

REPORT FROM THE EXECUTIVE SECRETARY

During the summer, I spent some time in Europe and the States contacting various organizations to see how we could cooperate with them, and finding out what aspects of their work would be useful to SEDOS members.

In Geneva I visited the SODEPAX Office and met the new Secretary, Father F. Lucal, sj, and Rev. Tschuy. At the International Labour Office, I met Father Joblin, sj. All groups expressed their interest in the work of SEDOS.

In Brussels, at the Pro Mundi Vita Offices, I met Father Kerkhofs, the Director, and Father Digan of their Far East desk. Fr. Digan, recently returned from a visit to China, was in the midst of preparations for a meeting of the C.E.C.C. (Catholics in Europe Concerned with China). This took place from 1st to 3rd October in Bruges. I also had a short visit to UNDA, the Catholic Communications Commission.

Monsignor Molan of the Near East Bureau in New York took time to explain the work of his organization to me. In Washington, DC., I met with Father Bellagamba and Sister Anne Gormley of the U.S. Mission Council. The Council has drawn up a very fine operation plan which I would be happy to share with anyone interested. The Council is interested in the work of Mission Councils in Europe and in a possible meeting of the personnel connected with such groups. If a member of your Institute is involved in Mission Council work in Europe, I would appreciate hearing about their activities.

C.A.R.A. (Centre for Applied Research in the Apostolate) was another group visited in Washington. They, too, expressed a great willingness to cooperate with SEDOS. Other visits were to the Priestly Formation Commission, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men (Bro. Thomas More sent regards to his SEDOS friends) and the Overseas Development Council, an independent, non-profit, non-government organization seeking to increase American understanding of problems faced by the developing countries.

If any SEDOS member is interested in more information about any of the offices, please either ring me (57.13.50) or drop in to see me at the Secretariat.

1. PRO MUNDI VITA SEMINAR & GENERAL ASSEMBLY - Aachen, 8-10 Sept. 1976

The Seminar centred around the tension which can arise between pastoral and socio-economic work in the Church. The inability to distinguish clearly between these two areas of work was raised and the ensuing discussion between missionaries and representatives of the funding agencies was stimulating and valuable to both groups.

The second topic dealt with the role of information in the work of development. There was some discussion of the need for a Christian terminology to describe our view of reality in view of the current reliance on Marxist terminology even in Christian circles.

Pro Mundi Vita intends to continue its excellent series of in-depth studies on the Church in various countries, so there would appear to be no reason for SEDOS to duplicate this service. Time did not allow a detailed discussion of areas of cooperation, but it would appear that SEDOS might have a role to play in the area of information about secular international agencies (the need for us to go beyond the 'Church' world was mentioned often during the conference). It might be useful to know more about Pro Mundi Vita's arrangements for institutional collaboration.

2. ECUMENICAL PRAYER CONFERENCE FOR RELIGIOUS WOMEN - Tournai, Belgium
7-10 July 1976

The conference was sponsored by KAIRE, 'an interdenominational group of women who share a common calling to the Church'. It was attended by about 65 religious from the Coptic, Greek Orthodox, Protestant and Catholic Churches along with Lutheran, Anglican and Methodist deaconesses. The programme included bible study, prayer services and discussion. It was an invaluable opportunity to share spiritual insights, not only with a variety of religious women but with religious from Eastern Europe as well. An interesting account of the history of the host congregation (the Sisters of St. André, founded in 1231), a tour of Tournai Cathedral, along with visits to Solcilmont (a Cistercian Monastery), and Chevetogne (a Benedictine Centre for the study of the Greek Rite) greatly enriched the experience.

While one was deeply impressed by the good will and friendship of those participating, similarities among the religious traditions rather than differences were stressed, giving one a slight feeling that it was a bit unrealistic.

Several of the participants had just come from a Diakonia Conference which had been held in France. It was interesting to note, that while in some of the Protestant denominations the office of deaconess had developed, the role of the lay male deacon has not, and the Catholic revival of this position is of great interest to them.

(Information on these conferences is available in my office)

Sister Joan Delaney, MM

SEDOS HEALTH GROUP

Programme for 1976/77

Theme

R E S P O N S I B L E P A R E N T H O O D

At the UN meeting in Bucharest in 1974 & at other meetings, spokesmen for Planned Parenthood International & for the USA Dept. of Health, Education & Welfare have stated that:-

- "WE ARE NO LONGER INTERESTED IN FAMILY PLANNING. WHAT WE WANT IS FERTILITY MANAGEMENT, AND THAT MEANS CONTRACEPTION, STERILIZATION AND ABORTION."

In view of this startling statement, we need to ask ourselves:-

- How do we as missionaries respond to this position?
- How can we contribute to the attainment of this goal of 'Responsible Parenthood'?
- Is our contribution important? Effective?

In an effort to address these issues, the following programme is being planned:-

- A talk on RESPONSIBLE PARENTHOOD
- by Dr. H. K L A U S
- 15th NOVEMBER at 4 PM.
- Medical Mission Srs. Generalate v. di Villa Troili 32

Born in Vienna, Austria, Dr. Klaus earned B.A. & M.D. degrees at the University of Louisville. After a residency in pathology at Massachusetts General Hospital & in obstetrics & gynecology at St. Louis Maternity Hospital, Dr. Klaus was Chief OB/GYN at two hospitals in Pakistan & then assistant professor in Ob/Gyn at St. Louis School of Medicine. In 1975 at the invitation of the Bishops of Kenya, Dr. Klaus spent time there in the promotion of the Billings Method of Natural Family Planning. Presently Dr. Klaus is Director of Obstetrics & Gynecology at St. Francis Hospital, Wichita, Kansas.

- FUTURE TALKS:
- January - THEOLOGY OF RESPONSIBLE PARENTHOOD
 - March - INTEGRATION OF SEXUALITY & SPIRITUALITY
 - May - APPLICATION OF THESE TALKS & DISCUSSIONS TO OUR APOSTOLATE

CEVAM - ROME SEMINAR - November 25-26-27, 1976

- Place:** SSND Generalate, Via della Stazione Aurelia 95, Rome, Italy
- Participants:** maximum of 35 - in religious leadership positions
- Language:** English
- Faculty:** Brian Hall, Diane Hall, Fr. Benjamin Tonna, Fr. Alfred Darmanin, SJ, Fr. Tom Stransky
- Objectives:** How the conscientization process works at the higher religious leadership levels - an experience in:
 a) on-going formation
 b) leading by discerning
- Contents:** Tools for conscientization: Leading by Discerning
- Unit 1: Value conscientization, formation and discernment
 Tools for Integral Human Development
 The Discerning Process
 Exercise: World 2000
- Unit 2: A confluent theory of Values
- Unit 3: Guilt and death
 Celebration and Resurrection
 Exercise: Guilt and consciousness teaching
- Unit 4: Identifying Values in our Structures
- Unit 5: Defining discernment, formation, and spiritual leadership
- Plenary Session on
 a) Exercising consciousness. Teaching consciousness.
 b) Consultation on the potential.

Daily Schedules:

<u>Thursday - Nov. 25</u>	<u>Friday - Nov. 26</u>	<u>Saturday - Nov. 27</u>
15:30 Registration	7:45 Breakfast	7:45 Breakfast
16:00 Unit 1	8:30 Unit 2	8:30 Unit 5
18:30 Supper	11:00 Unit 3	11:00 Unit 5 (cont.)
19:30 Unit 1 (cont.)	13:00 Dimer	13:00 Dinner
	15:45 Unit 4	15:45 Plenary Session
	17:45 Eucharist	17:45 Eucharist
	18:30 Supper	
	19:30 Unit 4 (cont.)	

ENCOUNTER OF THE GOSPEL WITH CULTURES

The following articles will serve as background material to that aspect of the December Assembly which treats of the encounter of the Gospel with culture.

