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The present issue has two articles dealing with development in the diocese of Rulenge, Tanzania. In that Church the growth of new ministries is leading to a re-examination of the roles traditionally assigned to priests and of the theology gradually evolving around the catechist. Father Boivin describes what is taking place.

Bishop Mwoleka has no hesitation in writing that Local Churches will always need missionaries. His understanding of the role of the missionary leads him to discern "two miscalculations" which missionaries are making. One is their too great emphasis on disengagement and the other their tendency to identify themselves through works of frontier or first evangelization. He sees the fostering of evangelical lay communities as the most significant task of the Local Church and it is essential for the missionary to collaborate in this work.

Father Rayan describes the origins and development of a significant ecumenical theological development from the South.

The Bishops of Quebec in their message underline the new style of today's mission. It is a mission in all continents still urgent, still requiring a 'departure' and must take into consideration the changed situations in which the Gospel of Jesus Christ is proclaimed.

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News:

Agenda para una Planificación y Estudio sobre la Mision
(Documento final del Seminario de Sedos de Marzo 1981)

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Sedos Spring Seminar 1983: 16th-19th March

Please note that the date for this annual Seminar has been moved to the third week of March each year.

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NEW MINISTRIES:
FROM DREAM TO REALITY

Marcel Boivin

(Cet article attire l'attention sur la nécessité de distinguer entre sacerdoce et ministère. Il est basé sur ce qui est expérimenté au diocèse de Rulenge, en Tanzanie. Une équipe de sept ministres remplace les Conseils Paroissiaux qui étaient organisés sous la conduite d'un Président. On a dû revoir la situation de ces ministres par rapport à ce qui est traditionnellement attribué aux prêtres. C'est plutôt la pratique, et non la théorie, qui inspire ces efforts. Très paroisses ont déjà une religieuse comme pasteur. Les ministères sont reconnus comme tels par les communautés et ils ont leur origine immédiatement en elles. N.d.l.R.)

Somehow, the subject of new ministries always calls up to my mind the picture of those hundreds of young people who, in the course of an ecumenical session held in Manchester in 1970, had filled a vast auditorium to hear Canon John V. Taylor give an address on possible new forms of ministry. Expectations were running high. On the Protestant side, there was the widespread feeling that the pastorate was welded to the establishment rather than in live contact with people. On the Catholic side, there was the vexing combination of decreasing numbers of vocations to the priesthood and growing numbers of resignations from it. The Canon's address was challenging and one could feel that the crowd was of one mind with him: indeed there was a vital need to re-assess the Church's ministerial structures and to re-distribute ecclesial functions.

The trouble began when he went on to propose his list of reformed ministries. These turned out to be a selection from the wide choice offered by the New Testament, and they ~~realized~~ no one; to some they appeared to be no match for the priesthood, to others they seemed to be too ancient to again deserve a place under the sun. The question-period soon degenerated into a high-pitched barrage of objections and confusion was the net result of the day.

Ten years have passed. In the Catholic Church at least, the question of priesthood and ministry has been studied from all angles and there is a growing consensus on the need to disentangle the two. Some concrete steps have been taken in that direction, as witnessed by a recent issue of Pro Mundi Vita Dossiers (June 1980). The problem, however, is a mighty one. Its source is the complex evolution of the Church which gradually produced a grossly inflated type of priesthood cramped with the monopoly of most other ministries.

The episcopate had come to be understood as a high-priesthood, the diaconate and all minor orders had been channelled towards the altar and made into stepping-stones to the priest-hood, wide-ranging studies had pushed priests into the positions of Church-administrators and of overseers of religious teaching, the vow (or oath?) of chastity had subtly brought the monastic ideal into the priestly office and so on. In that kind of

situation, how could you go about reducing the priests' sphere of authority without them getting the feeling that their vocation was threatened? And even when circumstances turned some sharing of powers into a necessity, what new services would you actually establish once you had opted for re-distribution?

