and Row, 1987

22 See Dean R. Hoge. *Converts, Dropouts, Returnees. A Study of Religious Change Among Catholics*. New York: Pilgrim Press, 1981.

With respect to the third issue, Bibby unfortunately repeatedly claims that the committed and uncommitted are taking fragments from the Churches according to their culture-dictated needs and tastes without ever describing the traits of that culture with any depth or commenting on its compatibility or incompatibility with Christianity.²³ Symptomatic of this failure is the absence of any explanation as to why people are satisfied with fragments other than the efforts of individuals to hold themselves intact while experiencing conflicting roles.²⁴

For these reasons, his claim and lament of a Christianity merely mirroring the culture have to be taken with a grain of salt. In addition, the presence of a somewhat exclusive ecclesiology behind his book is usefully kept in mind. Nonetheless, I believe that he is on to something. Besides a useful warning against selling out to the culture, he documents a lack of commitment to the institutional and communal Church which can seriously impair their viability and mission. Because the Church is essentially institutional, this issue of declining commitment and participation is of pastoral, theological concern. In this sense he provides us with a reading of one of the first signs of the times.

Bibby interprets the situation as a call to both embrace and challenge the culture by reconnecting God, self and society, a reconnection for which there is a strong market.²⁵ I agree with this general sense of call. I believe that the response of the Churches must begin by developing a relational model of Church. In such a model, participation and commitment are encouraged by the actual coming together and belonging. Bibby himself seems to allude to the importance of a relational model:

Nothing is of greater importance to Canadians than relationships. Some 90% of the country's adults and young people report that they place paramount value on relationships and being loved. Intimacy, caring, community--these are traits of supreme significance as Canadians move into the twenty-first century.

Religion could not be much better equipped to respond to such a reality. Beyond God and the individual, religion is a social phenomenon. People share faith . . . While community begins with

23 The closest he appears to come to describing views in which Christianity and the culture are opposed is his description of approaches to death. See *ibid.*, pp. 248-251.

24 See *ibid.* pp. 139-142. By responding to the demand for fragments, religion fans the flames of fragmentation. (See *ibid.*, pp. 269-271.)

25 *Ibid.*, p. 261.

people who share faith, it bursts through the boundaries of those who would keep religion for themselves and speaks to all of life. . . . A religion like this is not the slightest bit intimidated by culture.²⁶

2. The Second Sign: A Secularizing Culture and the Need For a Credibility Base

It can be held that there is a connection between declining attendance and secularization. The word secularization has its roots in the latin "seculum" which means "world" or "time of the world". Secularization means therefore, a process in which the world and its time are taking priority or control, something like Sunday shopping. Applied to religion, and Christianity in particular, external secularization refers to the process whereby areas once controlled by religion are given over to civil government, medical science and science in general. Thus Church control of hospitals, schools, social services and politics has diminished in the Western world, and been replaced by secular or civil agencies. The most recent example of secularization is that of Quebec in the quiet revolution of the '60s. Commentators on religion are almost unanimous in describing secularization as one of the main phenomena of religion of our time. They find its roots in the scientific revolution, the arrival of the social sciences, capitalism, humanism, technology, the specialization that comes with industrialization and urban living and the pluralism of values and beliefs. Basically, Western human beings have taken control, or at least think they have taken control, over aspects of their lives that they previously left to God or to the Church or both.

When one turns to the internal meaning of secularization, one finds the commentators on religion differing in their views. The internal aspect of secularization concerns one's faith, values, view of the world and place given to God. Some, such as Nietzsche, Marx and Freud have predicted that God would fade and die in this internal world as human beings took responsibility for and control of their lives. Humanity would no longer need to create a God to supplement or order what was missing or uncontrollable in their lives. Indeed some theologians in the '60s proclaimed a theology of the death of God in the internal world and of human beings come of age.

Against these positions, commentators such as Clifford Geertz and Andrew Greeley stated that religion was and would continue to be very much alive. People were still concerned, perhaps more than ever, with the ultimate questions and were quite concerned with the transcendent divine in their

lives. Greeley was adamant in insisting that the going image of modern humanity as the "self-dependent individual" portrayed by Talcott Parsons didn't square with the sociological research. A whole raft of theologians claimed that God was still quite alive, but now had to be found in the secular humanization and development of the world. Indeed, they claimed, the Christian God is incarnate and to be found in the world and its history, especially in building a reign of justice and peace.

For our purpose the following is pertinent.

- (1) The research of Bibby, Greeley and others shows that belief in God and affiliation with Churches in Canada is quite well and alive, this despite the external secularization of institutions and social functions previously involving the Church.²⁷ Bibby has found that belief in mystical experiences and supernatural phenomena such as ghosts is even stronger now in the younger generation supposedly more immersed in the scientific mentality than older generations.²⁸
- (2) I conjecture that decreasing Church attendance is nourishing a "secularist" mentality. A secularist mentality is one in which life is lived without relating to God. My conjecture is based on Peter Berger's theory of "plausibility structures".²⁹ Berger theorizes that religion is the human (not individual but social) construction of a meaning to life, especially in face of death and chaos. That construction of meaning is considered to be the sacred order established by God. It is considered as self-evident in proportion to the number of people who support it, that is, the world view is considered plausible to the degree that the social structures and population support it. They constitute the belief's plausibility structure. When one's support group decreases in number or there is a pluralism of beliefs, the credibility or plausibility of one's own belief decreases.³⁰ If one's support group is in the minority and tries to bargain or swap beliefs with the majority, the minority will come out the loser. Religion's efforts for example to become more like psychology in meeting the modern demand for therapy wind up reducing it to a form of psychology

27 See Bibby, *Fragmented Gods*, pp. 69 ff.; Andrew M. Greeley, *The Religious Imagination*, New York, Sadlier, 1981; Andrew M. Greeley et al., *Young Catholics in the United States and Canada*, New York, Sadlier, 1981; Dean R. Hoge, *Converts, Dropouts, Returnees, A Study of Religious Change Among Catholics*, New York, The Pilgrim Press, 1981; *Hope for the Decade, A Look at the Issues Facing Catholic Youth Ministry*, Washington, National CYO Federation, 1980.

28 See *ibid.*, pp. 96-100

29 See Peter Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*, New York, Doubleday, 1967 and *A Rumour of Angels: Modern Society and the Rediscovery of the Supernatural*, New York, Doubleday, 1969.

30 See also Bibby, *ibid.*, p. 43

26 *Ibid.*, pp. 265-7..

and actually empty it of its identity. The only possibility for believers in a minority situation to maintain the plausibility or credibility of their belief for themselves is to huddle together in ghettos of symbol and meaning, convincing each other of the rightness of their belief. The point that I am trying to make is that increasingly there is less "huddling together" going on among believers--attendance is diminishing.

(3) On the other hand, if the statistics stated above are true, surely believers are not in the minority! Here, however, a brief re-examination of Bibby's thesis may be helpful. As mentioned, he holds that people are picking religious fragments because the demands of the Churches in the areas of e.g. sexuality or social justice are hard to live in our culture, a culture which already specializes and compartmentalizes different aspects of life.³¹ As a result people opt out on those particular points, but stay connected to their denomination for solemnization of the key moments of life.³² Thus they consume, but are not committed: "Commitment does not resolve the problem of role conflict; fragment adoption does."³³ That is, most people seem to integrate the roles they play into a kind of harmony by pursuing general biographical goals such as wellbeing and success rather than linking themselves to a larger reality such as society or God.³⁴ Surveys have shown the foremost personal concerns of late-twentieth-century Canadians to be money, time and health.³⁵ These are the values by which Canadians pick and choose from what their religion offers them.

Since the cumulative proportion of Canadians who exhibit positive belief, practice, experience, and knowledge settles at 20%. . .³⁶ Bibby concludes that religion has ceased to be "life-informing" for the average Canadian, having little influence on political and economic decision-making, higher education, entertainment and personal morality.³⁷ The Churches, mirroring the culture, have an increasingly small voice.³⁸

On the one hand, Bibby's study shows that those secularists who proclaimed the death of God are wrong. But, on the other, although we have cautioned against accepting his thesis of religion merely mirroring culture, his study does indicate a certain amount of internal secularization in that large segments of life are lived without apparent

reference to faith. In what follows, I will try to show that what Bibby "is on to" is part of a cultural individualism which is secular in that it leaves individuals "disconnected". Religion and Christianity espouse just the opposite.

(4) Combining Berger's view with Bibby's, we are perhaps experiencing a secularization of faith (individualism) which is nourished by declining attendance. Christians are not huddling together sufficiently to think and share deeply about their faith and its meaning for their life's decisions. It is this phenomenon that calls for a model of Church in which such deep sharing takes place. Such sharing would be one aspect of the "relational" model. To repeat, keeping Berger's theory of "plausibility structures" in mind, it is clear that if Christians are to take their beliefs seriously, they will have to huddle together in a society in which committed Christians are perhaps increasingly in the minority. Such a huddling together is, once again, a relational model of Church.

3. The Third Sign: Individualism and Feminist Relatedness--Healing in a Relational Church

Bibby's analysis of how religion and culture are currently mirroring each other unfortunately fails to deal with the dominant qualities of that culture, one of which is individualism. Indeed, one could claim that our's is a culture of individualism. While this may especially hold true for citizens of the United States, I would hold that the same holds for Canadians, perhaps in a less brash manner.³⁹ The culture of individualism calls for a Church of relatedness, one in which women have an essential role to play. We will briefly describe the culture of individualism, its redemption by feminist relatedness and finally the relational model of Church for which it calls.

(1) We love the culture of individualism. Otherwise we would not have created, nor continued to sustain it. We have grown up nourished by the visionaries of this culture. A first group of visionaries, the North American behaviorists, have taught us the importance of rewards and their fair exchange in relationships and we have agreed.⁴⁰ Rollo May and others have taught us the importance of self-affirmation, self-assertion and the exercise of power, and we have found this to be good.⁴¹

³⁹ Interestingly, a conversation with Bibby revealed that he holds that individualism is more rampant in the Canadian atmosphere of pluralism than in the U.S.

⁴⁰ See Peter M. Blau, *Exchange and Power in Social Life*, New York, John Wiley and Sons, 1964; Lewis Coser, *The Function of Social Conflict*, New York, The Free Press, 1956; John Scanzoni, *Sexual Bargaining, Power Politics in the American Marriage*, Englewood Cliffs, N.J., Prentice Hall, 1972.

⁴¹ See Rollo May, *Power and Innocence, A Search for the Sources of Violence*, N.Y., Dell, 1972.

³¹ See *ibid.*, pp. 138 ff.

³² See *ibid.*, pp. 76 f., p. 80 ff.

³³ *Ibid.*, p. 140

³⁴ See *ibid.*, pp. 141-142

³⁵ See *ibid.*, p. 145

³⁶ *Ibid.*, p. 72, see pp. 1-3, 63 ff. ,

³⁷ See *ibid.*, pp. 5,

³⁸ See *ibid.*, 164 ff., pp. 150 ff.

Abraham Maslow taught us the value of the healthy, self-actualized individual, the one who fulfilled his or her various levels of needs to the point of simply fulfilling his or her unique self, and we found truth in his words.⁴² Erik Erikson and the developmental psychologists taught us the importance of productivity and concern for one's personal identity, to the point that "identity crisis" is a regular staple of our daily vocabulary, and again, we recognized the truth and value of this thought. All these views throw a powerful focus on the value of the individual, on his or her individual fulfillment, identity, power and fair share of rewards. Christians support the view because of the high value they give to the person. However, there is a shadow side to this focus on the individual. It appears when our's becomes a culture of individualism.

(2) We lament the shadow side of our culture of individualism.

The shadow side has been exposed in a sobering manner by Robert Bellah and others in their work *Habits of the Heart*.⁴³ The visions of the visionaries just mentioned have unfortunately and unwittingly been used to legitimate and nurture the culture of individualism. Bellah points out, for example, that our culture is characterized by an individualism which has produced a widely diffused (middle class) "therapeutic" view of love. It is called therapeutic because of the powerful influence of theories of psychotherapy on our culture. Such theory begins with the self. The self must be discovered and asserted. Only a genuine, independent self can be the basis of relationship with others.⁴⁴ Indeed, the psychotherapeutic relationship, based on the "expressive self", is itself, at times, seen as the model of the ideal love relationship. It is based on "full, open, honest communication among self-actualized individuals. It presupposes that the individuals are free of artificial external obligation and in touch with their own needs and wants.

Such an outlook, basing goodness on the isolated self, the pursuit of its needs and egalitarianism, finds it difficult to conceptualize and accept notions of sacrifice and obligation. Indeed, self-denial can only be accepted by being reconceptualized as self-enhancement.⁴⁵ Moreover, because love between men and women is valued in terms of free psychic gratification, institutionalized social roles are seen as hindrances, obstacles to self-actualization. Commitment and obligation are also seen negatively.⁴⁶ Indeed, therapeutic love produces a

utilitarianism which evaluates the perdurance of a relationship on the basis of the needs it is or isn't meeting. As such, it goes counter to an older evangelical Christian view of love as a "firmly planted, permanent commitment, embodying obligations that transcend the immediate feelings or wishes of the partners."⁴⁷ It tends to diminish "fear" of God in favor of trust in intrinsic human goodness and choice.⁴⁸

The authors of *Habits of the Heart* find that the individualism in the North American ethos of love contributes a diminishing capacity for commitment and community.

The culture of individualism in its more severe forms becomes the culture of narcissism. Such a culture centers life around the gratification of one's needs. It is unfortunately, as described by Christopher Lasch,⁴⁹ a culture of despair, the faith of those without a faith. It produces not only an individualism but a sense of unrelatedness. It is unfortunately, a male culture. Indeed, it is almost a truism to assert that males have difficulty in dealing with feelings and intimacy in relationships. Indeed, as mentioned, the culture of individualism is a male enterprise, characterized by what Marc Fasteau has called the competitive, achievement-oriented "male machine".⁵⁰ Mark Gerzon points out how it subordinates women to servicing males as they carry out their social roles.⁵¹

(3) Feminist Relatedness can be the Redemption of the Culture of Individualism

It appears unlikely that males have the wherewithall in or by themselves to escape the grasp of the culture of individualism. I believe that the only salvation from within can come from what could be called "feminist relatedness". Feminist relatedness consists of the increasingly conscious awareness that women have of their personhood and of their capacity for relatedness, an awareness that gains power, as Jean Baker Miller states, when its story is shared.⁵²

Relatedness is the awareness that relationship is the primary reality, that individuality is a derivative. It is the awareness that to be a person it is not enough to be an individual. To be a person is to be in relationship. Individual, or better, personal uniqueness is created in relating to others. The

⁴⁷ Ibid., p. 95

⁴⁸ See *ibid.*, p. 63

⁴⁹ Christopher Lasch, *The Culture of Narcissism, American Life in an Age of Diminishing Expectations*, New York, Warner, 1971.

⁵⁰ See Marc Feigen Fasteau, *The Male Machine*, N.Y., Dell, 1975.

⁵¹ See Mark Gerzon, *A Choice of Heroes, The Changing Face of American Manhood*, Boston, Houghton Mifflin, 1982, pp. 82, 190.

⁵² See Jean Baker Miller, *Towards New Psychology of Women*, Boston, Beacon Press, 1976.

⁴² See Abraham Maslow, *Motivation and Personality*, second edition, N.Y., Harper and Row, 1970.

⁴³ See Robert N. Bellah et al., *Habits of the Heart, Individualism and Commitment in American Life*, N.Y., Harper and Row, 1985.

⁴⁴ See *ibid.*, p. 98

⁴⁵ See *ibid.*, pp. 101, 109

⁴⁶ See *ibid.*, p. 85

values of relatedness are mutuality, cooperation, affiliation and interdependence. These are the values our society desperately needs, and they are the values that women seem to live more easily than men. They are the values that Christian Catholic women are asking for in Church life. There is a need for males with feminist views to welcome the redemptive spirit of relatedness that women can bring, more specifically, men who will participate patiently and courageously in the feminist elaboration of what a culture of relatedness can bring.