1. LOCAL CHURCH AND UNIVERSAL CHURCH IN THE ACTS OF THE APOSTLES by L. Legrand
2. LOCAL CHURCH AND UNIVERSAL CHURCH IN PAULINE THEOLOGY by J. ... , O.M.I.
3. THE NEW TESTAMENT AS A MODEL OF INCULTURATION by George Soares Prabhu
4. INCULTURATION IN VATICAN II by Kurien Kunnumpuram
5. FLESH OF INDIA'S FLESH by Samuel Rayan
6. REVIEW by Sr. Mary Motte, F.M.M.

LOCAL CHURCH AND UNIVERSAL CHURCH IN THE ACTS OF THE APOSTLES

At first glance, the ecclesiology of the Acts of the Apostles seems to be very simple. There is first the Jerusalem community grouped round the Twelve. It extends progressively to the surrounding areas "in Jerusalem, in all Judea and Samaria and to the end of the world" (Act 1, 8). As it extends, especially under the dynamic influence of Paul, it remains under the authority of the Twelve and of the Jerusalem community (Act 15). A day will come when the centre of leadership will be shifted to Rome but the book of Acts does not describe this transfer. Yet it may point to it by taking Paul to Rome and concluding there.

A Catholic feels quite at home with this picture. He finds there the image of a mother church and at the centre of this church, the apostolic body plays a consistorial role, almost the role of a Curia. Protestant authors are usually somewhat suspicious of this picture. They accuse Luke of Frühkatholizismus, early Catholicism: Luke already would betray a tendency to centralisation which they see as one of the basic deviations of the Roman Church.

In point of fact the development must have been much more complex. Luke himself does not present so simple a picture. Moreover there is reason to believe that Luke made the development of the early Church more harmonious than it was in fact: we shall soon see evidence of it. Present-day scholarship on Luke tends to agree on two points which must be taken into account.

1. Like the Gospel of Luke, the book of the Acts may have been written in the Eighties. In that case, it would be a book of the third Christian generation, written at a certain distance from the facts. This does not mean that the work of Luke has no historical value. Even if he wrote in the Eighties, Luke may very well have been a companion of Paul, associated with him in his ministry. Moreover he had reliable sources at his disposal. All the same, we cannot simply take the report of the Acts as the direct and candid testimony written on the spot by an eye witness.

2. The comparison of Luke's Gospel with the other two Synoptists shows that Luke was too skilled a writer and too committed a theologian to record raw facts just as they happened. Often Luke has a theological axe to grind. This has to be kept in mind in studying the evidence of the Acts. When studying the ecclesiology of the Acts, one has to distinguish the ecclesiology of Luke himself from that of the sources he used and of the history he relates. This is what we are going to do presently before drawing a few conclusions.

1. THE ECCLESIOLOGY OF LUKE

1.1 Luke shows a particular interest for ecclesiology: this is one of the main points resulting from H. Conzelmann's study on THE THEOLOGY OF SAINT LUKE. (1) But Luke's interest is of a special type. It does not bear so much on the structures of the Church or on its relationship with Christ as on the time of the Church. (2) When Luke wrote his work, the return of Christ was no longer considered as imminent. There seemed to be a period of a certain duration between his appearance on earth and his return. What was its meaning, its purpose in God's plan? The answer of Luke is that this is precisely the time of the Church, the time when the Church, moved by the Spirit, continues the mission of Christ and extends it to the end of the world. The Church is defined by its position between the time of Jesus and the time of the end. This is the reason why, unlike the other evangelists, Luke continued the story of Jesus with the story of the Apostles. This is ecclesiology indeed, but not in the sense we are used to. Luke "has little interest in ecclesiastical institutions ... As is well known, it is impossible to describe what type of Church order Luke conceived, episcopal, presbyterian, oligarchic or democratic". (3)

1.2. Actually, Luke presents a remarkable variety of Church structures.

1.2.1. There is first the Jerusalem Church, grouped round the apostles who announce the Word (4, 33), teach the neophytes (2, 42), perform signs (5, 12), manage the Central Pool of Funds (4, 35), delegate powers and lay hands on other ministers (6, 6). Peter is the undisputed leader of this apostolic college.

A little later, when persecution scatters the Church, the apostles stay in Jerusalem (8, 1). But Peter starts "going here and there" (9, 32) (in fact in Judea, Samaria and Galilee) (9, 31), keeping Jerusalem as his base (11, 2; 12).

1.2.2. Then the situation changes. In 11, 27 "prophets" start representing the Church in Jerusalem. In v. 30, it is "elders" who assume the leadership. What has happened to the apostolic group? In 12, 17, James becomes a - if not the leading figure, a position which is confirmed in ch 15 when his intervention is decisive - if not authoritative (vv 13-22). Is it that Peter has relinquished the "see of Jerusalem" or the leadership of the Judeo-Christian community to assume wider functions? It is possible. But it is not said. One could as well imagine the leadership taken over by the relatives of Jesus, something like the caliphate in the history of Islam. It is striking that Luke, so much concerned about unity and continuity, does not tell us exactly what happened.

1.2.3. Then Peter disappears. The Acts of the Apostles become the acts of

Paul. Antioch is his base. The Antiochian Church presents a different picture. In 15, 23 it seems to be acephalous: the decision of Jerusalem is transmitted to the "brothers"; Paul and Barnabas are only delegates. But in 13, 1-3, there is a college of five "prophets and doctors" which seems to preside over the decision of the Church. Nothing is said about its style of life and sense of identity. It shows a remarkable missionary awareness. It recognises the authority of the Jerusalem Church (ch 15). Its delegates report regularly to Jerusalem (15, 2-3; 18, 22; 21, 15). But we do not know what type of links it has with the daughter Churches.

1.2.4. One of the daughter Churches was that of Ephesus and this is still another picture. It is well organised, being administered by "elders" (20, 17) who are also episkopoi (20, 28), which means "overseas". Their duties are traced out in a style similar to that of the Pastoral epistles (20, 26-35). But Luke does not explain how they related themselves to the mother Churches of Antioch and Jerusalem, except that they recognise Paul's authority.

1.2.5. Finally there is Rome where there are "brothers" (28, 15). But Paul, who has never been there yet, acts as a supreme master, convokes the Jewish elders (28, 17), preaches as if he was alone in the place.

1.3. We have therefore at least five types of Church pattern in the book of the Acts. But at the same time as this description shows a great variety, it leaves also great lacunae. It is clear that Luke is not interested in presenting a description of those Churches for their own sake. He just assumes the existence and variety of such Churches as there were. Out of a somewhat heterogeneous mass of information, he tries to create a sense of unity by weaving it into a continuous narrative describing a continuous purpose. With this device, he manages more or less successfully to weave a smooth fabric of continuous witness from Jerusalem to Judea, Samaria and till the end of the world. For this purpose he veils over the question of James' authority and leaves us to guess what was his relationship with Peter - or rather he would have us not to exert ourselves on this question. Another problem which is smoothed out by skillful composition is that of Paul's situation as regards the body of the Twelve. Luke is careful not to call Paul an apostle (except in 14, 4); he is not one of the Twelve; he does not meet the qualifications listed in 1, 21f. He is also represented as showing the utmost consideration towards the Jerusalem community. Yet he is the equal of Peter: his ministry among the Gentiles is set in parallel to that of Peter in Palestine. We know from the epistles that things did not work out as smoothly as that. Yet, from the book of the Acts, we do not know what the authority of Paul was in relation to that of the Twelve. Neither do we know actually what this authority of the Twelve amounted to.

Luke gives a fine picture of unity. Yet this unity is not perceived at the level of the structures but at the level of history. The unity of the Churches consists in that in their variety they are all the expression of one on-going divine purpose, not in that they share in a common organisation. It is a dynamic organisation, not a static one, in the framework of a system.

And so we are left in suspense, in so far as our problem is concerned. We do not know the organisation of each local Church. We are not told how each Church

related itself to the others and to the mother Church. It is not even explained to us how that mother Church functioned. Apparently Luke wrote after the fall of Jerusalem. By that time Jerusalem was no longer exercising primacy over the Churches. Is the fact that the book ends in Rome an indication that now the fulcrum has been shifted to the capital of the Empire? It is possible. But the book of the Acts does not mention any transfer of the see by Peter or of any delegation transmitted to the new Church. In a way, it can be regretted that Luke has been so successful in his endeavour. He has covered the seams so nicely and fulfilled his irenic purpose so completely that the very description of the relationship between the local communities and the mother Church has become blurred.

