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September 15, 1977

In this issue we reflect with former Sedos President, Br. Charles Henry, on MINISTRIES IN THE CHURCH. Our request for Brother's address brought forth an immediate reply and a request to be remembered to all his Sedos friends.

Another person whom many of you have gotten to know through the Sedos bulletin, Miss Peggy Poole, will leave the staff at the end of this month to return to the United States. We will all miss Peggy's cheerful generosity. We are very grateful for her contribution to the missionary work of the Church. (Mrs Luisa Cuturi will replace Peggy in the office.)

Another member we reluctantly say goodbye to is Miss Philippa Woolbridge of the Documentation Centre. Philippa will continue to work for the Christian Brothers Mission Secretariat, so we hope to see her from time to time.

I would like to request prayers for Sr. Janice McLaughlin, M.M., at present being held in prison in Rhodesia. Specific charges have not been disclosed. Sr. Janice was working with the Justice & Peace Commission on a pamphlet which revealed the torture inflicted on prisoners in Rhodesian jails.

Sr. Joan

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Coming Events

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| Sept. 19 Mon | Sedos <u>EXECUTIVE COMMITTEE</u> Meeting at 4pm. at Sedos |
| 20 Tues | <u>HONG KONG</u> meeting on Survey of Priests & Brothers
4pm. at Sedos |
| 27 Tues | <u>SOUTH AFRICA</u> : meeting - 4pm. Mariannahill Generalate
v. S. Giov. Eudes 91 (Bus 98X or 881 from Vatican or
Largo dei Fiorentini) |
| Oct. 7 Fri | <u>HUMAN RIGHTS</u> : General Assembly Work Group - All are
welcome - 4pm. FMI Generalate, v. Giusti 12 |

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SEDOS - SERVIZIO DI DOCUMENTAZIONE E STUDI

TOPIC: Ministries

(The following is a talk given by Brother Charles Henry Buttimer, fsc, to the U. S. Conference of Major Superiors of Men, June, 1977.)

DEVELOPING NEW STRUCTURES FOR MINISTRY -
FORMATION PROGRAMS FOR SUCH MINISTRIES
by Brother Charles Henry Buttimer, fsc

I should like to begin this presentation by calling to mind that while there are many ministries in the Church there is but one Mission, it is the mission of Jesus Christ, which he commissions the Church to continue, which he commissions us to continue, a mission born of the Good News which he came on earth to proclaim. It has three aspects: first, the mission to Teach, to proclaim the arrival of the Kingdom of God, to proclaim that the new age in Jesus Christ has come; second, the mission to Witness, to live our lives in a manner that makes that proclamation believable by mankind, to live our communal life and apostolate in a manner that says to all: "We believe in what we proclaim, that God's time has come, and will come in all its fulness." And the third aspect of our mission in and with Christ and His Church is Service, it is to bring about the fulness of His kingdom, to extend the presence of God through service within and outside the community of Christians.

Traditionally the religious orders and institutes have adopted ministries that respond to one or other or several aspects of this Mission of Christ, this Mission which the Church was commissioned to continue and bring to fulfilment. As history has unfolded these past two millenia, as cultural and sociological changes have been experienced and interpreted, new orders and institutes have arisen to provide the new ministries needed in the Church and in Society in order to give expression to the Mission of Christ. And old orders and institutes have adapted, have given new interpretation to their initial charisms and founding inspirations. Inspired leaders have emerged in every age to give their co-religious a new awareness of what must be done, to point out the way they must proceed to make the future of the Institute as fruitful in service and inspiration for the people of God as the past has been. And not a few orders and institutes have languished and died because they were unable or unwilling to read the signs of the times and adapt accordingly. The history of religious life brings home to us in great clarity that religious institutes in the Church have not been, nor are they in our generation, fixed entities, static organizations, but are rather elements of an historical process that is ever unfolding in time, and this historical process is a significant social development and movement that is part of the history of our culture. Religious institutes arose to give creative response

to dramatic social changes in the Church and to provide the needed ministries for the cultural and political evolutions that had become manifest within our civilization. The period of monasticism emerged after the Desert Fathers had taught and witnessed and served during three centuries. Then in the thirteenth, "the greatest of centuries", the orders of mendicant friars came into existence, responding to the new situations in European life, the trend toward urbanization, the intellectual flowering that brought into being the great universities, the coming into prominence of international banking and commerce. They came with the founding of numerous apostolic congregations in response to the religious upheaval caused by the Protestant revolt, and responding, too, to the missionary impetus to evangelize the Third Church, to use the expression of Gilbert Suhmann. More recently arose the numerous institutes devoted to teaching, to provide an answer to the growing need for educating the masses in a world becoming rapidly industrialized, in answer, too, to the Church's need to strengthen the Papacy by having it surrounded by a faithful soundly educated in the faith. In our own day we have witnessed the emergence of newer forms of consecrated life, the Little Sisters and Brothers of Jesus, the Mission Ouvriers, the Petites Sœurs de la Campagne, and right here in America, according to the first CARR report, over 150 hardly known institutes have been founded.

But as interesting as this emergence of new forms of religious life in response to new needs and challenges arising out of cultural and political and industrial changes, is the phenomenon of the adaptations of the older institutes to the changing times and manifest needs. It is quite interesting to study the internal history of monasticism, of mendicantism, of the apostolic congregations, of the educational institutes in the various epochs of their existence. There have been a few institutes that revolutionized their traditional founding inspiration and set forth on an entirely new ministerial witness and service in the Church. Most often, however, the religious institutes have respected their basic charism and have found creative means of adapting within the basic inspiration of their founder. They have discovered a new way of responding to that charism, they have seen new challenges offered to their charism, seen them in Papal calls to action, in episcopal efforts to meet the new needs of time and place, in the inspired documents of council and synod, in the anguished cries of the underprivileged, of the marginalized people, of the spiritually impoverished, of the special groups who have been victimized by selfish and self-seeking cobblers. In these the religious institutes have experienced new calls to teaching, witnessing and serving. As the Marianists Cada and Fitz have pointed out in their study The Recovery of Religious Life, the adaptation of a religious institute in view of changing structures and adopting new forms of ministry passes through four stages. The most important of which is the transition phase, in which various new images of religious life are tried and evaluated, and one of them becomes predominant.

