

A VISION OF THE FUTURE CHURCH

by John Reilly, sj

The Shape of the Church to Come// is a remarkable book and a very courageous one. It is the translation of a book which was first published by Karl Rahner in German in 1972, and is the fruit of an attempt by the great German theologian to provide a kind of position paper for the Synod of the Catholic Church in Germany which took place early in 1971. In its preparatory stages the Synod did not appear to have any basic concept to establish its aims, concentrate its activities or provide strategy for the future development of the Church in Germany. Karl Rahner maintained in a kind of public debate which developed between Cardinal Hoeffner of Cologne and himself, but in a friendly spirit, that such a basic concept could not be derived from any unquestionable truths of faith, from the documents of Vatican II, or from theology, but only from a corporate reflection by many different people on the situation in which the Church finds herself today, in the light of all these sources of truth.

Rahner's purpose was not to provide such a basic concept, which he believed was beyond the capacity of any one individual, but rather to offer some preliminary considerations. For the most part, these are concerned with the very real and tangible world "in between" the ordered and settled world of an idealized obedient Church and a similarly idealized world which is presumed by many to be rushing to its own destruction. He is asking his readers to face the facts. In his selection of topics he has restricted himself to those questions which seemed to him most urgent for the Church in the Germany of the early 70's. His many surprising observations on the present situation and startling suggestions for the future, while in no way claiming any kind of infallibility, are derived from a sure theology and a keen perception of the facts.

A TRANSITIONAL CHURCH

In the first section of his reflections, loosely grouped under the general heading, "Where do we Stand?", Rahner attempts a brief analysis of the Catholic Church in Germany as it appears to him. Within the context of an increasing manifestation by people for a religion that is more experiential in its source and more functional and action-oriented in its goal, the Church presents itself as a "Transitional Church" moving from a cultural Church or "People's Church" to a "Church by Choice" where her members are there as a result of their own freely made decision and not primarily through the circumstances of one's birth and upbringing. An analysis of the Church's activity in Germany also reveals her as a kind of two wavelength Church with one policy for home consumption and another for foreign export.

//THE SHAPE OF THE CHURCH TO COME by Karl Rahner, sj.
New York: A Crossroad Book, The Seabury Press, 1974. Pp. 136,
Price \$6.95 (also published in London: SPCK).

DIASPORA AND NON-SIMULTANEITY

The German Church already manifests features which prompt Rahner to describe her as a "Church of the Diaspora" and a "Church of Non-Simultaneity". By the former of these labels, he is not suggesting that the Church has gone on the defensive and has begun to exist in small fortress-like pockets scattered among the masses of non-Christians. It rather describes a Church which has taken the initiative and is on the offensive by moving into positions of immediate and vital contact with non-believers in their home territory. The second label is intended to express a fact that even a most superficial observer can hardly fail to notice in the Catholic Church today, not only in Germany but in most countries of the world. The members of the Church in a particular place are not all of the same attitude of mind with regard to the basic functions of the Church. While some remain "sacral" in the way they conceive the Church in relation to the world, others are more "secular" both in their opinions and in the way they act. There is need then for some kind of compromise within the Church between these sacral and secular elements if an ecclesial unity is to be maintained.

PLURALISM AND POLARIZATION

On the delicate question of how much pluralism or the formation of "groups" within the Church can be tolerated, Rahner notes an important difference between pressure groups and groups that have become polarized. Pressure groups exist in the German Church today as a legacy of history, from objective reasons or from the various opinions which may be freely held in the Church today. Rahner considers such groups natural and healthy, but any kind of "obstinate polarization" is something inhuman and unchristian which will eventually destroy the unity of faith, of love and of the Spirit. Not all resistance to authority, however, is illegitimate simply because it is unwelcome or unpleasant for those who hold authority, which it usually is. What must be avoided at all costs is a kind of self-righteous and humourless fanaticism which preempts the truth and precludes all further communication between the two parties concerned.

MEN OF TOMORROW

The greater part of the book is concerned with the future and is divided into two sections, one dealing with the more immediate future and the other concerned with more distant goals for the Catholic Church in Germany. The former of these two sections is entitled "What are we to do?" In this section Rahner first of all makes a clear option for tomorrow rather than today. He feels that the Church must be ready to lose today any person who would no longer be likely to belong to the Church of Tomorrow. To win one new "man of tomorrow" for the faith is more important for the Church than to keep in the faith two "men of yesterday." Rahner clearly reveals here his belief in the Church as the Mission of Christ to the world. This is her primary function. For this purpose he is prepared to allow the Spirit more freedom "to rule the Church as he will, whenever we can see with any degree of clarity that he is at work" (p.51).

THE PAPACY

In the matter of Papal Primacy, Rahner's loyalty to the Pope is clear. The papacy has been in the life of the Church for nearly two thousand years and such a monarchical head, he believes, is certainly an appropriate concern expression of it in the Church and really inevitable. He also believes, however, that loyalty can show itself in a critical spirit providing it does not succumb to a kind of "irritable allergy", but strives always to maintain an impartial attitude, at least, towards the papal office whenever it implies some kind of hope in the spirit of the Church. Rahner seems to imply a kind of hierarchical perspective, from the action in the world of Salvation, to Grace and the Kingdom, to the Church as a whole, then to the Catholic Church, and finally to the papacy.

CHURCH LEADERSHIP

Office in the Church or Church leadership is a constituent element and though it is an expression of the Spirit within the Church, it can never simply be identified with the Spirit, nor, much less, replace him. Authority in the Church cannot be merely a power over others, but must always in some way allow an obedience based on faith. It is always therefore in a true sense an authority of freedom. Rahner calls upon all those who exercise authority in the Church in any way to have the courage to withdraw decisions whenever necessary or even reverse them! He stresses the need to find ways of winning assent in those affected by a decision rather than relying on various kinds of direct or indirect coercion.