2. THE ECCLESIOLOGY OF THE EARLY CHURCH

Luke's theological purpose has blurred the original picture. Can some of these blurred features be brought to a sharper definition? The answer need not be negative.

2.1. First it should be noticed that, due to his indifference to Church structures, Luke did not think of altering too deeply the features of the Churches he describes. If Luke's purpose had been to show an organisational unity and homogeneity, he would have harmonized his descriptions accordingly. But we saw that the three Churches which come into his narrative, Jerusalem, Antioch and Ephesus, are very different types. It may be granted that the Miletus speech to the elders of Ephesus in Acts 20 is largely a Lukan composition, reflecting the situation prevailing at the time of the Pastoral epistles. This would represent the Church pattern known to Luke. But Jerusalem and Antioch are structured in a very different manner. Below the Lukan surface, we reach early historical data.

2.2. Secondly, a comparison with Pauline information may also help to check the accuracy of Luke's report. This we shall do for two basic questions: the role of the apostles and the use of the word ekklesia(e).

2.2.1. As regards the apostles, Luke's description can be summarized in the following way:

The Apostles occupy a privileged position: the Jerusalem Church surrounds them with religious respect and their authority is confirmed through miracles; Peter enjoys an unrivaled prestige. Having received the gift of the Spirit on Pentecost day, they spread it and an outpouring of spiritual gifts accompanies their preaching and especially baptism and the imposition of hands. The Jerusalem Church begins the later development of the hierarchy: the authority of the apostolic group is succeeded by that of the local government of Jerusalem surrounded by its presbyters. On the other hand, Peter seems to pull away from Jerusalem and to exercise an ecumenical authority over the Church of the Diaspora. (4)

This picture is not just an artificial construction of Luke meant to emphasize the unity of the apostolic Church. Paul confirms the evidence of Luke. According to Paul's own testimony, there was a group that stood out in the Early Church with a special responsibility and authority. Thus in 2 Cor and Gal, we see Paul fighting to be recognised not only as a missionary but as a responsible leader, entitled to

the loyalty (Gal 4, 17-19) and the obedience (1 Cor 14, 37; 2 Cor 10, 4-4) of the communities. He knew and accepted that the Twelve were the core of the group (1 Cor 15, 7; cf. v. 5) and that Peter was the centre of that circle (Gal 1, 18; 2, 7).

We must leave unanswered the question of what happened to that group after the so-called Council of Jerusalem. In so far as our question is concerned, we can say that it is contained in a nutshell in the problem of the relationship between Paul and the Twelve. Acts solve the problem by having Barnabas delegated to Antioch by the Jerusalem Church (11, 22), Paul himself called by Barnabas (11, 25) and then Paul and Barnabas nominated by the Church (13, 11) and getting recognition from the Jerusalem apostolic group (13, 22). Thus is the apostolic continuity ensured with the proviso that Paul is never really made one of the "apostles" by Luke.

The letters of Paul show that there was more tension, not only emotional but theological.

It is not only that Paul was added to the apostolic college. When "extending to him the right hand of fellowship" (Gal 2, 9), the apostolic body did not only integrate a new element but a new dimension. In the process, it was to lose its judaic dodecagonal structure to open to the dynamism of the Spirit and of the new circumstances... The twelve judges judging the twelve tribes of Israel (Ex 22, 30; Mt 19, 28) had to descend from their thrones to give place to the harvesters who came in, sent by the Spirit, for the ingathering of the Nations. The transformation of the Twelve into the group of the Apostles took place under the impact of the situations and of new charismatic figures... It shows the genius of Paul and his deep Christian sense (cf. 1 Cor 1, 12-17) that he could respond faithfully to the challenge of the Spirit and of the new circumstances, open up the apostolic college and metamorphose it without wrecking the churches. (5)

This signifies that if the Jerusalem Church was the mother Church, it was not exactly the apex of an ecclesiastical pyramid. Neither was the apostolic body a kind of Jerusalemite Curia. It was rather the initial cell that multiplied by fission. Soon the Jerusalem structure was to disappear under the impact of the Pauline newness which was actually the newness of the Spirit.

It is not in the book of the Acts that we are going to find a description of what should be the relation of the universal Church to the local churches. The Jerusalem Church was not the universal Church. The universal Church was rather the Church that resulted when the Jerusalem Church opened to new directions and in the process lost its first identity. The theological significance of Paul consists precisely in that he was not one of the Twelve, of the numerus clausus and yet that it is by accepting him that the Church discovered herself as the catholic apostolic Church.

2.2.2. This may be the point where we may insert an interesting remark of Fitzmyer.

It is frequently assumed that the community of Jerusalem viewed itself as the ekklesia, the heir of the desert qahal, of the "convocation" of God's people in the desert (cf. Act 7, 38; Dt 4, 10; 18, 16; 31, 30). Later on it would have been extended to the Judean communities (cf. 1 Thes 3, 4; Cor 11, 16) and from there by

analogy, to the Hellenistic Churches (Act 11, 26; 14, 23.27; 15, 3.41; 16, 5; cf. 1 Thes 2, 14; 1 Cor 1, 2; 70, 22; 11. 22; 2 Cor 1; 1). At a later stage still, at the time of the Captivity epistles, came the awareness of the unique Ekklesia. This may work as an overall picture. But it over-simplifies the evidence concerning the beginnings.

The remark of Fitzmyer is that

it is noteworthy that before the account (of Acts) mentions Paul and his career, there is scarcely any attempt to describe the community as an ekklesia. (6)

The one exception is 5, 11, which is a summary and therefore definitely of later Lukan redaction. Before that, the words used are koinonia (2, 42), oikos Israel (2. 36; 7. 42.46), brothers (1, 16; 2, 29.37; 3, 17.22; 7, 2, etc.), the Way (9, 21 cf. 19.9.23, 24, 14.22), the "saints" (9, 13.32.41).

Once the career of Paul is begun, however, then the Christian community is referred to as ekklesia (8, 1.3; 9, 31; 11, 22.26; 12, 1.5; 13, 1, etc.). (7)

It is easy to perceive the archaic character of those terms which find parallels in Qumran literature. We reach here old material underlying the Lukan redaction.

These details serve to indicate the rather nebulous awareness which the early Jewish Christian community had at first of its corporate character. On the other hand, it is an awareness that grows as the account in the Acts advances... The awareness of itself as ekklesia comes with persecution and missionary effort both of which are interrelated in the account of the Acts. (9)

The community discovered its identity as the ekklesia, on the one hand through the persecutions which obliged it to differentiate itself from the Judaic system, on the other hand through the process of growth into other communities. For this process of growth was not just quantitative: it destroyed its status as a mere division (airesis; 24, 5.14) within the Jewish flock.

2.2.3. In fact the persecutions from the Jews must have been connected with that structural transformation of the Nazarene community. This is what we find in Acts 6-7: the increase of the community has brought in a new element: the Hellenists (probably Jews from the Diaspora who knew Greek only). The impact of the new group was felt among the disciples. There were tensions. New structures had to be established: a hierarchy of the Seven complemented that of the Twelve. The Judaism of these Hellenists was of a more liberal type than that of the Palestinians. The theology of Stephen reflects Alexandrian themes rather than Pharisaic considerations. They were more open to the world. The Gentile mission was to come from them. At about the same time, there was a new group, identified as "priests" (6, 7), possibly Essenes from Qumran. (10) The influx of these new elements who represented a schismatic type of Judaism could not but deeply affect the Hebrew sense of belonging of the Jerusalem community. We understand also why the Sanhedrin felt threatened and started a repression. The group of the disciples was not only increasing in numbers as Luke puts somewhat ironically; it turned into an ekklesia. It is precisely at this juncture that the first use of the word appears (8, 1.3).