(4) Feminist Relatedness and a Relational Model of the Church

Bibby has pointed out that the Churches are mirroring the culture in which they live. His data is open to the interpretation that the consumer mentality brought to the Church is a direct expression of our culture's individualism, both moral and economic. That individualism explains, as Bellah would say, the lack of commitment and the lack of a sense of community lamented by Bibby. Redemption of the Church from the shadow side of the culture of individualism can come from Christian feminism and its call for a relational Church.

More specifically, during the next ten to fifteen years Christian feminism will be a growing force, possibly most powerfully within the Roman Catholic Church.⁵³ Paradoxically the group once

⁵³ The potential for change carried by women is manifest in the numbers and attitudes reported by the Notre Dame study of the parish. It found that 63% of "core Catholics" (parish connected) are female and concluded that "they form the backbone of Catholic parish life in the US today." (See Castelli and Gremillion, pp. 31-32, 69) 85% of those involved in ministry to the poor, sick, grieving, handicapped and social justice and peace efforts draw heavily on women. (ibid., p. 67-8) More than 80% of CCD teachers and sponsors of the catechumenate are women. More than 80% of the members of prayer groups are women. More than 75% of those leading or participating in adult scripture study or religious discussion are women. Almost 60% of those in youth ministry are women. Women constitute 52% of parish council membership and 56% are identified as the most influential leaders in the 36 parish survey. Approximately 50% of lectors and eucharistic ministers are women. (idem). Among core Catholics, women more than men hold that the Church should listen more to the voice of ordinary lay Catholics, that it should follow through more on changes and guidelines of Vatican II. (ibid., p. 40-41) Although Catholics are uncomfortable with the idea of women priests, (64% either disagreed or strongly disagreed), women from 20 to 40 years of age were strongest in support. (ibid., p. 45) 58% of paid parish staff and volunteer workers are women. (ibid., p. 101) Although 58% of parish leadership comes from women, the inner circle of power continues to be male. Yet women feel that they have influence on how the parish is run as much as men, although they want more say in how the parish is run than men. Women volunteers, much more than men, say that the pastor dominates parish school and social activities. It appears that women in education have

considered most subordinate to clerical authority, namely religious women, is the group best equipped and educated to promote the cause of women within the Church as well as the value of relatedness. And indeed, the orders and congregations of religious women are by and large taking the feminist leadership in the Church. The process of feminization of the Church will be an angry and chaotic one initially. It will also present theology and Church teaching and order with the most radical challenge that it has ever known. Church authority will be severely tempted to try to crush it and clerics and those retaining power in the Church will find it their *bete noire*. Nonetheless, the gifts of the feminist critique and movement must be received with humility and patient nurturing. The greatest error, the greatest heresy, would be to prematurely crush what is striving to grow and express itself, namely a relational view of reality and the Church. Without that gift of relatedness, the Church will indeed be no more than a mirror of the individualist culture and in being such will succumb to the cancer of its own individualism expressed in the declining attendance and participation and the consumerism described by Bibby.

We will describe below the relational model of Church called for by the movement of feminist relatedness. Suffice it here to say that such a model is characterized by the primacy of relationships and the richness of quality of relationships in mutuality and interdependence, the counterbalance to the male approaches of competition and aggressiveness. Women seek something more than autonomy as defined for males, "a fuller not a lesser ability to encompass relationships to others, simultaneous with the fullest development of oneself."⁵⁴ They are searching for a form of relating built on self-fulfillment simultaneous to mutuality, an interdependence where service doesn't produce subservience.⁵⁵ Women live the relational dimension of life repressed by men through strengths such as vulnerability, weakness and helplessness.⁵⁶ Attuned to evaluating events and activities in terms of their enhancement of emotional relatedness, their sense of self is structured by the knowledge that individual development comes only through communion and affiliation.⁵⁷ Women are correspondingly attuned to the value of participating in other's development and growth, and are oriented to cooperative systems that attend to each person's needs. More than men they are centred on giving and serving rather than

developed ways of sharing power with the pastor more than those in liturgy, social and outreach activities. The same holds for parish staff women in comparison to female volunteers. (ibid., p. 110)

⁵⁴ See Jean Baker Miller, *ibid.* p. 69, see pp. 70-71

⁵⁵ See *ibid.* pp. 113, 41, 51, 62, 876. 94, 106-107, 111

⁵⁶ See *ibid.* pp. 30 ff

⁵⁷ See *ibid.*, pp. 29, 53, 83, 87

doing.⁵⁸ And these are the qualities they will bring to the Church in the midst of a culture of individualism, a culture which has influenced Christian Catholics.⁵⁹ These feminine qualities of relatedness suggest that the Church function on the basis of collegiality and consensus, a relational model of Church.

4. The Fourth Sign: Ministry to Youth--The Need for Friendship and Relatedness

The fourth situation in Canada calling for a relational model of the Church is the need for a ministry of friendship among youth. This need is pointed out by Bibby and Posterski in their study of 3600 Canadian youth in 1982.⁶⁰

When asked to rate a number of terminal or end-state values:

In keeping with the value placed on relationships and love in our culture generally, friendship and being loved are the two traits valued most by Canadian teenagers.⁶¹

The peer group is a major source of self-esteem. "It provides young people with emotional security, support, information, and feedback as they build their identities."⁶² Teens have friendship clusters, half of them having four or more close friends. Most of the remaining half indicate they have two or three good friends.

Most valued next was freedom (the need for room to grow and live), not to be confused with irresponsibility. Then came success and comfort, seen as very important by three in four teenagers. The sixth ranked value was privacy, endorsed by about 70%, a key component of freedom. Excitement was highly valued by 6 in 10 people. Then 40% view "acceptance by God" and recognition as very important.

Such a finding suggests that acceptance and recognition by valued friends is more important for many than either being

religious or being acknowledged by people in general.⁶³

Then comes popularity, given great importance by only a small proportion of teens (21%). Apparently teens find acceptance and respect from their own reference group to be more significant than pleasing the crowd. "Today's teens are more attracted to close relationships than they are to the acclaim of their peers."⁶⁴ The researchers see this as a symptom of today's individualism. The last terminal value was family life. Only 65% of teenagers reported it as very important to them. This seems to indicate that during these years the family is failing to provide happiness, compassion and love for many teens.

The greatest sources of happiness for youth are relationships (7 in 10 experience a "great deal" of enjoyment from friendships). More than half of the country's teens claim high levels of enjoyment from boy-friend or girl-friend or dating. This is in contrast to only about 4 in 10 of teens getting "a great deal" of personal enjoyment from parental relationships.⁶⁵ Seven in ten teens say that music is a central source of enjoyment.⁶⁶ Moderate sources of happiness reported were firstly sports (45% claim it gives "a great deal of enjoyment"--57% males vs. 32% females--one in three is active in team sports). Then television (57% say they watch TV "very often" and only 29% indicate they receive a "great deal" of satisfaction from it--a diversion from the problems of living, including loneliness and boredom). The third and fourth most common teenage activities are "daydreaming about the future" and "sitting and thinking".⁶⁷ Of the 17 areas and activities offered in the survey, the bottom three in terms of enjoyment are school, youth groups and church life. Interestingly while 25% of teens are often at Church, only 8% rate it as a source of gratification.⁶⁸ The authors suggest that groups, school and church represent limitations on the freedom that teenagers sense they need and also that the Churches are failing to take the needs of teens seriously into account.⁶⁹

⁵⁸ See *ibid.*, pp. 38-40, 49-50, 62

⁵⁹ The Notre Dame study of the parish found that 39% of Core Catholics took a stance on foundational beliefs that is exclusively individualistic (concerned with personal needs and problems). Eighteen percent took a communal stance (focussing on the needs of others and social community), and 21% integrated both these views. Castelli and Gremillion attribute the purely individualistic view to the individualism of the culture and an older catechesis. (*The Emerging Parish*, pp. 34-6) The authors point out how American values such as independence have filtered down into parish life: "Americans are congenitally independent . . ." (*ibid.*, p. 195)

⁶⁰ Reginald W. Bibby, Donald C. Posterski, *The Emerging Generation, An Inside Look at Canada's Teenagers*, Toronto, Irwin Publishing, 1985; Donald C. Posterski, *Friendship, A Window on Ministry to Youth*, Scarborough, Project Teen Canada, 1985.

⁶¹ *The Emerging Generation*, p. 15

⁶² *Ibid.*, p. 99

⁶³ *Ibid.*, p. 19

⁶⁴ *Ibid.*, p. 19

⁶⁵ See *ibid.*, pp. 29-32

⁶⁶ See *ibid.*, pp. 32-38 As an activity it has no equal. It is estimated that they listen an average of six hours a day--an unparalleled medium that captivates teens. Music symbolizes energy and release and freedom.

⁶⁷ See *ibid.*, p. 42

⁶⁸ See *ibid.*, p. 45

⁶⁹ The major concerns of teens are firstly what they will do when they finish school (70%) and secondly money matters (54%)--a concern not necessarily alleviated by the 40% who have part-time work (half of which is 10 hours a week or less)--50% live on allowances. Some 50% are bothered "a great deal" or "quite a bit" by school. Five in ten say they never seem to have enough time and just under 1 in 2 admit that their physical appearance concerns them considerably. 40% give considerable thought to the question of purpose in life. 35% are deeply bothered by

As was seen, supranatural beliefs persist among teens. Close to 9 of 10 believe in God's existence and the divinity of Jesus. Nearly 8 in 10 believe in life after death and around 4 in 10 think they have experienced God's presence. They give considerable credibility to psychic phenomena. One in four teens say they attend religious services "very often". Weekly church attendance for eighteen to twenty-nine year old Canadians is at 15-16%. Teens shows a polite attitude towards formal religion, the majority indicating a fairly high confidence in Church leaders, far above the confidence in government, labour and media. Two in ten say they frequently pray privately and another 3 in 10 pray sometimes. Three in ten teens give evidence of raising the "ultimate questions" about death and life, often posing them. 20% are bothered a great deal by the issue of life's purpose, with another 25% saying they are bothered quite a bit by the question.⁷⁰

From all this data, Posterski concludes that while the youth of the '70s seemed committed to themselves in the "Me Generation", young people in Canada of the '80s seem to be creating the "We Generation".

Teens are clustering together and finding fulfillment with each other as never before. Friendship is the glue that holds Canada's youth culture together. . . A friendship cluster is more than just a circle of relationships. It is heart and soul of being young today. It is a place to belong. There is no formal membership. You are either in or you are out. Being in means you share many things: interests, experiences, intimate thoughts, problems, and triumphs of the day. Being in means you tune in to the same music, wear each other's sweaters, and generally just enjoy each other.

Members of friendship clusters would rather spend their time feeling intimacy and acceptance from their few choice friends than receiving recognition individually from the applause of the crowd. For today's teenagers friendship is an end in itself; it is the focus of life.⁷¹

Posterski draws the following observations and implications:

As friends are being promoted, adults are being demoted.

The dominance of the informal friendship cluster pre-empts interest in joining formal group structures.

Loneliness, alarming considering the value placed on relationships. One in three are concerned about feelings of inferiority. (See *ibid.*, pp. 51-71)

⁷⁰ See *ibid.*, pp. 115-128

⁷¹ Friendship, p. 7-8

Teenagers would rather belong to an informal group than lead and be part of a formal structure.

The relational is more powerful than the ideological.⁷²

He goes on to make the following recommendations for youth ministers, recommendations which suggest a relational model of Church. Firstly, "Serving people must take precedence over building structures and preserving traditions."⁷³ Secondly, "Organizational structures must be relationally warm."⁷⁴ This means that programmed events must promote friendship making and deepening. Leadership must be caring and the physical environment conducive to this, e.g. not overly institutional. Thirdly, "Encourage movement from informal friendship to loyal participation in formal groups."⁷⁵ Fourthly, "Begin to think in terms of 'clusters' rather than individuals."⁷⁶ Build on friendships that already exist.

All this, as I see it, describes the atmosphere and ministry of a relational model of Church. Indeed, I believe that before pastors and parishes decide pastoral strategies towards young people, they need to address this issue of a relational model. Some parishes, for example, take either a soft or hard-line stance towards young couples coming to get married. Either approach may be mistaken by failing to recognize where the couples are coming from and that they will have difficulty identifying a community life in the Church.

Most of these couples seeking marriage come with what could be called a "basic faith", one that is usually focussed on the value of their relationship with each other. That basic faith, according to Fowler's research, is also usually inarticulate and/or independent.⁷⁷ Thus it would seem that the basic

⁷² *Ibid.*, pp. 12-17

⁷³ *Ibid.*, p. 18 This means being attentive to teen's needs of self-acceptance and appreciation, coping with failures and emotional ups and downs, finding the right balance in relationships with parents, making and keeping friends, relating confidently with the opposite sex and planning their careers.

⁷⁴ *Ibid.*, p. 21

⁷⁵ *Ibid.*, p. 22 A sense of belonging is created when purposeful and enjoyable activities replace routine, scheduled programs and when there is a specific aim of being inclusive. Soliciting input for future planning from as many participants as possible and the effort to create opportunities for young people to lead their peers will also contribute to the process.

⁷⁶ *Ibid.*, p. 23

⁷⁷ James Fowler's research (See James W. Fowler, *Stages of Faith, The Psychology of Human Development and the Quest for Meaning*. New York: Harper and Row, 1981 and James W. Fowler, *Becoming Adult, Becoming Christian. Adult Development and Christian Faith*. New York: Harper and Row, 1984.) found that for the age group 21 to 30, 17.8% of the sample as at stage three ("adolescent") faith development; 33.3% between stages three and four

faith of a good number of pre-marriage couples is unreflective, rationally uncritical and inarticulate. On the other hand, there is a significant number of young persons who are reflective, and critically so, of their beliefs. From this perspective it would appear to be a pastoral mistake to simply expect independent, critical faith of a couple or to fail to respect the need of other couples to be able to challenge, define and make faith conceptually their own. A better pastoral approach would be to focus on the couple's basic faith with its focus on their relationship, celebrating it, welcoming it, finding God in it. Rather than being pushed, the inarticulate and/or independent nature of their faith can be challenged, but should also be respected. A relational approach to Church can carry out such an approach. In addition, it is important to recognize that many of the couples come with a "pre-ecclesial" basic faith. The research indicates that young people experience a certain distance from the Church whether because they simply cease membership,⁷⁸ or because they are at a stage of taking the critical distance described by Fowler, or because they find themselves in "loyal" doctrinal

disagreement⁷⁹ or because they don't attend.⁸⁰ It appears to me that this distance in doctrine and attendance should not be seen as an anti-ecclesial but rather "pre-ecclesial" attitude. Firstly, young people feel some closeness to the church.⁸¹ Secondly, as noted above, young people have difficulty identifying with structured groupings and institutions. Instead, they give importance to the relational.⁸² Given this pre-ecclesial attitude, it would be a pastoral mistake to simply insist, in a hard-line stance, on Church attendance for pre-marriage couples or not to challenge (in a soft-line stance) their ecclesial sense. Rather, it would be much more beneficial to give them a meaningful experience of Church community around their basic faith in their experience of their relationship.⁸³ Such an approach comes out of a relational understanding and model of Church.

5. The Fifth Sign: The Crisis in Ministerial Energy

William Bausch, basing himself on the research of Richard Schoenherr, notes in his book, *Take Heart, Father, A Hope-Filled Vision For Today's Priest*,⁸⁴ six Church megatrends in absolute tension with each other and many centuries of Tradition. The tensions are the following:

The First Tension: The decline in the number of priests (and religious) vs. the

("young adult"); and 40% at stage four faith development. For several reasons many young adults do not make a faith stage transition upon entry into young adulthood, but are guided into it "by their synthetic-conventional" (adolescent) faith. (See *Stages . . .* Table B.3, p. 318, p. 112, Table 3.3 on p. 113). The inarticulate (adolescent level) faith tends to be "conventional" rather than articulate faith in that the adolescent (or young adult) doesn't possess a sufficiently strong identity to construct an independent perspective. Instead, the faith consists of interiorized views of significant others, not yet critically and systematically examined. Others have or are in transition to an "individuated-reflective" faith, a more independent faith, one beginning to take serious responsibility for commitments, lifestyle, beliefs and attitudes. (See *ibid.*, p. 173, 182. See *Becoming Adult*, pp. 57-62, 57-62.)

