
THERE IS HOPE FOR A TREE

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(Voici une deuxième partie de l'étude de Rosemary Haughton. Il s'agit d'un appel missionnaire, un appel à tous les chrétiens ainsi qu'aux gens que l'enseignement du Christ attire, d'une manière ou d'une autre, mêmes s'ils ne veulent pas se reconnaître comme chrétiens. Le texte a dû être abrégé quelque peu, par suite du manque de place pour le reproduire dans sa totalité. Ed)

CHAPTER III

"...AT THE SCENT OF WATER..."

At this point, I need to develop briefly a theological understanding of Wisdom, as the means to make clear the nature of what is happening, so that practical, pastoral implications can be thought about later on this basis. Though so brief, this part is not an 'extra' but an essential foundation for what comes after.

Wisdom, in the Old Testament (including the relevant Deutero-canonical books) is feminine. She is not merely grammatically feminine but the thinking about her is developed in terms of a recognizably feminine type of being and activity, and this being and activity are divine.

Wisdom is the human experience of God in its feminine aspect, and it balances the predominantly masculine-type experience of God throughout much of the Old Testament. Some important passages from this point of view are: Proverbs 8: 22-9; 6; Wisdom 7: 21-9:11 (also subsequent chapters telling of Wisdom in historical circumstances) and Sirach: 24. There are many other passages, notably in Baruch, Isaiah and Job, but the above are among the most explicit in their descriptions of Wisdom, her nature and activity.

It is clear from these passages that this is not merely a personification of a human though God-given quality, though there are many passages in which Wisdom's gift of herself to human kind is described in ways which naturally fit that definition. Similarly, we do not suppose that when St. Paul described the effect on human lives of 'living in the Spirit', he meant that to be 'spiritual' was no more than a human quality. (There are, in fact, close parallels between the description of the activity of the Spirit and that of Wisdom which are significant.)

How people experience God: We are not talking about masculine or feminine qualities in God (which is theological nonsense), but about the ways in which people experience God in human lives and in all creation. Without entering into arguments about innate or conditioned differences between the sexes, we can say that both sexes have a 'masculine' and a 'feminine' aspect to their being as human, and that (for whatever reason, and of course this is why we designate them thus) the 'feminine' tends to pre-dominate in women and the 'masculine' in men.

Taking the matter at that simple and unargumentative level, it is possible to discern two types of approach to life and action which can be called (accurately and simply and without unstated implication) feminine and masculine.

The masculine approach is predominant in our society to the extent of seeming to be the only 'real' one, and it has been so in most major cultures. Its approach is essentially 'external'. In its activity it looks at situations, examines the evidence, makes judgments and decisions and then carries them out, applying the understanding gained to the situation from 'outside'. This is how government, business and most scientific study works, as well as much other practical decision-making, and in most cases, this is the only way it can work, especially when circumstances require rapid action, but the assumption underlying most of such necessary decision-making is not that this is the best way in the circumstances but that it is the only valid way to deal with reality at all.

This approach has characterized the church also, naturally enough since the church grows in and is part of its culture. The emphasis on planning to which I referred earlier, and the view of evangelization as essentially the 'planting' of the Gospel in a new place and the organization of the resulting converts into a church articulated on a given and very visible pattern, are examples of this.

The feminine approach comes from the opposite 'direction', in a sense. Instead of looking at situations from 'outside', evaluating and reasoning to conclusions, it feels its way into a situation from 'within', becoming aware of different aspects of it, absorbing a sense of the total 'being' of the thing through both detailed experience and sensitivity to general 'atmosphere'. Decisions and actions of a definite and usually very concrete kind emerge from this kind of approach, but they cannot easily be justified in terms of the 'exterior' approach, even when they reach the same conclusion, and so they are easily dismissed as fanciful or arbitrary.

It takes great confidence in this kind of awareness to enable people who reach conclusions in this way to maintain its validity in the face of a dismissive or contemptuous attitude, but some people (men as well as women) do have that confidence. We call such people 'wise'.

MASCULINE AND FEMININE CREATION

In Scripture, we can see this approach, and confidence in it, articulated as the way of Wisdom herself. In relation to creation in all of its aspects, it is interesting to put the accounts of Wisdom in creation alongside the accounts of creation at the beginning of Genesis.

The Genesis accounts are of the 'exterior' approach to a task. Created things are thought of and 'placed'. There is a clear plan and command, and the plan is carried out and can be seen (from 'outside') to be good. It is externally articulated, beautiful, orderly, complete, with a sense of skilled work finally brought to perfection. In the second of the two accounts, it is the same. The Lord God "formed man" and 'planted a garden', and 'made to grow every tree', and he 'took the man and put him in the garden'.

The wisdom passages: We are so accustomed to this 'masculine' image of the relation between God and creation that it comes as a shock to realize that the Wisdom passages mentioned present us with a completely different but complementary image of the same thing--that is, of the relation of God to creation.

The approach of God as Wisdom is feminine. We are assured, in "Proverbs", that Wisdom was with the Creator throughout the whole process (which is here described in the familiar 'masculine' terms) and was indeed present 'before the beginning', and St. Jerome's translation makes it clear that he thought of Wisdom, here, as a pre-existent, divine being--in fact, the Word who was to be incarnate.

So in 'Sirach' we find another characteristic of the feminine approach--its tendency to move from this presence within and 'penetration' of a situation in many ways to a point of concrete decision whereby what has been learned is 'earthed' in a practical decision which 'incarnates' the knowledge gained. First she 'covered the earth like a mist', 'made the circuit of the vault of heaven' and 'walked in the depths of the abyss', 'in the whole earth, and in every people and nation'.

But there is a purpose to this; it is not just aimless 'travel'. 'Among all these I sought a resting place'. The creator as feminine desires to bring the experience of creation to a point at which a new kind of growth can begin; the 'resting place' is really a growing point, and the 'basis' of it is the eternal dwelling of God, yet it has to be 'lived' in an earthly dwelling place, 'the beloved city'.

Complementarity: We have here a way of thinking about God's action which is complementary to the 'masculine' (Genesis) one, and which, on reflection, we can realize to have been always going on in Christianity, in the best of theology as well as in mystical writings, even when what was noticed was mostly the 'masculine' approach, as in the case of evangelization. But we are now faced with a situation in which this kind of action seems to be the one characteristic of all that is most vital and hopeful in Christianity. This is how the church is 'happening' in the fullest sense of 'happening', and is doing so now as it has never done before.