The second crisis was to be that which led to the "council" of Jerusalem. Apparently it ended in a compromise. Actually it was a break away from the Hebrew stock. A group for which circumcision was only optional could no longer claim to be part of Judaism, though they might claim to be the "true Israel". They try to fix a few rules for coexistence (15, 29). The mission to the Gentiles had made the Church really universal: it is not a universal Church which went to the Nations; it was in its movement towards Antioch, Cyprus, Asia Minor, Greece, etc. that the community of Jerusalem discovered itself as the ekklesia, the convocation of the Nations.

CONCLUSIONS

1. What we find in the Acts is not an ecclesiological blue print, a model valid once for all, but a trajectory energised by the Spirit and conditioned by local circumstances.
2. As we find it in the Acts, the universal Church is not a universal pattern. It is a community open to the risks, the challenge and the adventures of universalism.
3. The Church discovers itself as universal in the process in which precisely it meets the variety of the situations, structures and problems of the local Churches.
4. The relationship of the local Church to the universal Church therefore is not to be understood in terms of two antithetic or conflicting competences but of two poles in the same field.
5. The local Church must be related to the unity of the Christian people. The universal Church must realise its universalism as dynamic openness to the rich variety of the oikoumene.
6. The specific tendency of Luke is eirenism, a readiness to gloss over the differences, to be more sensitive to what unites rather than to what divides. Luke's indifference to underlying theological issues is in sharp contrast to Paul's intransigent farsightedness. Judging from the global picture given by the New Testament, we find that the Spirit makes equal use of the theological ironism of Luke and of the theological sharpness of Paul.

L. LEGRAND.

Taken from VIDYAJYOTI - Journal of Theological Reflection, August 1976.

NOTES:-

1. H. Conzelmann, The Theology of Saint Luke (London, 1960).
2. See the title of the German original: Die Mitte der Zeit (The Middle of Time) (Tübingen, 1954).
3. J. Jervell, Luke and the People of God. Minneapolis, 1972, p. 95. In the same line, see also R. Schnackenburg, L'Eglise dans le Nouveau Testament (Paris, 1964), p. 30.
4. J. Dupont, Les Actes des Apôtres. Bible de Jerusalem (Paris, 1953), p. 30.
5. L. Legrand, et al., Good News and Witness (Bangalore, 1973), p. 95.
6. J.A. Fitzmyer, "Jewish Christianity in Acts in the light of the Qumran Scrolls", in the Semitic Background of the New Testament (London, 1971), p. 275.
7. Ibid.

8. art. cit., pp. 281-288.
9. art. cit., p. 276. J. Jervell, op. cit., p. 111, n. 781 goes too far when he says that Luke uses ekklesia only in a non-technical way (i.e. in a non-ecclesiastical sense). But he has a point when he says that the word ekklesia is missing where it would appear to be necessary: Act 2, 41-47; 5, 14; 11, 24.
10. J.A. Fitzmyer, art. cit., p. 296.

G H A N A

At the annual council meeting of the Church Hospital Association of Ghana (CHAG) in September 1974, the members discussed the serious financial situation of the 35 church-related hospitals, clinics and health posts in that country. There is no doubt that these institutions provide essential services, often in remote areas, but the running costs of these institutions are constantly rising, and new ways of meeting costs are needed unless the institutions are to be closed down.

The members of CHAG were faced with these problems, but CHAG itself is not a policy-making body. With the approval of the Ministry of Health and most church leaders, a consultation was called at the Ghana Institute of Management and Public Administration from 17-23 August 1975. A team from CIMC, consisting of Ms Nita Barrow, Dr. Harit Kromberg and Mr. James McGilvray, assisted the chairperson of CHAG, Dr. Margret Marquart, in the organization and running of the meeting.

After four days of lectures, presentations and discussions, the group of participants made the following recommendations:-

- A. In order to reduce hospital running costs, hospitals should endeavour to reduce the number of TB inpatients and extend domiciliary care of these patients. Further savings could probably be made through standardization of treatment regimens, a joint purchasing scheme, possibly even purchasing through government stores.
- B. Integration of all medical services - government and private - is a first step towards the more rational use of facilities and towards more extensive coverage of the population. If costs continue to rise, as they inevitably will, some of the church-related hospitals may have to plan a progressive phasing out from private ownership. It was recognized that this would best be done at a regional level. It was resolved to recommend to the next annual meeting of CHAG that an advisory committee be established to look into the process, and a convenor and three additional members were nominated.
- C. Shortage of qualified personnel is a major problem, both for government and private health facilities, and it was suggested that CHAG establish a small personnel recruitment committee which would cooperate with the Ministry of Health.
- D. The above recommendations would have a definite but limited effect on the cost of providing health care for all. It was agreed that new patterns of health services are needed, and that these must conform to the integration process and be conducted at the regional level. The possibility of using the large resources of manpower already within the church was also discussed.

The consultation was followed up in meetings of CHAG with the Ministry of Health, by

correspondence and conversations, and one result of these deliberations was a decision by the CHAG Executive Board that the CMC should send two consultants to Ghana for three weeks for an exploratory visit. The Ministry of Health also expressed its interest in such a visit. The object of the visit would be to seek ways of assisting the integration process between government and church-related health work and to look for further opportunities for the development of primary health care as an aspect of the healing ministry of the church. Drs. Marit Kromberg and Ursula Liebrich visited Ghana from 8-27 February 1976.

During May and June of 1976, the Catholic Bishops' Conference and the National Christian Council discussed their problems with members of the CHAG Executive Board.

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This Report on recommendations of the Church Hospital Association Of Ghana was taken from The Bulletin of the Christian Medical Commission: July 1975 - June 1976.

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A FAIRER DEAL FOR NURSES

Should nurses have a right to refuse to assist in an abortion or to perform other duties that are in conflict with their religious, moral and ethical convictions ?

The draft recommendation prepared by the conference answers this question in the affirmative. Provided that the supervisor is informed in good time so that nursing care can be ensured, nurses should not be penalised for such refusal.

If this clause is retained by next year's conference, which is due to hold a second and final discussion on nurses' employment problems, it will be the first time that such a conscience clause has been featured in an ILO standard.

Taken from ILO INFORMATION, Vol.12, No.5, '76.

NCCB PROTESTS ECUADORIAN ARRESTS

The president of the National Conference of Catholic Bishops. Archbishop Joseph Bernardin, and the chairman of the NCCB Committee on the Church in Latin America, Bishop John Fitzpatrick of Brownsville, protested "the suppression of the pastoral meeting in Riobamba and the detention of the bishops and other church personnel by the Ecuadorian government," in a joint statement issued Aug. 18. The action taken by the Ecuadorian government was "an unwarranted and unjustifiable intrusion by a state in the legitimate exercise of the pastoral ministry of the church," they said. Their statement follows:-

"...The action was an unwarranted and unjustifiable intrusion by a state in the legitimate exercise of the pastoral ministry of the church. We wish to support and reassert the points made about the meeting by the four bishops from the United States: the meeting was neither secret nor subversive; it was pastoral and evangelical in purpose and content; our bishops entered Ecuador in an entirely legitimate fashion; the intent of this pastoral conference was not to interfere in the internal affairs of any country but to foster the ministry of the church in several countries of the Western hemisphere. The meeting was prayerful and religious; the intervention was violent and arbitrary; the meeting brought together ministers of the gospel in fraternal dialogue; the intervention deliberately and forcibly frustrated the ministry of the church.

Taken from ORIGINS, Vol.6, No.11, 1976.

WOMEN IN THE THIRD WORLD

Who will be playing the active, decisive roles with regard to the questions on women this year? Who's interests shall be served most?

During the International Women's Year, a few intelligent women have noticed that it is the older women, the women leaders, the professionals, women who have money or power or both, the city upper and middle-class women who are in the lime-light again. The poor and less fortunate are left behind and forgotten. If from the beginning, it is the privileged women who have the plans, hold the aid money, do all the work, then development will come in neat compartments without any significant changes in oppressive structures.