A SERVING CHURCH

The exercise of authority within the Church is not unrelated to the way the Church situates herself within society about her and in particular her attitude towards secular power. The Church with all her functions and institutions is not an end in itself but a means for men, the salvation of whom is always her end. For this reason entrance into the Church is not to be considered so much as the saving of those who would otherwise be lost, but rather the acquiring of new witnesses and servants of other people whom God has destined for salvation in Jesus Christ. This strongly underlines the essential missionary character of all Church membership, a factor of prime importance in the life of the Church and which is being rediscovered anew in this generation of Christians. The Church can never be for herself but is essentially a thrust outwards into the world for others. Rahner remarks that the small number of times the Church comes into conflict with power should make Christians suspicious of the authenticity of their Church in practice.

A MORALITY OF RESPONSIBILITY

Concerning the moral behaviour of Christians Rahner makes it quite clear that Christian morality must always be to a very considerable extent an "end morality". Every Christian is bound in principle to an absolute obligation of a perfect love of God and man, but the nature of this moral imperative is also derived from the quality of an individual's experience of God. Because of the variety of this experience by different persons

in different situations, the insufficiency of detailed absolute moral norms is becoming increasingly evident in our times. For this reason there is much greater need today for the fostering of personal responsibility for one's Christian behaviour and a more thorough training of conscience. God, it seems, does not spare us the experience of our own weakness and helplessness, even in the Church as a whole. He has never guaranteed that all our plans and calculations will work out smoothly if only we behave well towards him.

A CHURCH WITH OPEN DOORS

When Rahner speaks of the Church as an open Church he is not intending in any way to suggest that the Church could become a kind of dogmatic free-for-all or a kind of fair where each and every opinion can set us a stall. There are certain limits of orthodoxy whereby any kind of pure humanism or "horizontalism" is definitely shut out. Anyone who refuses to acknowledge the living God or eternal life and Jesus Christ as the mediator of salvation is excluded from the Church. Yet theological faith can never be simply identified with Church-going, nor even with orthodoxy when there is clearly a manifestation of good will. Orthopraxis, or the way one lives, is the ultimate test of Christian faith. In this perspective it is not hard to see how interested people of good will, "catechumens" in the broadest sense or various types of "marginal settlers" on the fringes of Church life, can be brothers and in some way belong to the Church.

CONCRETE DIRECTIVES

Although it appears that the Church is happily leaving behind her the time of a morality of detailed prescriptions and all the casuistry it inevitably entailed, today more than ever she seems to be challenged by the newness of so much that is happening in the world and in such variety to speak in terms of concrete directives. This will be not so much in terms of eternal truths or dogmas and laws universally binding on all, but in authentic appeals to the capacity of the Christian's conscience for what Rahner terms "Critical Discrimination". He would like to see leaders within the Church making practical pronouncements touching what he describes as "the stubborn concreteness of real life".

REAL SPIRITUALITY

As one of the key elements in the future growth of spirituality in Church, Rahner stresses the necessity for preachers to strive to acquire "an existential imagination" by learning how to situate themselves among those to whom they preach. He calls for greater realism before the great facts of life where man stands before God in the here and now and can respond to his Word. How does one react to the prospect of death, an exit "a thousand times narrower than the hole pierced by a laser beam"?

God, Christ and the fact of the Church must be discovered by men more directly within the elements of their own experience. Only when a man knows that because of God's love he is infinitely more than is immediately palpable can he in the long run really endure himself. Most men have yet to experience the Church as the mystery of joy and freedom in one's redemption from fear and egotism. The full potentialities of new orientations in Christology, particularly the Christology "from below"

which originates in Christ's humanity and his human experience, are waiting to be exploited for a more meaningful spirituality in the Church of the future.

AN OPEN CHURCH

In the third and final section of his book Rahner looks more distantly into the future to ask "How can a Church of the Future be Conceived? He describes his vision under five aspects: An Open Church, an Ecumenical Church, a Church of Basic Communities, a Democratized Church, and a Socio-critical Church.

What principally characterizes an open Church is a lack of clear definition of her borders. It is always difficult to say, theologically speaking, that is in terms of having authentic faith in Christ or not, which individuals precisely are in the Church and which are not. The institutional or sociological element in the Church will always remain essential, but an open Church recognizes more that it is not the most important dimension of Church affiliation and such a Church will give more emphasis to Church membership in its theological sense.

An open Church will also manifest a greater tolerance within herself of "provisional opinions" often heresies with respect to the objective teaching of the Church but seemingly unavoidable in the complexity of today's world. There will probably arise a "Dogmatic Pluralism" in some form in the Church, which nevertheless need not threaten the real foundations of an official teaching which remains dogmatically firm within a confident and self-assured Church. In all of these developments Rahner sees the need to link pastoral preaching more with the fundamental experience of faith in Christ.

AN ECUMENICAL CHURCH

In the field of ecumenical relationships among the different Churches the chief development Rahner foresees is the passing of initiative from the theologians to the office-holders in the Church. In this way some kind of institutional union will be achieved before complete theological or dogmatic agreement. One difficulty, however, will be the lack of a unifying authority on the institutional level in the Orthodox and Evangelical Churches. This may mean that a greater responsibility for initiating such forms of institutional unity may be laid upon the Catholic Church with its strongly centralized institutions. Within such a union more living contacts among individual believing Christians of different denominations will become possible, which will offer greater scope for union in terms of lived faith and apostolic service.

A CHURCH OF BASIC COMMUNITIES

The Church of the future, Rahner believes, will be a Church from the roots, built from below by "Basic Communities". These communities are envisaged as building up themselves through a free and spontaneous initiative and association. They will be in contrast to more institutionalized structures like present day parishes. They may form in a variety of circumstances and for many different reasons, yet they will always be a way of making a contemporary response from the combination of the Gospel message and the life of the Church as it has been inherited from the past. They will maintain, therefore, firm

evangelical and ecclesial roots. These "Basic Communities" will not be merely organs of the Great Church but will maintain its very reality. Leaders within these communities are also most likely to arise from within them rather than be introduced from outside them. They will eventually be given a "relative ordination" by the bishop for a particular community and will preside at the Eucharist. In such an arrangement Rahner foresees the requirement of celibacy will not usually be insisted upon by particular communities and so the ordination of married men for particular communities will become common. In the light of the needs and circumstances of a community, and not through any assertion of personal rights or wishes, women are also likely to be given "relative ordination".