We are living in one of the recurrent periods of history, one marked by significant shifts in the dominant image of religious life, shifts caused by the major changes in society that are astir in the world, and by major changes that the Church has been undergoing. In the past, our past, our experienced and lived past, we were part of a restricted

world, whose problems were easy to recognize, to appraise, to solve. We have moved into a much larger world, where the mass media bring the ends of the earth right into our houses with all the international problems and crises, we are in a period of instant awareness of what is happening everywhere in the world. We are no longer limited to local problems but are caught up in a web of inter-related and complicated critical issues, energy problems, food shortages, pollution of sea and air and landscape, problems of unemployment, economic problems, the problems of over-population, the question of interdependence of the segments of society, the growing number of aged and dependent senior citizens, the problem of assuring equal rights to minorities, to women, to the handicapped; the complicated problem of peace among nations, the call to insure liberty and justice at home and abroad, the decay of our cities.

During the past score of years the institutional Church, too, has been experiencing its life in transition. Vatican Council II made a serious and inspired response to these new felt stirrings of change, and it launched a full scale transition by opening the Church to the world, the world in the throes of a dramatic secularization. And this poses to our religious institutes two questions, questions implied in the conciliar expression "adapted renewal." In what respects will the foreseeable future be the same as the past, what are the constants, the unchangeable values of our teaching, witnessing, serving: and in what respects will the future be different from the past that we knew, what are the signs of the times which call for new insights and new apostolic responses, new ministries, new structures, in what way must we live the Gospel message, in what way must the kingdom of God be realized through what type of service to the people of God. A group of theologians, sociologists and psychologists in dialogue have re-written the conciliar expression "adapted renewal" in a revitalizing model, that has four social processes: A process of remembering and recovering the valid insights and meanings of our past; A process of seeking and experimenting, exposing ourselves to new variations of life and apostolate, thereby assuring that new patterns will be discovered, more responsive to our time and place, but at the same time not outside the special charism of the Institute; A process of perceptive selection, providing opportunity and time for evaluating the experiments undertaken and for choosing new ministries and structures, corresponding to the call of the Spirit; A process of incorporation of the new patterns into its social reality.

We might ask ourselves where we are in all of this. Have we really taken adapted renewal seriously? Have we made our adapted renewal merely a superficial experience, have we only touched the surface, or have we in our congregation penetrated to our inmost being in using this fourfold social process for revitalizing our teaching, witnessing, serving? Are we still in the same place we were when Vatican II summoned us to take a giant leap into the future?

In an address to the NCCB in November of last year Archbishop Jadot pointed out several trends in the Church of these United States: shortage of priests, requiring that more responsibility be given to the laity, and greater use be made of the service of permanent deacons and extraordinary ministers; the movement toward smaller communities, some

structural, some casual groups of prayer and Bible study, indicating the need for new patterns of parochial life, for new forms of parochial structure, that will provide a true communion of faith, worship and commitment, transforming the parish into a community of small communities; the need to provide care of ethnic and racial minorities, by encouraging national parishes perhaps, that pastoral care may be assured to those not at home in our white, western ways of worship and community, careful to foster unity of Church in this diversity; attentive to the contemporary spiritual movement, liturgical, charismatic, sacramental.

The Catholic News of New York, and the Center of Concern's tabloid entitled Detroit and Beyond: The continuing quest for justice, and the Quixote Center's tabloid entitled After Detroit 1977, have given us statistical studies of the parish consultations and the regional hearings that prepared for the Call to Action, and I think these studies orient us in our choice of new ministries and the consequent new structuration. Of the eight topics that formed the agenda of the Call to Action, the preliminary consultations drew the following numerical responses: Church more than 177,000, Nationhood almost 121,000, Family more than 120,000. Personhood almost 116,000, Work more than 66,000. That indicates that our Catholic people find the greatest needs of today are in the Church, in the Nation, in the Family, and in Personhood. And the topics that were considered most in need of Action were: continuing religious education for adults; that the Church provide opportunities for family activities; assistance for the aging; aid to youth; Church share her resources with the poor; improving self-image and self-respect; devise effective way to communicate Church's teaching; develop services to meet needs of the poor; better communication between parents and children.

The conference was termed a call to ACTION. Unless it moves the American episcopate, the American diocese, the American parish, the American people to take action in favor of liberty and justice for all, it has proven of no avail. Unless it stirs us religious to action, we have not profited by the call from Detroit, a call that indicates the need for new ministries, and by implication the need for new structures for the ministries of religious. The Call to Action recommendations and the preceding consultations challenge to action the National Conference of Catholic Bishops, the Ordinaries of dioceses, the parishes, the Catholic community in general. There are also calls to action addressed to national Catholic organizations, Catholic publishers, specific campaigns such as that for human development. And there are the more general calls to the Catholic Community, to the Church in the United States, to Church related institutions, to all levels of the Church. But I think I found only one call addressed expressly to us religious: "We recommend that each diocese and RELIGIOUS ORDER, reviewing each year until 1981 their property and other material possessions, divest themselves of that which is unnecessary or not in keeping with institutional simplicity."