What are the ideal conditions for the greater participation of women in development? There are young women leaders who can prove themselves more efficient when there is popular clamour for their catalytic action. Rural women can examine their situations critically, to find weak points of projects, fill in with their own projects and ideas, compensating the lack of insight usually with their own projects and ideas, compensating the lack of insight usually found in aid-from-outside or aid-from-above. Factory girls and other women working in urban areas, the women in slums, the social outcasts, can work for reforms such as better pay and better working conditions when encouraged to organize themselves. Social action workers, government and non-government agencies can create these conditions. These women need to accumulate enough courage to speak out and make decisions. They have to have the experience to push for reforms.

Many people have a misconception about women's liberation. They immediately associate it with the Women's Lib movement in the United States which was concerned about bra-burning and abortion rights. This is but a one-sided minority view: middle class and white, concerned with how to get their husbands to share the kitchen work.

The majority of Third World women who seek for liberation have a different interest. They suffer the pangs of a developing country; liberation for them is liberation from backbreaking work, low pay, superstition, cultural taboos, etc. It is true they may learn from their more advanced urban sister the basic psychological aspects of exploitation and discrimination; the importance of education, information, organization. But the concrete situation will be different and the methods that are needed may be different too. Liberation for the rural women means liberation for both themselves and their husbands, their community, even nationally, from the structures of an unjust order,

If we want to solve the crucial issues of the world: food production and consumption, population growth, unemployment and mass poverty, it is obvious that women will play an important role. But which sector of women?

INDIA

Even today in a large number of Hindu households the birth of a female child is not rejoiced over but is rather a cause of sorrow and anxiety, whereas the birth of a male child is an occasion of much delight and rejoicing. And with the birth begins

preferential treatment for a son as regards career, diet, education, and so on.

While still young, the Indian girl is suddenly shut away from all play and from further sight of male outsiders. She may get little fresh air and sunshine and, usually with immature and weak body and closed mind, is married off early by her parents to a stranger. In spite of the Child Marriage Restraint Act of 1929, and the Hindu Marriage Act of 1955, prescribing 14 and 15 years respectively as the minimum ages for a girl to be married, the 1971 census showed that there were 3.7 million married, 20,000 widowed and 11,000 divorced or separated girls in the 10 - 14 year age group.

A married woman has low status in the household until she becomes pregnant, which is considered being honorable and lucky. If she fails to bear children it is never her husband but she who is despised and blamed for being sterile. Her status improves considerably the moment she becomes a mother of sons. Her status, sense of security, power, success, and satisfaction are intimately linked with her procreative function, especially with producing sons. And since she is often ignorant of the fact that the rate of infant mortality has come down and is not convinced that her and her children's health is being cared for, she continues to repeat her "fertility performance" and produces large numbers of children just to ensure the survival of a few male children to adulthood. Women in India have an average of 5 to 6 children, and this is another factor responsible for their and their children's ill-health and malnutrition. (Dr. Promilla Kapur-United Nations).

BOTSWANA - AFRICA

A day in the life of a typical Botswana mother looks something like this:

Get up at sunrise to fetch water from the river. The youngest child has to be carried, and the river may be anything from a half to four kilometers away.

Gather firewood from the bush around the village. Pound corn for the morning meal, and cook it.

Clean and sweep the house and surrounding yard.

Do the family washing.

After a rest at midday, repeat the process of fetching water and preparing the meal.

At various times of the year, these tasks might also include building huts, ploughing, hoeing, or doing other jobs in the fields, especially if the men-folk are away working in a distant town or a neighbouring country.

According to the 1971 census, the size of the average family in Botswana was 6 - 7 children.

Illegal abortions take a high toll of maternal life. It is resorted to in desperation by women who have unwanted pregnancies either because they have had all the children they want, are not ready to have them because of immaturity, or lack of access to contraceptive information or commodities. (Dr. M.N. Mashalaba-United Nations).

SUDAN - AFRICA

A great percentage of women in the Sudan are illiterate. Among women of 15 to 24 years of age, it reaches 91 percent. The ratio is even higher among older women. (UNICEF)

PAKISTAN

No matter where in Pakistan one finds the rural woman, one identifies her as an integral part of the whole rural economy. In addition to labours shared with the men-folk, there is the burden of household chores, water pumping and carrying, the care of children, spinning and weaving - all these activities are her traditional responsibility, be she mother, daughter, or daughter-in-law. One need only see the less developed areas of Pakistan, the primitive villages and their conditions, to assess truly the arduous life of the rural woman. (UNICEF)

BOLIVIA

Only 90 miles away from the capital La Paz, yet a five-hour trip by car on a winding dirt road, lies the little town of Irupana. One of the gravest problems the missionary sisters are fighting is the high incidence of induced abortion. Another problem, especially dangerous, is the superstition of women. If, for example, a pregnant woman sees a black cat, she believes her baby will die. She is so sure of this popular belief that she will do nothing to prevent the death of the baby and will actually promote it. Another terrible habit was the tying of an agave liane around the baby's feet. If the baby was unable to kick it off or break it, the mother would let it die. (UNICEF)

WEST AFRICA

Isolation from the modernity of the town, and less access to the trappings of development, television, the dispensary, adult schooling is inevitably creating a widening gap between women in towns and women in the countryside. There in the rural areas, the woman's day will start around five o'clock, preparing the midday meal before she goes out to the fields, her baby strapped on her back, the meal in a wide basin on her head, to be joined by her husband. Together they sow, weed or harvest the rows of groundnut in Senegal, or pineapples in Ivory Coast; rice, coffee, cocoa, banana, millet and maize all need careful tending. Sometimes her husband will give her a small allotment to work for herself and she can earn some money of her own with the proceeds.

More than anything else, African women are expected to be mothers. The pressures to have many children, allied to the strangeness of family planning, mean that even young couples from elite, educated families will often have their first child early in married life. Beyond the role of mother, women are expected to be homemakers, agreeable, attractive and obedient. The wife is also very much a symbol of prestige and will come under great pressure to maintain this prestige. If her husband comes to feel she no longer matches his image of himself he will turn all the more easily to another woman, younger, prettier, perhaps better educated than the first, in that this is a traditionally polygamous society. (UNICEF)

HEAVY CONCENTRATION OF WOMEN IN AGRICULTURE

In Africa, for example, it has been estimated that eight-tenths to nine-tenths of women live and work in rural areas and that they perform three-fifths to four-fifths of the agricultural work of the continent. Their tools are primitive, their work hard and painful and their pay low. Paradoxically, modern methods of agriculture remain a male preserve.

HEAVY PROPORTION OF WOMEN AT THE BOTTOM OF THE OCCUPATIONAL LADDER:

They are mainly involved in work which requires little or no education or skill; domestic work, construction work, and petty trading.

LACK OF INSTRUCTION AND TRAINING:

The proportion of girls in the total numbers enrolled at primary schools is still low, despite progress in this field. In the period 1950 to 1970 in Africa, it rose from 31 to 36 per cent. The problem is even more acute at the secondary and high school level, particularly as the drop out rate is much higher for girls than boys.

SUMMARY

Women in less developed countries face a number of special problems, due to the nature of the economy in their countries and the cultural attitudes and traditions relating to women's employment.

Developing world women, already undernourished and in poor health, are frequently sentenced for life to childbearing, food production and heavy manual work. Girls are fed less on poorer food, and little attention is ever paid to their physical or mental health.

Taken from BLUEPRINT, for the Christian Reshaping of Society, May issue 1976.
Published by the Institute of Human Relations, Loyola University New Orleans, Louisiana.

§§

BOLIVIA: 1500 Catechists and their Capacity to Pray

SAN JULIAN: "A week ago we sat in on a gathering of catechists at Toledo. There were 1500 of them and they organized the whole thing themselves. They even gave the conferences," wrote Scholastic Brother Adolphe LEFFIENS, 32, who recently arrived in Bolivia.

"What struck me," he continued, "was their capacity for prayer and attention. During the whole day, from 6 a.m. to 10 p.m., except for three half-hour breaks for meals, they sang, prayed and listened to conferences.