A DEMOCRATIZED CHURCH

One immediate consequence of the proliferation of "Basic Communities" within the Church will be a new democratization of the Church. Decisions as far as possible will be made at the lowest level and by those who have to execute them. Such a democratization of the Church, however, will not lead to a completely declericalized Church since that would appear to substitute another foundation other than the one desired by Christ himself. There is one office in the Church which does not derive its authority merely from the will of Church members. This is the priestly office. Yet this will not preclude a modification in the future, or even the removal, of many of the functions priests still commonly perform in the Church. Likewise the method of election of priests can easily become more democratic than it is at present, arising from a right choice of a particular community at a particular time. This will not alter the authority of Christ as Head which the priest will continue to symbolize and exercise in the community.

A SOCIO-CRITICAL CHURCH

Because of the mobility of modern society and the frequent changes which constantly occur within it, social involvement will become more necessary for the Church. The existence of "Basic Communities" will also bring the Church into closer contact with social life and so further awaken the social consciousness of the Church to concrete social problems and facilitate her involvement in them. In today's world love of neighbour necessarily acquires a socio-political character, manifesting itself as a will towards a better society. Since sin and the refusal of love to one's neighbour is objectivized in the structures of society, the Church's struggle with sin must be there also. Action will become increasingly necessary which will involve conflict with secular power and possible conflict within the Church herself.

CONCLUSION

All of Karl Rahner's insights and remarks are, of course, directed primarily towards the Catholic Church of West Germany, yet it should be clear from the brief, and hopefully accurate, summary of the main thrust of his observations, which has been attempted above, how much of what he writes is relevant not only to other countries in Western Europe but to countries throughout the world, including the young Churches of Asia. For these young Churches many of Rahner's remarks are very

applicable. The need for basic communities and the greater involvement of the Church in the struggle for justice for instance, are particularly appropriate in many parts of the Church in Asia and already much attention and activity is being directed to these areas.

Although Rahner did not set out to provide a basic concept for the German Synod, by his continued emphasis on the future throughout all his remarks and his efforts to detect the future as it already appears to be unfolding within the events of the present, he has, perhaps unwittingly, given such a basic concept. This stress on looking to the future and the need to escape any slavish attachment to traditions of the past may also provide the principal message this book has for members of the Church in Asia. Young Churches, even more than their elder sister Churches, are Churches of the future.

The translator has done a pleasing piece of work and also provided for the English readers of Rahner's book a brief introduction in which he shares something of the great theologian's vision of the Christian faith, as well as giving a summary of some of the main insights. He aptly compares Rahner to the biblical Jacob wrestling during the night with God rather than to the greek Plato contemplating the world of perfect ideas.

The words of the Jesuit poet, Gerard Manley Hopkins, which the translator suitably applied to Karl Rahner as a theologian, go to the heart of his basic attitude towards theology. "The world is charged with the grandeur of God", Hopkins once wrote. For Rahner, there are not two separate worlds of the natural and the supernatural. Much of his novel, and often obscure terminology, happily not so obvious in the present book, which can make his writings so difficult, even for trained theologians, comes from this overriding desire to locate God's supernatural gift where it truly exists - at the heart of what is natural. These other beautiful words of Hopkins may have captured poetically the same insight which appears to be at the source of Rahner's theological passion for the existential and the concrete:

"There lives the dearest freshness deep down things,
Because the Holy Ghost over the bent World broods."

Reference: TEACHING ALL NATIONS, Volume XV, 1978, No. 3.

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PERMANENT DEACONS

- Approximately two-thirds of the Church's permanent deacons are found in the United States, according to a report of the International Centre for the Diaconate. The center is located in Freiburg, West Germany. Of the world's 4,781 permanent deacons, 3,087 are in the United States, says the report. Central and South America have 530 permanent deacons; Africa; 120; Asia more than 70; Australia and Oceania, 40. About 1,000 permanent deacons are found in Europe, the largest number, 500, in West Germany.

Reference: FABC Newsletter, No. 27, April, 1979.

SOME EXPERIENCES OF LIFE IN THE USSR
SEPTEMBER 4-15, 1978

By Sr. Francis Webster, scmm

The International Conference on Primary Health Care sponsored by WHO and UNICEF which was held at Alma-Ata, USSR, in September 1978, was the occasion for a most interesting experience of life in the Soviet Union.

I left Rome in the late morning of Monday, September 4th and arrived in Moscow at about 16.00 Moscow time. Because of my distinctive WHO badge, I was recognized immediately as a Conference participant by a WHO representative who took charge of me and brought me to the VIP lounge. He took my passport, visa, health papers, etc. and arranged all the usual entrance formalities. I sat quietly for some time watching several older women continually dusting the chairs and tables and emptying ash-trays. It really looked like "make-work", it was done so often and unnecessarily. After a while I, along with some other delegates, was taken by car to the Hotel Rossia. This is a new hotel, with, I was told, 4000 rooms. Perhaps the figure is high, but it was the largest hotel I have ever seen and it is easy to get lost in it. The personnel were rather indifferent to the guests and a few were downright rude - maybe they had a bad day! My room was quite comfortable and I could look out on a very interesting old church. There were restaurants on every other floor and at the end of some of the floors there were sort of "snack bars" where it was possible to get tea, but not coffee. Later I discovered that tea costs only 5 kopecks, while coffee costs 21 kopecks. Simple sandwiches or a light breakfast were available at very reasonable prices. From the window of the snack-bar I could see the Kremlin and the colorful domes of the Church of St. Basil the Blessed.