THE FEMININE IN CHRISTIANITY

So we have the next question: why now, particularly? The answer to that will have to be condensed to the point at which the reader may find its statement arbitrary, but if anyone is willing to exercise some historical imagination 'alongside' my account, I think it will make sense.

In Jesus, God was incarnate, totally present in human form. In him, the unconscious feminine was claimed and made conscious and available in her characteristic work of opening up the depths, of healing and transforming. The balance between masculine and feminine qualities, as the evangelists evoke them, is very clear, and growing from it Jesus' treatment of women as simply people seems to have been one reflected in the life of the first churches, as the evangelists quite consciously make clear.

The complementary of masculine and feminine in Jesus is to be found in his Body, the Church, in the earliest days, in its sense of freedom from sexual and other social stereotypes, in the beautifully complete human responses, in the freeing of roles in companionship and in ministry. But the church lived and grew in and by the culture which was its 'flesh' and it could change that only slowly, and only insofar as it was aware of need for change. In this matter, it was not aware (how could it have been?) and inevitably, when the earliest momentum of freedom had slackened, cultural assumptions and norms prevailed. Both women as people and the feminine aspects of life were increasingly pushed out of sight along with the other 'egalitarian' norms of the early church.

It is no coincidence that in proportion as the status of women and the influence of the feminine approach declined, so the cult of Mary grew. (If anyone takes the trouble to correlate dates, I think this will be clear.) Many hostile critics have noticed this and concluded that the cult of Mary was deliberately fostered in order to have an excuse to stereotype and control Christian women. But huge movements of symbolic association cannot be consciously 'created'.

The "symbol" Mary: This symbol remained powerful in the church, and it visibly modified, or at least balanced, exaggeratedly masculine tendencies. From time to time, the symbol 'incarnated' itself in suitable objects, the Romance cult of the 'Lady' being one of these--a strange and powerful phenomenon seldom examined from this point of view. But over large parts of Europe, this symbolic outlet for the divine feminine in Christian life was blocked when the Reformation stamped out what it felt to be an over-exotic and exaggerated cult of Mary, in all Protestant countries.

"AMONG ALL THESE I SOUGHT A RESTING PLACE"

But because all symbolic outlets were effectively blocked, divine Wisdom made a startling breakthrough in a completely different quarter. (The Spirit has a disconcerting way of doing this, and it always shocks Christians.) Since the religious area, where she should have won a hearing, had virtually suppressed her, she made an appearance in the secular sphere where nobody was expecting her. First a few eccentric and intelligent but isolated feminists raised their voices in the late eighteenth and early nineteenth centuries. They were enough to get people talking and to change expectations a little, and to rouse increasingly violent reaction in many quarters. We think of the nineteenth century as the age of the suppressed woman, but the wilting and submissive Victorian lady was really the last desperate effort of a lost cause, and probably only comparatively few actually lived the stereotype. It was more importantly an age of many strong and lively women, all feeling new possibilities, including Christian ones, as I suggested.

Dogma of the assumption: So when, in 1950, Pius XII defined as de fide the dogma of the Assumption of Mary, it was the Protestant, Carl Jung, who alone realized the staggering implication of the event, which, he said, was the most important religious one for 400 years. True, many people were bewildered and angry and asked, why now? It seemed to many as merely a bit of typical Catholic obscurantism, a block to unity. Jung said it had to be now because history has reached the point where this changed kind of consciousness, the newly aware feminine one, has to be consciously recognized, given a language, an adequate symbolic statement of what has happened to it.

Here, he said, is the feminine symbol, the symbol of the unconscious and magical and intuitive, of the dark and secret and fearful things, of the mysterious and awful power of generation and of death; here She is, and She is announced, now, as lifted up into full consciousness, in the blazing light of glory, raised even to the heights of heaven, to the heart of the Triune god-head, and there crowned. I don't know if Jung ever read the scriptural descriptions of Wisdom (his knowledge of Christianity was curiously selective, arbitrary, and at times naive) but, clearly, here is divine Wisdom, personified in Mary, visibly and openly enthroned in the place where She belongs. Many old pictures of Mary take on a startlingly new significance in the light of this.

"THOSE WHO EAT ME WILL HUNGER FOR MORE"

I have already described how that indomitably masculine church went about responding to such changes as it saw and could measure. It both succeeded and failed. Like Jacob wrestling with the Lord (was it with Wisdom?), the church fought all night, and won, but the struggle dislocated its hip; it went lame, and only now in its new helplessness (and insofar as it acknowledges this), can it truly receive the blessing it craves and begin to become aware that it has a new identity. Its new identity is, we may say, that of Wisdom.

Gently and powerfully 'reaching from one end of creation to the other', the Wisdom of God takes root 'in an honoured people' and begins to appear above the ground, cleared by the huge effort of many Christians to 'renew' institutionally, of which the second Vatican Council is only the most obvious sign. Life plants in Spring, the new growth pushes up, in small and unnoticeable shoots at first, appearing in cracks in the great marble pavements of church and state, forcing the slabs apart, loosening the structures. They look so weak, those little, unofficial, experimental, humanly vulnerable communities, but they can move mountains, even the seven hills of Rome, because they are alive with the life of the Spirit of God, who is Wisdom, finding herself a place in which to grow 'in the portion of the Lord, in the inheritance', as always among the poor, the 'marginal' people.

"LIKE A ROSEBUSH I SPREAD OUT MY BRANCHES"

Theologically, then, we are witnessing a kind of growth which is quite specifically of a 'Wisdom' kind, a feminine kind. It is hidden, unconscious for a long time, yet powerfully at work. At a certain point, it breaks surface, but in unexpected ways which cannot be interpreted in terms of existing cultural patterns because its hidden growth has been independent of these. The fact that it is now possible for this to be recognized and to flourish in a way it has not done before is linked to a change in the general consciousness of our culture, of which other manifestations are such things as the growing ecological sensitivity, a sense of the real importance of myth (especially as articulated in the lives of people once called 'primitive'), and a tentative but honest articulation by some scientists of the fact that their discoveries verge on the unspeakable and that they are aware of links and influences of an 'interdisciplinary' kind which make the departmentalized, goal-oriented kind of science look distinctly childish.