WHEN REAL NEEDS INSPIRE SERVICE

Quite possibly, the late sixties' dream of diversifying ministries is slow in becoming a reality precisely because it is too much bound up with the decentralizing process of a given datum: what new you create (ministries), you must detach from the old (priesthood). To be successful, however, the exercise must break out from that narrow framework in which what is gained by B is felt as a loss by A and it must bravely begin with what comes first in the very notion of ministry, namely the people to be served and their actual needs. There is something refreshingly spontaneous and yet consonant with faith in the Spirit's guidance in the following episode of the early Christian community: wise and responsible men were needed to look after the daily distribution of common goods so as to put an end to grumbling, the community met and chose seven people, the Apostles prayed and laid their hands upon them...and thus the Church had its first deacons (Acts 6,1-6).

As a priest of Rulenge Diocese, it has been my privilege to live in recent years a community experience which in its simplicity and its bold faith is a close replica of the one narrated in Acts. There we were: giving baptismal birth to an always swelling Catholic population, yet without a chance of spirituality feeding and educating them through the existing services. For missionaries were getting older and fewer while diocesan priests were increasing at a rate much inferior to the one of the Catholic community. Those of the flock who managed to resist indifference were becoming vocal in their demands for the priest to at least visit them and to baptize their children. In 1975, Bishop C. Mwoleka and his pastoral team went around all the parish communities of the diocese and discussed the matter with them. Here is the tableau which gradually emerged both of the communities' Christian needs and of the ministries which should come into existence to answer them:

- (1) Prayer: Christians are sons and daughters of God, hence a dialogue with Him called prayer which as a community they hold weekly and on important occasions. Thus you have your first community service and its holder is the prayer-leader (in Swahili: Msalishi).
- (2) Education: Schools are crowded with kids, post-primary leavers without jobs abound in towns and villages. Who will take responsibility for organizing religious education and youth counselling? The answer is: the education-animator (Mlezi).
- (3) Material welfare: Foreign assistance cannot forever be brought in to cancel the excess of the community's expenses, self-support in the Church is imperative. Sunday collections must be fattened by profits coming from communal projects designed to simultaneously assist development. Here is a job for the provider who not only keeps the accounts but plans the community's overall material welfare.

(4) Spiritual life: A depressingly high proportion of the baptized stop praying, while others who are barred from the Eucharist slowly become marginal. The spiritual counselor (*Mhwishi*) has to find ways of vivifying the tenuous bonds that still remain between them and the Church.

(5) Fraternal love: Saint Paul in his time was already complaining that "to have lawsuits at all with one another was a defeat" for Christians (I Cor. 6,7). Conflicts within the community, whether or not they are brought before a civil judge, give the lie to Christ's basic commandment of brotherly love. It is the peacemaker (*Mjima*)'s duty to try and reconcile opponents.

(6) Marriage: Youngsters who co-habit before marrying in the Church are legion. And marriages which fail to last or which make room for a second wife are not a rarity. To make Christian marriage attractive and to assist married couples in trouble is the matrimonial adviser (*Mnyumba*)'s formidable task.

(7) Unity: For all those volunteers to work harmoniously as a team and for the community as a whole to cooperate, a centre of unity is required. This is the servant (*Mtumishi*)'s ministry, a ministry which is so much more meaningful than the former one of President and which is orientated towards life rather than towards meetings.

As a matter of fact, it is not only the former function of President which is giving way to that of Servant, it is the whole body called Parish-council which is being replaced by the team of seven ministers described above. One problem with the Parish council as we knew it was its very design, geared to meetings, with the result that too often the work of its members stopped with the closing prayer while priests became executors of the council's decisions. Now we have a set-up which decidedly opens into life.

Another problem was that the functions listed in the council (president, vice-president, secretary, etc...) had nothing specifically Christian in them; by contrast, the new ministries are substantially inspired by the Gospel and are at once felt to fit in well with the realities of the Church. A further noticeable improvement is that the new structure goes up all the way from the small communities (indeed, it was first thought out in connection with the planning of small communities) to the diocesan pastoral team. At all levels, including those of outstations and of parish, the same seven ministries operate, so that the persons holding the same ministry albeit at different levels can meet on occasions and help one another by sharing experiences which are basically common.