⁷⁸ Hoge (See Dean R. Hoge et al., *Converts, Dropouts, Returnees, A study of Religious Change Among Catholics*. New York: Pilgrim Press, 1981. pp. 84-89, 96-99; see also Andrew Greeley et al. *Young Catholics in the United States and Canada, A Report to the Knights of Columbus*. New York: Sadlier, 1981. p. 31) found that inactive Catholics younger than 22 accounted for 45% of all persons dropping out of the Church. (52% of these dropped out because of family tensions, ceasing Church attendance when leaving home or when parents reduced pressure to attend.)

⁷⁹ Hoge, in 1980, predicted that young Catholics would be more independent, pluralistic and less open to dogmatism in their beliefs. (See Dean Hoge, "Social Factors Influencing Youth Ministry in the 1980's", pp. 10-42 of *Hope For the Decade, A Look at the Issues Facing Catholic Youth Ministry*. Washington. U.S. Catholic Conference, 1980, p. 33) Greeley et al. noted in 1981 that in taking positions differing from the Church, young people did not consider themselves cut off from it. (See *Young Catholics*, pp. 1, 11.)

⁸⁰ Posterski (*Friendship*, p. 28) had noted that 15 to 16% of Canadians between 18 to 29 attend church on a weekly basis, only one out of six being active in organized church life in their early twenties. (See also Greeley, *Young Catholics*, p. 14)

⁸¹ Greeley et al. had noted that on a scale of 1 ("very close") to 5 ("not at all close") in indicating their feeling of closeness to the church, young American Catholic adults rated themselves in the following way: #1 = 6%; #2=16%; #3=30%; #4=26%; #5=21%. (*Young Catholics* . . . , p. 23)

⁸² See Posterski (*Friendship* . . . pp. 13-29).

⁸³ As mentioned above, young people retain a basic faith. (See Bibby and Posterski. *The Emerging . . .*, pp. 116, 120-121, 124; see Greeley et al., *Young Catholics*, p. 1, 12 f.; see Hoge, *Hope for the Decade* . . . pp. 29,30; see George Gallup, Jr. and Jim Castelli. *The American Catholic People: Their Beliefs, Practices, and Values*. New York: Doubleday, 1987, pp. 155 ff.)

⁸⁴ Rev. William J. Bausch, *Take Heart, Father, A hope-Filled Vision for Today's Priest*, Mystic, Conn., Twenty-Third Publications, 1986

growth of the number of nonordained ministers or lay leaders.

The Second Tension: The decline of the credibility of the need of celibacy as attached to ministry vs. the growth of the charism of marriage.

The Third Tension: The decline of male supremacy and exclusivity vs. the growth of female participation and equality.

The Fourth Tension: The decline of clerical monopoly of power vs. the growth of shared power with the laity on an equal basis.

The Fifth and Final Tension: The decline of the eucharist vs. the growth in the teaching, preaching, and witnessing to the word of God.⁸⁵

By the crisis in ministerial energy I refer to this complex of tensions described by Bausch, especially the aspects of declining numbers of clergy and religious and growth in lay ministry.⁸⁶ Only 319 men were to be ordained in 1988 for the entire U.S.

There are now half as many students preparing for the priesthood as at the start of the Council, and all but one-third of those are members of religious congregations. In the forty-nine Roman Catholic schools that belong to the Association of Theological Schools, there are almost 3000 students engaged in theological studies, but none of them are seeking ordination.⁸⁷

What must be further considered is that the number of American Catholics feeling religion to be important in their lives dropped from 83% in 1952 to 56% in 1980, mass attendance is declining, Catholics are more critical of their priests (the number of Catholics indicating they would be very pleased to have a son a priest dropped from 66 to 55% from 1963 to 1974). The large old families and ethnic ties and stability in upbringing have declined. All these have a negative effect on promoting vocations to the priesthood. Moreover Catholics have bought into the American dream which gives priesthood little attractiveness, this including celibacy. (A 1980 study of 1400 young men showed that 51% of those who thought of entering seminary said that celibacy was an issue in

not deciding to enter and 33% balked at the prospect of a lifelong commitment.)⁸⁸

The Canadian Conference of Catholic Bishops in their 1984 *Report on the State of Human Resources in the Catholic Church in Canada*,⁸⁹ begins with the reports that in the Canadian situation there is:

continuing decrease in the number of priests;

accelerated aging of the clergy;

near impossibility of assuring short and long term relief to existing priests given the rarity of ordinations and shortage predictions. In short, if the tendencies observed in 1977 and 1983 continue, in ten years, there will be less than 3,700 diocesan priests below retirement age. . .

Since 1977, the number of permanent deacons has tripled; 4,900 lay and religious workers paid by the Church are presently involved in Church activities, either on a full or part-time basis.⁹⁰

Given their own decreasing numbers and aging, there are few long term options by calling religious priests, brothers and sisters to replace the diocesan priests. Priests under 30 represent only 1.4% of all Canadian priests; those from 30-39 represent 9.7% and those under 50 represent 31.5% of all the clergy.

The decline in number and depletion in energy of the clergy comes at a time of need for leadership in the Church and almost unlimited source of ministerial energy.⁹¹ *The Notre Dame Study*⁹²

⁸⁸ There is also the factor of resignation--1985 statistics indicate that if the present trend continues, in three to four years there will be as many resigned priests as active ones--a process of resignation that is likely to continue. Finally the American mean age of clergy is 50 and by the year 2000 it will be close to 70. Added to this there is the predictable by-product of conservatism.

⁸⁹ Canadian Conference of Catholic Bishops, *Report on the State of Human Resource in the Catholic Church in Canada*, December 1984, Ottawa, CCCB, 1984.

⁹⁰ *Ibid.*, p. 2 Since 1977 there have been average of 65 priests ordained per year, with a slight increase over the last six years to 1983. The 1981 Canadian census listed the Catholic population at 11,402,565, almost half of whom reside in Quebec. Ontario Catholics represent 26.6% of all Canadian Catholics; 8.3% live in Atlantic Canada and 15.8% live in Western Canada. If one projects for 1993 in terms of number of priests, there will be fewer than 3,700 priests under 65 in 1993 compared to 4,731 in 1983, a reduction of almost 22%. Slightly more than 62% (2,297) will be over 50. A quarter of those will be between 60 and 65. About 55% of all 1983 priests will be at retirement age or will have died by 1993. The average age of the 6,904 diocesan priests in 1983 was 56. 11.2% of Canadian parishes are without resident priests. The number of permanent deacons and sisters involved in diocesan Church activities has tripled since 1977.

⁹¹ In Canada, lay people are entering into the positions of ministry to the number of 4,900, 66.4% of whom are sisters, 2523 working full-time and 692 part-time. 30.8% of these work in hospitals and 29.7% work in parishes and another 25.3% in education. Among the 381 permanent

⁸⁵ See *ibid.*, pp. 7-20

⁸⁶ Regarding declining number of clergy and religious in the United States, Bausch says that in 1970 there were 37,000 diocesan priests for 53 million priests. By the year 2000 there will be an estimated 13,000 to 15 000 diocesan priests for 65 to 75 million Catholics. A moderate upswing is predicted for around 1990, but by 2000 there will 50% fewer priests serving 35% more Catholics than in 1980.

⁸⁷ *Ibid.*, p. 9

offers some preliminary indication of what is happening in the United States. The study found that the American Church is participatory not only in religious ritual but especially in shared responsibility of laity and clergy for ministry. In seeking out those who got the parish work done, the survey found that unpaid lay persons conduct many of the important ministries of the parish. 83 percent of leadership within Catholic parishes, paid or unpaid, are lay persons and 57% of paid staff with responsibilities for key programs are lay. In 36% of parishes leadership was shared by pastor and laity with no involvement of religious; in 64% the leadership involved a combination of pastor, religious and lay, but here lay persons far outnumbered religious in the leadership group. In 10% of parishes a non-priest, a married deacon or lay persons are the central figures. However, it should be noted that these lay people do not necessarily have control over policy. For example the parish councils are not seen as having significant power. "Effective decision making is either more centralized--in the pastor--or decentralized to the level of those lay persons and staff especially interested in a particular type of ministry or program."⁹³

This crisis in ministerial energy, i.e. decreasing energy of the clergy and increasing energy of the laity calls for a relational model of Church. Such a model recognizes that the clergy will continue to wield their power, even in their declining numbers, aging and growing conservatism. It also empowers the laity to carry out the needed forms of ministry without the formality of ordination by empowering their ministry in a more informal setting, that of a relational community. Such a model remains open to lay persons being pastors of parishes, and eventually the arrival of a married clergy.

6. Conclusion

An ecclesiology for the next 15 years is an essay in practical theology. It consists of reading the signs of the times and finding a model to guide our efforts in building Church. Such a model is based on the permanent and changing nature of the Church, theology and the social sciences. The changing elements of our time, more specifically, key Canadian situations to which the Church must respond were described above as declining Church attendance and participation, secularization, decline of commitment and community in individualism, the need of youth for friendship and the crisis in ministerial energy. Each of these situations calls for what we named a relational model of Church. Such a model regroups Catholics, gives a plausibility basis for their beliefs and a means of

bringing their faith into daily life, it challenges the failure in commitment and community of our culture's individualism by welcoming feminist relatedness, and it responds to the need of youth for a ministry of friendship and deals with the crisis in ministerial energy by empowering and freeing that energy in lay people.

C. THE RELATIONAL MODEL OF CHURCH

Our task here is to describe the relational model of Church that we propose guide us in building Church in the next 15 years. The use of sociological data and models will be apparent at various points.

1. A Model That Embraces Dulles' "Mystical Communion" Model

A flotilla of literature since the Council has called for the birth and growth of a form of Church called "community". Avery Dulles considers community under the model of the Church as "Mystical Communion".⁹⁴ Ecclesiologists, in developing this model, have applied the sociologist's distinction between "Gesellschaft" (impersonally structured society or association) and "Gemeinschaft" (the personal, face-to-face interaction that occurs in "primary groups"). The distinction serves to describe the Church as something more than an institution--it is a community. While the sociology is useful, Dulles points out that the reality of the Church as the Body of Christ and People of God takes the concept of Church as community beyond the categories of sociology. At the outset it useful for us to note the pros and cons he sees in conceptualizing the Church as community. On the plus side he says:

... this type of ecclesiology, by accenting the personal relationship between the faithful--individually and collectively--with the Holy Spirit, helps to revivify spirituality and the life of prayer. It makes room for the spontaneous initiatives aroused by the Holy Spirit, who gives to each according to his good pleasure without prior consultation with the hierarchy. It points up the ecclesial value of informal, spontaneous interpersonal relationships within the Church, this model does much to restore the warm and vital interrelationships so central to the New Testament vision of the Church.

deacons, 55.4% do pastoral work--27 of them do parish work.

⁹² See "The First Report of Notre Dame Study, U.S. Parishes Today", *Origins*, Dec. 27, 1984, Col. 14, no. 28, pp. 460-467.

⁹³ *Ibid.*, p. 465

⁹⁴ See *Models of the Church*, pp. 51-66

Finally, these interpersonal models have great appeal in our day because they meet a human need that is acutely experienced by many of the faithful. . . . large institutions are accepted as at best a necessary evil. They are felt to be oppressive and depersonalizing. People find the meaning of their lives not in terms of such institutions but in terms of the informal, the personal, the communal. They long for a community which, in spite of all the conflicts built into modern society, can open up loving communication.⁹⁵

On the weakness side, communal types of ecclesiology have trouble reconciling the institutional with the interpersonal aspects of Church. Such ecclesiologies also contain a tension between the

. . . Church as a network of friendly interpersonal relationships and the Church as a mystical communion of grace. . . Is the Church more importantly a friendly fellowship among men or a mystical communion that has its basis in God?⁹⁶

The community view can fragment the Church into a multitude of autonomous congregations. Moreover, it is not clear that outgoing friendliness leads to, as Dulles calls it, "the most intense experience of God." There is also the danger of a naive idealism, almost looking for the warmth of the "good mother" in the Church community. There is a danger of being closed-in on the comfort of one's group.

The relational model that we are proposing embraces Dulles' community model in three ways: it is based on the Church as a communion or as the Body of Christ; it is based on the Church as the People of God; it recognizes the importance of a personal quality in the interaction between the Church's members. As a footnote, it is interesting that the Notre Dame study of the parish found that American Core Catholics are at home with thinking about the parish as the People of God and see the purpose of the parish to be communitarian in nature. They expect the parish to build community. Seven times more of these Core Catholics envisage the parish in terms of the People of God theology than those envisaging it as a means of preserving the institutional Catholic Church.⁹⁷

2. A Model That Embraces the Reality of Universal, Structured Church

If the relational model embraces the model of Church as communion and reacts against exaggeration of the Church as an institution, it nevertheless recognizes the world-wide nature of the Catholic Church and its structured character. The model lives in a kind of tension with this universal, structured Church, recognizing on the one hand, that social life is necessarily and essentially structured, a world-wide Church all the more so, and, on the other hand, that structure without community is dead. Leonardo Boff, in his book *Ecclesiogenesis* 98, speaks of this in describing the coexistence of the institutional and communitarian elements of the Church:

After all, the problem of church does not reside in the counterpoint of institution and community. These poles abide forever. *The real problem resides in the manner in which both are lived, the one as well as the other:* whether one pole seeks to absorb the other, cripple it, liquidate it, or each respects the other and opens itself to the other in constant willingness to be put into question. The latter attitude will not permit the institutional to become necrophiliac and predominate. Nor will it permit the communitarian to degenerate into pure utopianism, which seeks to transform the global church into community. In the church the institutional may not be allowed to predominate over the communitarian. The latter must ever preserve its primacy. The former lives in function of the latter. The communitarian, for its part, must always seek adequate institutional expression.⁹⁹

Boff describes the church as "great institution" as giving "universality to the basic communities and providing them with a linkage with the past."¹⁰⁰ Our point is that the relational model of Church of which we are speaking will have connection with a centralized structure of the Church, more specifically with the Roman Catholic Church in its Rome-

⁹⁵ Ibid., p. 63

⁹⁶ Ibid., p. 64

⁹⁷ Jim Castelli and Joseph Gremillion. *The Emergin Parish. The Notre Dame Study of Catholic Life Since*

Vatican II. San Francisco: Harper and Row, 1987, pp. 57-58.

⁹⁸ Leonardo Boff, *Ecclesiogenesis, The Base Communities Reinvent the Church*, New York, Orbis, 1986

⁹⁹ Ibid., p. 7

¹⁰⁰ Ibid., p. 8

centered and diocese-organized layout. But the connection goes further, i.e. to the parish.