The next morning I had hoped to see a little of Moscow City as my plane to Alma-Ata was not to leave until around 14.30. However, we were so regimented and the tour hours for the city at such a time that I could not fit it in. Instead, I went walking around the hotel and went to see the Red Square on my own. It was a miserably cold, grey day and it was raining intermittently. My walk was short and I saw little. We were taken to the airport very early by special bus and the plane left exactly on time. The flight to Alma-Ata is almost as long as that from Rome to Moscow. If you look at the map you will find Alma-Ata at the eastern border of the USSR near to Sinkiang, China.

During my brief stay in the USSR I had the good fortune of visiting three cities of different size and located in very different surroundings; Moscow (pop. 8,000,000) and two cities in Kazakhstan, Alma-Ata, the capital (pop. 900,000) and Karaganda (pop. 600,000) which lies north-west of Alma-Ata, and halfway to Siberia. Flying time to Karaganda from Alma-Ata is about an hour and a half and is over the steppe which from the air looked like a rocky desert which stretched as far as the

eye could see. Between the lower Syr Darya River and Lake Balkhash, a lake halfway between Alma-Ata and Karaganda, is the Bet Pak Dala or Hungry Steppe, a plateau 450 feet above sea level. There were no habitations to be seen on the steppe until we reached Lake Balkhash and there we saw a small city, the towers of the large copper foundries and a few smaller villages nearby.

The most healthful area of Kazakhstan is in the eastern mountain valleys. There Alma-Ata, at 2,405 feet, has an average temperature of 17°F in January and 74°F in July. It is a very ancient city which disappeared for some centuries and was revived in the middle of the 19th century. Historically, this is the area through which Ghenghis Khan, the Mogol warrior, and his army moved to conquer the cities of Tashkent and Samarkand in nearby Uzbekistan. The local people were nomadic herdsmen who lived in felt tents called "yurtas" which they formed into small settlements called "auls" when they were not on the move. The men rode on horseback from early infancy, keeping flocks of sheep, goats and camels. Their staple food and clothing were supplied by the herds. The main drink was "kumyss" (fermented mare's milk). I was able to taste kumyss when I visited the Public Health Museum in Alma-Ata. They had set up a sample yurta tent and served us kumyss with a deep fried bread of which I have forgotten the name, and apples. Kumyss has a strange acrid taste and a sort of faint "urine" smell.

The area has known foreign penetration, not only from the East but also from the West. The Russians slowly moved in, building fortresses along the rivers. This penetration was unsuccessfully resisted by the Kazakhs and by the year 1900 about 110,700,000 acres of arable land was declared Russian state property and used for planning peasant colonization. The Tsars did not otherwise interfere with the Kazakh's nomadic way of life. In August 1920 Kazakhstan, which had a small Communist party, became one of the Republics of the USSR. Because in 1927 the local communist party decided that the Kazakhs should have priority in their own country in the matter of land distribution, it was purged. A Russian, Goloshchokin, was then appointed the party's first secretary and absolute equality of nationalities in respect to land distribution was declared. Goloshchokin also started the policy of rapid transformation of the Kazakh nomads into a settled population, and promoted Russian and Ukrainian colonization. In the enforcement of this land decision, 19 leading Kazakhs were executed in 1935 for "bourgeois nationalism". It was this period also that executions and purgings were taking place in the Ukraine. The main groups of people of Kazakhstan now are Kazakh, Russian, Ukrainian, German (prisoners of war and their descendants) and, they say, Koreans. Especially in Karaganda is the mixture of races very apparent in the features of the people. There are beautiful blondes with pink and white skin and dark-skinned people with Mongolian features and all the "in-betweens".

We arrived at the airport of Alma-Ata after dark. There was a large illuminated clock which said 17:00 hours. Only later did we learn that this was MOSCOW time and all planes go and come by Moscow time! This is only one of the many small ways in which Moscow dominates the USSR! We were greeted by twenty

pretty girls in their attractive national costumes. Each delegate was given three carnations, mostly white and pink. I mention the color because later I was told that the red carnation is the symbol of the Great October Revolution of 1917. Always in speaking of this event the word "Great" was used by the speaker. It forms a "before" and "after" date. After some delay in sorting out our hotels we were put into buses. I was assigned to the Alma-Ata hotel which was about half an hour's walk from the Conference Hall, the Lenin Palace. This proved to be no problem, as we were provided with buses and other transportation whenever we wanted it. The NGO (non-governmental) delegations were all accommodated in the Alma-Ata hotel, so, as a delegate for SEDOS I was lodged there too. The more VIP delegates were put in the newer and larger Kazakhstan Hotel which was adjacent to the Lenin Palace.

I found my new hotel considerably smaller than the monstrosity in Moscow and much more comfortable. There was piped-in music which the chambermaid used to turn on when she cleaned and then leave on for me. In none of the four hotels where I stayed was the plumbing up to our Western standards in the quality of the fixtures and in some cases in their functioning. Except in the Rossia hotel, the elevators were old models, but quite reliable. In my room at the hotel in Karaganda there was a TV which I could not make to work. It was the only TV I saw.

Alma-Ata nestles at the foot of the Altai Mountains, and on good days we could see their snow-capped peaks. Most of the days we were there were pleasantly warm and sunny with brilliant blue skies. It is a lovely city with many green parks. Innumerable fountains play both in the parks and in front of public buildings and hotels, of which there are quite a number as the city recently has become a center for tourism. Although it has a number of industries, a heavy machine building plant, a house-building complex, cotton mills and knitted goods and sewing firms, we did not visit them as our interests were in the health field. We could see from a distance, at the foot of the mountains, large collective farms which produce the delicious big apples for which the region is famous. Alma-Ata means "Father of Apples". On each table in the hotel restaurant there was a big fruit bowl containing these apples and the magnificent grapes which also grow there. These dishes needed replenishing frequently! The main streets of this city as well as those in Moscow and Karaganda, were wide and made of cement. Smaller back streets, however, were sometimes only winding dirt roads. Near the hotels the wide avenues had good sidewalk pavements but again on the side streets one found broken pavement and difficult spots for walking.