We might ask ourselves why is this, why are religious practically ignored in the recommendations of Call to Action. Is it because we are irrelevant? Is it because the laity see us as identified with official Church structures? Is it because we are seen as part of the other groups already mentioned? Is it because we are seen as

institutionalized in a Church whose institutions have come into question? Is it because the laity see religious as already doing their utmost to witness and serve? Is it because the decline in our numbers has revealed the need to find witnessing and serving and teaching substitutes? There is no answer to these and similar questions, but they do affect our understanding of the new ministries required to answer the needs of people in a new way, needs and ministries that require new structures..

As I read through the Call to Action Recommendations I am struck at the frequency with which some themes recur in all of the eight subject areas. One of these is Justice, justice under several headings, Social and economic, ethnic and racial, justice sensitive to people suffering from various forms of injustice, women, migrants, workers, the aging, abused women and children. Another is Community, Collaboration, Consultation, Shared Responsibility. Promoting a sense of community in the parish and the neighborhood, collaboration of the parish with groups engaged in human promotion in the neighborhood, engaging the people of the parish, the diocese, in consultation in view of closer bond between pastors and faithful in shared responsibility. Another theme that I find frequently mentioned in the various subject areas is education and education in all its ramifications with special emphasis on adult education and education for social justice. Then there is the frequent concern about Race and Ethnicity, the rich heritage for the Church in the diversity of race, ethnic groups, cultural groups, the need to educate our people to appreciate intercultural diversity and to be personally and professionally prepared to relate to people different from themselves.

To this end it is important that those in leadership roles should clearly assert commitment to the unity of faith in a pluralism that recognizes the right of diverse ethnic groups and racial and cultural to maintain and develop their traditional interests, distinctive languages, customs and family patterns. In this respect religious congregations must make a serious effort to attract young people of diverse racial and ethnic groups to the special service of the people of God in the priesthood and religious life, and once they are attracted these young men must be made to feel at home and wanted in the seminary, novitiate, and religious community.

In the seven sections of the Call to Action, recommendations touch the subject of discrimination toward women. That would indicate that there is serious need to study this question in view of liberty and justice. What women desire us to 'do' in order to promote fairness and freedom is first of all to assist the bishops in creating structures that will promote the full participation of women in the full life and ministry of the Church.

In five of the sections of the conference recommendations, Communications Media are asked to lend a hand to realize the aims of Call to Action. And since many religious congregations are involved in media, it would not be amiss to highlight these recommendations. In its discussions on Humankind the conference calls upon the Church to use television, radio, press, as vehicles for bringing a larger and more comprehensive view of global justice before the public. And it also

urges parishes to promote enrollment in such organizations as Bread for the World and that maximum use be made to this end of the parish bulletins and other parochial media. In the section on Family the recommendation is made that families and the various official media commissions unite to evaluate the impact on family life of existing and projected social communications media, and suggest positive action for family use of and involvement in media; that they work to counteract, in network and local programming, the dehumanizing values of consumerism and materialism, the depicting of excessive violence and irresponsible sex, and on the positive side, that families and the official media commissions support programming which reinforces family values. In the section devoted to Nationhood, the conference calls upon the Catholic communications organization, Unda-USA, other coalitions, and religious communicators, to make citizens aware of present efforts to influence the human and esthetic quality of network and local programming and advertising, so that citizens may cooperate with these efforts. And the conference calls upon the Church to provide resources to aid in counteracting dehumanizing values and excessive consumerism of the media, to enable placement of positive programming and advertising of human esthetic quality. In the section devoted to Ethnicity and Race, the conference calls upon all Catholic communicators to take deliberative, positive action to understand and affirm the values of cultural, ethnic, and racial diversity, with particular regard to correcting current stereotyping in the media. It further urges the Catholic Church in America to use all available means to assure freedom of the press and the media, and not allow it to be used as a central mechanism to foster more discrimination and racism. And finally that the media at the disposal of the Church be used to fight discrimination in the United States immigration policy and to promote just legislation in this area, as well as promote a generous amnesty for undocumented aliens already residing in the United States.

In view of all that has been said, there surely seems to be a need for new ministries in the American religious life, and consequently for new structures to support these ministries. Now I cannot indicate to so diverse a group as this just what specific ministries must be developed and what structures must be created. Each type of religious life must ponder these questions within the charisms special to each. I would simply make a few modest suggestions. For example: we have structures for education, yet most of the calls for educational action are for informal education. What does this mean vis à vis our institutional educational structures, vis à vis the requested new educational ministries. On the other hand, as the Union of Superiors General in Rome pointed out in their March and May 1976 meetings, "we abandon institutions in the name of justice, others take them over and turn them into instruments of oppression." Most calls are for education of adults. What does this mean in terms of formation for ministry? In re-Ethnicity and Race, what are the implications of this for us, largely white, middle class, religious? Where do we go to learn forms and structures suited to the different ethnic groups, especially the more recently arrived ethnic groups, still marginalized and underprivileged? How is our present ministry affected, how shall we educate our aspirants to respond to this challenge, how shall we re-educate our professed religious that they may adapt to new ministries and work with new structures placidly? Do we realize the

trauma that has been suffered by religious who were **unprepared** for radical change? Regarding woman in the Church and Society, with special concern for our women religious, what can we men do to understand the problem? What role can we play in the search for solutions of the problem? Do we really understand the difficulties? What basic structural changes are called for? What are the implications for men religious and by implication diocesan priests? Where can we religious have a role in responding to the calls addressed to bishops and other pastors, where do we fit into the calls addressed to all the Catholic community, where do we find our challenge as a Church Related Institution? Each of the many religious institutions, each with its special charism and competence, where will we best serve the call to take action in favor of equality, in favor of peace and disarmament, in favor of the family and of personhood? Through the recommendations of the Call there is a stress on Community, Collaboration, Consultation, Shared Responsibility. What does this mean to us religious? How does this affect our way of ministering, and being ministered to? Does our internal organization within our religious institutes make us more readily receptive of collaboration with others or does it make us somewhat antagonistic to consultation and shared responsibility? How do we create a healthy balance between collegial sharing and accountability, both of which are requested in the recommendations? Have our programs of initial formation since Vatican II been modified to respond to the ecclesial changes initiated in the council? Have we created a system of on-going formation to keep our professed religious attuned to changes? Have we embarked on a program of search and research to discover the new needs to which we must respond with new ministries, to forge the new structures necessary for assuring these new ministries?