"It was, I believe, the crowning of 20 years' work by four Oblates (Frs. Aimé AUBIN, Lucien LACHANCE, Emery MOLINA, Jacques MONAST) who roamed this whole territory -- twice the size of Belgium -- forming catechists and Christian communities. Although a lot of consolidating still remains, we can pull out because an Aymara Church is born. It is in the birth process."

Taken from OMI INFORMATION: No.117/76, May.

LOCAL CHURCH AND UNIVERSAL
CHURCH IN PAULINE THEOLOGY

Joseph Pathrapankal, C.M.I.

As we are living in a time when the traditional notions of the Church are breaking up and conventional assumptions about the Church are subject to reexamination it is fitting that we look at the Pauline understanding of the Church as a basis and criterion of our discussion. In fact, Paul is one of the most important writers of the NT allowing us to have a deeper insight into the mystery of the Church not only as an apostle who pioneered the growth of the Church in its early history but also as one who fathomed the various aspects of this unique divine-human phenomenon.

I. Pre-Pauline Development

From the very beginning we notice two diverging views of the nature of the Church, one by the Palestinian Jewish Christians headed by the Twelve, the other by the Hellenists. These two trends offer the first insight into a pluralism in Ecclesiology. The former insisted more on the role of Judaism and the Thora; it had a very restricted view about the Gentiles converted to Christianity. The latter was more open and tolerant. Paul belonged to this latter group, though he was raised up in Jerusalem as a Rabbi. It was chiefly due to him that the settlement at the Council of Jerusalem which accorded the entry to the Church without circumcision or adoption of the Jewish Law was maintained in the ensuing period despite the intrigues of Judaizers.

The Jerusalem Church very soon became a rather hierarchical and even monarchic Church on account of the privileged position of James, the brother of Jesus, till his martyrdom in 62 A.D. According to Acts 21 during Paul's last visit to Jerusalem (57-58) James was the head of the Jerusalem Church.

Hellenistic Churches had their origin in Antioch. Paul continued to found such hellenistic Churches. They maintained their unity with the Jerusalem Church, faith in Christ being the basic criterion of unity. Paul admonished and educated all his churches to Christian concord and also promoted harmony between the mother Church of Jerusalem and his new foundations. In that way he made an essential contribution, both theological and practical, to the formation of a common consciousness of the Church as a whole.

Hellenistic communities had a relatively flexible structure. They were understood as local representations and realisations of the salvific community founded by Christ. One of the main reasons, humanly speaking, why the new Churches which were growing in numbers and extent did not split up, is to be found in Paul's theological approach which made all the believers vividly conscious of the unity conferred on them by God and which imperatively called for concord.

Acts 14: 23; 20: 17 etc. refer to Paul appointing "presbyteroi" (elders) in the Churches he founded. Similar references to the elders in the Jerusalem Church are found in Acts 11:30; 15: 2, 4, 6, 22, 23. But the genuinely Pauline letters do not mention them. Was Luke projecting a later Church-order into this early period of Pauline ministry?

The Pauline Churches were more charismatic in structure; there were no "pillars" as in Jerusalem (Gal 2:9). Rather there were various ministries. Cf. 1 Cor 12: 4-11, 12: 27-30; Rom 12: 6-8; Eph 4: 10-11. Only in Phil 1: 1 is there mention of bishops (episcopoi—plural!) and deacons (diakonoi).

II. Developments in Pauline Thinking

The word 'ekklesia' occurs 62 times in the writings of Paul, mostly in 1 Cor (22 times). Paul is the first NT writer to employ the word in the plural, which signifies the equality of the separate local Churches. Even here we notice a gradual development:

Whereas in the beginning the word "Church" or "Church of God" referred only to the Jerusalem Church (Acts 8: 1; 11: 22) or to Churches throughout Judea (Acts 9: 31; Gal 1: 22; 1 Thes 2: 14), it slowly extends also to individual Churches among the Gentiles (cf. Acts 13: 1; 14: 23; 15: 41; 16: 5; Rom 16: 1, 4). Moreover, the specific title "Church of God", a title almost exclusively used for the Jerusalem Church, is now attributed to the Church of Corinth (1 Cor 1:2). In 1 Cor 16: 19 the reference is to a region (Asia) where the Churches exist. So also the actual gathering of the believers is very often called "Church" (cf. Cor 1: 18; 14: 23, 34; 1 Cor 16: 19; Rom 16: 5; Col 4: 15). Note the expression "the Church in their (her) house". Paul also thinks of a Church beyond these Churches, a Church united under God (cf. Acts 20: 28; 1 Cor 10: 32; 12: 28).

Col and Eph develop this thought further and we have there the idea of the Universal Church which is presented as the Body and Bride of Christ (Col 1: 18; Eph 5: 23-32).

In Eph 1: 22-23 Paul understands the Church as the "fulness of Christ who fills in all" (to pleroma tou ta panta en pasin pleroumenou), where we have the picture of what is called the cosmic church.

It is only towards the end of his theological career that Paul fully and completely envisaged a heavenly dimension of the Church under which earthly categories break down. The Church is a community centered in heaven and striving towards eschatological fulfilment, the real nature of which is not grasped in its earthly, historical shape and form. Paul had referred to this as the "Jerusalem on high" (Gal 4: 26) and as the chaste virgin who is espoused to Christ (2 Cor 11: 2) and who is led to him for the Messianic marriage at the Parousia. In Phil 3: 20 Paul says that "our citizenship is in heaven", meaning that we have our true home there. Thus the Church itself becomes an ultimately non-cosmic reality, one already removed from this aeon in Christ.

Paul uses a variety of images and metaphors to bring out the inner nature of the Church. Trained in Jewish theology as he was, Paul had reflected on the OT concept of the "People of God". Whereas Israel was the people of God in the OT, now Paul understands this title as applicable to all believers and he pronounces a blessing on the Galatian community addressing it as the "Israel of God" (Gal 6: 16). The apostle is thus transferring the old title of honour to the new society of Galatia.

The metaphor of the Temple of God (1 Cor 3: 16; 2 Cor 6: 16) which the apostle probably took over from later Judaism and early Christian views (cf. Ez 40: 44; Is 28: 16ff; 1 Enoch 90: 28ff; 91: 13; Jubilees 1: 17; IQS VIII, 5ff) gave him the opportunity of bringing out the holy nature of the Church. In this sanctuary God's Spirit dwells. All the members of the Church are made holy on the ground of baptism (1 Cor 6: 11).

They are called to be holy (1 Cor 1: 2). So the community must watch over its purity and remove offenders from its ranks (Cor 5: 7ff). His clear and realistic conception of the Holy Spirit who fills the Church and every individual believer (1 Cor 6: 19; Eph 2: 22) gave the old idea new richness and depth.

The Church is also compared by Paul to a city (Eph 2: 19) and to a building erected upon the foundation of apostles and prophets with Christ Jesus himself being the corner-stone upon which the entire building reposes. Paul also makes use of the metaphor of God's field to illustrate the nature of the Corinthian community (1 Cor 3: 9).

The most characteristic contribution of Paul to NT ecclesiology is the concept of the Church as the Body of Christ. The antecedents of this Pauline conception are not obvious. A number of suggestions have been made: Stoicism with its idea of soma politikon (political body), as well as cosmic body, Gnosticism and its idea of Primeval Man, rabbinic speculation on the cosmic body of Adam, the OT idea of corporate personality. It may be more correct to say that the idea as it occurs in Paul is altogether original and has no single antecedent, but is somewhat indebted to several. However, it seems that Paul derived his distinctively original thought from the reality of the risen and glorified body of Christ into which the believers are baptised (1 Cor 12: 13), whereby the believers together form a body (1 Cor 12). They further share in this body in the Eucharist and form one body with Christ (1 Cor 10: 16-17). The unity of the one body is symbolised by the one bread of the Eucharist.