WISDOM, THE FEMININE BECOME CONSCIOUS

It is not by coincidence that the emergence of this form of the church's being as the primary one for this age has occurred side by side with the emergence of more and more women in ministry in the church, also of the 'youth culture', which has previously caused much despair to church men and women who felt that they were utterly failing to show the face of Christ to the young. While they racked their brains for ways of evangelizing youth, many of the people concerned gathered themselves casually or purposefully into little communities, to farm, to protest, to run food co-ops, to meditate, to live simply, to serve the poor, to celebrate being human. They came together, and (if they stuck it out) they found themselves embarked on a journey of spiritual discovery of a very intense and demanding kind. Many quit, many settled for a kind of genial and gently deteriorating moral and practical muddle in which to avoid thinking too much, but some struggled through and reached a depth of personal religious commitment capable of discovering itself as explicitly (as it already was implicitly) Christian in some of the ways sketched above.

We are, then, at a point in history where something of quite basic, indeed of eternal, importance is happening in the life of the church, and this something is intrinsically linked to the theology of Wisdom, which supplies us with the conceptual tools we need in order to recognize the nature of this happening. This is not just an interesting sociological phenomenon to be studied in isolation, nor is it merely psychological compensation for alienation caused by inhuman scale in city and industry, and the threat of faceless power, though it certainly has that element.

It is not even an effect of the women's movement; rather the women's movement is an important effect of a huge change in consciousness. Even if the change in the church's way of being is from a theological point of view the most important expression of this, it is only the conscious tip of a cultural change affecting everyone at all levels, mostly unconsciously.

But being thus conscious is the whole point of being a Christian: The church is that point of the human situation at which this conscious surfaces, that it may be able to respond consciously to God's call to serve the world in its concrete and particular needs. The church has a vocation to serve, to preach the Good News to the poor, to heal and liberate. But 'vocation' is something which has to be recognized or it remains merely an uncomfortable feeling. This recognition happens in the community, as people help each other to discover who they are and what is demanded of them as the Church.

It is precisely in this area that the older forms of the Church often show that they are no longer able to be the voice of the Spirit of Christ who is Wisdom. The endless complaints about 'lack of vocations' shows this. Do we really suppose that the Spirit is somehow less powerful now, or men and women radically less willing to respond to her?

If we can clear away pre-conceptions and really hear and see what is going on (as opposed to looking only for what we think should be going on), we realize that the world is shuddering under the impact of a gale-force wind of the Spirit, and that while some are digging themselves in to wait until the storm has passed, others are standing upright in the open, delighting in the power of it and letting its vigour and freshness change them, through and

through. But they need to know, very explicitly, who it is who invades them and what is required of them in response.

CHAPTER IV

"IT WILL BUD AND PUT FORTH BRANCHES"

"What must we do?" The first, and very sensible, question asked by those who heard the apostles' preaching on the day of Pentecost was "What must we do?" The first thing they had to do was to "repent and be baptized" in the name of Jesus. They had to become aware, in all their individual and corporate being, whose life and activity they were involved in. From there, they could discover their mission as his. Mission is the name of their awareness, and in the small emerging churches this description and concept becomes the key to everything else.

Once a 'pre-church' has become church, it has to try to discover more and more what its being as body of Christ means and demands. It has to re-discover its previous experiences and shared activities in this light. It has to reflect on the past in order to perceive God's work and take that work into a Christian future. Through all this, new churches need support and help of people whose job it is to help uncover such roots and provide such links; this is essential if this delicate stage of development is not to be spoiled. A development at this stage which is theologically narrow, one-sided, naive, ritually impoverished, rigid, over-emotional, over-moralistic, isolated or conformist, may mean that the growth of a genuine new church will be permanently stunted, distorted, or even completely corrupted.

DISCERNING THE SPIRIT OF CHRIST

Therefore, a vital task for Christians who recognize the nature of these emerging churches as the primary 'locus' of the body of Christ in our time is to be able to identify this presence and to distinguish it from other situations which lack the spirit of Christ. This will be the concern of much of the rest of this paper, because out of this comes all possibility of real growth in the Spirit.

The test is whether a group is visibly and openly living 'like Jesus'. This does not mean 'is it perfect?--it will be obviously limited, sinful, ignorant, as were the first churches. It means that there must be present clear (even if uneven) signs of the Spirit of Jesus, as Paul described them: love, joy, peace, patience the 'fruits of the Spirit'.

We can recognize this more surely simply by trying to see whether behavior in such a gathering is like the behavior of Jesus as we know him in the gospels. For instance, we look for a directness and honesty in relationships, combined with compassion and sensitivity. We look for an immediate responsiveness to need, without too much concern for possible fatigue, expense, or social embarrassment. We look for a capacity for joy, for celebration, for a willingness to accept people as people and ignore classifications, to cross divisions and throw down barriers to caring. We look for a spirit of poverty, and of a corresponding 'hospitality', a 'welcoming' quality about the life of the community.

We also look for a degree of doggedness ('patience') that is a willingness to go on doing what has to be done even when results seem poor, or there is opposition or misunderstanding. If such signs as these are present, we can say with some assurance 'It is the Lord'--and jump in and swim to him, if necessary. These signs may well be present in a pre-church situation, in fact they are the signs of "pre-church". And correspondingly their absence indicates that the Lord is not there. Where we find these, we see the church alive and growing; where they are absent, this is not the Christian church.

GOOD NEWS TO THE POOR

For we see once more that the kingdom of God is revealed to, and accepted by, the poor, the 'marginal', the ordinary, 'un-public' people. Just as in the gospel accounts of the risen Lord, his appearances now are in unexpected places, or at unexpected moments even in expected places. This characteristic of the risen Lord is very apparent in the emergent churches, but it has always been so; he has made himself known characteristically in people whom their contemporaries did not at first recognize, or dismissed as of negligible importance. But history tells a different tale--Frances Bernadone, the early Quakers, Bernadette, the Catholic Worker Movement, Martin Luther King, Bonhoeffer, and various groups in Latin America--these were and are marginal people. So this is not a new phenomenon but one of the marks of the church.

YOU DO NOT PUT NEW WINE IN OLD WINE SKINS

Among the various reasons already mentioned why, once more at this time, the primary form of the church is clearly to be found in such 'marginal' situations is that, inevitably, the kind of structure which the church developed to meet the needs of the last few centuries in the West (and it did meet them, very well) is now paralyzed by its very success in the past. Like any big and complex human institution, it is incapable of overall adaptation to radically new needs, though it can and does change in detail. In this situation, God can do the impossible, he can break the impasse, not by changing the structures from above (historically, this simply doesn't happen), but by recreating his church 'from below'. This is what is happening.