3. A Model Which Embraces the Geographical Reality of the Parish

The parish is a geographically based part of the local Church whose structures of power and ministry are collegially linked to the center of the local Church.¹⁰¹ The model which we are proposing recognizes the truth of Bausch's 1980 observations about the parish:

. . . our ecclesiastical leaders are belatedly coming to conclusions that we in the field have known all along: the parish is durable, important, flexible, critical and here to stay. No other structure offers quite so much to so many. . . . for better or for worse, the large majority of Catholics at critical times of their lives will touch base with a local parish, not the Church Universal. They will enter into the mysterious rhythms of birth, marriage, sickness, and death vis a vis the parish. The impression that the parish-community makes at these archtypal times will be lasting and often will be a critical factor in the subconscious appreciation of the church's mission. . . . The Catholic church in all its history, aspirations, and pretensions is relayed through the parish for the average citizen. . . . it creates a worldview by its behavior, by what it does, what it signifies. . . . if it (the official church) is to reclaim its credibility, (it) needs to intersect with the popular Church embodied in the parish. . . . Finally, the nearly 18,600 parishes in the United States have the potential to do what no other unit can: provide a sense of community for the families of a highly mobile and diverse society.¹⁰²

A relational model of the Church for the next 15 years is based on the reality that despite our society's mobility, place and location play a vital

¹⁰¹ The Notre Dame report on the parish found that 81% of American Catholics lived within the territorial boundaries of the parish which they attend. 14% do not. Yet only 56% gave neighborhood as the reason for attending within the boundaries. (*The Emerging Parish*, p. 55)

¹⁰² William J. Bausch, *The Christian Parish, Whispers of the Risen Christ*, Notre Dame, Indiana, Fides/Claretian, 1980, pp. 65-68

role in religious belonging and identity. This point is strongly made in a collective work by Andrew Greeley, Mary Durkin, John Shea, David Tracey and William McCready.¹⁰³ They point out how the reality of neighborhood satisfies the human need to associate with those of one's own kind and how we tend to be committed to the local community in which we and our families find ourselves. The local community has a primary role in our process of socialization:

The local community is the ground in which all of these processes occur. The relationship between the local community and the socialization process, at whatever stage of the life cycle, is reciprocal. The process affects the community and the community affects the process.¹⁰⁴

Thus the neighborhood fosters socialization in the areas of respect, turf, world-view, hopefulness and self actualization. Humans have a need for a sacred space, a place where mutual encounter in the realm of the sacred occurs. The neighborhood provides this sacred space and the neighborhood parish gives it a real form. Following the thought of Mircea Eliade on the meaning of symbol and religion, it is evident that the local community is sacramental. As the authors say:

. . . certain places representing a local community in one way or another tend to become externalizations and concretizations of the symbol of Sacred Space. . . . In Eliade's paradox, the organization of a local community is an act of imposing logos on chaos in order to create cosmos. It is a share in the central creative activity of the deity, a continuation of the endless struggle between cosmos and chaos.¹⁰⁵

In the past, the sacred was encountered once one entered the doors of the Church with a focus on the presence in the tabernacle. Today that sense of the sacred is complemented by a broader view:

. . . the traditional way the local church facilitated religious experiences through a liturgy which emphasized the mystery of human life is now complemented by a different theology that tends to say that the local church emphasizes the presence of God in everyday life as well as in its

¹⁰³ Andrew Greeley, Mary Durkin, John Shea, David Trace and William McCready, *Parish, Priest and People, New Leadership for the Local Church*, Chicago, The Thomas More Press, 1981

¹⁰⁴ *Ibid.*, p. 57

¹⁰⁵ *Ibid.*, p. 65,66

liturgical services. Therefore, there is a widening of possibilities for people to meet Divine Reality.¹⁰⁶

The point of all this is, once again, the relational model of Church we propose for the coming years is geographically and locally based. As such it will have a parish reference point; it will embrace the reality of parish, necessarily for the reasons just given.

For those skeptical of the parish as a basis for Church, the results of symposium on the "local Church" held in Belgium in 1985 might be consulted.¹⁰⁷ In addition, the following research and sociological stances might be usefully considered.

Firstly, the Notre Dame study of the parish found:

... a vast diversity among American parishes. But one conclusion seems warranted--despite some problem areas, the post-Vatican II Catholic parish in the United States is basically healthy. It plays a central role in the lives of its parishioners and continues to change to accommodate a changing people and a changing church.

One measure of vitality is the degree of satisfaction Core Catholics feel about their parish:

* Core Catholics attend their territorial parish because they want to, not because they feel obligated to do so.

* Eighty-five percent of Core Catholics say their parish meets their spiritual needs "completely" or "very well." This figure is extremely high and represents a significant degree of satisfaction.

* Fifty-six percent of Core Catholics say their parish meets their social needs "completely" or "very well." While understandably much lower than the percentage giving similar ratings to the parish for meeting their spiritual needs, this figure too is impressive. We expect Catholics to turn to their parish for spiritual needs--this is an area with little competition. But there is a considerable amount of competition for social life, and we would not expect Catholics to turn to the parish as their primary social focus. The fact that so many Core

Catholics are involved in the social life of the parish indicates that they get involved by choice.

* Core Catholics are enthusiastic about the liturgical reforms brought about by Vatican II. Fewer than one in ten find the music, singing, readings, prayers, and ritual at Mass unsatisfactory.

* As noted in Chapter 4, we estimate that the parish provides a real sense of community for about half of Core Catholics. Church leaders, of course, prefer this to be even higher. But this is still an astounding figure.¹⁰⁸

Secondly, when McGavran, whose views are linked to those of The Institute for American Church Growth,¹⁰⁹ examines the sociological principles behind Church growth, he notes the importance of geographical location.¹¹⁰ More particularly, when treating of church growth in cities he points out the importance of working with sociologically homogeneous units of people around central locations.¹¹¹ Schaller and the general Institute literature point out the great significance of location, parking facilities, neighborhood considerations, ownership of one's own sufficient space etc. in Church growth.¹¹²

¹⁰⁸ Castelli and Gremillion. *The Emerging Parish*. p. 200.

¹⁰⁹ A document of the institute defines "Church Growth" as: "... an application of biblical, theological, anthropological, and sociological principles to congregations and denominations and to their communities in an effort to disciple the greatest number of people for Jesus Christ." (from the *Church Growth Glossary*)

¹¹⁰ See Donald A. McGavran. *Understanding Church Growth*. Fully Revised. Grand Rapids: Eerdmans, 1980, p. 216.

¹¹¹ Ibid., pp. 324-330; McGavran calls working off the principle of homogeneous sociological units the "Stream Across the Bridges." (see *ibid.* pp. 395 ff.)

¹¹² See Lyle B. Schaller. *Growing Plans. Strategies to Increase Your Church's Membership*. Nashville. Abingdon, 1983, pp. 149 ff. A sobering reflection for romantics of small communities is offered by Schaller in dealing with the question of why small congregations don't grow: "Perhaps the most persuasive single explanation of why small-membership churches tend to remain on a plateau in size or decline slowly, rather than to grow in numbers, is based on the theory of group life. The typical small-membership church often resembles an overgrown small group. The fact-to-face contact of the members with one another, rather than shared institutional goals, a well-managed organizational structure, or an extensive program, is what draws and holds the people together. There is an obvious limit on the number of people who can be included, and feel included in such a group. Since most of the members place a high value on the quality and depth of the interpersonal relationships in this size congregation,

¹⁰⁶ Ibid., p. 77

¹⁰⁷ Symposium "Ecclesia Localis", *Intercontinental Symposium on the Local Church*. Bruges, 1985.

5. A Model Embracing a Collegial and Consensus Version of Parish

The relational model of Church for the next 15 years will support and be connected to the parish as it grows in collegiality and consensus. Despite the hardening right wingers, the parish is beginning to live out the urging of Vatican II for a more collegial Church. (Interestingly, the right wingers with their harsh insistence on obedience are the ones who most efficiently use the more or less democratic structures of the Church to gain and express their power and who most loudly complain when they are not heard.)

This growth in the spirit of collegiality and consensus has been documented by the Notre Dame study on the parish. The study frequently notes that American Catholic parishioners have owned the People of God theology. They were especially prepared to received it in their movement out of lower ethnic status into business and civic leadership and their American heritage of independence and demand for a say in the running of any institution, including the Church. That preparation for a collegial Church had begun in the pioneer days in which many congregations functioned without a priest, something that appears to be on the horizon.¹¹³ In fact, Americans are asking for more say in how their Church is run.¹¹⁴ In addition, they are actually taking the major part of important leadership in the Church--83% of paid-unpaid leadership in Catholic parishes is lay.¹¹⁵ A significant proportion want their Church to be community, making primary reference to the parish as the people of God, the Body of Christ, a family, a community and a fellowship of believers.¹¹⁶

it is unreasonable to expect them to deliberately make the changes that will erode the advantages of these face-to-face relationships." (Ibid., pp. 20-21) For an in-depth study of church growth and decline, see Dean R. Hobe and David A. Roozen (ed.). *Understanding Church Growth and Decline, 1950-1978*. New York: The Pilgrim Press, 1979.

¹¹³ See *The Emerging Parish*, pp. 4, 9-29. The report notes that core Catholics have absorbed the values of independence, pluralism and participatory democracy from the American culture and therefore have accepted Vatican II (pp. 51-52)

¹¹⁴ An important number of core Catholics support the statement that the "Church should listen more to the voice of ordinary Catholics." (See *ibid.*, p. 40) Two out of three core Catholics accept Church positions on their own terms, often disagreeing with official Church teachings. (*Ibid.*, p. 51)

¹¹⁵ 57% of the payed leadership is lay. 94% of the unpaid leadership is lay. For othe definition of leadership as "real" leadership, see. *ibid.*, p. 99.

¹¹⁶ 41% of core respondants mention this image of the parish as an expectation of the parish, 9% mention it

For many there is community in the parish, but for a disturbing number of others the parish is not community.¹¹⁷ Many Catholics would like their parish to become a greater center of social outreach and service.¹¹⁸ All this indicates a readiness for a community model of Church functioning out of consensus and collegiality--a relational model.

We proceed now in three steps in describing the collegial and consensus nature of a relational model of Church. We describe firstly the spirit of collegiality, how it affects parish structures and how it structures ministry.

a) The Spirit of Collegiality

In his book *Take Heart Father*, William Bausch relates the themes of collegiality and consensus to parish functioning. In so-doing he distinguishes the Roman Catholic manner of governance from the Protestant which he characterizes as majority rule. The Roman Catholic approach, expressed in Vatican II and in the revised Code of Canon Law is strongly in favor of an approach based on consultation, consensus and collegiality, a shared and collaborative ministry. This is the difference between an episcopal vs. a congregational approach. Bausch documents how the Code of Canon Law calls for a normal functioning based on consultation, consensus and collegiality.¹¹⁹ The relational model of Church embraces a parish which functions on such a basis, a functioning whose structure is described in our next point.

exclusively. (*Ibid.*, pp. 56-58) In terms of orientation of foundational faith, 18% of core Catholics are communally oriented, 21% are a combination of communal and individual orientations. (See *ibid.*, pp. 34-36) An important number support the proposition that the Church should become more people oriented and less concerned about its organization structure and rules. Staff and pastors were very much in favor of this position. A strong percentage also opposed the proposition that "The church should put less emphasis on lay participation in the Mass or liturgy." (See *ibid.*, pp. 40-41) Although 81% of core Catholics lived within the territorial boundaries of the parish they attend, 56% of them gave the reason for their attendance of that parish on the basis of the quality of priestly leadership (14%) and spirit of welcome (17%) (friends and relatives are reasons for only 3% of parishioners).

¹¹⁷ It is interesting to note that very few Catholics have any of their closest friends living in their parish and a significant number speak little to fellow parishioners. (*Ibid.*, pp. 58-60)

¹¹⁸ *Ibid.*, pp. 184-186.

¹¹⁹ See Canons 212:2,3, 228:2, 460-468, 492,493, 495-502, 511-514, 536, 537, and 127. (See *ibid.*, pp. 181-182)

b) Collegial and Consensus Structures of Parish

Various models for collegial and consensus functioning in the parish have been proposed. Bausch summarizes some of the research in his book *Traditions, Tensions, Transitions in Ministry* 120. Firstly, the most effective parishes to meet the needs proclaimed by the people were those that

- (1) provided organizational activities such as adult education, liturgical planning, youth ministry, help to the elderly and (2) had a definite pattern of shared responsibility and ministry. The qualities that showed up as conducive to such effectiveness were: (1) many opportunities for the people to participate in the parish, (2) the quality of the parish staff, and (3) the overall vision of the parish.¹²¹

Parishes that were renewing their life were characterized by the following: (1) participatory leadership; (2) awareness of people needs; (3) a clear sense of priorities; (4) more people being trained to participate sensibly (formation); (5) personal commitment to Christ and the church; (6) the opportunities to meet in small groups; (7) attentiveness to relationships, especially the male-female ones in ministry; (8) the enablement of all to minister to one another; (9) the availability of resources.¹²²

Bausch cites Peter Rudge's thesis that "the way a local church organizes its common life says far more about what it believes than all that it teaches and preaches." He then refers to Rudge's analysis of five styles of parish. A first style is the traditional one which seeks primarily to transmit the heritage or the tradition. It tends to be non-reflective and hierarchical, and while it plays the important role of giving people a sense of security and rootedness, it doesn't support an enabling ministry. The charismatic or intuitive style of parish revolves

120 William J. Bausch, *Traditions, Tensions, Transitions in Ministry*, Mystic, CT, Twenty-third Publications, 1982. The same conclusions are reached by Sweetser. (See Thomas Sweetser, *Successful Parishes. How They Meet the Challenge of Change*. Minneapolis: Winston, 1983.)

121 Ibid., p. 121

122 Ibid., p. 122 The Notre Dame study of the parish documents an explosion of parish programs and activities, programs that are actually utilized and vital, since Vatican II. (See *The Emerging Parish*, pp. 60-69)

around the personality of the pastor. It is prophetic, strongly rejecting the status quo and very much open to initiative and spontaneity. The problem is that it is too heavily dependent on its leader. A third style is the classic style, one which is organized for efficiency. Bausch describes it as follows:

This is hierarchical, highly relational, and heavily dependent on the delegation of authority. Each person fits into a ready-made structure inherited from the past. This style of parish, be it noted, can be quite innovative but it is understood that, even here, everything happens within the structure system. The *strength* of this style of parish is efficiency and speed. Also, and this is critical, everyone knows where he or she stands. There is no ambiguity whatever in the chain of command, delegation, or where the buck stops. It's a neat system that is rightly appealing to many, allowing innovation while being protected by a well-defined delegation and structure system. But this too is its *weakness*. The structure tends to shape the response and so limits vitality and interdependence. That is, you must go through channels even with a new idea, and the new idea will take the form of the structure and can't go beyond it. Since you must always go through channels, this is tough on the prophetic and charismatic, since it is limiting to the creative person. But, most of all, it creates too much dependency.¹²³

The fourth style is the human relations one, emphasizing the personal in a nondirective way, a great team spirit and intimacy among staff with the promotion of group development, a high degree of personal satisfaction and sense of commitment--a good place to be and sense of support. Its weakness is the danger of "ingroupness" and of not dealing with conflict.

The fifth style is the systemic style. It functions on interdependency and the capacity to meet changing needs. The pastor is indeed the leader, but his role is helping others to identify and carry out their own ministries. The members relate to one another in interdependency for common objectives. Its strength is shared authority and mutual ministry, leading people from dependency to interdependency. This last style Bausch finds most consonant with what Vatican II and the American Bishops call for from the parish. Bausch concurs with Rudge's suggestion that it is more important for the ordained to enable others to identify and carry out their missions than to do it themselves, that the

123 Ibid., p. 124

ordained must be convinced that interdependency is always preferable to dependency and that the greatest gift of the pastor to others is the authenticity of his or her own search. In embracing the parish, the relational model of Church embraces the aforementioned structures of collegiality and consensus and the systemic ministry just mentioned. This we will elaborate now.

c) Collegial Leadership

The relational model for the next fifteen years recognizes that there will not be a change in the essential concept of Roman Catholic concept of priesthood, that the pressure for a married clergy and priesthood for women will increase, but that these latter will not be realized within that time. It therefore supports a collegial or systemic style of leadership among the ordained, while at the same time being open to the need for married clergy and the ordination of women.

Bausch finds the roots for the systemic style of ministry in the notion of People of God.¹²⁴ Following Sandra Schneiders, he finds that the notion of People of God contains three concepts: (1) dialogue, (2) collegiality, and (3) collaboration. Dialogue implies a real activity of listening and authentic exchange. Collegiality implies equal participants whose contribution is judged by the validity of work or work. Collaboration is working together at a common task. The equality in the concept of collegiality is not the homogeneous flattening out of everybody to the same unit. Rather it implies

the recognition that each person "does in fact have rights which are not conferred but which are innate; (2) that all people have in principle access to all roles, responsibilities, and opportunities. . . . equality implies the recognition of the mutual acknowledgment to the right of self-determination."¹²⁵

¹²⁴ See *Take Heart Father*, pp. 83 ff.