Have the new forms of consecrated life something to teach us as we ponder new ministries and resultant new structures, Secular Institutes, Focolare, Opus Dei?

Have we something to learn from the Institutes of Sisters **re new** ministries and structures?

Some religious institutes have created a new level of membership, Associates. Has this given a new impetus, a new direction to the ministry of the Institute?

I do not feel I have any right or competence to outline the new ministries and resultant structures that are called for in the monastic orders, or in the orders of friars or clerks regular or missionaries or apostolic clerics, that is something that each group has to undertake. And this must be done in the light of what is actually happening in the Church and the world in this period of rapid and radical change in our civilization, and likewise in the light of what is likely to be the situation in the society and church of tomorrow. In the historical-cultural era that the Church has known for several centuries apostolate has meant good works and missionary endeavor aimed at conversions. In general the apostolate has had an institutional form, schools, hospitals, orphanages for example. In this new era of ours the institutional apostolate is likely to diminish in importance and in quality, mostly because secular society has undertaken most of what

TOPIC: Ministries

MINISTRIES IN THE CHURCH IN JAPAN
by the Japanese Delegation to FABC

A. Preliminary Remarks

1. Lay Apostolate: we distinguish two ways of participating in the ministry of the Church: a) the lay ministry proper, i.e. the ministry of being a Christian lay person who serves his fellowmen and b) ministry of lay persons who cooperate in the ministry of the hierarchy. For the first way, which should be the most important for lay people, no special recognition nor ordination nor whatever is required ("it pertains absolutely to every Christian", Lumen Gentium, n. 33). For the participation in the ministry of the hierarchy some recognition or commission is required.

2. Need for stressing the ministries towards the society

a) The main place for exercising the lay apostolate is the world. "The lay people exercise a genuine apostolate by their activity on behalf of bringing the Gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the Gospel" (Lay Apostolate, n. 2)

It means that the place for their most proper ministry is not within the Church, but in the world. Therefore we have to stress that kind of ministry which responds to the peculiar vocation and charism of lay people.

b) It is commonly agreed upon that the Church is essentially missionary and the Synod of 1974 has stressed the need and urgency of promoting justice in the world. In other words, the Church is not an end in itself but she is world-oriented. Therefore the ministries that enhance her thrust towards her mission should be stressed.

c) Asia is probably the continent that needs the most preaching or proclamation of the Gospel, because there are still so many people who have not heard the message of Christ. Besides, it is also the continent that needs stimuli and orientation in the promotion of justice, because about two-thirds of the whole of mankind lives in Asia and it is here that many social injustices and misery can be found. Therefore ministries directed towards those goals should be stressed.

d) The Church in Asia has a special danger of closing up into herself, because in practically all countries of Asia Christians are a minority and they live in the midst of a non-Christian culture. Furthermore the Asian religiosity is very much inner-centered and not outward-going. Again ministries that stress this outward-going aspect are to be encouraged.

3. We should by all means avoid to burden our valuable and highly gifted lay people with so many ministries within the Church that they would have no energy and time left for their main and proper mission in society. What even would be worse is to create a mentality in the lay people that, if they work in the Church, they have fulfilled their task as Christians. The clerical Church will always show a tendency of clergifying the lay people and of making the institution-Church the end in itself. On the other hand the faithful also will have to fight against the temptation of escaping their responsibility by fleeing into the peaceful atmosphere of a ghetto Church.

For all these reasons the setting up of new ministries should not be a gazing upon itself, but through the new ministries the community should be directed to the service in the society at large.

B. Ordained Ministry and Possibilities in the Church in Japan

1. Priests - As the helpers of the bishops who share in the ministry of the bishops they are ordained for the ministry of bringing the local community together around the Eucharist.

Remarks:

- a) relationship between leading the community and presiding at the Eucharist.

Although it seems to be an ideal that the leader of the community also presides at the Eucharist, in beginning communities or in special communities, e. g., religious or other special groups, the ministry of leading the community could be separated from the ministry of presiding at the Eucharist in certain circumstances.

- b) in the present situation all ministries are concentrated in the priest. Giving responsibility and ministries to other people would make the role of the priest in the community much clearer. His ministry would become one of the many ministries to the community, although it would be a very important one.

- c) if there is a possibility of separating the ministry of leading the community and the ministry of presiding at the Eucharist there seems to be no problem to ask married people (men as well as women) to lead the community.

-The question of ordaining married men to the priesthood in some circumstances, e. g., in distant communities, could very well be considered.

-The question of ordaining women priests for the Eucharist is not in the limelight yet among Japanese women and sisters.

2. Deacons - The diaconate is an ordained ministry of service to the local community. More than being directed towards the liturgy and the celebration of the Eucharist it is a service to the local community or a service of representing the local community in its relationship to society regarding works of service.

Therefore a deacon in the Japanese situation could be envisaged to be:

- a) A leader of a local community, especially in small or distant communities;
- b) a person in charge of the material aspects of the community and taking special care of the poor and sick, e. g., in charge of coordination of hospital work or caring for marginal groups.
- c) a person representing the community in its dealings with society, e. g. for relations with non-Christian service groups.

3. Remarks

-the question of the need of being ordained is still an open question.

-the need of ministry in b) and c) exercised by a deacon would suppose an already developed community. Therefore in Japan it should be started on the diocesan level.