Basic communities: The emergence of the "comunidades de base" in Latin America is perhaps the clearest and best documented example because the presence of persecution has forced the pace both of reflection and of action, as Christians strive to be Christ's presence in a situation of gross inequality and oppression. The little Christian communities (which are often and easily interdenominational) have very clearly the character of churches, in the sense of the word as it is used in the Acts and in the Epistles. Like those first churches, many of them have already shown the witness of martyrdom. But if the Latin American experience of these 'new' (yet so old) kinds of churches is especially clear, this also helps us to identify the same thing happening all over the world and in particular (since this is naturally our more immediate responsibility) it helps us to recognize how it is happening in North America.

WHAT WOULD THE NEW CHURCH 'LOOK LIKE'

In order to show what this means in practice it may be helpful to suggest briefly what such a new church, emerging from such groups as those I described earlier, could 'look like'.

In evoking this picture, I draw on actual experience, my own and that of many others who have shared theirs with me. Particular churches are very different, and at different stages of development and self-awareness, so that no one of them would necessarily exhibit all the features I shall describe. This picture is an imaginative construct, not a kind of 'plan' for new churches. All its elements can be verified in various places in my own experience, but most new churches are much less self-aware and "visible" than the composite model suggests. The easiest way to begin this imaginative exercise will be to imagine a non-Christian visitor coming into a neighborhood, and becoming aware of the presence in it of a group of people who seem to be significant in a number of ways and degrees to most other people around them. The most obvious things to an outsider would probably be practical services rendered by the church, similar to those apparently characteristic of the earliest churches, as we can see in the story of Dorcas. The visitor would get to know that members of the church regularly visited the sick in hospitals, and prisoners; helped to nurse sick in their homes; cared for elderly or handicapped people in their homes and helped families to keep their sick and helpless members with them, rather than in institutions. The visitor would soon come to recognize that in this church context, people normally regarded as in need of help were themselves being called on to serve.'

'Out-going': The visitor would soon realize that behind and included in all the 'out-going' services was a kind of service given by people in their own households so that the church would have a very marked 'hospitable' character. Households would routinely take in people in various kinds of need according to their abilities and the space available in their homes, including the fostering of children, not only young ones but adolescents taken off the streets and needing rehabilitation. This hospitality would be clearly of the kind Jesus referred to, offered first of all to those who are in some sense the poor and needy.

Included in all this would be all kinds of 'counseling', service, and refuge and support for people in trouble, using professional skills when necessary, but mostly and normally in the form of that kind of caring which emerges naturally from real concern and compassion.

"THEY DEVOTED THEMSELVES TO THE APOSTLES' TEACHING"

Closer inquiry would show that other characteristic activities of the church were connected with telling inquirers about the life and meaning of the church, often informally, but sometimes in the form of a sustained preparation for actual membership of the church such as St. Paul's friends Priscilla and Aquila gave to converts.

Our hypothetical visitor would finally be driven by sheer curiosity to inquire about the motive for all this, and would discover that at the very heart of all the outward activity were regular and frequent meetings of this strange group of people, coming together in one house (necessarily a fairly large one) or in different houses in turn, to worship Jesus as Lord in the breaking of bread, to reflect on his Word, and to support one another in discipleship. (One is reminded of the report of the younger Pliny to the Roman Governor on the behaviour of Christians.) In such a church, also, the visitor would see that some member led the assembly in celebration, as Paul did at Troas, but that this ministry was one among many.

open to others: One other thing would become clear about this church: that although the central group of people had publicly committed themselves to Christ as his church, and to all that this entailed of service to God and people, the group was not exclusive. Not only would the center group probably include people of different denominational origins, but it would attract other people who were not yet ready to make a commitment to the church. They would be free to attend worship and shared study, and would be drawn to share in various kinds of work and ministry, as they felt able. The church would be a point of attraction, hope and support even for people who had no faith, and would give meaning to the lives of many who had no desire or ability to be actively involved. Such a church is a 'light on a lampstand', a 'city set on a hill'.

Pervading all this, an outside observer should be aware of those qualities which, I suggested, show us 'where' the church is, the fruits of the Spirit, a likeness to Christ. Even though there is bound to be a great deal of very unspiritual and unChristlike behavior as well, it would strive to be aware that this is cause for repentance, rather than for rationalized self-exculpation or even self-congratulation, and would provide explicit ways of regularly examining its collective conscience and renewing its sense of calling.

MARKS OF A GENUINE CHURCH

Visibility: All this should, or at least could, be observable to an inquisitive outsider. We need also, however, to discern the marks of such a church from the point of view of a Christian, whose mind draws its categories from the New Testament, and from the long experience of Christian history and theology. I suggest four easily discernible marks: First of all, such a church must be visible. It must have an observable membership, characteristic ritual and activities, a common language to express its sense of its own meaning.

Hospitality: Such a church must be characterized by hospitality. Being normally household-centered, it demands of the households in which its meetings take place, and of others associated with it, an openness and routine generosity in terms of space and time as well as possessions which alone can make possible the service of the needy which Jesus demanded of his disciples. Necessarily, therefore, such a church is poor, since all its possessions (communal or 'private') are held for the benefit of those in need, including of course the need to feel welcome and to be cared for. This not only counteracts possessiveness or 'status-seeking' attitudes to homes and possessions and money but makes very clear the inappropriateness of luxury, since this makes it hard for people to feel welcome, as well as contradicting the expressed Gospel values of generosity, service and trust in God.

Inclusiveness: The third characteristic is that of inclusiveness. These little churches cross boundaries of denomination, income, education, age and even those between faiths and between belief and unbelief. People are included because they are wanting God, in whatever way or degree. Not all reach a point of explicit commitment, yet they gather into the visible oneness, the hospitable, open and free 'space' created for them, and which Jesus promised.

This inclusiveness does not blur differences; it grows out of them towards Christ. This is not contradicted by the fact that many--probably most--new churches began with a common denominational or other commitment. But it is characteristic that, at a certain point, people become uneasy with this and want to reach out and include, though it may be hard to see how, and encouragement and good theology is needed. They discover that inclusiveness is 'proper' to them and want ways to make it a pastoral reality.

Attractiveness: Finally, and growing out of the others, there is something which I can only call 'attractiveness'; people are drawn to such a church, sensing the presence of life, truth, peace, purpose. An element in this attractiveness is the strong sense of meaning which the church draws from an awareness of its own history, and of its historical but ever re-discovered mission to preach the Gospel. The church is essentially (not accidentally or as an 'extra') a church in mission, and this mission is carried out by word and by presence, both expressing the reconciling love of Christ toward the whole human race. This sense of mission creates the essential 'attractiveness' of the church. (It will be obvious that another way of identifying the four marks of a genuine church which I have described is to say that it is one, holy, catholic, and apostolic.) I repeat that this description is a synthesis.