THE SHAPE OF MINISTRIES TO COME

How do those new ministries relate to those traditionally assigned to priests? Clearly, a good deal of rethinking has been necessary and the road ahead is often obscure. Guidelines are regularly proposed by the diocesan pastoral team, then discussed in seminars that bring together priests, religious, catechists as well as representatives of the faithful.

Yet, it is praxis rather than theory which has been leading the way and we are learning as we go--sometimes painfully, it must be admitted, as priests are forced to sacrifice the habit of doing almost everything by themselves while lay people are confronted with the challenge of permanent and substantial commitments.

The picture we get at this stage is that of a twofold division of ministries which is gradually replacing the division which used to be termed clerical and non-clerical functions.

On the one hand, we have the pastoral ministries, which tend to be modelled upon the episcopate, and to find their source in it. Like the episcopate, although at lower steps, the pastoral ministries encompass the various sectors of Church-life and are intended to animate them, while the leadership they provide seeks to awaken and to cultivate a sense of co-responsibility. Furthermore, ministers in that category are selected from above, ultimately by the bishop whom they represent; they are known in society to have one chief duty in life, the service of the Church whether or not that service is a full-time activity.

Also worth mentioning are two developments of possibly vast repercussions which are taking place in the same area of pastoral ministries.

First, although the parish-pastor usually is a priest, it is not necessarily so and out of the seventeen parishes of Rulenge Diocese three have a *sister as parish-pastor*. The parish-pastor normally works in a team of three or four priests and sisters, with whom is associated the parish catechist. It is worth noticing that a priest can very well work in a team headed by a parish-pastor who is a sister...it is in fact happening in two parishes.

Second; there is the theology which is gradually evolving around the role of the catechist. As long as the ministry was monopolized by the clergy, there were pressures to ordain catechists to the priesthood in spite of the fact that their charism was so obviously distinct. In the new perspective of pastoral ministries, *the catechist* becomes the out-station's (a sub-division of the parish) pastor, a task which is fulfilling without exceeding his abilities and which allows him to go on living with his family and in the same social context. The result is that the danger of turning the function of catechist into one more stepping-stone to the priesthood is avoided.

On the other hand, there is the new set of ministries this article has described, ministries which immediately originate in the community and for which there is no exact prototype. Those ministries can aptly be termed lay since their holders continue to be known in society by the profession they exercise. To take an example, a prayer-leader might be a housewife who, at the community's request, takes on the task of guiding her neighbours in prayer, while the catechist is professionally a Church-worker who also does some farming to sustain his family. Yet, those ministries remain distinct from the Catholic Action movements for they correspond to definite departments of Church-life within which the ministry-holder has responsibility; Catholic Action groups, by comparison, are catalysts for Christian life in some sections of the community such as workers or students.

To be sure, there still is a measure of fluctuation between the pastoral ministries, the Catholic Action movements and the evolving lay ministries as the latter gradually occupy a field of activity of their own. The old dream of remoulding the Church's ministerial structures and of designing new, diversified ministries is nevertheless slowly materializing into a reality, no matter how modestly. One's prayer is that the Spirit will guide our community's elders in their attempt at forming adjusted forms of diakonia in the same way he guided the Apostles when circumstances led them to take similar steps.

Reference: AFER (Eldoret, Kenya), October 1981.

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UNIVERSAL PRAYER/MEDITATION FOR PEACE

LEAD ME FROM DEATH TO LIFE, FROM FALSEHOOD TO TRUTH.

LEAD ME FROM DESPAIR TO HOPE, FROM FEAR TO TRUST.

LEAD ME FROM HATE TO LOVE, FROM WAR TO PEACE.

LET PEACE FILL OUR HEART, OUR WORLD, OUR UNIVERSE.

This Prayer for Peace, offered by millions of people around the world at noon each day will form a continuous chain that will encircle the earth and help achieve the profound change of heart that is needed at this dangerous time.