-according to circumstances all people (married, unmarried, men and women) could be called upon to exercise these ministries. The Japanese Church having a great number of Sisters should start calling upon these Sisters for many of these ministries.

-in some places some experiments have begun with local leaders (hōshisha). A program for formation and preparation of local leaders and other persons with talents for this kind of ministry should be started.

C. Non-Ordained Ministry and Possibilities in the Church in Japan

Remarks - the reason for establishing official ministries for the participation in leading the community is especially seen in the fact that those persons are officially recognized by the community to give that kind of service, and that it is not only a service asked by an individual pastor.

-these ministries should always be connected with a function and should never be established as a status symbol. Therefore when the function is no longer exercised this official ministry also should end. It would be good to have fixed terms for all these ministries.

-these ministries should be open to men as well as to women.

-many of the tasks described below are fulfilled by the so-called catechists, men as well as women. To establish ministries would in many cases be only an official sanctioning of what is already done in practice. It could, however, help to make the role of these catechists clearer and more distinctive.

-the question of having these leaders part-time or full-time engaged will greatly depend on the size of the community. As many of the communities in Japan are still very small in most cases only part-time ministers can be engaged and they should have other employment.

1. Possibilities for ministries more directed towards the service within the community:

a) lay persons can have a helping role in the celebration of the Eucharist:

Lector: a person in charge of the service of the Word, especially the readings in the liturgical celebrations. His ministry would be to see that the readings are well-prepared, that others are educated in this service of reading, that the readings are always taken care of in an orderly way. To have one or two lectors in a local community would be a positive service to the community.

Acolyte: a person who takes care of all matters concerned with the preparation of the celebrations (including the servers, etc.) and the good order of the celebrations themselves.

b) participating in the ministry of leading the community and building it up:

Local Leader: because of lack of priests more and more Churches will become mission stations without a residing priest. For many families it would be their ideal for life to be put in charge of such stations and be the animators of the Christian community and to be the apostles of such stations and be the animators of the Christian community and to be the apostles of the region entrusted to them. Especially in distant places in the beginning period this kind of local leaders could play a great role and in many instances this role could grow into the ministry of deacon.

Family Apostolate Ministry: to animate the family gatherings of Christian families so that they can become places of formation and real Christian communities. Home visiting could be done so that the center for the apostolate would be the family rather than the parish as can be seen practiced by many Japanese New Religions.

Minister of social Concern: to be responsible for improving the formation of the Christians and of the whole community especially regarding social awareness.

Animator for Prayer Groups: many Christians, especially many lay women, have expressed a desire for a deeper sharing in and of participation in more meaningful Christian communities. In Japan this could be experienced in small groups of praying and faith-sharing communities.

Participating in the teaching ministry: especially many of the Christian women could be made more aware of and be directed to participate in the teaching and faith formation of their own children but also of other children. In Japan it is especially the mother who through kinship trains and forms the attitudes of the children.

2. Ministries **more** directly directed towards society at large and representation of the local community:

-care for special groups together with other secular or non-Christian groups, e.g., for prison inmates, for AA, for bedridden people, etc.

-represent the community in its relations with non-Christian groups, e.g., for ecumenically inspired or interreligious activities.

-the head of a kindergarten or school where these are looked upon as being related to the local community.

-more and more people, especially lay women, are involved in social volunteer groups. The coordination of these volunteer services could very well evolve into a kind of ministry. This service should not be limited to "hours" of service but should flow from the desire to share the faith and love of God. (Christian witness).

D. Final Remarks

- 1) Japanese society is very much vertically oriented and the tendency of classification is great, i. e., people are easily classified into groups according to their status which depends on studies, income, etc. Special care must be taken that these social strata are not introduced in the Christian community. Especially when it is stressed that special studies are required for the exercise of some ministries the danger of a special status based on a kind of an academic degree is great. Therefore more than an academic degree, maturity and natural charisma should be considered when people are asked to exercise a ministry. A ministry should never become a status symbol in the community, but it should always be looked upon as a service rendered to the community.

- 2) There is also a tendency to organization. Ministries should not be imposed from above but should be installed according to the needs of the local community. Otherwise the new ministries will be just another kind of organization and structure on paper without a living spirit.
- 3) Candidates to all ministries should not be appointed by an order from above or not even by a public presentation. The appointment or election of the candidates should be done in a way that the candidates are freely accepted by the community and not imposed in one or other way by the local priest. All ministries should be by and for the community.
- 4) The immense potential of the many Religious Women in the Church in Japan has to be better evaluated. Ways to give proper authority and responsibility to them in the Christian communities should be encouraged.

*Tokyo, February 15, 1977

(SEDOS Documentation no. 4-2552)

DOCUMENTATION CENTRE : Vocations. "Issues and Trends in the Vocation Ministry"

A survey of " Religious Communities of Men " compiled by the National Conference of Religious Vocation Directors of Men. (Copies available from NC RVDM - 22 West Monroe - Chicago - 60603 at \$3 per copy). The report deals with methods of screening, older vocations, decision-making, admissions, brothers in clerical Communities, etc. (SEDOS Doc. No. 5 CD (21/77)).

JUSTICE AND RECONCILIATION - HUMAN RELATIONS

(With special reference to "Black Consciousness")

Bishop A.M. Zwane

South African Catholic Bishops' Conference

Plenary Session - February 1977

INTRODUCTION

I shall begin this short essay on Human Relations in the theme of the conference, namely, Justice and Reconciliation is out of date. It was conceived in the past with the real hope that the races in the country could be reconciled in the normal way. I am afraid that after June 1976 the possibility of reconciliation in the normal way is gone; the possibility of building bridges between white and black in the normal way no longer belongs to the human art as we know it. Therefore I hardly know what to say about the theme.