Enabling the unplanned: Therefore, if we recognize that not only is this kind of thing a real church but that it is the only way in which the church can be true to its identity as presence of Christ in our circumstances, then it becomes clear that an urgent and even primary task for Christians is to work to 'enable' the conscious emergence of such churches. It is very important, however, to realize that the emergence of these churches cannot be planned. This is implicit in the whole concept of a 'pre-church' situation, but it has recently become clear that many people who have observed what is occurring and have become very enthusiastic about it (including some bishops), have announced that they could reproduce the small churches they saw growing simply by dividing up parishes into convenient neighborhood units and gathering the people there into 'communities' for worship.

In most cases, these groups never became churches, and as soon as clerical leadership ceased to hold them together, they disintegrated. But we cannot tell the Holy Spirit where and how he may blow on his people, and what tune he may play. This does not mean sitting back and watching. It means developing a real sensitivity to the signs of a 'pre-church', and being willing to assist it in whatever way seems possible, but being careful not to 'quench the Spirit' by a zeal to organize and interpret that which is still too young and unaware to profit by such treatment. There is much, however, which can be done.

HELPING THE CHURCH TO EMERGE

These new churches require, for their growth, certain definite things which come under three headings.

1. One has to do with how such a church can be helped to come into existence.
2. The second is concerned with the 'domestic' conditions and relationships, in their own locality, and with other forms and places of 'church'.
3. The third is about their typical 'outreach'.

MISSION IN THE NEW CHURCH

The first need is, as St. Paul pointed out, for preachers. ("How can they hear without a preacher?") What kind of preachers are needed for the new church?

Unofficial preachers: The 'new' little churches and 'pre-churches' are the spiritual future of the world, and their resemblance to the earliest churches is more and more striking. As then, the light of God's presence shines in their faces because they are facing forward and responding to him, even if they don't know him. And to bring all this to life, to help it to pronounce its own name and meaning, people are needed, companions of Jesus who will 'go ahead of the Lord' as he once sent out not only the Twelve but 70 unnamed disciples, and as he also sent 'unofficial' preachers, typified by the women at the tomb, to prepare his people to recognize his coming.

There are several distinct kinds of possible 'mission'. One is the kind which emerges from the growing local churches, as their mission. In some sense or other, such missions consist of people who will form the nucleus of a new church. The sense of the need for this seems to come to the surface in new churches after a while. They feel a danger of becoming 'stuck' in the comfort of their habitual association, and begin to realize in this uneasiness a call to mission. People involved in such mission may be ordained or not, married or not, of any age, education or background.

Informal mission - "the Gossip's Gospel": Linked to this is an essentially informal mission whose enormous effectiveness is due precisely to its low visibility. It is of the kind which I have come to call the 'gossip's gospel' and it is, as in the beginning, predominantly though not exclusively done by women. The women at the empty tomb of the Lord were told by the angels, and by the Lord himself, to tell the disciples "and the rest" that he was risen. These were the first Christian missionaries. Themselves not in danger of arrest as were the Eleven, they did indeed tell 'the rest' the good news of resurrection. How could they keep silent in a city among whose thronging Passover pilgrims were hundreds and probably thousands of those who 'had hoped that he was the one to deliver Israel' and were cast into misery, anger and despair by the news of the death of Jesus?

The news was spread from wife to husband, mother to child, sister to sister or brother, friend to friend, neighbor to neighbor, in whispers through the city and the countryside. 'He is not dead, he is risen.' 'We saw him.' 'She saw him.' 'My aunt Joanna saw him.' 'My cousin Mary saw him.' 'He has been seen by Peter--by the Eleven--by James'. When the mission to the Gentiles began, it was the same. People who had returned home after the feast of Pentecost took the news with them. Those who heard (like Lydia, who had a small dyed cloth business) went home and told others and set about organizing the resulting church in their homes.

It was in such households that Paul and the others spent their brief rest periods and talked for hours with new converts and with people growing in ministry, and later with those engaged in building up existing local churches. And people from those household-churches told their friends, drew them in, and sent them out to tell others. The church grew, not as a larger and larger mass but as a multiplication of small 'personal' units of a size capable of effective rapid interaction at every level. This pattern of development is

expressed in the theology of the church, which is totally present as the Body of Christ in each gathered community. The 'great' church is not the sum of these but their common incorporation in Christ.

end of Part II.

EUCCHARISTIE AUX DIMENSIONS DU MONDE

Vincent Cosmao

(The traditional aims of a congress are to pay a solemn homage to the Blessed Sacrament. In his letter to Cardinal James Knox the Pope stressed this aim.

The organizers of the Symposium held at Toulouse in preparation for the Eucharistic Congress took as its theme "Responsibility, sharing and the Eucharist". A number of 'Third World' experts, theologians, economists, and ethnologists attended the symposium. Following is the text of the address given by Vincent Cosmao at Toulouse. Ed).

Introduction

Dix ans après le Synode des évêques sur la justice dans le monde, on pouvait s'attendre à ce que le 42^e Congrès eucharistique international fût une occasion de manifester au grand jour l'engagement de l'Eglise dans la transformation du monde qui est la condition de la justice. Le thème lui-même: "Jésus-Christ, pain rompu pour un monde nouveau" s'y prêtait. Jean-Paul II avait clairement exprimé le souhait que soient mises en évidence les dimensions éthiques et sociales de l'Eucharistie.

En demandant aux participants du Symposium de Toulouse de veiller "à ne pas réduire ce grand sacrement, *mysterium*, à l'éthique d'un partage de biens matériels, ni réduire celui-ci à un combat pour la justice, bien que l'un et l'autre soient nécessaires", le Cardinal Casaroli, dans sa lettre au Cardinal Thiandoum ne faisait pas un pas en arrière. Il invitait, au contraire, à approfondir l'intelligence de l'Eucharistie au rythme du chemin parcouru dans la prise de conscience des rapports entre foi et justice.

Il n'est pas sûr qu'à distance cette dimension du Congrès eucharistique international ait été perçue, même si certains observateurs y étaient particulièrement attentifs.

Ayant été informés de la difficulté qu'ont eue certains à y avoir accès, nous publions le texte écrit par Vincent Cosmao à la demande de Mgr. Motte, Président de la Commission pastorale du Congrès Eucharistique, pour contribuer à l'ouverture de la réflexion sur les dimensions éthique, sociale et politique de l'Eucharistie.