The focus of the prayer is the Second Special session on Disarmament at the United Nations' General Assembly early in 1982. It is hoped that world governments will have the wisdom and courage to put in motion a comprehensive programme of disarmament at that time. But it is also hoped that people will make the prayer a regular part of their lives for a long time to come.

This prayer/meditation for peace was officially launched at an inter-faith service on August 6th 1981 in Westminster Abbey and was endorsed by church leaders of different denominations and leaders of other faiths. It was commended by Mother Theresa.

Reference: DIALOGUE, New Series, Vol. VIII Nos, 1, 2 & 3, January-December 1981.

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PARTIR POUR SERVIR
-MESSAGE SUR LA MISSION

(Following is the Message from the Québec Bishops' Assembly addressed to the Christian communities, their pastoral councils and their pastors, and to all those who acknowledge Jesus as the Good News in their lives. The message is sent on the occasion of the 60th anniversary of the founding of the Society of the Foreign missionary society of diocesan missions (P.M.E.). Ed.):

LES EVEQUES DU QUEBEC, FONDATEURS
D'UNE SOCIÉTÉ MISSIONNAIRE

1. Voici soixante ans, les évêques du Québec fondaient une société missionnaire de prêtres diocésains pour évangéliser ce qu'on appelait alors les "pays de mission", les peuples qui ignoraient Jésus et son Evangile.
2. Cet anniversaire nous émerveille et nous interroge: il nous permet de vérifier la qualité missionnaire de notre Eglise, garantie de sa fidélité à l'Evangile de Jésus, Il nous fournit aussi l'occasion d'exprimer notre estime fraternelle, non seulement aux membres et aux associés des Missions-Etrangères, mais aussi à tous les missionnaires de quelque communauté qu'ils soient.
3. La Société des prêtres des Missions-Etrangères (P.M.E.) a été fondée le 2 février 1921. Ces prêtres n'étaient ni les premiers ni les seuls à partir. Mais il s'agissait d'une décision, d'un engagement, d'une responsabilité de l'Eglise du Québec.
4. Depuis lors, 420 prêtres dont 386 membres de la Société et 34 prêtres diocésains associés ont travaillé comme "P.M.E." et une quinzaine de laïcs se sont joints à eux. Ils ont oeuvré ou oeuvrent actuellement dans les Eglises des pays suivants: Chine, Japon, Argentine, Chili, Pérou, Honduras, Nicaragua, Guatemala, Cuba, Indonésie et Philippines. Leur mission essentielle? Etre "des serviteurs de l'Evangile à l'étranger, auprès des non-chrétiens et de ceux qui connaissent le moins Jésus-Christ, en donnant priorité aux défavorisés" (Projet de Vie de la Société des Missions-Etrangères, no.98).

MISSION ACCOMPLIE!

5. Cet idéal (des P.M.E.) est devenu réalité et les signes en sont nombreux (dans les pays vers lesquels ils se sont dirigés):
 - la collaboration avec les Eglises locales,
 - l'imagination pastorale et l'audace créatrice,
 - la vie fraternelle, chaleureuse et le travail d'équipe soutenu,
 - le souci de faire émerger les ressources du milieu.

Ces signes de vitalité missionnaire sont particulièrement visibles dans l'organisation de communautés de base dynamiques et militantes et l'action en faveur des pauvres, des opprimés, des handicapés, des lépreux.