However, since I am commissioned to talk about human relations, with special reference to black consciousness, let me indicate how I am going to tackle the subject. I will try to say something about black consciousness, showing that black people can no longer be contented with anything less than complete liberation. Then I will talk about human relations itself, indicating that the Republic of South Africa is at this moment incapable of allowing human relations. My last sub-topic will be reconciliation. Here I shall end by calling for a dramatic expression of the church's rejection of Apartheid. In other words, from now on:

Reconciliation must pass through the revolution of the Cross; and even apart from biblical insights, reconciliation may not be a target-word in our time since a bourgeois affluent church interprets it inevitably as a sanctioning of the status quo. Reconciliation in the race issue has simply been translated as integration. Whereas the church should have recognized that integration which by-passes "Black Power" demands, means a resurrection without cross.

BLACK CONSCIOUSNESS

As a conceptual entity, black consciousness is a "psychological response to the social and cultural conditions of the colonial situation and an assertion of the black man's castrated humanity." In other words, it is an articulation of an educated black man's educated analysis of his oppression and a deliberate assertive expression of his self-recognition, realisation and acceptance of his blackness.

We will live without apology or live as if apologising. Why and to whom, must we in any case apologise, or live as if we apologise for being ourselves?

In his educated analysis of his oppression by the white man, the black man realises that one of the most potent weapons used to oppress him was a deliberate suppression of his blackness in favour of white superiority. Hence his black history was distorted, his culture denied him and his membership in the human family was rejected and assigned to creatures in the likeness of man. Therefore to recreate a black personality means to establish the validity of black history and black culture because "the correlation between history and culture determines the nature of society and the individual". It is known right through history that if you want to destroy the character of a people you have to wipe out their past and their gods which make their life tick.

"Today we are contemplating the emergence of a new type of consciousness and hearing the new language that it speaks: Black is beautiful! Black Power! Black man, you are on your own! This awakening of black-self to the presence of oneself as black is also a rejection of "always looking at oneself through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity".

It seems only natural that once the black people become aware of their oppression and exploitation by the whites; once they accept their blackness and assert themselves as a people with history and culture, demands for political power become inevitable. Then black consciousness erupts into black nationalism.

This is the point we have now reached in South Africa. One does not need Communism as an explanation of what is happening at the moment! The blacks have taken a stand and they will not repent: Black man, you are on your own. Whites, too, have taken a stand on what Dr. Van Zyle Slebbert calls "siege politics" which lead them to a suicidal defence of what they consider as their existence. How does one deal with human relations in such a situation?

This seems to be the moment to ask the bishops if they have noticed on reading "A CHURCH AT THE CROSS ROADS" a striking similarity between the

church situation and the political situation in South Africa today. I quote paragraph 2 of chapter III:

"Throughout one fact has been uppermost in our minds, namely that the Catholic church in South Africa is an African Church, a Black man's Church."

What evidence can we as a body of bishops show to support this statement? History, I fear, when assessing the impact of the church on the political realities of today, where a dominant white minority impose their will on a preponderantly large majority of blacks, will come to the conclusion that the same racist attitudes pervaded church and State. If the hierarchy is not condemned for its actual support of the structures of oppression it will easily be accused of a play-safe policy.

HUMAN RELATIONS

Perhaps one should ask, how does one deal with human relations among people at war? The black people, especially the Africans, feel that the white people have declared war. Otherwise it is difficult to explain why trained police and soldiers had to shoot school children; why so many people die in detention; why so many acts of violence have been intensified. What is the position of the church in this set-up? What is the attitude of the bishops?

Human relations depend on the existence of effective communications in a given society. Communication is a result of the fullness of Goodness which of its nature overflows to sharing and that sharing creates a dialogue where begins the unfolding of selves. When we talk about a community, I believe, we mean relationships where there are communication, sharing and dialogue. Therefore, when we consider human relations in terms of interpersonal invitation - response situations, we are forced to confront our own given set-up in the Republic of South Africa. Otherwise our discussion is aimless and irrelevant.

The situation here in the Republic is incapable of allowing this invitation - response relationship. The very official policy of the country is the distortion of Goodness. It encourages perversion of the human will by compelling separation which is a tragic result of sin. In other words, the South African situation is a typical sinful set-up, where evil can so shape events that even the church can find reasons to support separation of the peoples.

It is my submission that, if I am right when I say communication is a result of goodness which of its nature overflows to sharing and that sharing creates dialogue, South Africa is painfully devoid of goodness.

If there cannot be true and sincere communication among its people, then by the process of true logic there is no room for human relations and therefore reconciliation in the normal way is impossible.

Reconciliation in which the church must be engaged is a reconciliation through the revolution of the Cross, through death; and this means taking sides with the least of Jesus' brethren, the poor of Yahweh, those who represent the suffering Servant. In other words, I see only one way for the church in South Africa to travel: the way of irreconciliation with a government that has made, is making, and seems determined to continue to make the majority of its people suffer injustice - and the church must be prepared to accept the suffering that it will inevitably meet on its way.

All reasonable statements against apartheid, both logical and theological have been made. They have proved futile. The church must act, must dramatise its rejection of apartheid. Now is the chance for the church whose head is Christ to re-enact His suffering in her own life.

Let the church now act as Christ acted when on earth. He did not compromise with sin and falsehood nor did He merely denounce evil. He suffered and died and then He arose to a new life. Today I see no other choice for the church than rejection and suffering, to be followed by the life Christ promised to those who would take up their cross and follow on His way. To continue to compromise, though not in word or in intention, is to bring death. Christ is on the side of the suffering and oppressed. Final victory will be His.

If our stand today should result in the expulsion or imprisonment of every bishop, priest, brother or sister, there will be written one of the most glorious pages in the history of the church in South Africa, because the Church will have followed Christ in the way of Truth and Justice and Suffering. The resurrection can safely be left to Him.