Dans sa lettre au Cardinal Knox, Jean Paul II a fortement souligné les "conséquences pour la société" que comporte le "monde nouveau...lié à l'Eucharistie":

- pour la façon d'aborder les frères en humanité, surtout les plus pauvres,
- de les servir,
- de partager avec eux le pain de la terre et le pain de l'amour,
- de construire avec eux un monde plus juste, plus digne de Dieu, et
- de préparer en même temps un "monde nouveau" à venir, où Dieu lui-même apportera le renouveau définitif et la communion totale et sans déclin (cf. Apoc. 21, 1-5; Gaudium et Spes, nos.39,45) "

Avant d'en venir à cette étape ultime de la route, il importe de prendre en charge toutes les exigences dont dépendent les pratiques sociales et leur transfiguration dans le Royaume.

Jésus-Christ, pain rompu pour un monde nouveau: Le partage du pain, qui signifie et réalise la communion en Jésus-Christ, Fils de Dieu, ne prend toute sa vérité que si personne n'en est exclu, puisque tous sont "un dans le Christ Jésus" (Gal. 3, 28), appelés à être fils de Dieu en Lui. Cette affirmation de l'Unité de l'humanité en relation à Dieu est tellement radicale que l'exigence dont elle est porteuse rejaillit non seulement sur le partage symbolique, dont ne peut être exclu que celui qui s'en exclut, mais sur le partage réel dont, au moins, l'intention est nécessaire à la vérité du symbole. Que signifierait, en effet, le geste du partage, si même les miettes étaient refusées à ceux à qui elles seraient nécessaires pour vivre? "Mettre tout en commun" pour "que personne ne soit dans le besoin" (Actes 4, 32-35) représente la visée de la dynamique du partage. La vérité du signe est en effet aussi importante pour l'existence du sacrement que la foi vivante en l'unité qu'il signifie.

A l'approche du Congrès eucharistique international, cette "évidence", si souvent perdue, est en train de re-surgir dans la conscience ecclésiale avec une acuité qui n'a d'égal que le sentiment d'impuissance devant l'exigence ainsi reconnue. Que faire pour que le partage du pain devienne possible? Ceux qui participent à la table du Royaume sont disposés à "donner du pain à ceux qui n'en ont pas". Les pauvres le font quand, entendant la Bonne Nouvelle comme un appel, libérateur, à la création d'un monde où la vie soit possible, ils se rassemblent en Eglise pour vivre ensemble à la suite de Jésus. Ils mettent en commun le peu qu'ils ont et, d'abord, leurs forces. Leur témoignage est en train de soulever l'Eglise et de la mettre en marche pour "faire" ce que Dieu "dit" et "fait": un monde où personne ne manque du nécessaire. Leur "rumeur" qui devient un "cri" (Puebla), résonne dans l'Eglise comme une question redoutable mais constructive: "Qu'as-tu fait de ton frère?".

Un monde à refaire: La dure réalité est là, en effet, incontestable: d'après la Banque mondiale, 800 millions de personnes, au moins, manquent du strict nécessaire; leur "pauvreté" absolue est l'aboutissement de leur sous-développement" dont nous découvrons qu'il est, fondamentalement, l'effet de notre développement comme il s'est fait, aux hasards de l'histoire, "sauvagement". Nous, les bénéficiaires du "progrès", nous n'avons pas pris garde que, comme nous polluons et, à la limite, détruisons la nature nous avons conduit notre "croissance" de telle manière que le reste du monde en faisait les frais. Déorganisées, déstructurées par nos interventions, dépossédées du pouvoir de conduire leur vie collective, les "autres" sociétés s'enfonçaient dans le sous-développement à la mesure même de leur détermination par nos initiatives souvent intempestives ou dominatrices. Désormais, nous sommes tous ensemble interdépendants, mais dans une inégalité telle qu'elle tourne en injustice, puisque certains manquent du nécessaire, tandis

que d'autres n'ont à se priver de rien. Ce sont les "mécanismes" que nous avons mis en marche qui, comme le disait Jean Paul II à Puebla, "produisent des riches toujours plus riches aux dépens de pauvres toujours plus pauvres". Ce n'est pas à nous culpabiliser que nous sommes appelés par cette mise à nu du "pêché du monde", mais à nous convertir à la transformation de ce monde mal fait. Le Synode de 1971 l'avait déjà dit en reconnaissant "le combat pour la justice et la participation à la transformation du monde...comme une dimension constitutive de la prédication de l'Évangile qui est la mission de l'Église pour la rédemption de l'humanité et sa libération de toute situation oppressive".

Aujourd'hui, ce sont les pauvres eux-mêmes qui nous le disent quand ils prennent en charge leur propre développement, se "conscientisant" comme ils disent et s'organisant pour s'en sortir par leurs propres forces (self reliance). Mais, dans la mesure même où leur sous-développement est l'effet du système que nous avons construit, c'est à le transformer qu'ils nous appellent en nous proposant des "négociations globales" pour la construction d'un autre système de rapports entre nous et eux. Si les États tardent, faute de volonté politique, à entrer dans cette dynamique, ce sont les peuples eux-mêmes qui prennent le relais, entrant en communication les uns avec les autres, en partenaires qui contribuent déjà à la construction de la société mondiale, société globale de toutes les sociétés: ce sera la tâche de cette fin de millénaire. En Église, les pauvres qui savent à nouveau que Dieu est le Garant de leurs droits, nous appellent, comme des frères, à entreprendre avec eux cette tâche surhumaine dont dépend l'avenir de l'humanité; telle est "l'œuvre" que le Père nous a confiée en nous donnant, comme à un seul homme, en Adam et en Christ, la terre à aménager de telle manière qu'elle soit habitable pour tous.

La destination universelle des biens correspond au dessein de Dieu: en redécouvrant sa nécessité, nous sommes en train de recommencer à comprendre qu'elle ne sera possible qu'à la mesure de l'organisation de la vie collective en vue de la satisfaction prioritaire des besoins essentiels de tous. Depuis les temps les plus lointains de la Révélation, cette exigence est inséparable de la reconnaissance de Dieu, au même titre que l'impossibilité d'avoir d'autres dieux que Dieu: l'injustice était, pour les prophètes, en contradiction aussi radicale que l'idolâtrie, avec le culte à rendre à Dieu. Leur prédication trouve son accomplissement dans la pratique et la prédication de Jésus: la Bonne-Nouvelle qu'il annonce aux pauvres est celle de leur libération.