The USSR rolled out the red carpet literally and figuratively for the participants of the Conference. While the days were given over to the meeting, the evenings were free for various cultural events. All of these events, including the field trips to visit the health institutions, the plane fare and hotels and buses needed, were paid by the host government. Two evenings in Alma-Ata were given over to receptions by various dignitaries of the city and the health department. These were lavish in every respect. There were numerous tables laden with all kinds of breads, salads, meats, cheeses, fruits and wines, including as much champagne as one wanted, and vodka. Waiters served hot

items, such as hot dogs and meat-filled pastries. The food was rich, very tasty and plentiful. Kumyss was also served, but not many guests drank it. Coffee was there for those who wished it. It always comes served in a demi-tasse type of cup, even for breakfast, so one gets about two mouthfuls per cup.

The cultural events I attended in all three cities give an insight into the recreational activities available to the people. These are very reasonably priced so ordinary people can attend. For example, the cost of my ticket for a very good seat at the Bolshoi Theatre in Moscow was only 3 rubles (about \$5.00). The performances were very well attended. Clothing is on the whole ordinary, even in the evening at the Bolshoi in the best seats. The events begin at 19:00 or 19:30 and are over between 21:30 and 22:00, so no one is out very late. Very few restaurants are open after midnight.

One evening in Alma-Ata, I attended a concert at the Abai State Academic Kazakh Opera and Ballet which was across the street from my hotel. The performers wore the traditional costumes of the area or a very modern evening dress. The concert was a delightful combination of musical numbers by the Kurmangazy Folk Instrument Orchestra, some singing (the words I could not understand, so if it was propaganda it went over my head!) which was very good, traditional dancing and a few ballet steps. Another evening we went in buses to the very specially constructed building where only the Circus is held. The building resembles a traditional nomad tent and seats over 2000 people. That night the State Circus troupe performed to a full house of adults and children. It is said the troupe in the circus at Moscow is better, but I sat spellbound at the incredible feats of the acrobats, the grace and ability of the trapeze artists, and convulsed with laughter at the clowns whose pantomime made language superfluous. The animal acts used horses, camels, bears and a goat. All the acts were well done, but the superb acts involving the galloping horses would be hard to surpass. The Kazakhs keep up their reputation of being "born riders".

Another evening, two of us took a ride up the mountain in a cable car to the Aul Restaurant which is made to resemble a cluster of Yurtas. The city was spread out below with its myriads of lights and only then did we really appreciate how big it was. Our city excursions had been confined to a very limited area! At the restaurant, where we had tea and biscuits, we found an interesting group of young people dancing to rock music played by some musicians who had wired up the local string instruments in the manner of an electric guitar. The couples were dancing the latest dances - at least, I think they were the latest, as they were the ones the foreigners were doing on the dance floor of the hotel. They looked like young people anywhere out for an evening's enjoyment.

During the meeting we visited the Public Health Museum but en route the guide took us to the beautiful "28 Guardsmen Panfilovites' Park" in the center of the city, where there is a memorial to the heroes who died in 1941 on the approaches to Moscow. Besides heroic figures in stone and some bronze bas-reliefs, there is an "eternal flame". Silence is kept in the

vicinity of the monument and an honor guard of children about 10-12 years old, a boy and a girl in navy-blue uniforms with red ties and a little navy hat, marched solemnly around the flame. The guard is changed every fifteen minutes and the children chosen for this are considered to be specially honored.

Also, to this shrine come the newly-married couples on their wedding day after the civil ceremony. The bride, usually wearing a long white dress with a bridal veil, places her bridal bouquet on the stone in front of the flame. On Saturday, the wedding day in Karaganda, we saw cars decorated with colored paper streamers carrying the couples to the special heroes' shrine in that city. In Moscow, I saw brides leave their flowers at the tomb of the Unknown Soldier which is next to the Kremlin, or at Lenin's tomb. This leaving of the bridal bouquets seems to be a national custom and part of the ritual of the wedding.

The extra day I had in Alma-Ata, due to the delay in getting a flight to Moscow, gave me an additional opportunity to see the city and its people. I have been asked if I was free to roam around. In no place did I find any restrictions placed on me and I could walk where I wished and I did do a certain amount of it. But it is very difficult to go far when you do not speak the language and cannot even read the street signs since their alphabet is entirely different from ours. So it is not possible to go alone on a bus, streetcar or subway, since you cannot read destinations, etc., nor can you speak to anyone. However, I was lucky on my extra day in that one of the interpreters offered to take me around as she had the time and wanted to practise her English.

I asked her if she could take me to the one functioning church in that city of 900,000. She said there was no difficulty as the church was just down the street from the hotel. We walked to the end of the street and found a huge square building which was the local cinema. It occupies what was formerly the square in front of the church and completely hides the church building. We walked around the cinema and were lucky enough to find the Church open. There were several small services in progress. Although it was the Church of the Metropolitan, it was small but had some lovely icons of Christ and Our Lady. It was arranged as is customary in the Orthodox Church. One service in progress was a memorial service for the dead and there were gifts of fruit, bread and cheese placed alongside the altar. At the main altar, a service for the sick was held by two priests. The congregation at both services numbered altogether about thirty older women. There were only one or two men and a few teenagers who were just looking around. However, at 10:00 on a Wednesday morning one cannot expect many people to be in church. Unfortunately, the field trips had made it impossible to visit the church on a Sunday morning.

In Moscow, the onion-shaped domes and the crosses of the Church meet the eye at every turn and externally the buildings are kept in fairly good repair as part of a cultural heritage, although the building may be used as a museum, storage space or some other purpose. Their number witnesses to the extent religion formerly played a part in the people's lives. In Alma-Ata, which had been a small village, there were only two churches:

the one I visited and a larger one used as a museum. I did hear that there were a few Catholics from the Ukraine in the city who held services in a private home but I had no opportunity to meet them. In Karaganda, which is a city newly developed by the Communists, I did not see even one church or religious building although we drove in many directions around it. From the 16th century, the Kazakhs were nominally Sunni Moslem. Christianity came in with other groups, which accounts in part for the smaller number of churches. However, Islam, like Christianity, no longer exists to any extent. I did not see any mosques, but there is a Red Crescent Society as well as a Red Cross Society. We also visited the vegetable market near the church and saw very excellent specimens of fruit and vegetables. I asked if they all came from the collective farms and was told that some did, but many were from private farms. The sellers were middle-aged women and a few men.