It is in this body that Christ has reconciled humanity to the Father (Eph 2: 16-22; Col 1:22); he has made the Church one body, in which one Spirit dwells (Eph 4: 4). The physical realism of these passages is remarkable. The identity of Christians with the physical body of Christ is unique in Paul's presentation and is much more than the union of members of a society with the governing authority and with each other.

This physical realism lies behind those passages in which Paul speaks of the Church as the body of Christ. This conception which appears in 1 Cor (6: 15-17; 10: 17; 12: 12-27) and in Rom (12: 6-8) and reaches its full splendour in Col and Eph is a creative achievement of Paul. In Rom and 1 Cor the application of the term body to the Church bears less on the unity of Christians with Christ than their union with each other; diversity of offices and of charisms does not institute a division any more than different functions of bodily members institute a division. In Col and Eph the Church as the body of Christ is introduced with Christ as the head (Eph 5: 23; Col 1: 5; 2: 19). It is Christ the head from whom the whole body is joined and nourished, and grows with a growth from God in love (Eph 4: 16; Col 2: 19). The idea of body is here enlarged to include the idea of

growth, correlative with the idea of fullness. The Church and her members obviously have not reached the destiny to which their incorporation in Christ leads, and hence the body of Christ must be conceived in such a way that, while it lacks nothing which belongs to it, it is capable of expansion and perfection through growth in numbers and in the essential Christian virtue of love. Hence one can speak of the 'building' of the body of Christ (Eph 4: 12, 16).

Ecclesiology of the Pastoral Letters

Prescinding from the question of the Pauline authorship of the Pastoral Letters, the ecclesiology in these letters can be summarized as follows. The Church emerges as a great sociological reality. These letters are concerned with questions of Church organization and government, with the regulation and stabilisation of ecclesiological conditions, with pastoral instructions for bearers of office and others in already quite complex situations. A hierarchy of bishops, elders and deacons is evident. The teaching rests not so much on the gospel as on the apostolic tradition.

The Church or community is mentioned in only three passages in 1 Tim (3: 5, 15; 5: 16). In 3: 15 it is called the 'household of God', the 'Church of the living God, the pillar and bulwark of truth'. Here the Church is a holy institution, a firmly based and well-furnished house, in which it is possible to move and which possesses its own order. That is made even clearer through the comparison drawn in 1 Tim 3: 5 with the earthly house of a family.

The main offices are those of episcopos, presbyteroi and diakonoi and their duties are enumerated:

- i) Episcopos and his duties (1 Tim 3: 1-7; Tit 1: 7-11)
- ii) Presbyteroi and their duties (1 Tim 5: 17-19; Tit 1: 5ff)
- iii) Diakonoi and their duties (1 Tim 3: 8-13).

The distinction between (i) and (ii) and their work is not very clear. But episcopos is used in the singular whereas presbyteroi is in the plural.

Great concern is expressed for the orthodoxy of teaching. The "sound doctrine" (Tit 1: 9; 2: 1; 2 Tim 4: 3) combined with urgent exhortation (parakalein) receive special emphasis (cf. 1 Tim 4: 11; 6: 1; Tit 1: 9; 2 Tim 1: 11; 2: 2; 4: 2). So also the apostolic doctrine becomes a "deposit" (paratheke), which Paul commits to Timothy and which later must be preserved (1 Tim 6: 20) by the Holy Spirit who dwells in us (2 Tim 1: 14). In this way the Church's principle of tradition and succession begins to become apparent. Timothy was consecrated to this position by the imposition of hands by Paul (cf. 1 Tim 4: 14; 2 Tim 1: 6); he in turn is to appoint others (2 Tim 2: 2).

Thus the Church in the Pastoral Letters assumes a more institutional appearance which seems to contrast with the pneumatic and indeed heavenly nature of the Church in Paul's earlier Letters. It is true that familiar Pauline ideas of the "people of God" (Tit 2: 14), of the time of the Church as a time between the two comings of Christ (1 Tim 6: 14; Tit 2: 13; 2 Tim 4: 8) are present. However, the eschatological tension fades; civic virtues are insisted on; the conflict with heresies causes difficulties; and a more rigorous order and discipline are becoming apparent.

It may be asked whether the picture of the Church in the Pastoral Letters is a deviation from the earlier Pauline idea of it, and if so, how to account for it. It may not be correct to attribute to this change any inner principle of growth; the most we can say is that it was called for by circumstances, and the danger was real of the religious spirit and the deeper, mission of the Church getting lost. Here the institutional and charismatic components have fused into an organic unity in as much as the "imposition of hands" (institutional) confers the Spirit (charismatic).

III. Theological and Pastoral Conclusions

Paul understands the Church primarily as a local community fully manifesting the total reality of the Church and at the same time there is a transcending reality, an ever-growing reality that is called the Church. The local Church is the place where Christ is present, where the Spirit is at work; but it has always to look to this cosmic transcending Church, reaching out to it, transforming itself into the ultimate goal which God has set for it. This ultimate goal is nothing but the anakephalaioqasthai ta panta en to Christo (unite all things in Christ, Eph 1: 10) when God will be ta panta en pasin (all in all — 1 Cor 15: 28).

The local Church has its own individuality. The problems there have to be solved in the context and culture of that Church (1 Cor passim), but taking inspiration from the ever realised and ever-to-be realised cosmic Church.

Each local Church is in itself visible and structured, but in its very visibility and structure it has to manifest the invisible and structureless dimensions of the cosmic Church, the agape of Christ to the Church and the Church to Christ. Only to that extent will the Church be holy and without blemish (Eph 5: 23-32). In fact, it is the Spirit of Christ who cares for the order of the Churches; they are completely under his direction. It is the Holy Spirit who according to Acts 20: 28, appointed the prebyters of the community as "overseers" in the Church of God. Paul knew that his missionary preaching owed its success not to his human words but to the "demonstration of the power of the Spirit" (1 Cor 2: 4; 1 Thes 1: 5; 2 Cor 6: 6ff; 12: 12).

The Spirit provides for the building up of his Church by giving charismatic bearers of office. So the Church's possession of the Spirit ultimately illustrates the decisive fact that existing and acting in the world, constituted in an earthly manner and directed by human bearers of office, the Church is nevertheless built up and led "from above".

The tendency towards administrative efficiency and safeguard of orthodox doctrine shows a marginal development in some local Churches of the first century, probably after the death of Paul. To defend the view that this is the natural and logical sequence of the growth of the Church as envisaged by Jesus is simply not possible on the basis of chronological sequence. At the same time, as inspired writings these latter writings (Pastoral Letters) of the NT tell us how we have to effect a healthy combination of the divine and the human.

Conclusion

The Church must constantly reflect upon its real nature in the present with reference to its origins in the past, in order to assure its existence in the future. It stands or falls by its links with its origins in Jesus Christ and his message as recorded and interpreted in the NT writings. Looking through these writings we see that there are different images of the Church corresponding to the different emphases and perspectives, tensions and contrasts that accompanied the history of the early Church. There are significant differences between the image of the Church in Paul's major Letters and in the Letters to the Colossians and Ephesians. So also the Pastoral Letters present a very different picture of the Church.

It is easy to play off one image against the other. But it is more important to find a deeper unity within these differences in the context of the Pauline writings as a whole. In fact, all of them aim at giving a positive account of Christ and his gospel; but any attempt to harmonize artificially the different NT images of the Church by keeping to the apparently smooth surface of the texts instead of recognising the contrasts that exist is dangerous.

It is also worth recalling here that there can be a morbid tendency in the Church of any century and place to be concerned with only those aspects of the Church which would justify its actual and concrete forms of operation and it is likely that such forms are preferred as are copied from the political set-up. The problem is greater since authority, once it is associated with the concept of 'sacred' authority, is difficult to influence, and more difficult to change.

Only a heart-searching analysis coupled with a genuine desire to conform to the authentic reality of the Church as envisaged by Jesus Christ can make any progress in the self-understanding of the Church towards renewal. "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth. Therefore, if the influence of events or of times has led to deficiencies in conduct, in Church discipline, or even in the formulation of doctrine, these should be appropriately rectified at the proper moment" (Decree on Ecumenism, n. 6). The healthy orientations we see today in ecclesiological thinking and discussions should be a powerful incentive to the Indian Church to understand its present situation and pave the way for a meaningful ecclesiology for tomorrow.