Jamais sans doute depuis ses origines, le christianisme n'a été d'une telle actualité, d'une telle pertinence, face au défi de l'histoire. N'avoir d'autre dieu que Dieu, c'est-à-dire être libre, et prendre à bras le corps la production du pain et sa distribution à tous, dans la construction d'une société où la vie soit possible pour tous, c'est la synthèse existentielle d'une foi vécue dans la prise en compte de ses effets dans l'histoire. Le témoignage à rendre à Dieu se résume dans l'affirmation, envers et contre tout, de la liberté ou transcendance de la personne et dans la construction d'un ordre tel que personne ne soit exclu du partage.

Que ce défi soit politique ne doit déconcerter personne. En excluant tout autre dieu, c'est-à-dire, par dessus tout, tout pouvoir sacralisé comme celui de César, Dieu confie aux hommes la responsabilité de leur organisation en société, c'est-à-dire la politique. Ils ont à être ensemble les sujets et les acteurs de leur histoire, la négociation de leurs contradictions étant la condition de leur coexistence et de leur complémentarité. Telle est la

perspective du nouvel ordre économique, social et culturel dont dépend le développement généralisé, à commencer par l'éradication de la pauvreté absolue. L'Eglise est en train de prendre conscience qu'elle a sa part à prendre de cette tâche.

Une tâche pour l'Eglise: Aussi inattendu que cela soit, l'Eglise est en train d'apparaître comme un espace de communication au sein duquel l'appel des pauvres a des chances d'être entendu. En faisant valoir leurs droits, ils nous rappellent en effet ce que Dieu veut: une humanité à son image et ressemblance, créatrice des conditions de sa communion; la transformation de structures qui y font obstacle fait partie de ces conditions, quel que soit l'espace qui demeure ouvert pour la charité au coeur même de l'injustice structurelle ou instituée.

Mais les structures dont la transformation est la plus urgente et peut-être la plus difficile, ce sont les structures mentales, les systèmes de représentations, les évidences collectives qui font obstacle à la perception de la réalité telle qu'elle est, telle que l'analyse la dévoile et qui par là même contribuent à rendre impensable sa transformation.

La tâche prioritaire qui s'impose à tous et dont l'Eglise est appelée à prendre largement sa part, à travers les organisations les plus diverses dont elle s'est dotée, consiste à faire surgir des profondeurs des consciences ce nouveau regard sur la réalité, qui mette en évidence l'urgence de sa transformation. Comme les pauvres se conscientisent, en découvrant les prises qu'ils ont sur la réalité pour la transformer, les bénéficiaires du système global ont aussi à se conscientiser, en ouvrant les yeux sur l'intolérable pauvreté absolue qui est la marque du péché du monde. Cette conscientisation, qui devient la tâche prioritaire de l'Eglise dans les pays industrialisés, ce sont les pauvres qui l'appellent à s'y engager. "Rien ne changera chez nous, disent-ils, si rien ne change chez vous", si les rapports de pouvoir restent ce qu'ils sont, si la modification des rapports de forces ne conduit pas à la négociation.

Si l'Eglise n'est pas seule à la tâche, elle se doit d'y être: la prédication de l'Evangile sera imparfaite ou inopérante tant que la Parole de Dieu ne se traduira pas dans des pratiques sociales dont la dynamique soit la même que celle des pratiques historiques dont elle est née. C'est ainsi que la Parole de Dieu retrouve son vrai terrain qui est celui de l'histoire: celle-ci ne devient l'histoire sainte que dans la mesure où la relation à Dieu structure en profondeur l'existence et la conscience: mais la relation à Dieu appelle inséparablement la transcendance de la personne et l'organisation de la vie collective de telle manière que personne ne manque du nécessaire.

Le temps n'est plus où la prise en compte des problèmes de société pouvait sembler réservée à quelques spécialistes aux marges de la vie ecclésiale. C'est toute l'Eglise, dans toutes ses démarches, de la contemplation aux pastorales d'ensemble, qui est appelée à s'y engager. La prédication de l'Evangile, la catéchèse, l'éducation des enfants et des adultes, des laïcs, des religieux et des prêtres, la pratique des sacrements, l'élaboration d'une théologie qui rende compte de la Parole de Dieu, l'organisation des ministères, etc, tout ce qui fait la vie quotidienne de l'Eglise devra sans cesse être repensé et réorganisé en fonction du seul critère que Jésus nous ait laissé: "J'ai eu faim et vous m'avez donné à manger..." (Matt. 25), étant bien entendu que "l'homme ne vit pas seulement de pain", mais de liberté responsable en réponse à l'appel créateur de Dieu.

La vérité de l'Eucharistie n'exige pas seulement "quelque chose en plus", mais la mobilisation de l'Eglise pour la construction d'un monde où tout homme ait la possibilité de s'accomplir en humanité et en divinité.

L'Esprit souffle et il est urgent de se mettre à l'écoute de ce qu'Il "dit aux Eglises". Il pourrait soulever toute l'Eglise dans un sursaut qui restituerait au christianisme sa vérité originelle de mouvement historique, dans une humanité en marche vers Dieu en même temps que vers sa propre humanité. Les "signes des temps" parlent, crient en ce sens. Saurons-nous y discerner le souffle de Dieu?

L'Eucharistie, sacrement qui fait exister l'Eglise, Corps du Christ, est, par excellence, l'acte qui l'ouvre aux dimensions du monde où des frères meurent de faim; sa vérité exige qu'elle les invite à sa table, celle-ci n'étant la table du Royaume que là où tout est fait pour donner à manger à ceux qui ont faim: "tout", désignant ici l'effort collectif pour produire les conditions d'existence de tous.

Reference: FOI ET DEVELOPPEMENT, 89, août-septembre 1981.

- end -

PROBLEMS OF INCULTURATION AND THE EUCHARIST

(As a commentary on the article of Vincent Cosmao here are some extracts from addresses given by "Third World" representatives at the Toulouse Symposium. Ed).

The tone was set on the first day, when at the Toulouse symposium, the first three speakers, without previous concertation, delivered as many broadsides against the western system, whether it be religious, cultural, economic or political. And the first draft of the final message, drawn up by three Frenchmen, was rejected out of hand as irrelevant and paternalist.

Miss Pierette Attouo: an economist from the Ivory Coast, stated bluntly that the whole African continent is in a situation of "dependence and servitude". From a religious point of view, she said, "Africans have to appropriate their faith in Jesus Christ according to their own symbolism" and "rewrite the Gospel in African terms." It is not a question of merely adapting the music and texts of the Roman rite, she added. The whole liturgy must be rethought by Africans for Africans. "We must break with the control and clericalism of Rome and the mother-churches in order to acquire our autonomy," she concluded.