Leaving the market, we went to the Sports Palace, again within walking distance, to see the exhibits of "appropriate health technology" set up for the Conference. The African in charge was from Uganda and knew our hospital in Fort Portal. From there we went back to the 28 Guardsmen Park to see the big former Cathedral of the city which is at its center and which is now the Central Museum of the Kazakh SSR. The brochure states "the museum is housed in an old timber building". It is true it is of timber and no nails or metal were used in its construction. Inside, parts of the old church are blocked off, but what is in use demonstrates what a fine church it was. As a museum it had well-displayed scenes from the early history of the area and a number of archeological finds. In the "dome hall", the former area for the sacred liturgy behind the iconostasis, there is a beautiful stylized yurt, decorated with national ornaments and antique carpets, plus heavy carved chests and other articles used long ago. We returned to our hotel for lunch by streetcar and enjoyed the experience. The fare is 3 kopecks (2¢) payable in a machine which issues tickets and paid every time you change cars. The people on the cars were very friendly and asked the guide all about us. There were two of us, myself and a Dr. Mary Douglas from Ontario, Canada, who was representing the International Federation of University Women at the Conference.

After lunch the three of us went out again. First we visited the Medeo Sports Complex which is 16 km from Alma-Ata and up in the mountains. Here there is a large outdoor skating rink, which can be used even in the warm weather due to the pipes beneath it, a track and grandstand for 10,000 people. Russian skaters use the Medeo rink to improve their performance for world records. We traveled by bus. The fare was only 5 kopecks, if I remember correctly. Returning to the city, we had an interesting diversion. The bus left the highway and turned into a small dirt street. There the passengers left the bus which then turned the corner. I walked down to the corner to see what was happening. The bus was getting its gas tank filled up from a mobile tanker and I suppose it was not considered safe to do this with the passengers inside. After the tank was filled the bus came back, we all got in AND everyone took the same seat he had before!! No cheating with the seats or standing room!

Walking back to the hotel after leaving the bus, we stopped to have a brief look at the archeological museum which is housed on the first floor of a huge department complex. The most interesting find for me - since I am not too knowledgeable archeologically - was what they called the "golden man". It is a replica of a find made in the early '70's when they were excavating Mount Issyk, about 25 miles West of Alma-Ata. There they discovered the remains of an ancient tribal chief of the fifth century B.C., a man in his twenties. His clothes had been adorned with about 4000 gold articles of different size and design. The replica we saw was not gold but looked like it and the effect of all this glitter was stunning - a golden helmet decorated with intricate birds, a vest with gold pieces put together like chain mail, trousers and leggings covered with gold. A really Golden Man!

The weekend I spent in Karaganda was devoted almost entirely to visiting the different medical establishments. Whatever sight-seeing we did was done as we traveled through the city en route to other destinations. Karaganda is a relatively new city, famous for the coal production from its 14 mines. Miners belong to one of the most highly paid categories of workers in the USSR, so the city is prosperous.

We were welcomed to Karaganda by the city fathers and health officials who met the plane, and by about 50 schoolboys who gave each of us several gladiolas. After a short speech we were escorted to the eight buses which would be our transport as we went about the city. We were divided into eight groups of 10-12 persons and each bus had two or three interpreters. Each person was assigned to a particular group and we had no choice as to which group we would be with or which institutions we would visit. We heard that the city was first opened to foreigners of the Eastern block only in May 1978 and that our group was the first composed of Western European and overseas people who had ever visited there. Consequently, wherever our buses went there were friendly and curious people lining the streets just to look at us, particularly at the African and Asian delegates.

The first Soviet astronauts landed near Karaganda and the guides pointed out the hotel in which they were housed the night of their return to earth. The people are very proud of the fact that the Baikonour cosmodrome which launches the space ships is not far away. There are statues of the cosmonauts and streets named for them.

The one evening, Saturday, we spent in Karaganda we were taken to a concert which included the local folk instruments in the orchestra, and a variety of numbers, traditional dancing, songs, ballet and a bit of comedy. As we went to the concert hall by bus, we all entered the building together.

Just as we came in there was loud applause and I thought the audience was applauding an act and that we were late. No! they were applauding and welcoming us! After the concert we were taken to a reception in a very nice restaurant near the hotel and served a sumptuous course dinner, with all kinds of wines and stronger drinks. The hotel meals in Karaganda were exceptional and included caviar three times a day: at breakfast, dinner and supper. We could have red or black caviar and by the

end of my two-day stay I was enjoying that delicacy.

We left on the Sunday evening and were formally bidden farewell by the civic and health officials. We had grown very fond of our interpreters who had been with us constantly. I have one pen-pal from there. Whether our correspondence will thrive is a question only the future will answer. Three nights later I left Alma-Ata for Moscow and there too I left behind friends and other pen-pals. It was a good experience to find how one could become friends in so short a time.

Reference: Enclosure SMM-I no. 110, March 8, 1979.

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ECUMENICAL THEOLOGICAL CONFERENCE IN CUBA

Put Politics and Economy in Hands of the People

MIAMI (NC) - An ecumenical meeting of 78 theologians held in Matanzas, Cuba, on evangelization and politics urged Christians in both socialist and capitalist countries to work for structural changes that will give the people control of politics and of the economy.

The theologians came from Africa, Asia, Europe, Latin America and North America.

They discussed the document issued by the third assembly of the Latin American bishops which closed in Puebla, Mexico, in February. A historian, Enrique Dusel, said that the document confirmed efforts for Church renewal even "after attempts to freeze the theology of liberation."