Inaction is a form of compromise. What matter if the white Dutch Reformed Church should remain to carry on the chaplaincy of the apartheid it helped to create. Every other Christian should join the militancy of Pentecost.

And should the missionaries have to leave for a time they will surely return when the difference that now unhappily separates the peoples of South Africa can be woven into the tapestry of the unity of God's children. Then after the way of the Cross, even the hardness of the tomb, there will be the glory of the resurrection. Then will justice and reconciliation have its day. "And I, when I am lifted up from the earth, will draw all men to myself." (John 12:32).

(In preparation for the SEDOS South Africa meeting on Tuesday 27 September at 4pm. at the Generalate of the Marianhill Missionary Fathers.

via Giovanni Endes 91 - 00163 ROMA tel. 62.29.807)

TOPIC: Human Rights

A MESSAGE OF THE EPISCOPAL CONFERENCE OF NICARAGUA:
RENEWING CHRISTIAN HOPE AT THE BEGINNING OF 1977

Note: The following is a Capuchin Mission Secretariat translation of the New Year's message of the Conference of Bishops of Nicaragua, Central America. The original Spanish was published by the Bishops of Nicaragua but was prohibited from being printed in newspapers within the country because of government censorship. It was, however, read from the pulpits of Catholic churches during the months of January and February.

The Bishops to be true to their calling to preach "the Gospel at all times and in all places" feel compelled to speak out against the violence that many in the country are experiencing today and to call for new guarantees of the rights to life, work and proper trials. They also ask for the restoration of basic freedoms, namely, those of expression and religion. The purpose of the pastoral letter is to renew "the joys and hopes of mankind."

The pastoral letter refers to paragraph 78 of Pope Paul's Evangelii Nuntiandi (On Evangelization in the Modern World), which notes the obligation of evangelizers to preach the truth regardless of the personal consequences. The Bishops of Nicaragua are a noble example of this characteristic of one dedicated to preaching the Good News. We admire them for it, as well as their brother Bishops who speak out in similar circumstances in Latin America and other countries of the world.

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As Bishops of Nicaragua placed at the service of the People of God to teach, govern and sanctify their Church, we feel the obligation of announcing the Good News of Salvation, concretizing its message in order to renew the sense of justice in our country. The events and situations of the present time oblige our consciences as pastors to give you this message of hope and love.

Our duty of freely preaching the message of the Gospel (Ev. Nunt. no. 78) at all times and in all places is not completely fulfilled without renewing the joys and hopes of mankind.

In inviting you to live a new year more in accord with the Gospel which we announce, we wish to reflect with you on some problems which are very disturbing to Christian consciences and to citizens in general.

We Condemn All Types of Violence

The suffering of our people distresses us very much, be they urbanites or campesinos, rich or poor, civilians or military, who cry to God seeking the protection of the right to life and to the peaceful enjoyment of the fruits of their work.

Unfortunately, much of the sufferings are provoked and caused by our own Nicaraguan brothers.

With no particular political intentions, we present and recall here some of the ugly facts with the sole intention of obtaining a sincere conversion in each one and in all of us who are committed to the search for peace.

- The state of terror obliges many of our campesinos to flee in desperation from their homes and farm lands in the mountains of Zelaya, Matagalpa and Las Segovias.
- The arbitrary accusations and subsequent arrests because of old grudges and personal envies continue to disturb the peace.
- The investigations of those under suspicion continue employing humiliating and inhuman methods from torture and rape to executions without previous civil or military trial.
- It has been verified that many villages have been practically abandoned; houses and personal belongings have been burned and the people desperate and without help from them.

These happenings, far from bringing any justice, rather enflame passions and greatly upset the public order. They tend to make government officials consider themselves beyond the jurisdiction of the institutional laws of the nation and outside the same principles of public order. In a word, these ministers become marginalized. And what is worse, there looms a certain lawlessness not unlike that fostered by so-called freedom movements which also stir passions, lead to personal vendettas and end up in 'new lords' who take charge of government but without regard for human rights.

We make this overall, global summary of the problem which disturbs us not with the intention of extracting its every aspect but with the aim of promoting a serious, constructive and shared reflection. The grave moral and social consequences which actually are undermining public order urgently demand it.

As a practical result of these facts, confusion and the ills of the Nation are growing:

- On the one side the accumulation of lands and riches in the hands of a few is increasing.
- On the other, the powerless campesinos are deprived of their farm lands through the wars and are taken advantage of because of the state of emergency.

- Many crimes go unpunished, which hurts the respect for fundamental rights.
- The number of prisoners who have not been presented for trial and who cannot have legal recourse is increasing.

Interference in the religious realm

Another violation which disturbs the exercise of the fundamental freedoms is the interference in the religious order.

- In some towns of the Segovias the commandants demand special permission for each religious meeting of Catholics.
- In other places, in the mountains of Zelaya and Matagalpa, the patrols have occupied the Catholic chapels, using them for barracks.
- Some Catholic Delegates of the Word of God have been pressured to suspend their cooperation with the missionary priests.
- There are cases in which Delegates of the Word of God have been captured by members of the army, have been tortured and some have disappeared.
- Some directors of the committees of rural communities have suffered the same fate.

Human Dignity

All these practices and others like them, in themselves contrary to human dignity and to the fundamental rights of man, degrade civilization and are totally contrary to the plan of God. Christ's words are decisive: "What you did with one of these the least of my brothers, you did to me." (Mt. 25.40)

Let us reflect: whom does this situation of terror and unjust extermination benefit?