¹²⁵ Ibid., p. 87. Doohan has pointed out a six-step development in the ways of thinking about the laity since Vatican II. He notes a movement from a theology of the instrumental ministry of the laity (delegates of the clergy, e.g. Catholic Action) to a theology of the laity as the Church's presence to the world, to a theology of the laity as those who transform the world, to a theology of the lay reality as putting us in a process of ecclesial restructuring to a theology seeing the laity in a process of self-discovery to a theology which sees the laity as the Church. (See Leonard Doohan, *The Lay-Centered Church. Theology and Spirituality*: Minneapolis, Winston, 1984, pp. 1-25).

Bausch summarizes the collegial style of leadership as a movement:

1. from power to service
2. from dictatorial to participatory
3. from closed to accountable
4. from presumed to earned
5. from privilege to access
6. from solo to collaborative¹²⁶

Bausch offers a sobering caution concerning consensus thinking. Its danger is one of underestimating the importance of leadership and basing life on the lowest common denominator in the group. If dictatorship kills the people, consensus kills the prophet.

Gerald Egan has given a technical description of the collegial parish in his concept of system leadership:

If a community satisfies the needs of its members by achieving clear, behavioral goals through effective programs executed by effective people, then that community is exercising "system" leadership. . . . System leadership is a function of the entire system; all who contribute to the well-being and effective functioning of the community participate in this kind of leadership.¹²⁷

Such a leadership goes hand in hand with what Egan calls "lateral ministry", to be distinguished from "vertical ministry":

When officially designated ministers engage in the direct delivery of ministerial services. . . this can be called "vertical" ministry. When, on the other hand, the members of a parish community, moved by their own initiative and supported and challenged by officially designated ministers, minister to one another, this can be called "lateral" ministry. When officially designated ministers work to see to it that this kind of initiative is developed among members of the

¹²⁶ Ibid., p. 90

¹²⁷ Gerald J. Egan in *The Parish in Community and Ministry*, Edited for the Notre Dame Centre for Pastoral and Social Ministry by Evelyn Eaton Whitehead, New York, Paulist, 1978, p. 75-76

congregation, then they, too, engage in "lateral" ministry.¹²⁸

System leadership and lateral ministry call for organization according to the principles of "effectively designed and functioning systems".¹²⁹

The following are the characteristics of such systems: (1) Members know the human needs they are trying to meet and how to assess them; (2) members formulate general mission statements; (3) members establish concrete, specific, measurable behavioral goals and objectives translating the mission statement; (4) members design step-by-step programs to reach goals and objectives; (5) members acquire the working knowledge and skills needed to operate the programs efficiently and effectively; (6) members see to it that whatever resources are needed are available; (7) there is structure, a division of the tasks; (8) members have a clear idea of mutual expectations; (9) there is communication as information sharing and feedback; (10) members know, respect and effectively use principles of human behavior; (11) there is a climate of open community in which free and informed choice is the norm, leadership is exercised rather than power vied for, conflict openly faced without rancor, and opinions up for grabs; (12) the members are aware of their place in other socio-cultural systems of the environment.¹³⁰ The Notre Dame study of the parish, pointing out serious gaps of understanding between pastors, staff members and parishioners, indicates that there is indeed some progress that needs to be made in the area of collegial leadership and collaborative ministry.¹³¹

The relational model of Church that we are proposing embraces this collegial form of ministry of the parish. But it goes further. It creates something distinct from the parish based on the goals it sets out for itself.

6. The Goals of the Relational Model

The goals of the relational model overlap with those of the parish as described above. But the relational model calls for a grouping that is distinct from the parish to carry out the following goals of:

¹²⁸ Ibid., pp. 78-79

¹²⁹ Ibid., p. 79

¹³⁰ See *ibid.*, pp. 80-82

¹³¹ See *The Emerging Parish*, pp. 104-109.

(1) fostering participative membership in Christian community and thus respond to declining attendance;

(2) responding to secularization by gathering people together to share and reflect on the meaning of their faith for their daily life as individuals and as members of society. It offers some support to its members and it may even initiate action on smaller or larger scales in the interest of justice and Christian values.

(3) It responds to individualism by its effort to create community as shared faith life. It allows the relatedness of the feminist movement to be realized in a way that is not limited by official Roman Catholic structures. At the same time it advocates the rightful place of women in the structured Church.

(4) It responds to the situation of youth's need for a ministry of friendship by making a "home" for youth in their friendship clusters, giving them the freedom to be themselves, yet responding to their joys and needs from a faith perspective and challenging them into broader groups. It fosters adult-youth interaction.

(5) It responds to the crisis in ministerial energy by allowing true ministry to continue in the absence of priests, by empowering the laity and women and by advocating a renewed vision of collaborative ministry. It is realistic in assuming that the exclusive system of male, celibate clergy is not likely to disappear in the next 15 years--at the same time it advocates reform.

7. A Model that is a Subsystem of the Parish

The first thing we are saying in describing the relational model of the Church as a subsystem of the parish is to say that it is smaller than the parish. Bausch cites a Protestant minister as coming up with the following formula for the relationship between numbers of people and their pastoral characteristics.

Very small congregations of 75 members--a tight knit group

Small (75-200)- familiar faces; dominant core group

Middle sized (200-300)- full-time pastor; full program

Moderately large (350-800)--diverse fellowship and program

Very large (800 or over)--comprehensive program; specialized staff¹³²

The relational model would group together no more than 75 people; in that sense it would be a "tight knit group". That may seem like a large number of people, but it must be kept in mind that there is and will be movement in and out of the grouping.

By saying that the relational model groups people together as a subsystem of the parish, we are also stating that it feeds into the parish and remains connected to it, but leads its own autonomous life. Leonardo Boff makes a statement about base communities that applies analogously to the relational model of the Church:

The basic church community, if it hopes to keep the communitarian spirit alive, may not allow itself to replace the parish. It will have to remain small in order to avoid bureaucratization and to maintain a direct personal relationship among all its members. Although it will have to open up to the communion of the church universal, with all the latter's societal institutions and forms, yet it will have to maintain a dialectical tension with this global church in order not to be absorbed by it. In this way it will deteriorate neither into a fanatical group of futurists nor into a reactionary group in love with the past. Instead it will continue as the abiding leaven of the whole church.¹³³

The relational model of church is smaller than the parish, connected to it as a kind of subsystem, and yet its life is independent from it for the reasons mentioned by Boff. Because the smaller group has a shorter life duration, it needs a kind of permanent setting or context such as the parish. It does not directly contribute to the life of the parish whose structures and activities are distinct. Yet it nourishes the parish and is nourished by it. It may be initiated by the parish, but it maintains its own existence as value in itself.

What does this model look like concretely?

8. Traits of the Relational Model

¹³² *Take Heart Father*, p. 110

¹³³ *Ecclesiogenesis*, p. 9

It is interesting that the Intercontinental Symposium of the Local Church in Bruges, Belgium from June 2-8 of 1985, while it described local communities for most parts of the world, did not come up with a model for the North American Church.¹³⁴ Such a model has yet to be born. Bausch, in a way similar to ourselves, suggests that it will value community.¹³⁵ Quoting Murnion, Bausch notes five foundations on which community could be built: (1) a traditionalist approach (a nostalgic effort to return to the past); (2) a sectarian or remnant approach ("gather the folks into a small band of the elect whether of the prophetic, heroic kind . . . or the praise kind . . . and therefore be counterculture.")-- e.g. Catholic workers movement or charismatic groups¹³⁶; (3) the intimacy model of personal relationships (e.g. marriage encounter); (4) having a parish consisting of a productive association of groups without trying to bind them together, serving everybody according to their various needs; (5) the solidarity model--

which moves beyond the circle or circles of intimacy towards the stranger and others who are not our own. The solidarity here is with the whole Catholic tradition, linking present to past and belief to action. There is a common mission, and the Sunday liturgy, well done, is the kind that attracts, binds, and challenges. There are strong symbols of identity and sound structures.¹³⁷

The relational model of community that we are proposing bears traits of the solidarity and intimacy models. It most values relatedness, the actual interaction of relating, the sharing of faith on the levels of reflection, action and prayer and the movement of outreach. Its heart and soul will remain shared story and faith, reflection on faith in the world and support of the sense of Christian vocation and mission.

David Clark's description of basic communities can help also help us clarify the nature of the relational

¹³⁴ According to Bausch the symposium presented a liberation model from the Third and Fourth worlds, a model from Europe wherein people come for birth, first communion, marriage and death, a model in which an effort for renewal is coming out of the ashes of decline, and a catechetical or hospitality model in Africa and the diaspora model of the Asian and Eastern blocs. (See *Symposium "Ecclesia Localis"* Bruges, St. Trudo, June 2-8 June, 1985)

¹³⁵ See *Take Heart, Father* pp. 185 ff.

¹³⁶ *Ibid.*, p. 187

¹³⁷ *Ibid.* p. 188

model of Church or community.¹³⁸ He distinguishes three kinds of basic communities: (1) the intentional community ("people who have not only contracted to share a common interest but also a common way of life which involves living together in one place; they are a residentially corporate unit."¹³⁹); (2) the "group" ("people gathered round a common concern or cause, who may meet frequently, but who do not live together in one building nor share so fully in a common way of life"¹⁴⁰); (3) the "network" ("a web of communities and/or groups with similar concerns, linked together often over the country as a whole."¹⁴¹). The relational model most resembles the second kind of basic community, except that it is geographically based.¹⁴² Clark also describes extended household communities as well as new forms of neighborhood ministry that bear a resemblance to what we propose, being perhaps a little more dependent on a core team than we envisage. We would also see relational community as fostering the family's existence as a domestic Church, but being larger and including persons of the neighborhood. Nevertheless the values Clark sees in these neighborhood forms of community

resemble the goals we listed for the relational model of Church.¹⁴³

The closest realization of the relational model of Church that I have found is the *Neighborhood Church Community* described by Thomas Maney.¹⁴⁴ The idea for the Neighborhood Church Community grew out of his experience of Latin American base communities. In 1984 he attested to the formation of over 300 of these Neighborhood Church Communities in middle-class American parishes of various locations and sizes. The basis for the communities, both their foundation and ongoing life, is a strong notion of Christian life as a continuous process of conversion, a process based on deep and serious prayer of animators and participants. A foundational principle is the basic responsibility of lay persons for evangelization, the source of an inner- and outward-reaching conversion.

The process begins when the possibility of undertaking the program for formation of the Neighborhood Church Communities receives solid backing by the parish council and parish staff. The whole parish is then enrolled in prayer preparation and the program explained at weekend masses. Parishioners are asked to volunteer as home visitors or to offer their homes as host homes for five-day neighborhood missions. Parish-wide participation is the aim. It is important that in the host home a man be present for the full five evenings of the mission (men need to see that it isn't only for women). It is also important that the host family is well accepted in the neighborhood and that the host family agrees to the operating procedures. The home is visited by two members of the mission team. There is prayer and a blessing of the home and the neighborhood is offered to God. The first

138 See *ibid.*, p. 16

139 *Ibid.*, p. 19

140 *Idem*

141 *Idem*

142 The relational model of Church resembles what Clark describes as communities of learning, most especially the "cell" form of such communities, although its is larger in size. Such learning communities seek "to communicate some aspect of the Gospel which they believe to be of special importance to Church or society." The relational model also resembles what Clark calls "caring communities" in that it too is concerned about responding to needs of the whole person and "enabling (persons) to take responsibility for meeting their own needs and solving their own difficulties, and resisting a passive dependence on the paid services of the full-time helping professions." An example of this type of community for Clark is the "L'Arche" communities. (See *ibid.*, pp. 151 ff., 161, 168)

143 He says: . . . the emergence of small cells, extended households, and the new modes of outreach already mentioned, give greater scope for the layman to offer his own specialisms and skills in service of the local church. The breaking down of the worshipping congregation into small units with diversity of function means that the Church can begin to harness the considerable range of lay resources in its midst. . . . Within the new pattern of neighbourhood ministry, the sense of being a team, or, in theological language, the Body of Christ, also extends to the congregation, nourished by the more intimate fellowship of house groups and extended households. A kind of fusion takes place . . . which brings a new dynamic and vitality to worship and mission. . . . The test of this deep sense of corporateness, and of being open to others, lies not only in the quality of congregational life but in the local church's caring for the world beyond its doors. There is growing evidence that this pattern of the core team and concentric circles of groups and households gives far greater impetus to a lively concern for the total neighbourhood than traditional patterns of parish life." (See *ibid.* p. 226, 227)

144 Thomas Maney, *Basic Communities, A Practical Guide for Renewing Neighborhood Churches*, Minneapolis, Winston Press, 1984

neighborhood selected should be one friendly to renewal, thus being a source of future parish mission team members. The host family identifies their neighbors, and the movement and connectedness of the neighborhood. This is mapped out and the final size of the mission neighborhood is set out, usually embracing about 40 Catholic families. These families are visited by prepared volunteers, in pairs, an experienced and novice visitor, preferably male and female. There is a very strong spirit of prayer around these visits. The first moment in the visit is a prayer of blessing for the home, the second is an invitation to the mission. All Catholic families in the neighborhood are visited, whether or not on the parish list.

The Core Team always seeks out and trains new lay members for the mission team. They contribute by their testimony. If the person has the gift of teaching, he or she will be asked to share a reflection on a scriptural passage, eventually to give one of the basic teachings. About a quarter or a half invited will attend the mission during the week--the average attendance each night being ten to twenty adults plus some children. The five day mission has personal conversion as its first goal. The second goal is the formation of community. At the end of the mission the participants are asked whether they wish to continue meeting and the response is usually very positive. The team then explains the need for a small number of people to coordinate the meetings and way of selecting these "servant-leaders". The selection is done in prayer, coming up with the names of three or four participants. It is suggested that two men be named first to retain ongoing male participation. The length of office may be one year. At the concluding eucharist those assembled place hands on the servant-leaders for the gift of the Spirit, for their community's upbuilding and then out-reach to the neighborhood. The chosen servant-leaders meet to decide the place, date, and time of next meeting. The group is encouraged not to focus on numbers. They are not forming a prayer group, but planting a seed of Christian life among neighbors.

When a parish opts to form a Neighborhood Church Community, the parish makes a serious commitment to support it. Yet it should not add extra work on the pastor or pastoral team, rather the opposite because it offers the parish team a new-work of communication. For the network to work monthly meetings are necessary. A lay leader chairs the monthly meeting, calling on each Neighborhood Church Community to share its successes and failures. The pastor plays his role best by listening and observing. The format for the meeting is similar to that of a Neighborhood Church Community meeting:

Time is given for Scripture sharing, thanksgiving prayer, and at the end of the meeting, for petitions. A portion of the meeting is often used for teachings

on leadership skills, spiritual growth, and resource services for the neighborhood communities.¹⁴⁵

The ministries that arise in the Neighborhood Church Community serve both the faith community and the neighborhood, at times helping establish better living, education, and safety conditions for this latter. These ministries can extend beyond neighborhood boundaries. The principle of subsidiarity applies, namely that actions and decisions should be undertaken by the lowest competent authority. Because the Neighborhood Community Church is truly Church, pastors must recognize and encourage its due power and responsibility and the ministries that flow out of it.

It must be remembered that outreach must be preceded by love and service between the Community's members. It needs to find its own identity, this built up as trust and love grow through deep prayer, Bible sharing and personal sharing among its members. It usually takes about a year of interior and spiritual growth before the community will have enough strength to attract new members. Among the results of the conversion within the Community is deeper concern for the poor, helping the aged, providing an environment for reentry into normal life, caring for the sick, spreading the good news, outreach to youth and joyful new life to the parish as a whole.

At this point it is useful to describe the functioning of a relational model of Church.