The conclusions of the March meeting at the Evangelical Theological Seminary of Matanzas were reported in Miami by Cuban religious leaders in exile. The meeting was sponsored by the Christian Peace Conference for Latin America and the Caribbean.

The conclusions said: "Christians in the capitalist countries should also find (besides religious efforts) political tasks oriented to securing world peace and the dismantling of the economic and political system based on a very inhuman rationale (of profit). "In the socialist countries bent on building a new society, Churches have the constant challenge of contributing to socialist activity so that the economy and politics will always be in the hands of the people, without deviations.

"Thus the Christian believer gives witness to his condition as a son of God, as a brother of the people." He also gives witness, the meeting said, "of poverty, possessing nothing but love of God and neighbour...an expression of true Christian living in the building of the kingdom of God where justice, unity and peace prevail." This means the conversion of the rich in solidarity with the people exploited and struggling to liberate themselves.

In reference to religious persecution and other violations of human rights in some countries "when the poor acquire awareness and organization, the established powers react by putting into action their programme for 'national security' entrusted to the military."

Reference: SUNDAY EXAMINER, Catholic News of the Week, Vol. XXXIII, No. 20, May 18th, 1979.

LONG-RANGE PLANNING

Long-range planning is something quite different than short-range planning. It is the context within which short-range planning should be done. It attempts to take a much broader view, to probe into the future. While short-range planning may deal with reaching goals that are three months to three years in the future, long-range planning generally deals with events three to ten years in the future.

What Is Long-Range Planning?

Long-range planning is an attempt to make better decisions today in light of tomorrow's expectations. It is important to realize that it is impossible to make decisions about tomorrow. Who knows what tomorrow will bring? But our tomorrows are tremendously affected by what we do today. Long-range planning attempts to give us a better understanding of what we are about so that the decisions we make today will hopefully be more appropriate for the future.

Long-range planning is an attempt to focus on the purposes of an organization and to undergird them with adequate goals. It is the logical process that we go through to define our purposes, look at the future in light of those purposes, and attempt to decide the most reasonable approach to take to realize our purposes.

Long-range planning is a process. We discussed "Planning as a Process" in the May 1976 CLL. It is important here to re-emphasize the fact that a long-range plan needs to be redone at least every year. We do not plan for five years, work for five years and then plan for another five years. The future is like a funnel. The first three months of the future can be thought of as the neck of the funnel. Within these narrow confines we have a pretty good understanding of what the future will be like. But when we move beyond these three months, the funnel of the future opens up very rapidly and uncertainty grows.

Long-range planning is the task of top leadership. It is probably the most important thing that the leadership of an organization can be about.

Long-range planning is not the avoidance of risk. Rather, it is risk taking decision making. It is impossible to avoid mistakes, to live a risk-free life. It is much better to understand the degree of risk that we are taking and to make a decision in light of that risk. For example, if we knew that there was a high probability that our future income over expense would not exceed \$10,000 a year, then the decision to buy a \$50,000 piece of equipment might be a very high risk decision, one which we would like to avoid. In other words, we'd make a decision not to buy the equipment or to find some other way to go.

On the positive side, to buy a \$15,000 piece of equipment might be a good risk. But it is still a risk since we have no way of guaranteeing our future income.

Is All This Christian?

One's theology has a great impact on one's feelings about planning. A Hindu with his cyclical view of history and a high degree of determinism might be much less inclined toward long-range planning than a Christian. Christians have a straight-line view of history. Some years ago there was a simple chorus entitled, "With Eternity's Values in View." That says it all. We believe that history, as we know it, has a culmination. There will come a day when there will be a new order of things, when Christ's reign and His kingdom will be fully established. We have a lot of information given us about how we should live in light of such knowledge.

But in one sense we are no different than the Hindu. We cannot control the future, but we can live in light of the future, the kind of future that we believe God would have us to live.

To commit one's life to God is certainly to take a long-range view. To walk in the Spirit requires a statement about the way and the direction that we will walk. This is particularly true for the Christian organization. How can the Spirit control an organization if there is not some common understanding within the body of why the organization exists, where it is going and how it is going to get there?

Note how God had "long-range plans" for David, Solomon and the people of Israel. In one sense, God's greatest "plan" was laid before the foundation of the world. We rightly call it the plan of salvation.

But we will always be in tension between God's sovereign predetermination and our freedom and response. Christians do not attempt to solve this mystery. Rather, they attempt to operate with the biblical understanding that both God's sovereignty and man's freedom are givens.

The closest we can come to explaining Christian long-range planning is to describe it as an attempt to uncover God's strategy and become a part of it.

Christian organizations are always faced with five questions:

- What is the need?
- Should we meet it?
- Can we meet it?
- How should we meet it?
- Did we meet it?

Long-range planning deals with all of these questions.

Steps in Long-Range Planning

Clarify your purposes. You cannot do everything. You cannot reach everyone. What do you want to do? Whom do you want to reach? You may have a number of purposes. World Vision has six basic objectives. But make sure that they are clear.

Set broad goals as well as specific goals. Elsewhere we have drawn a distinction between "purposes" and "goals" by saying that goals are measurable as to when they will be accomplished and how they will be accomplished, while purposes are broad statements of intent. But we cannot move directly from large purposes to specific goals. We need broad ones.

Spell out your assumptions. In the CLL of June 1977, we discuss what we mean by assumptions. But you need to state what you believe the future holds in terms of your world, your organization, yourself and your ministry.

Develop realistic expectations. What do you believe might happen if you reached your goals? The future holds four kinds of events: 1) positive expected events, 2) negative expected events, 3) positive unexpected events and 4) negative unexpected events. We cannot do very much about the unexpected, but we can deal with the expected.

Too often we are unrealistically optimistic or unrealistically pessimistic about what God can accomplish through and with us. The important thing is to focus on the out-comes that may result from having achieved our goals. When we do this, we may want to seek different goals.