6. En témoignent aussi la formation et la mise en place d'un clergé autochtone en plusieurs pays. La réflexion théologique sur la libération apportée par Jésus et sa mise en oeuvre pastorale. L'éducation populaire de la foi et la promotion de leaders laïcs. Le dialogue avec les non-chrétiens et la valorisation des cultures indigènes...
7. Mission accomplie aussi dans les santés sacrifiées, les persécutions subies, les expulsions, la prison, la mort même parfois. De la Chine d'hier à l'Amérique centrale d'aujourd'hui, le Christ continue, à travers nos missionnaires, de livrer sa vie.
8. Les prêtres des Missions-Étrangères ont créé autour d'eux, derrière eux, des mouvements de solidarité: familles, paroisses, diocèse ont développé des réseaux d'amitié et de soutien, de communion dans la prière. Les P.M.E. ont fait appel à des "associés", prêtres ou laïcs, à l'intérieur d'équipes apostoliques multidisciplinaires.
9. En sens inverse, ces prêtres des "missions étrangères" ont stimulé la "mission intérieure": en nous communiquant la radicalité évangélique et le dynamisme communautaires des chrétiens d'ailleurs, ils ont donné le goût à des chrétiens de chez nous de se regrouper sur le modèle des communautés des Philippines ou de créer des groupes analogues aux communautés ecclésiales de base et à l'Eglise populaire d'Amérique latine.
10. Voilà tout ce dont il faut s'émerveiller en Eglise. Que les communautés chrétiennes le célèbrent, avec les missionnaires qui en sont issus. Par eux, l'Eglise du Québec est en communion avec des Eglises en croissance et des avant-postes de l'Évangile.

FAUT-IL ENCORE "PARTIR"?

11. Beaucoup de choses ont changé au Québec depuis 1921! Le Rapport Dumont prenait acte, il y a dix ans, de cette profonde mutation: le Québec a besoin, lui aussi, d'un profond retour à l'Évangile. La foi doit inventer de nouveaux moyens d'imprégner les cultures et les mentalités. Elle est appelée à susciter de nouveaux lieux de communion et d'engagement.
12. Aussi, des missionnaires s'entendent-ils dire: "Pourquoi partir? Pourquoi aller évangéliser des gens plus proches que nous des valeurs de l'Évangile, même s'ils ne connaissent pas le Christ? Nous avons besoin de vous: c'est ici qu'il faut annoncer l'Évangile". La tentation est forte, en effet, de consacrer toutes nos énergies à raffermir de l'intérieur une Eglise désinstallée de ses sécurités d'hier et poussée au désert un peu malgré elle.

LE NOUVEAU VISAGE DE LA MISSION

Quand le don devient partage:

13. Mais la conception même de l'évangélisation des peuples a elle aussi changé depuis Vatican II. Ce qui était une aide unilatérale est devenu une expérience de dépistage des traces de Dieu dans d'autres cultures et de communion avec des Eglises qui ont beaucoup à nous apprendre.

14. Les missionnaires ont donc appris à donner et à recevoir. A transmettre la foi mais à découvrir que nous n'en avons pas le monopole. A sortir de nos frontières étroites pour accueillir les valeurs culturelles de l'Asie, l'Océanie et l'Amérique latine. D'autres visages de Dieu et de la foi existent ailleurs, qui peuvent nous convertir. Nous sommes devenus plus "catholiques".
15. Nous nous entraînons ainsi à vivre la sollicitude universelle et la tendresse du Père qui ne veut pas qu'un seul de ses petits se perde (Mt 18,14). A travers les missionnaires, nous découvrons qu'on ne va plus "porter le Christ" dans les pays de mission: il y est déjà, Pasteur à la recherche des siens. Les missionnaires vont le découvrir avec les gens de ces pays.
16. Les chrétiens auprès desquels nos missionnaires sont en service manifestent un attachement si radical à l'Évangile qu'ils contestent, dans la vie de plusieurs parmi nous, la recherche d'un certain confort spirituel et une foi trop timide. Ils nous parlent du Christ affamé, écrasé, prisonnier ou réfugié. C'est un service essentiel!
17. Nous avons ainsi découvert la tragédie de l'injustice dont nous sommes, par notre pays, nos entreprises, nos organisations, complices dans le Tiers-Monde. Nous voulions leur annoncer une Bonne Nouvelle de liberté et de paix: voici que nous ouvrons les yeux sur nos tendances matérialistes et nos gaspillages.
18. En somme, les missionnaires nous obligent à être ce que nous sommes par vocation: une Église "experte en humanité" appelée à vivre "un authentique engagement évangélique, lequel, comme pour le Christ, est un engagement envers ceux qui sont le plus dans le besoin", disait Jean-Paul II à Puebla.
19. Alors la situation missionnaire où nous sommes au Québec nous dispenserait-elle d'accomplir à l'extérieur ce qui est la mission essentielle de l'Église? Serions-nous tentés de nous replier sur nos problèmes internes, en croyant que nous n'avons plus rien de neuf à dire aux autres sur l'Évangile, et surtout à en apprendre? Il ne faudrait pas que la baisse des vocations missionnaires et notre lenteur à répondre aux efforts de la pastorale missionnaire viennent confirmer ces craintes.