9. Structure of the Relational Model

It would be a mistake to think of the relational model as being unstructured. Every group is structured. A rather lengthy quote from Clark talking about the Ashram Community in England should indicate the important role of structuring the relational community:

The Congregation has plenty of defects. It is at the mercy of anyone who drops in, for we will be open to their influence, however nutty, prejudiced, or chip-on-shoulder. It is in danger of satisfying neither those who want a rounded Church or Para-Church life, nor those who are shy of the remotest suggestion of 'churchiness'. It is a haven for talkers, extroverts, people with ideas but now always commitment. It is in peril of being too introvert,

¹⁴⁵ Ibid., p. 51

simply because people enjoy it and enjoy each other, and like doing things together.

Churches have only slowly grasped, if at all, that keeping small groups fresh and alive needs considerable skill, not least some knowledge of group dynamics, and that few satellite gatherings survive for long where the life and work of the core team are at a low ebb. . . . 146

The most useful description of the structure and functioning of the communities built according to the relational model of Church is that made by the Whiteheads in their book *Community of Faith*.¹⁴⁷ They describe community in terms similar to ours, locating it in the center of a continuum between primary group and a formal organization.¹⁴⁹ In such a community there is:

1. A common orientation towards some significant aspect of life;
2. some agreement about values;

¹⁴⁶ Ibid., p. 222

¹⁴⁷ Evelyn Eaton Whitehead and James D. Whitehead, *Community of Faith, Models and Strategies for Developing Christian Communities*, New York Seabury, 1982.

¹⁴⁸ "For many, participation in a community of believers provides a larger social setting that assists them in mediating the claims of the conflicting value systems in which they are immersed through their daily life and work. In the religious community I can be reinforced in my struggle to establish and to maintain a sense of priorities that reflects my religious commitment. Such a community can serve as a context for personal integration, supporting the development of a life style in which my deepest values can be shared with others and expressed in common action. The community of faith is thus a social network in which people are challenged to personal conversion (values) and sustained in their attempts to live out the implications of this conversion (action). This personal transformation is the source from which committed religious action, or ministry, will flow. (Ibid., p. 60)

¹⁴⁹ Thus it is (1) between having the group itself vs. a task or function as its focus; (2) between involving the total individual (many aspects of the self) and only a partial element of the self involved; (3) between the emotional depth shared in primary groups where emotional sharing is appropriate and the emotional neutrality of the formal organization; (4) between regulating its behavior by custom and social pressure as in the primary group and the explicit rules, norms and laws of the formal organization; (5) between obligation being that of loyalty to doing whatever the group needs to the limited and specific contract of the formal organization; (6) between the individual being evaluated or given value just because he or she is a member of the group and being evaluated according to achievement, fulfilling tasks, roles and performance.

3. a commitment to common goals;
4. opportunities for personal exchange;
5. agreed-upon definitions of what is expected of membership in this group.¹⁵⁰

The personal strengths needed for community are similar to those needed for entering intimacy:

Community involves an overlapping of space, a willingness to be influenced, an openness to the possibility of change. To participate in community I must be able to come close to others in ways that enable them to know, to influence, and possibly to alter my sense of who I am. I must accept the risk of being changed, of coming to a different awareness of myself, as a result of this encounter. If I am unsure of who I am, then this risk may seem too great. Close contact with other people may seem a threat since they can force upon me new information that challenges my fragile sense of self. To protect myself, I may develop a rigid interpersonal style that keeps others at a distance and leaves little room for mutuality.¹⁵¹

Having said this it must be said that while community involves intimacy, it is not the same as friendship. There will also be a dynamic of cooperation and competition. Cooperation demands an awareness of one's and other's strengths and limitations as well as personal flexibility. Competition, while it can be negative demands awareness of strengths and weaknesses along with the risk of putting them to the test of a concrete challenge . . . an event which reveals self and the other. The psychological resources therefore include a flexible sense of self including self-acceptance and openness to new information about self, empathic awareness of other people and a willingness to be influenced by that awareness.¹⁵² Community also demands communication skills of empathy, attentive listening, sensitive paraphrasing, appropriate self-disclosure and skills at confrontation. Skills in the positive resolution of conflict are also necessary. Michael Cowan devotes a chapter of the Whitehead's book to describing what he calls "levels of mutuality in community living". A first basic level is that of self-disclosure and empathy; a second, which has a goal-oriented focus, is the capacity for challenge and self-examination; the third level, which is

¹⁵⁰ Ibid., p. 50

¹⁵¹ Ibid., p. 113

¹⁵² See *ibid.*, pp. 111 ff.

focused on the relationship of participants, is immediacy and exploration of the relationship itself.¹⁵³ The community we have described requires a number of dynamics and personal skills to function. It also implies a structure of ministry.

11. Ministerial Structure of the Relational Model

The relational communities will need to be initiated by diocesan and parish teams, this despite their being grass-root communities. The ministries within the communities will include the multiplicity of ministries described in the New Testament--these are inherent in the very nature of Christian community-- thus there will be ministries such as teaching, prophecy and organization. Leadership will follow the usual natural dynamic of groups. There will be no ordained ministry nor permanent positions . . . the relational community or groups themselves being subject to change and flux. Inept leadership and lack of health in the group will bring about its death, and in that sense each group has a natural self-regulating mechanism. Initially the most important ministries will be those of group leadership with an awareness of group dynamics, adult education and practical theological reflection. All these will demand a specific type of formation.

12. Formation for Relational Community Living

Given the individualism and secular nature of our society and given the declining Church attendance, one will necessarily think small in laying the foundations for relational communities and one will move patiently. The first important step is to set up formation programs for relational community. Such formation programs are different than preparation for parish ministry which is more professionally specialized, although the formation programs could serve as a foundation for preparation for parish skills.

The best example of such a formation program that I know of is the Ministries Formation Program at Newman College of which I am a part. Although the program goes over an intensive ten months, its basic principles or components are what I would consider essential for formation for relational community. All the components are inseparably integrated. The central component is supervised ministry, ministry conceived in the very broad sense of the lay person's role in building the

kingdom both outside and within the official domains of the Church. The supervision consists of a theological reflection on one's action with a competent person--such reflection concerns one's attitudes, identity and skills as a minister as well as the meaning of the situation and action of the ministry. It takes into account psychological and sociological issues in the light of our Tradition and theology. Hand in hand with the pastoral supervision is time spent in studying scripture and theology and formation is various group and one-on-one skills. The theology ties in with the Scripture in a number of ways: the theology is a theology of story and the process followed in Scripture regards it as a story for today. The skills enable the participants to become effective storytellers and , individually and on a group level. Participants leave the program with a sense of their mission in the Church and the world, a sense of themselves as ministers, with a method of reflecting on their action as well as an awareness of theological and scriptural resources to nourish that reflection, and finally with an awareness of group dynamics and skills and a desire to connect with others in Christian living. Such seems to me to be the necessary kind of preparation to lay foundations with a number of people for relational communities.

CONCLUSION

Practical theology reads the signs of the times to discern God's call to the Church. We have examined five of those signs. Practical theology makes use of models to help build the Church, models rooted on the Church's permanent and changing nature, models integrating data and paradigms from the social sciences. We have proposed a relational model of the Church, integrating data and paradigms from the social sciences. The truth of this reflection remains to be tested and refined in the action of building relational Church.

¹⁵³ See *ibid.*, pp. 132 ff.

Winnipeg, Manitoba
August 22, 1990
Ron Rolheiser omi

Aug. 22, '90 (Wed.)



EVANGELIZATION AND INCULTURATION AS WE APPROACH THE YEAR 2000

"A new situation calling for a more complex response"

OUTLINE

I. Introduction - apologia (4)

II. The new situation - a radical shift with the past $\frac{1}{2}$ century:

-10 points of contrast between:

i) Immigrant-ghetto catholicism - characterized by
a sociology of poverty and a psychology
of the ghetto.

ii) Affluent-Accommodating Catholicism - characterized by
the sociology of affluence and the psychology
accommodation/tolerance.

III. A definition of inculturation.

IV. 4 historical approaches: -"Enlightened-liberalism"
-"Immigrant"
-"Evangelical"
-"Prophetic"

The strengths and dysfunctions of these approaches.

V. A possible approach: "Selective embracing, inner immigrant, evangelical,
prophetic catholicism"

VI. The Oblate dye ...

-In more detail:

I. Introduction: Apologia:

1) Short-comings: - time restraints
- pioneer territory

2) A certain confidence ... we are the litmus paper undergoing this
shift and so are in an excellent position
to understand.

II. The New Situation: the radical shift that has taken place this past $\frac{1}{2}$
century ... The shift from "Immigrant-ghetto
Catholicism" to "Affluent-accommodating Catholicism"

-10 points of contrast:

i) IMMIGRANT-GHETTO CATHOLICISM - "absent goods, present gods", the sociology of poverty and the psychology of the ghetto"

Points:

- 1) Ghetto mentality: *= threats (ghetto in a good sense; it's needed)*
 - us against them/ we are not part of the dominant culture.
 - dominant culture poses a constant threat.
 - we are different-have something precious to protect.
 - a sense of displacement.
 - a certain narrowness, timidity, intolerance.
- 2) Close community:
 - the 4 most important institutions: family, church, school, nation (these carry the values and are looked to for final truth)
 - a strong sense of displacement within community - the sense that you "owed" to family, church, nation, God. Faith as compulsion, duty.
 - cultural and ethnic Christianity/less individual decision.
 - *The key institutions = parish (school as an extension), family.*
- 3) Church and God at the center of community:
 - life revolves around the church (e.g., how the church building dominates most French Canadian towns)
 - the liturgical cycle sets the rhythm for life (e.g., lent, advent, Christmas, Easter, ordinary time, feast days)
- 4) A high symbolic hedge surrounds life:
 - an ever-present sense of providence.
 - high eros, *diminishing of symbols.*
 - the martyrdom of obscurity
 - a mythological system of heros/heroines arising from this symbolic hedge. *v.g. TV Bonanza vs Dallas*
- 5) Future eschatology:
 - we were born to be saved.
 - we lived "mourning and weeping in the valley of tears"
 - we could more easily "do-without"
 - greater (enforced by necessity) patience and chastity.
- 6) A clear undifferentiated moral stance:
 - clear rights and wrongs - very few grey areas.
 - clear definitions of sin and virtue.
 - moral/social issues (e.g., divorce, abortion, etc.) lay outside of our Catholicism.
- 7) Faith is identified with certain non-negotiable practices:
 - faith as a package deal, very few negotiables ecclesially and morally.
 - faith is identified with church going, private prayer, and private morality, especially sexual morality.
- 8) Stress universal church over local church.
- 9) Sense of mystery and the sacred takes precedence over the quest for relevance.
 - mystery is more normative than the demand for relevance.

10) Makes for "absent goods, present gods"

ii) AFFLUENT-ACCOMMODATING CATHOLICISM - "absent gods, present goods",
the sociology of affluence,
and the psychology of accommodation."

Points:

1) Accommodation to the larger culture:

- no mentality of "them-against-us"
- does, for the most part, not see the culture as threat.
- does not see, for the most part, a need to protect itself.
- less sense of displacement.
- more open, more tolerant.
- often distainful of its ghetto past, given to self-hatred.

2) Lack of community:

- more individualistic, little sense of the corporate, the body, community understood sentimentally in terms only of freely chosen psychological intimacy.
- most important institutions are not family, church, school, nation, but ... entertainment industries, sports, malls, how-to-books and philosophies.
- little sense of displacement, of "owing" to community.
- no cultural Christianity.
- deeper sense of individual responsibility.

3) God is not at the center: *The just, parish school are no longer functional as in the past.*

- Church and state are separate.
- Spheres of consciousness are separate (sacred/secular)
- God of the churches only. Death of God in ordinary consciousness.
- Liturgical cycle no longer what gives life rhythm ... rather new cycle and rhythm around entertainment and sporting events; e.g., the playoffs, the Academy awards, Superbowl, etc.
- key buildings are not the churches, but sports arenas, theaters, and shopping malls.

4) Lower symbolic hedge:

- sense of random, chance, contingency, accident, fate.
- the trivialization of eros.
- mixed symbols causing socios.
- a mythological system of heros/heroines reflective of this lowered symbolic hedge.

5) Present eschatology:

- emphasis on life after birth.
- "born to be pleased".
- diminished expectations, more interested in the "sweetening of life" than in eternal things.
- more impatience, more of a lack of chastity.

6) A differentiated moral stance:

- few absolutes

- uncertainty about what is sin and what is virtue.
- moral issues such as abortion and divorce are not within the community.
- confusion about virtue - unable to distinguish virtue from timidity.
- more tolerance.

7) Faith is identified with a different practice and has negotiables:

- faith is no longer seen as a package deal.
- "a la carte Christianity"
- emphasis on private morality is replaced by emphasis on social justice.
- prayer understood more as solely liturgical.
- the demise of devotional prayer and literature.

8) Local church stressed over universal church:

9) The quest for relevance and subjective meaning takes precedence over the sense of mystery.

- the demand for relevance becomes normative.

10) Makes for absent gods, present goods.

III. A DEFINITION OF INCULTURATION:

VB
"Inculturation is the incarnation of christian life and the Christian message in a particular cultural context in such a way that this expression not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation. ...

And this must create an expression of Christianity not just in the local church, but in the church universal."

(Peter Schinellers, A Handbook on Inculturation, Paulist, 1990)

IV. FOUR HISTORICAL AND CURRENT APPROACHES TO INCULTURATION:

1) "Enlightened" - "affirm-the-culture-christianity"

2) "Immigrant" - "fear-the-culture, create a sub-culture-christianity"

3) "Evangelical" - "create-a-counter-ecology" christianity.

4) "Prophetic" - "counter-cultural-christianity"

-Their strengths and dysfunctions:

1) "Enlightened"

-moves beyond the dichotomy of faith-against-the-world, but runs perennially the danger of degenerating into Gallup-poll christianity, salt that has lost its tang.

-invariably becomes so relevant that it ceases to have any relevance.

2) "Immigrant Catholicism"

- perhaps, in its best expressions, comes closest to true enculturation.
- breaks up as the immigrant sociology breaks up ... "when the lid blows off the ghetto it also blows off of church."

3) "Evangelical"

- purest biblical position. Has great strengths because of that.
- mimics the original apostolic evangelization.
- dangers of fundamentalism, elitism.
- often simply marginalized by the culture.

4) "Prophetic"

- emphasizes the preferential option for the poor.
- presents the world with a key agenda (justice and survival)
- invariably lacks a sufficient link to private prayer and contemplation.
- Is not enough "for" the world.
- is often simplistically critical.
- constant danger of mistaking a vow of alienation for a vow of love.

V. A POSSIBLE APPROACH: "Selective embrace, inner immigrant, evangelical, prophetic Christianity"

"Being IN the world, but not OF the world"

1) Elements of this paradigm:

- i) self-understanding as missionary.
- ii) Community
- iii) Displacement
- iv) Justice and service
- v) Contemplation
- vi) Eucharist
- vii) Celebration and gratitude.

2) "Baby steps"

3) A solid link to and love for the past.

4) Risk - a willingness to try something new.

*h. today is
polymorphous!
ideas #5.
"characteristics
much angu."* → 5) Capacity to work, live, and love beyond ideology.

VI. THE OBLATE "DYE"/COLORING

- flavored with Oblate seasoning the Oblate ethos
- Preferential option for poor, hospitality, willingness to move on, work for justice, apostolic community, earthiness, humility, Mary, humor, lack of pretentiousness and lack of panic.

PROVINCIAL MEETING 1993

Parish Report Guidelines



The Provincial spring meeting is only a few months away. On December 28, three members of the Preparation Committee met in Kochi for the final stage of preparation.

The task given to us for the Provincial Meeting of 1993, was to move toward a common vision for the parish apostolate. We feel the preparation for this endeavour has not been sufficient nor do we feel the task can be adequately accomplished in the March two day meeting. Therefore, for the spring meeting '93 concerning the missionary parish apostolate we propose a presentation of the actual situation of the missionary parishes as a beginning of the implementation of the task given by the Oblate community.