Study alternative courses of action. Long-range planning always deals with alternatives. When we are making a plan for something that has to be accomplished within one week, the range of possibilities open to us is fairly narrow. However, when we are talking about what might happen three to five years hence, the number of alternatives expands greatly. Long-range planning takes into account as many of these alternatives as possible. It assumes, for the moment, that one perhaps will be better than others, but it does not set the others aside and forget them. Rather, it attempts to eliminate surprises.

Have the courage to make necessary decisions, to choose an approach. If, as we set about, long-range planning is a context within which we do short-range planning, then it does have a very real effect on the plans for the next few months. We do have to decide which of these alternatives we are going to assume is the best. This does take courage. Looking at the many alternatives may leave us with a feeling of complete helplessness. Once you study the alternatives, make a decision. You will be wrong sometimes.

Develop detailed plans on how you will proceed. The closer they are to the present, the more detailed these plans will have to be. Again, we need to be reminded that planning is a process. Picture, if you will, the next five years as being represented by five yardsticks laid end to end. The first foot of the first yardstick requires very detailed plans. The next two feet require less detailed plans. The last four yardsticks require more general plans. But, as we move towards the future, we need to have a process which keeps refining the plans. We are continually adding another yardstick at the far end as we finish the details at the near end.

Allow adequate time to get it done. We have said it many times: we greatly overestimate what we can do in one year and greatly underestimate what we can do in five. The tendency is to try to pack too much into the first yard. This is one of the

advantages of long-range planning. It takes the pressure off trying to get everything done at once by giving us a sense of purpose and direction.

Set control and review dates on which you will analyze, evaluate and replan as needed. Planning includes not only how we are going to get it done, but how we are going to control the process. Controlling is the most difficult part of the work. It takes time to review progress and to take corrective action. But by planning such events as part of the total mix, they become a natural part of the process. Without such controls, planning becomes completely open-ended and we have no way of knowing which of the many alternatives that face us will turn out to be the best ones.

Questions For the Leader

Introducing a long-range planning system into an organization is not a simple matter, particularly for an organization that is used to living day-by-day or even year-by-year. Before you begin, here are some questions to ask:

Am I really willing to work to make it happen? It is work. It can be very discouraging. It is hard to hold onto a dream when those all about you are suggesting that it really would not work.

Do the people have the strength to make it happen? As you analyze your church or your organization, is there evidence that there is the faith and personal strength to carry forward the whole process?

Am I willing to subjugate my personal desires and ambitions for the good of the whole? One of the problems with the long-range planning process is that as people begin to become involved with it, they often come up with ways of doing things that are different than the leader would have originally thought. There is success in many counselors. Often these suggestions may be contrary to the personal goals of the leader.

Reference: CHRISTIAN LEADERSHIP LETTER, March 1979.

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- R W A N D A -

A Diocese in Figures

Covering an area of 4,830 sq. kms, the diocese of Ruhengeri has a population of 1,130,000 inhabitants, 392,417 of whom are Catholics, whilst there are 51,928 catechumens. The Catholics thus represent 37.69 per cent of the population. In his pastoral care for these people, Bishop Nikwigize is assisted by 66 priests: 27 Rwandese diocesan priests, 28 White Fathers, 8 Fidei Donum priests and 3 others. Then there are the Brothers, 22 in all: 8 indigenous Brothers and 14 expatriates. In this diocese there is a good number of Sisters namely 115, out of these 66 are indigenous Sisters whilst the other 49 are missionary Sisters. In the diocese there are also 138 ministers of the Eucharist: 4 Brothers, 64 Sisters and 70 Lay people. Moreover, there are 171 qualified catechists, 168 of whom lay people, and 116 catechist without diploma, thus making a total of 287 catechists.

Reference: DOCUMENTATION AND INFORMATION FOR AND ABOUT AFRICA, 25 April, 1979, 15th Year, No. 188.

RECENT DOCUMENTATION OF SPECIAL INTEREST
RECEIVED AT SEDOS

<u>Code No.</u>	<u>Title of Document, Book or Article</u>
2.PIME (MM4/79)	<u>Quale teologia per l'India?</u> by Alessandro Sacchi e Sandro Bordignon. In MONDO E MISSIONE, No. 4, 1979. (pp. 120-127)
4/3373	<u>The Tyranny of the Urgent</u> by Charles Hummel. (3)
4/3372	<u>Planning Strategies for Evangelism: A Workbook</u> by Edward R. Dayton. 6th edition. (33)
6/694 B-1	<u>The United States and World Development: Agenda 1979</u> , by Martin M. McLaughlin and the Staff of the Overseas Development Council. (268 pages)
6/695 C-2	<u>Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective</u> by Charles H. Kraft. Orbis Books, N.Y. 1979. (445)
4/3408	<u>Rapport d'Activité 1977-1978</u> . Inades-Formation (Institut Africain pour le Développement Economique et Social, Centre Africain de Formation.) (36 pages)
4/3417	<u>Convergence Proceedings</u> . Major Addresses from LCWR/CMSM Convergence Program, August 27 - September 1, 1978, Cleveland Ohio. (70 pages)
1/897	<u>Social Analysis According to Gospel Values</u> . A Resource Manual for Planners. Maryknoll Mission Research and Planning Department. (159 pages)
4/3427	<u>Muslim - Christian Dialogue in Libya - Tripoli - Feb. '76</u> , by Fr. Michael Fitzgerald, W.F. Reference: ENCOUNTER, No. 22, February 1976.
4/3426	<u>Ideology and Religion</u> , by Anthony Chullikal. (22 December 1975).
4/3425	<u>For the Opening of the Islamic-Christian Meeting at Tripoli - 1 February 1976</u> , Card. Pignedoli.
4/3422	<u>How must we act to fight prejudices and the misunderstandings which separate us?</u> by Fr. Jacques Lanfry, pa
4/3424	<u>Social Justice is the Product of the Belief in God</u> , by Prof. Dr. Arnulf Camps, cfm.
4/3423	<u>The Doctrinal Basis Common to the Two Religious and Different Areas of Convergence</u> , by Maurice Borrmans.

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