Fr. Marcello de Carvalho, sj: Speaking on behalf of Latin America, a Brazilian Jesuit, Fr. Marcello de Carvalho Azevedo, also denounced "the exclusivism of European and Mediterranean culture which tried to found the unity of the Church on the uniformity of the liturgy and the education of the clergy." It is only recently, he added, that the Church in several Latin American countries has become aware of "its foreign character with regard to the people, of its situation as a power elite and, sometimes, as an instrument of alienation."

Fr. Dis Amalorpavadass: Perhaps the harshest criticism came from an Indian liturgical scholar, Fr. Dis Amalorpavadass, who is director of the National Biblical, Catechetical and Liturgical Centre, in Bangalore. Having devoted his life to the "inculturation" of the Christian faith in Indian culture, he has elaborated an Indian rite of the Mass, with the permission of Rome, in which he would now like to introduce the sacred texts of Hinduism, Buddhism and Islam, and eventually replace the bread and wine by local food and drink.

Reminding his audience that 48 percent of the Indian population lives beneath the "breadline," Fr. Amalorpavadass denounced the opportunism of a Church which "betrays its basic mission which is to defend a new social order and procure bread and freedom for all." That, after all, is the reality symbolized by the Eucharist, he added, whereas, in fact, as an institution the Church in India, and in all Asia, belongs to the rich.

Bishop Anselme Sanon: The other third-world speaker who made the biggest impression in Toulouse was Bishop Anselme Sanon of Bobo-Dioulasso in Upper Volta. Speaking of the importance of the meal in African culture, he drew attention to difficulty of using bread for the eucharistic celebration. "At the offertory", he said, "we translate the prayer 'We offer this bread' by the word buru (the bread from abroad); similarly, at the consecration 'He took bread,' we say buru; but in the Our Father, we translate 'our daily bread' by the word zonfa (that is, food) for it would not be fitting to ask for buru, a food which comes from abroad and is difficult to get."

And Mgr. Sanon raised the question already posed by Fr. Amalorpavadass: "To what culture does our Eucharist refer? It is certainly a sacrifice where bread is taken and shared during a meal; but it is special bread from abroad, surrounded by a ritual also imposed from abroad, everything is foreign in this cult." In the final message adopted by the symposium, allusion is made to this cultural and religious domination of the Third World by the West: "Cultural models have been imposed, depriving entire nations of a gospel message and a form of prayer that really belongs to them. Uniformity is a factor of suffocation whereas diversity could bring life."

Reference: THE TABLET, 15 August 1981, Volume 235 No. 7362.

AFRICAN RELIGIOUS INSTITUTES WITH OVER 100 MEMBERS

(In parentheses the year of foundation)

1. Suore Bannabikira (Uganda)	(1908)	642
2. Sisters of Our Lady of Kilimangiaro (Tanzania)	(1931)	407
3. Banyatereza (Burundi)	(1931)	350
4. Banabikira (Rwanda)	(1912)	350
5. Daughters of St. Francis of Assisi (Sud Africa)	(1922)	308
6. Little Sisters of St. Francis (Uganda)	(1927)	270
7. Batereza Sisters (Tanzania)	(1904)	268
8. Soeurs Servantes de Jésus (Zaire)	(1937)	221
9. Benedictine Sisters of St. Agnes (Tanzania)	(1924)	217
10. Soeurs de l'Immaculée Conception de Ouagadougou (Alto Volta)	(1924)	203
11. Missionary Sisters of St. Therese of the Child Jesus (Tanzania)	(1931)	203
12. Daughters of Mary of Tabora (Tanzania)	(1930)	198
13. Sisters of Our Lady of Good Counsel (Uganda)	(1943)	193
14. Little Children of Our Blessed Lady (Rhodesia)	(1932)	186
15. Sisters of Mary Immaculate of Nyeri (Kenya)	(1926)	182
16. Sisters of Gemma Galgani (Tanzania)	(1938)	180
17. Dominican Sisters of the Congregation of the Most Holy Rosary of Montebello (Sud Africa)	(1925)	171
18. Sisters of Mary of Kisumu (Kenya)	(1932)	170
19. Petites Soeurs de la Présentation (Zaire)	(1948)	170
20. Bannakaroli Brothers (Uganda)	(1927)	164
21. Sisters of the Immaculate Heart of Mary of Morogoro (Tanzania)	(1926)	161
22. Franciscan Sisters of St. Joseph (Kenya)	(1937)	149
23. Servants of the Blessed Virgin Mary (Malawi)	(1924)	142
24. Banyatereza (Uganda)	(1927)	140
25. Sisters of Mary Immaculate of Gulu (Uganda)	(1939)	125
26. Sisters of Our Lady of Usambara (Tanzania)	(1953)	124
27. Filles de Marie Reine des Apôtres (Zaire)	(1932)	118
28. Sisters of the Immaculate Heart of Mary (Nigeria)	(1937)	111
29. Sisters of Our Lady Queen of Africa (Tanzania)	(1903)	105
30. Sisters of the Immaculate Heart of Mary (Kampala) (Uganda)	(1927)	105
		<u>6.333</u>

AFRICAN RELIGIOUS INSTITUTES

The figures are for 1972-1973 when they were drawn up. The countries or nations are in alphabetical order and for each country the number of local religious Institutes is indicated (including the two secular Institutes and the 5 of pontifical right) and the number of professed Religious, male or female. The total includes both (M-male, F-female).

Source: article quoted of F. Rizzoli, and other figures for Institutes of pontifical right.

<u>Country or Nation</u>	<u>Institutes</u>		<u>N. of Professed</u>
	M	F	
Africa del Sud (Namibia)		1	75
Alto Volta		2	278
Benin (ex-Dahomey)		2	122
Botswana		1	7
Burundi	1	2	473
Camerun		4	249
Costa d'Avorio		1	61
Etiopia		2	27
Gabon	1	1	55
Ghana		1	117
Guinea Equatoriale		1	62
Kenya		7	636
Madagascar		1	27
Malawi		3	252
Mali		1	29
Nigeria		8	313
Rhodesia		5	928
Rwanda	1	1	427
Senegal	1	1	105
Seychelles		1	26
Sud Africa	1	15	967
Sudan	2	2	106
Swaziland		1	70
Tanzania		14	2.127
Togo		1	74
Uganda	3	8	1.707
Zaire	12	22	2.180
Zambia		3	71
Total:	22	113	11.444
		185	