- Do we perhaps wish to usurp God's right and make ourselves the lords of life and death?
- Can the mere personal conveniences of a few be the criterion for harassing one's neighbour?
- Can violence be the remedy or the path for a renewing change of our institutions?
- "To take away life, is to take away peace."
- To violate rights and the constitutional laws of the Nation is to provoke institutional disorder.
- To destroy man unjustly is to tempt God.

Christian Hope

Christian faith constantly demands a change of attitudes, conversion in subjection to God's laws and a better co-existence with our neighbor. "The time has come. The Kingdom of God is close at hand. Repent and believe the Good News." (Mark 1:15)

We all want to earn a living and our daily bread without disturbance from repressive forces. We don't want to feel ourselves fenced in; we want to feel ourselves free to serve God and our neighbor with love and dedication.

It is true that while we live on earth we cannot fully realize a life of justice and love; but at least let us lay the fundamental bases, so that in respect and mutual esteem we can build a working country, and try to carry out the Christian task of living in love without destructive hatreds.

Conclusion

The prospect of a new year invites us to review seriously our deeds and our present social order, which are fruits of the attitudes of our consciences.

Peace is born in the intimacy of our conscience, Pope Paul VI tells us in his call to peace for the year 1977, "If you desire peace, defend life." As Christians, as citizens, we have the unescapable obligation to seek this peace, building it up out of the depths of our hearts.

We sum up this call to the conscience of all Nicaraguans and to our governmental authorities in three petitions. Concretely we ask for:

1. Guarantees of life and of work and a return of civil rights.
2. Proper trials for common crimes as well as for so-called political crimes.
3. Freedom to promote a more just and equitable order.

These, we emphasize, can only be had where there is freedom of expression and religious freedom.

To all we impart our blessing in the words of the Apostle St. Peter, "There is no need to be afraid or to worry about them. Simply reverence the Lord Christ in your hearts, and always have your answer ready for people who ask you the reason for the hope that you all have." (1 Peter 3:14-15)

Given in Managua on the eighth day of January in the year of the Lord 1977.

+Manuel Salazar E., Bishop of Leon and President of Episcopal Conference	+Salvador Schlaefer B. Bishop of Bluefields and V. Pres., Epis. Conf.	+Leovigildo Loez F. Bishop of Granada
+Julian L. Barni S. Bishop of Matagalpa	+Pablo A. Vega Bishop-Prelate of Juigalpa	+Miguel Obando Bravo Archbishop of Managua
		+Clemente Carranza L., Bishop of Esteli and Sec. of Epis. Cor

TOPIC: Human rights

--The following is a letter to the President of Nicaragua from the Capuchin Fathers working in the area:

Managua, June 13, 1976

General Anastasio Somoza Debayle
Casa Presidencial
A/D.

Your Excellency Mr. President:

The Peace of the Lord be with you! With all respect, we, the undersigned Capuchins, working in the Church of Nicaragua, present to you our deepest and sincerest concern regarding the matter discussed during the interview that you granted to the three Bishops on May 10th.

Knowing the strong wishes of your Excellency to guarantee peace and a fraternal and just order in the country, we unite our voices to the Catholic Episcopal Conference of Nicaragua and to that of the poor people of the mountain regions who are looking for their relatives who were found missing after the operations of the National Guard against subversive elements.

We recall your speech to the National Guard three days after your inauguration to the Presidential Office, where you insist that "everyone respect the right of the citizens according to the Nicaraguan Constitution." We take notice that your Excellency repeated the same thing with the same insistence in your speech to the army on May 27th. Moreover, we note that those accused, presently, are being tried with lawyers for their defense and with the opportunity to face their prosecutors. Can you see to it that the humble farmers enjoy the same rights?

We recognize that you and the government authorities find yourselves in a very difficult situation; we recognize the existence of danger, both from Communism as well as from a growing militarism. Our position is not political but rather evangelical and pastoral. With all sincerity we wish to assure you of our continued prayers to the Lord so that He assists you to be an instrument of justice and peace.

We request your prompt action on behalf of our brothers so as to obtain the harmony that all long for.

Very sincerely,

P. Bernardo Wagner
Delegado Provincial
Quilali, Nueva Segovia.

P. Daniel Kabat
Superior Regular
Bluefields, Zelaya.

SEDOS 77/380

(The above letter was also signed by 33 Capuchins working in Nicaragua.)

Enclosed with the letter are 3 pages citing cases of terrorism and reports of torture cases.

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New Book on Nicaragua

Recently received at SEDOS DOCUMENTATION CENTRE:

Guardians of Dynasty - A History of the Guardia Nacional de Nicaragua and the Somoza Family by Richard Millet. (published by Orbis Maryknoll, New York)

Guardians of Dynasty is the long awaited story of the institution most responsible for maintaining in power the longest lasting dictatorship in the history of Latin America. SEDOS DOC. NO. 6/546 (H-2)

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DOCUMENTATION CENTRE - Inculturation.

--- The May issue of UNESCO "Courier", "The changing face of Africa" contains an article on "Africa rediscovers its cultural roots" along with articles on African art, music, theatre, and cinema. (available in English, and German - SEDOS Doc. No 5.109).

--- Aspects of Popular Religiosity among Non-Christians by His Grace Hubert D'Rosario, Archbishop of Shillong-Gauhati India, as published in No. 118 of the 1977 Bulletin of the Mission Office of the Canadian Conference of Catholic Bishops, pp. 9 - 22. The author cites examples of popular religions: Hinduism, Buddhism, Confucianism, Jainism, Zoroastrianism, Shintoism, Sikhism and Islamism. (SEDOS Doc. 5.B (LA) (118/77)).

--- "Inculturation is the in word", an article by Desmond O'Grady appeared in the Catholic newspaper "Zelandia". The article makes reference to the December SEDOS Assembly.

--- Also on the Dec. Assembly....! World Mission will be publishing Fr. Mc Gourn's paper on the Amarya Indians.

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