The pastors have already answered the questionnaire put out by the committee some months ago. In addition to this we are asking for a report to be given at the spring meeting. The report may be given as a composite of all the missionary parishes in a district or as individual reports, as long as it is completed in the time allowed for each district.

As Guidelines for your report, we suggest some of the points put forth by Fr. Gerard LAPRISE in his work "MISSIONARIES IN TODAY'S PARISH. The points are proposed as an aid, therefore it is not necessary to comment on all of the points but only on those which will help in the description of the actual situation in each case.

Reasons to found a parish:

1. To start a local community which is confirmed as an urgency of the church.
2. To be at the service of the poor.
3. To serve a community far removed from any church services and of which nobody wishes to take care. We still do so even if the people are financially independent.
4. To support an other missionary endeavour.
5. To help a house of formation.
6. To be in a setting where the future of society and Church is still at stake.

Criteria to abandon a parish.

1. When a parish has grown to maturity. Even if the parishes are in a mission situation, our charism impels us more to establish parishes than to maintain them. Hence the importance of judging whether it be better to stay in a given place.

2. When an area that was poor has become comfortable.
3. When it would facilitate taking charge of a poorer parish.
4. To free an older Oblate who has earned a well deserved retirement and there is none to replace him.
5. To free oblates able to answer new Church needs and the variety of ministries which must be kept in the Congregation.
6. To allow to start putting into place new Church structures that would be necessary in a given environment.

Continuing the service of a parish.

1. To continue to be present in a strategic environment in the evolution of society and the Church. To be there where things happen, where future is being prepared. In that sense, we could not abandon all parishes in the bigger centers.
2. When the Oblates have established parishes and no local clergy is available for those places.
3. In the present vocational crisis , the need for parish priests may appear as an urgent situation to which the Oblates could answer in the spirit of their charism.
4. To allow aging but still active oblates to remain longer at the service of a church.

Other Guidelines

1. Today, any pastor in a parish is in a missionary situation. Do we answer the call as Oblates?
2. Are we people spontaneously open to the outside?
3. Are we close to people, especially to the poor?
4. Are we bold in the service of the Word and of Justice?
5. Are we community men for a community pastoral work?
6. Are we on the way of becoming helpers of responsible communities?
7. Are we preoccupied with promoting the formation of witnesses able to live their faith.
8. Are we disposed to question periodically our presence in a parish where we are established?
9. Is our presence in a parish seen as witness as Apostolic Community?

MEETING



1993



Oblate General Meeting
1993 オブレート会総会 1993
1993, 3月30日-----4月一日 (昼)

3月30日 (火)		3月31日 (水)		4月1日 (木)	
7:30	Prayer	7:00	Mass-Lauds	7:00	Mass-Lauds
8:00	朝の折り	8:00	ごミサと朝の折り	8:00	ごミサと朝の折り
	Breakfast		Breakfast	8:00	Breakfast
	朝食		朝食		朝食
9:00	Meeting	9:30	Meeting	9:00	Steering Committee Report
	総会 管区長レポート		総会 伊丹一名古屋レポート		Meeting 1994
10:00	Meeting	11:00	Time for writing reactions to reports		運営委員会報告
	総会高知レポート		レポートについての感想を書く時間		1994年度の会議準備
12:00	Lunch	12:00	Lunch		
	中食		中食		
1:30	Meeting	3:00	Meeting		
	総会 徳島レポート		韓国OMIレポート		
4:00	First Mass of	5:30	Vespers		
	Fr. Kawaguchi, OMI		夕の折り		
	川口神父様の初ミサ	6:00	Supper		
	40th Anniversary		夕食		
	Fr. Leo Simons, OMI	7:30	Kindergarden progress report		
	Fr. Tosa Yoshikazu, OMI		幼稚園のレポート		
	シモンズ, 土佐, 両神父の	8:30	Social		
	40周年記念の祝い		遊び		
	25th Anniversary				
	Fr. LaFramboise, OMI				
	Fr. Gerry Novotny, OMI				
	フラツェボワ, ノボトニ両神父の				
	25周年記念の祝い				

Oblate General Meeting 1993
March 30, 1993



7:30	Morning prayer
8:00	Breakfast
9:00	General Meeting Provincial introductory remarks
	District Reports
	Kochi
	Aki
	Akaoka
	Nakajima
	Nakamura
	Tokushima
	Itami
	Nagoya
12:00	Lunch
2:00	Meeting reports continued
4:30	Mass
6:00	Supper celebration

Free Evening

WITNESSING AS APOSTOLIC COMMUNITY
by Fr. Lito Lampon, OMI
General Consultor Asia/Oceania



WITNESSING AS APOSTOLIC COMMUNITY is an invitation to examine the quality of our life, the quality of our missionary presence, in view of improving our testimony at the core of today's world for an effective evangelization. The focus therefore of this document is PERSONAL RENEWAL and COMMUNITY REVITALIZATION not for its sake but in view of the mission.

The document WITNESSING AS APOSTOLIC COMMUNITY is divided into three headings. The headings themselves speak clearly of the content of the document

- I. The Present-day Need for Salvation
- II. Our Response: Apostolic Community and Witnessing
- III. The Implications of our Choice: Animation and Formation

I. The Present-day Need for Salvation (#1-5)

Numbers 1 and 2 describe the urgent cry of the poor; their need for salvation, the many ills that beset the world and the Church-secularism vis-a-vis loss of sense of God, breakdown of family life, ecological problems, poverty, oppressive systems, discrimination, human right violations, injustice, etc.

Number 3 traces the root of these evils to the division and complexity that becloud our human hearts. It singles out the egotistical and abusive use of power which is found not only in the economic and political spheres but sadly, occasionally present even within the Church.

The ultimate result (#4) of all these is a vicious circle of hate and violence. Yet, in spite of this reality, there is, almost everywhere, a sincere search for the meaning of life and for God.

"In the cry of today's poor we perceive the groans of birth rather than the moans of death. Christ is being born anew in a flawed world. Are we capable of serving this promise of hope?"

II. Our Response: Apostolic Community and Witnessing (#6-18)y

A) Apostolic Community

This is the core of the 1992 Chapter document. The 1986 Chapter document, MTW, outlined for us the course of action (doing) we are to take in today's world. The 1992 Chapter document focuses on the quality of our "being", individually as well as an apostolic community.

"We can be effective evangelizers only to the extent that our compassion is collective, that we give ourselves to the world NOT as a coalition of FREE LANCE MINISTERS, but as a united missionary corps. To seek to achieve QUALITY in our community

life and in our being, with each other as Oblates, first of all, as well as with all persons of good will: that is the first task of our evangelizing activity" (#7)

The center of such community is the PERSON of Jesus Christ. Its objective is not merely gathering a group that functions well but to establish a profound communion between its members in order to become "FLESH for the life of the world and a BANQUET TABLE to which we invite mankind." In a PROPHETIC way, this kind of community challenges INDIVIDUALISM and the arbitrary use of power which is the cause of so much poverty today. Such community life offers ground for HOPE to this world which is struggling to overcome its disintegration and fragmentation. (#8-10)

ACCOUNTABILITY AND TRANSPARENCY are the operative words and values underlying apostolic community.

On the HUMAN LEVEL, ACCOUNTABILITY is more than reporting our activities to a Superior. It commits us to live in a "spirit of cooperation and initiative", calls us to genuine dialogue, mutual support and care for each other.

On the FAITH LEVEL, TRANSPARENCY calls us to deepen our relationship with the Lord and learn to share in DEPTH our personal histories, missionary activities and ideals as well as our faith life. (#11-13)

B) WITNESSING

Authentic witnessing comes primarily from our PERSONAL experience of God's love and our CONVERSION to Jesus Christ". By becoming DISCIPLES who follow Jesus, we can by that fact better share in his mission as APOSTLES". Witnessing is not so much that of transmitting a doctrine as it is that of taking concrete steps towards peace based on justice and truth. It means a STYLE OF LIFE that corresponds to the values we profess by our religious vows. (#14-18)

III. The Implications of our Choice (#19-38)

Our response to the present-day need for salvation through apostolic community and credible witnessing has great implications on the ANIMATION and FORMATION of our men.

A) Animation

Animation is a two-way process: INITIATIVE especially from those who are entrusted to lead and initiative as well as OPENNESS and COOPERATION of the community.

How do we animate the OMI Congregation to become a better apostolic Community and a credible witness in today's world? The 32nd. General Chapter felt that there is a need to REGULARLY review and evaluate the quality of our witness in all the elements that comprise it.

To do this, the 32nd. General Chapter urges the General

Administration to develop an INSTRUMENT to evaluate the local community, which can be adapted by the Regions, Provinces, Delegations and Mission Areas for their use.

Each Oblate should ask himself what priority does community have in his hierarchy of values? What level does he truly feel part of the community? These questions strike at the heart of our tendency to build our own individual kingdom and myopic concerns. How often do we relegate District community activities such as our annual retreat, monthly recollections and meetings to our individual ministry priorities? How to strike the proper balance between the two?

FINANCIAL SHARING is another important dimension of our community life. It is an inconvertible test of our belonging to the community. We are asked to ~~be~~ open and ready to be accountable to the community for our use of money and goods, so that together we may grow in freedom and detachment."

The Chapter reaffirms the importance of DISTRICT COMMUNITY as a locus of community life. The important role of the DISTRICT SUPERIOR is underlined. The quality of local Superiors is a determining factor for the Congregation's life. Formation of local Superiors is a priority. Having a COMMON MISSIONARY PROJECT also helps build a local community.

One of the biggest challenges and to my mind the essence of community life is the role of the community to bring about HEALING and RECONCILIATION. When this service is not provided, the accumulation of misunderstandings destroys trust and renders the community relationship SUPERFICIAL and FORMAL.

AS we have already seen, APOSTOLIC COMMUNITY LIFE IS ITSELF MISSION. Yet, what sustains and justifies it is our MISSIONARY CONCERN for the needs of the world. We choose to be close to the POOR to whom we give our preference (C5). Pursuit of justice and peace is often the concrete language of this preferential option for the poor.

B) Formation

"Witnessing as apostolic community has important implications for formation...Christ is still calling us today to follow him and to witness to his life and mission. Hence we feel compelled to emphasize the present reality of His call, His invitation to follow Him, and the urgent need of being CREDIBLE in the service of His mission."

Vocations (#28-31)

The future of our Congregation depends on the number of vocations joining our way of life. Vocation ministry therefore is NOT optional. To make this call of Jesus heard is an integral part of an apostolic community's mission. We have to set up appropriate structures as well as choose personnel to accompany those who are seeking God's will in their lives. Working with youth and inviting them especially

by our deeds and witness must be one of our priorities.

First Formation (#32-36)

Witnessing as an Apostolic Community is like looking at a tree bearing fruit. Before this, one has to go through a slow and often painful process of growth. There was much concern at the Chapter over the kind of First Formation we give to our candidates.

One of the strongest recommendations of the Chapter regarding First Formation was the immediate preparation for perpetual vows. It is seen as a "privileged occasion" to deepen one's experience of Jesus Christ, His mission and message. It was recommended therefore to provide a kind of "De Mazenod Experience" especially adapted to those who are preparing for perpetual vows. This preparation is a kind of "second novitiate" that serves as a framework for a genuine faith experience and a deeper integration of the Oblate identity and missionary values.

Ongoing Formation

The Chapter document quotes C 47 to stress the value of ongoing formation and its importance for witnessing as apostolic community: aims at integral growth...enables us to accept ourselves as we are and develop into persons we are called to be. It is an ongoing process that involves us in an ever-renewed conversion to the Gospel and a readiness to learn and change in response to new demands.

The Chapter document also proposes some practical lines of action such as establishing a program of ongoing formation for "Young Oblates". Affective growth and sexual maturity were emphasized. Accompaniment is needed at key moments in an Oblate life such as first assignment, change of apostolate and when approaching retirement age. However, while structures and a well planned ongoing formation program are important, in the final analysis, growth towards human integration primarily depends on one's efforts and openness to the call of the Spirit.

Finally, the 32nd. General Chapter's call to become witnesses as Apostolic Community is not only a call to be relevant in today's world but a matter of survival for our Congregation.

Reflections of pastoral apostolate in Naruto.

B. N. Silver, OMI



Call to be a missionary pastor.

"Present-day need for salvation" is one of the headings in the document on Witnessing As Apostolic Community. In the recent paper by Fr. Lampon he mentions "the urgent cry of the poor; their need for salvation, the many ills that beset the world and the Church-secularism, etc". In looking at the parish in Naruto I certainly feel that there is this desire for salvation on the parish christian level and the non christian level. The dialogue that has been going on in the parish with regard NICE has brought to the surface the various sufferings, problems, joys of the members of the parish. Family life in Japan has become more fraught with dangers to their individual salvation and the common salvation of the community as a whole.

The non-christian area is becoming more concerned about morality in politics, economics, ecology, and educational policies that are detrimental to living a wholesome family life. The inability to own a home is leading so many into a different kind of affluence - where money is spent on unnecessary items. Concern about Aids has reached the high school level students and even the parents of the kindergarten children have arranged for a talk at the Prefectural level of the PTA on Aids. Facing the above mentioned problems of the society around me I find myself at times wondering just what can be done - other than committing myself to cooperate with concerned groups and urging the community to pray for solutions.

Openness to the outside:

In checking the meaning of the word in the dictionary it mentions: to make or become available for use, etc. without restriction. On a scale of ten I would probably give myself a seven when it comes to making myself available to people in the church and school. Mentally I find that I am open to the thinking of the "outside world". To what is going on in Japan, in Asia and in other sectors of the world. However, in the guidelines it mentions "spontaneously" and this is a problem. Effort is needed.

Close to the poor:

Most of the men on the mission are more than familiar with my thinking on the "poor". The way that I look at "poor" I am close to them. For I consider the Japanese "poor" spiritually" ! Therefore, my apostolic pastoral work in Naruto is with the poor.

Bold concerning the Word and Justice:

I find my concern in the areas of justice one that is fulfilled by cooperating with justice apostolates other than

personal apostolic efforts in the area where I am involved. To be frank the one area where I feel I am involved in justice is seeing that our employees are justly taken care of. The only other area is my recent limited experience in helping the Police Department in translating for them. In the pastoral efforts we do discuss areas that are of concern in Japan and abroad. Resulting in financial cooperation and spiritual cooperation.

Community orientated pastoral work:

I can be orientated in this direction but the de facto situation in the Prefecture of a lack of personell and of physical distances makes this almost an impossibility.

Helpers of responsible communities:

Despite the fact that we are few in numbers here in the Naruto community we do have a "workable" pastoral council. Cooperators are present in the liturgy, pastoral, and financial aspects of the mission. On my part, there is a lack of direction for what is to be expected of the "leaders" of the community. This in a few words answers the suggestion of promoting formation. On the prefectural and diocesan level more can be done in this line and I would like to see this aspect of formation become more realistic.

A witnessing apostolic community:

Many non catholics have admitted to me that the presence of the christian community presents them with challenges in the line of faith and morals. They are impressed but are closed to become associated with the community.

From the gathering in March what am I hoping for? I would like to see the gathering as a sign of hope for the apostolic pastoral work in Japan. It can be a renewed dedication to the Oblate mission thrust of bringing the good news not only to our christians but to those who have not heard the word. The meeting can bring forth ideas that are applicable to the present day life of the Japanese. Accompanying the ideas I feel sure that there are some practical workable ways of achieving the above. I find myself a user of others approaches and am not an inovator of new approaches.

Tokushima Parish Report

Feb. 26, 1993



-Overall vision and concrete application

1. To develop a community of believers in Christ and his salvation, who receive their strength from the scriptures and the Eucharist, and go out to build the kingdom of God, in the world in which we live.

1. Hyoogikai soshiki; 6 iinkai

- Finance, Liturgy, Social Action, Communication, Activities, Evangelization
- the 6 meet separately once a month.
- Hyoogikai meeting once every two months

I look upon it as a soodan yaku for running the affairs of the Parish. A body which I give a lot of weight too but I still make the decision in the end. The ultimate goal is to build or maybe it's better said use the leadership abilities in the Parish.