(Reprinted from VIDYAJYOTI-JOURNAL OF THEOLOGICAL REFLECTION, Aug. 1976)

RELIGION IN LAOS SUBJECT TO PERSECUTION. Once compulsory religious instruction in Buddhist schools is now forbidden. Pagodas in Vientiane have decreased from 85 to 5. Catholic missionaries have been forced to leave three of the four Vicariates (the situation of 5 M.E.P. priests in Savannakhet is uncertain). The northern vicariates are left with only 9 priests including Bishop Nantha for the 23,000 Catholics. At one time the Oblates of Mary Immaculate alone had 114 priests in Laos. One of these is left in Vientiane to minister to the diplomatic corps. (FROM Mission Intercom, 57)

N E W S I T E M S

Sister Margaret Loftus, formerly missioned in Japan, has been appointed mission co-ordinator for the Notre Dame de Namur Sisters.

The group of Medical Mission Sisters (Sister Magdalen, Sister Teresa, Sister Henriette) who have been working in publicity in Holland are leaving to do pioneer medical work in Brazil as from October. (from: vrienden medische missiezusters).

Mc Graw Hill and Company has recently published a book on "Participative Management in the Church", by Peter Rudge. Mr. Rudge is an Anglican priest and director of CORAT (Christian Organisation, Research and Advisory Trust), much of his experience has been with Catholic religious congregations.

The Pastoral Institute, Bodija, Ibadan, Nigeria has published "the Church and the Modern World - A Catechism for Justice and Peace", by Fr. Colm Elwes, O.S.B.

We are sorry to see the "Letters from ASIA" which have supplied us with much excellent information are to be discontinued.

BIBLIOGRAFIA MISSIONARIA FOR 1975 now available from Propaganda Fide Library, Piazza di Spagna 48, 00187 Rome or Pontifical Urban University, Via Urbano VIII 16, 00165 Rome. Listed are 1,762 books and articles on mission that have appeared in European languages in 1975, and reviews of 74 books. A supplement contains a useful list of religious congregations of diocesan right in mission territories with statistics and general information.

PROPAGANDA FIDE NEW FILMS now available are: 1) "Building the Church" which concentrates on mission aid and the Pontifical Societies; 2) "Come, Follow Me" which deals with missionary vocations. They are 25 minutes, colour, 8 or 16 mm.

COURSES promoted by CESTA in Social Development and Social Action are to be held from 15th October at The Pontifical University of Saint Thomas, Largo Angelicum 1, 00184 Roma, Tel: 679 34 00. For further information write to Rev. Andor Raimundus Sigmond O.P. Dean of the Faculty in Social Sciences or Rev. Bhagvant Boadvida Coutinho, Ph.D., Director of CESTA.

INODEP are offering a number of interesting seminars at the Intercultural Centre in Paris from September 1976 - July 1977, for information write to Centre Interculturel, 34 avenue Reille, 75014 Paris. Tel: 589 69 53.

A RESCUE PLAN FOR ONE-THIRD OF HUMANITY - Among all the words uttered by more than 200 speakers during 80 hours of debate at the recently concluded World Employment Conference in Geneva, one word stood out: change.

The upshot of this consensus was a declaration of principles and programme of action to effect major changes in development strategy, adopted by acclamation at midnight on 17 June.

This final statement of the conference includes proposals designed to avert a multiple development crisis which threatens the world. Over one-third of the population of developing countries is trapped in the vicious circle of unemployment and acute poverty. An additional 1,000 million people could be caught in the same trap unless productive employment is found for them between now and the year 2000.

(ILO INFORMATION, Vol.12, No.4, 1976).

LISTS OF PERIODICALS RECEIVED DURING JULY - SEPTEMBER

INTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>	
No. 253-255	AIMIS	(FSCJ et al.)
No. 7-9	ANS	(SDB)
No. 7-9	Blueprint	(SJ)
No. 113	Bollettino	(FSCJ)
No. 7	Chronica	(CICM)
No. 95	Communications	(SM)
No. 5	Information-Documentation	(CSSP)
No. 97-99	Echos de la rue du Bac	(MEP)
Vol. IX/5-6	Euntes	(CICM)
No. 302-304	Famiglia Comboniana	(FSCJ)
No. 6	Fede e Civiltà	(SX)
No. 39	FIM Information Service	
No. 6-7	Hello ? Frascati !	(SA)
No. 5-6/Sept	ICA - ICM	(ICM)
No. 20	JESCOM News	(SJ)
Vol. 45/1	The Master's Work	(SSpS)
Aug-Sept	Missioni OMI	
No. 15-16	Mondo e Missione	(PIME)
No. 179-181	Mundo Negro	(FSCJ)
No. 13-15	Nigrizia	(FSCJ)
No. 5-7	Notiziario Cappuccino	(OFMCap)
No. 68-69	OMI Documentation	
No. 118-120	OMI Information	
No. 13-18	Piccolo Missionario	(FSCJ)
June 4	SECOLI	(FSC)
No. 13-14	SJ News and Features	
No. 31	SMA	
No. 89	SMM Intercontinent	(SCMM-I)
No. 209	White Fathers-White Sisters	(PA-SA)
No. 24.28	Missionari Saveriani	(SX)
No. 34	JESCOM - Doc.	(SJ)
No. 2	CEMAR	(SM)
July	World Parish	(MM)
July	Popoli e Missioni.	(SJ)
No. 6	Current DOCUMENTATION Courante	(PA)
No. 3-4	The Torch	(SCIEI-T)

EXTERNAL PERIODICALS

No. 11-12	Action, Aktion, Accion, Action
No. 13-16	Africa Confidential
No. 1935-1944	Agenzia Internazionale FIDES Informazioni
Vol. IV/3-4	Al-Basheer
No. 7/76/1-5 9/76/1	AMECEA Documentation Service

EXTERNAL PERIODICALS (Cont'd)

<u>Issue</u>	<u>Name of Periodical</u>
No. 2,3,4,24	AIIECEA information
No. 4	Biblical Apostolate
No. 49	Bulletin du Centre de Documentation OICE (UNESCO)
Vol.6, No.1	Catalyst
No. 4	Christ to the World
May, June	Christian Leadership Letter
No. 9	Church Alert (SODEPAX)
No. 17,18,19,	CMSM Documentation
No. July, Aug, Sept.	CMSM News
No. 27	CommuniCatie
No. 27,28	Communique
No. 6	Development Forum
Vol.3, No.1	Dialogue
No.340-472	Documentation and Information for and about Africa
No. 17,4	La Documentation Catholique
No. 4	Ekumenisk Orientering - Aktuellt
No. 18	Ephemerides Notitiarum
No. 8,9	Impact (Philippines)
No. 67	Impact (Zambia)
No. 7,8	Info on Human Development
No. 17	Information Bulletin
No. 15	Information Letter (LWF Marxism and China Study)
No. 47	Informissi
No.259	International Review of Missions
No. 4,5	Kontinente
No. 36	Letters from Asia (last issue)
No. 5,6,	Literacy Today
No.115	Mani Tesi
July '76	MARC Newsletter
No.129-130	Mensaje Iberoamericano
No. 13,14	Messis
No. 50,51	MISERERDOR AKTUEL
No. 10	Missions Etrangères
No. 7,8	A Monthly Letter about Evangelism
No. 7	NASSA News
No. 2	New Frontiers in Education
Sept., AFPRO Annual Report	News Notes (AFPRO)
No. 8,9,	Notes and Comments (AGRI.MISSIO)
No. 17,18,19,20,	One Spirit
No. 2	The Outlook
No. 61	Pro Mundi Vita (English edition)
No.335,336,337	Il Regno Attualità Cattolica
July-Aug, Sept-Oct	Report
August	Report from IMU
No. 29-39	Ruhr Wort