-Problems

- role of the ordained priest
- accepting of responsibility by the laity and finding talented or trained people. ex. Tenrei.
"I don't want to do what I do all week on Sun. too." The personal interest tendency.
- clarification of roles of committees.

2. The RCIA -

A process through which adults are fully initiated into the Catholic faith community. It includes four periods of formation: Precatechumenate; Catechumenate; Enlightenment; and Mystagogia. These four periods are separated by major liturgical rites or stages. The entire parish community must take responsibility for the formation of adults who wish to join the

- introduction to the community
- catechumenate
- enlightenment
- mystagogia

community. A fundamental conviction behind the catechumenate is that the formation of new members is properly the work of the community itself. The RCIA calls the parish to provide human experiences of our faith family that prepare a person to feel a sense of belonging; and to give adequate attention to the growth of the of the spirit, a time of spiritual enlightenment and retreat when knowledge is put into perspective and hearts are opened to the Lord.

- developing this program will take years but it's started. Will it continue????
- 5 teachers now 1 more to join.
- Colombankai course and Sr. Nakajimas' course
- liturgical document (green book)
 - rites as central
 - celebrate whats happening for people
 - the Parish is the catechist
- this program takes most of my time now and it's just getting started, after four and a half years here.

3. Tenrei yakuwari groups.

This is another system which was fairly well in place when I came to this parish. At Mass they have kaisetsusha, annai, roodoku, organ, seitai hoshisha (9 of whom can help at Mass and 5 of those 9 are trained to take Communion to the sick.

- cleaning the church and some of the other buildings, udon tooban, and other normal parish activities are well attended to by the parishioners. But there are still areas that need conscientizing. Parish support, and continuing up-keep, Certain social problems. Buraku mondai.

4. The shintoshitoshoku kyoogikai is very active in the diocese, and Tokushima is well represented but I think it is necessary at this time to develop leadership on a wider level. Always the same people year after year in the leadership positions and not challenging others to participate on that level.

The zenkoku kaigi or NICE, is a true pouring out of the Spirit which, in my mind will bear a lot of fruit for the Church now as in the future. But it's a process which is started and will take some time to make a big impact on the Church. Since it's grassroots searching it should yield good solutions to our problems, if everyone has the patience to persevere in the task.

5. Varia:

- fujinkai: the yoomen of the Parish. the nitty gritty work, they recently have the men cleaning.
- prison
- ecumenical, Seishokusha renmei, Shimin Kurisumasu
- Weddings: a work that can and should be developed in this Parish. better means found to keep contact with the people that are married here and present a marriage course for any one interested in preparing for their marriage in a serious way.
- English, Rotary

6. Kokoro no tomoshibi and the Mass media apostolate should be developed more. I don't look at or listen to the programs that are presently being aired in Tokushima but one of the converts who is to be baptized this Easter found the Church by this means and others are exposed to these programs and get a lot out of them.

-Some musings:

I think the lay apostolate is the issue of our day. The council gave new importance and enhanced responsibilities to the laity, teaching that all are called to holiness and all share in the mission of Christ. As priests have encouraged lay people to live out their baptismal call, parish councils, committees, pastoral staffs and lay ministries have flourished. The result has been an explosion of energy and good will seldom seen in the history of the church. Lay people seem to be doing everything. In 25 years we have moved from a priest-centered church to a situation in which

the need for priests is sometimes questioned in all seriousness.In our day and age priests "lead by presence, that is, by participation in the life of those they seek to serve as much as by their words." Accordingly, when people see the ordained they should see what is good in themselves, for their leaders belong to them, challenging them to be what is possible for one like themselves. In a sacramental church people hear the word of God in their own language and experience the healing and forgiveness of God in familiar gestures, because Christ is present and active through a member of the community.".....
(see page 537 of The Priest Today article this whole page very good)

REPORT NAKAJIMACHO MISSION



This report is divided into five parts,

- ① PEOPLE
- ② AREA
- ③ LITURGY
- ④ PHYSICAL PLANT
- ⑤ FINANCES

① PEOPLE

- A. ALL THE PEOPLE
- B. THE CHRISTIANS
- C. THE CATHOLICS
- D. THE STAFF

A. ALL THE PEOPLE

The population of the prefecture is gradually falling. This is especially noted in the rural areas. On the other hand the population of Kochi city is increasing slightly. I would estimate that about 40% of the population lives within the limits of this Nakajimacho Mission, 3~400,000 people. The average age of the population is above the national

average. Women make up the larger part of the elderly.

B. THE CHRISTIANS

57 Christian churches are in the prefecture of which 52 are Protestant and 5 are Catholic. Most of the Protestant churches are small and they have some 3000 Christians. Latest statistics list 673 Catholics.

C. THE CATHOLICS

Nakajimacho Mission has 342 Catholics according to the latest statistics, but I would estimate there are at least 100 non-Japanese Catholics who are at present not listed in any statistics, and another 100 Catholic Japanese who for one reason or another have fallen out of the register. All told 5~600 hundred Catholics. The Catholics are aging as is the general population. And, of course, the needs of an aging population are other than those of a young population, heat, cooling, sound systems, toilets, big print hymn-books and pamphlets other systems for people with weakening eyes, capable ushers. In other words, a

user-friendly church environment. Time for house visitations, time for talk, for bringing Communion to shut-ins, for home Masses; we need to have more meetings directly aimed at the older people to use our facilities to help alleviate the burden of the people who are taking care of the elderly in the homes. As an example only, we are planning a monthly gardening meeting at which we hope to learn what flowers to plant when, how to care for them throughout the year and the like. We have a disproportionate number of sick, both mentally and physically. This is a very good sign in a church as they are among the disadvantaged, the poor to whom we are called. The number of Japanese young people coming increases glacially. Many of these are brought by the non-Japanese Catholics, almost none by the Japanese.

D. THE STAFF

We are two priests, a catechist and a cook. The two priests are in their early sixties, the catechist is in his late sixties. The very age of these three sets

limits of energy, dynamism, vision. The cook is an very hard worker. No replacement for either of the above is at present available. We also have two sisters, as they arrived less than a week ago, at the present time I can make no assessment of what blessings they will be for this Mission. My hopes are high.

We are also blessed with some volunteer help, Sunday school teachers etc. They are extremely limited in what they can do. Mostly women, they come from a pool of people almost all of whom work full time. Others have bed-ridden elders at home who require practically full time attendance. Our retired men all seem to get another full-time job once they retire. Given all these things, the pool of possible volunteers turns out to be already over-taxed people. In spite of it all they still do fine work.

② AREA

A. LIMITS

B. POSSIBILITIES

A. LIMITS

Nakajimacho Mission is a long, narrow area. It extends from Kubokawa in the west to the eastern limits of Kochi city. It embraces a few population centers, notably Kubokawa, Sakawa, Susaki and of course, Kochi city. As the church buildings are in the eastern end of the area, Kubokawa at the western end is quite distant, at least an hour and a half by car. However the roads are gradually improving, access to the more distant places becoming easier.

B. POSSIBILITIES

Within these limits there are a few areas with apparent possibilities of development. Sakawa has one very old Catholic family on the verge of dying out after some seventy or eighty years, and open to renewal. Susaki has a number of non-Japanese Catholics at facilities of Kochi University. They are, of their nature as stu-

dents, transient. Many of them spend a few years there, however, and they need care. The same town also boasts twenty or more Catholic Japanese.

③ LITURGY

A. JOYS

B. SORROWS

A. JOYS

The principal Mass on Sundays takes about an hour and a half. Our attendance is gradually increasing. The statistics:

1988--105	1990--114
1989--117	1991--119
	1992--126

This snippet of statistic is not as clear as it seems to be. The increase may be largely due to the number of non-Japanese Catholics who now attend (at least 10~20 per Sunday). If this trend continues, if the large scale public works on Kochi bay materialize, we might see the day when non-Japanese Catholics at Mass on Sunday would outnumber the Japanese. Conversely some of our old time Catholics are coming more frequently. And of

course there are some new faces. We have lots of singing and the participation seems rather good. Holy Week ceremonies are are well attended. We get about 65% of our Sunday attendance.

B. SORROWS

Mass seems somewhat sterile, not producing the change in life style for which it calls. This is of course a non-demonstrable conclusion but so it seems to me. Unity is not achieved as is evident from the presence of certain cliques, by the very diverse ways in which Mass is attended. The Marian cultists in our midst have in effect their own liturgy, bows, kneeling, manner of receiving Communion, all are different. If I may once again lapse into subjectivity, the final command to "Go in peace to love and serve the Lord" seems to stop at the church door. The Mass which should be the fountain of all our good work to make a better world, seems to me to have become a pool, not living, flowing water but water that may easily stagnate. Works of charity, reaching out to

the disadvantaged not presently embraced in our community, are values for which not all have time. The same people sit by the same people, the same people come late, the same people leave immediately. Some of our people won't allow their children to attend Sunday school because they dislike the teachers.

Among our non-Japanese Catholics those from the so-called "developing nations" make great efforts to maintain their Catholicity in this foreign land. On the other hand, those from the so-called "developed nations" make no visible effort in this matter.

④ PHYSICAL PLANT

The physical plant includes a beautiful church, but not really warm or cool enough for our old people. The rectory-church meeting-office building is ugly and not a good evangelizing tool. Lack of parking is a serious problem. The meeting rooms are not too good. Since we have been discussing the rebuilding of this side of the street no big repairs seem appropriate. Location of the rectory rel

event to the church is less than felicitous.

⑤ FINANCES

The people here are generous and serious about supporting the church. Church support money (維持費) amounts to about 8,000,000 yen a year. This will probably shrink gradually as the older people die off. I am less than confident the next generation will be equally generous. The Sunday Mass collection came to 2,150,000 yen last year. This does not include the special collections they exceeded 1,500,000 yen last year. Weddings funerals, baptisms brought another 5,000,000 yen. This has allowed us to give a small amount of surplus to the Oblates starting last year. We are being careful in the church to not become dependent on the wedding income. We are building up a church fund for major repairs, a car, and as a small cushion for the days when this particular apostolate may end. As of January 1st this year we have begun to use 1% of all income for helping those less well off. This percentage will be raised gradual

ly till it reaches 10% of all income.

Nakajimacho

March 30, 1993

Ed Williams, O.M.I.

The Parish of Awa-Ikeda.



The Dominican Fathers of the Province of the Holy Rosary had taken over the evangelization of the entire island of Shikoku from the French Foreign Missionaries of Paris (M.E.P.) in 1904.

In 1928 they bought land in Awa-Ikeda and built a kindergarten. Five years later, in 1933, they built a church and rectory. But not long after that difficulties arose. A group of ladies built a kindergarten in another part of town and almost all the teachers and pupils moved to it.

In 1938 the residing priest was transferred to Matsuyama, and the church and kindergarten buildings were closed. In 1939 the buildings of the church and kindergarten were taken down and brought to Kochi where they were set up in Shinhonmachi. The church stayed closed.

After the arrival of the Oblates in Japan, and their taking charge of the apostolate in the Prefectures of Kochi and Tokushima there were occasional visits to the Ikeda area by the priests stationed in Tokushima.

In 1962 the place was reopened. A house on the property that had been built for a catechist in 1932 was still standing (together with the church), and had been lived in until June 10, 1962. After it was vacated and repaired Father Leonard Simons O.M.I was named pastor on July 28, with Father Gerard Stevens O.M.I. as co-pastor.

In 1972 the rectory is built, and in 1973 the church and meeting hall are finished, and the old buildings are torn down.

Father Stevens, who had become pastor on September 20, 1964, stays on until 1988, sometimes with a confrere as assistant, sometimes alone, and all by himself from July 1974.

Father Stevens' hard work during those 26 years made him well-known and highly regarded in Ikeda. Results? From a missionary point of view the work in Ikeda has been very hard. In a remote, traditional, conservative mountain village people are not given to easy change (Except when enticed by promises of material gains!).

In spite of the very diligent work in the whole area, which has been deeply appreciated by the local people, the number of those who wished to join the Church has been very small. The present trend of the young people moving away to make a "better" living in the industrial areas leaves mainly elderly people, whose inclination is not toward change of religion. Yet, that is not a very different state of affairs from the rest of the country. If the Church statistics for 1991 (the latest available so far) show an increase of only 2803 catholics for that year in a total population of 122 million then Ikeda makes no exception to the thought expressed by Father George J. Hirschboeck, M.M. in the last sentence of his report on the Maryknoll Interreligious Dialogue Conference in Thailand (Jan 25-Feb 2, 1992): "A number of Japanese priests have told me that at this present time in Japan interreligious dialog and dialog about life is the only thing we can do until God graces our people with the charism of faith." (The Japan Missionary Bulletin, Winter 1992, p.302).

1993

ELEMENTS OF A CHRISTIAN FORMATION PROGRAM LOOKING TOWARDS
THE 21ST CENTURY

1- Human formation

Human formation is at the base of christian formation.

2- Biblical formation

3- Liturgical formation

4- Sacramental formation

5- Missionary formation

6- Formation to social awareness

7- Catechetical formation



----- HOW? -----

- 1- To set up a committee either in each district or on the provincial level to prepare a concrete and practical program of christian formation that includes the above elements.
- 2- That the districts study the documents of Nice II and other initiatives of the local Church.
- 3- More regular editions of the MAMI Newsletter with articles that promote christian formation.
- 4- Use of video for shut-ins or persons who live a long way from the church.
- 5- Encourage laypeople to take part in existing formation programs like Marriage Encounter, programs at the National Catholic Center in Nagoya etc.
- 6- To have children's summer camps on a prefectural level beginning this summer.
- 7- To prepare a list of resource persons.
- 8- Well prepared liturgies including homilies

----- WHO? -----

Who sets up the committee mentioned in No. 1 ?

- (1) Provincial Council? (2) Districts? (3) Us, today?
- (4) A Follow-through-committee.?

PARISH -- LOOKING TOWARDS THE 21ST CENTURY

1- A vision of a living parish:

- a pilgrim people called by God to live the christian life
- a missionary community directed by the Holy Spirit
- a community that reflects on the Word and shares itself
- a community that helps others experience the message and love of Christ so that the poor in society get priority
- a community that is a prophet in society

2- A FORMATION



2- A formation program that gives flesh to this vision

- train lay leaders through programs with a strong biblical and catechetical basis which bring people to an encounter with Christ and experience of his salvation (RCIA etc.)
- formation of leaders (lay and clerical)
- to discern what the Spirit is calling the Japanese Church to here and now, and what is the role and place of the OBLATE CHARISM in this
- to give attention to different groups (the young, foreigners, those distant from church, etc.)
- praying as a family, sharing the Word, sending texts and commentaries for sharing
- Sunday school, Marriage Encounter, Choice, etc., Kojika, videos....
- encouraging better relationship between local and foreign christians
- longer period of catechumenate
- encourage visits to the Blessed Sacrament
- children's camps on the prefectural level
- formation through the MAMI Newsletter
- that homilies seek not only to nurture the faith but to help people live it in the concrete
- sharing all the aspects of people's lives....
- seek together ways to live a more human life.

Rite of Christian Initiation of Adults.

Based on what you heard in the reports yesterday:

WHAT WAS IMPORTANT FOR YOU

WHAT DID YOU FEEL CONCERNED
OR QUESTIONED BY



WHAT IS YOUR DEFINITION OF A PARISH?

DESCRIBE A VISION THAT COULD IMPLEMENT THIS ~~definition~~ *definition* —

Groups C - D

Based on what you heard yesterday about the formation of
laypeople:

NEW DISCOVERIES

WHAT YOU WANT TO
IMPLEMENT NOW

WHAT YOU FEEL
~~S~~^CHOULD BE
DONE IN NEXT
5 YEARS



WHAT DID YOU DISCOVER OR BECOME AWARE OF WHILE DOING THIS EXERCISE