Questions décisives:

20. Ces constatations nous amènent à poser les questions suivantes à toutes les communautés chrétiennes:
- Croyons-nous assez que Jésus est la Bonne Nouvelle de nos vies et qu'il mérite, aujourd'hui plus que jamais, d'être annoncé à tout homme de bonne volonté?
 - Croyons-nous assez que "par son Incarnation, le Fils de Dieu s'est en quelque sorte uni lui-même à tout homme" et que chaque personne a donc droit d'entendre cette Bonne Nouvelle qui la concerne si intimement? (cf. Jean-Paul II, Le Rédempteur de l'homme, no. 8).
 - Croyons-nous enfin que la Mission est un partage avec des Églises démunies en personnel et en matériel, mais riches en prière, en témoignage, et en ressources apostoliques et culturelles?

21. A ces questions, il nous faut tous répondre en Eglise: au niveau des communautés chrétiennes et des diocèses, des groupes et des équipes...

UNE MISSION A POURSUIVRE ENSEMBLE AU LOIN ET ICI

22. Le 60e anniversaire de la Société des prêtres des Missions-Étrangères nous rend conscients de l'apport inestimable des missionnaires à l'Eglise d'ici autant qu'aux autres Eglises; il nous provoque à une réflexion de fond sur la mission de l'Eglise du Québec.

23. Pour stimuler notre recherche et nous aider tous à passer des paroles aux actes, voici quelques pistes aptes à orienter notre créativité évangélique.

Donner priorité aux pauvres:

24. La mission de l'Eglise dans le monde, comme celle de Jésus, est d'annoncer la Bonne Nouvelle aux pauvres. Les Eglises d'Amérique latine, où oeuvrent la majorité des P.M.E., ont opté, depuis la rencontre de Puebla, pour une préférence accordée aux pauvres. Quelles sont les options de nos communautés chrétiennes à ce sujet?

- Comment travaillons-nous à ce que les gens cessent de considérer le confort et le luxe comme allant de soi et acceptent un partage radical et dérangent avec les moins nantis?
- Le dialogue Nord-Sud n'est-il que l'affaire des "grands" ou un souci porté régulièrement dans nos communautés?
- Apprenons-nous aux chrétiens à agir sur les causes des problèmes sociaux ou avons-nous peur de troubler les riches?

Promouvoir les droits humains:

25. Les Eglises du Tiers-Monde, nous l'avons mieux compris à travers les P.M.E., sont souvent en butte aux persécutions: Jésus-Christ meurt aujourd'hui à quelques centaines de milles des plages où des Québécois passent l'hiver. Même nos missionnaires sont accusés de communisme alors qu'ils cherchent la justice de Dieu et de son Règne. Le silence de nos gouvernements et de nos communautés sur cette situation a assez duré.

- Comment soutenir les missionnaires et leurs communautés dans la promotion des droits humains?
- Comment presser nos gouvernements à plus de courage politique devant les injustices et le désordre économique mondial?
- Comment faire mémoire des témoins et martyrs actuels de la foi dans nos liturgies?

Announcer l'Évangile des Béatitudes:

26. Dans un monde qui vit sous la menace d'une guerre nucléaire et qui est déjà entré dans une période de crise économique, il nous faut annoncer l'Évangile des Béatitudes. Les chrétiens de chez nous, souvent plus à l'aise dans une démarche spirituelle, hésitent, paniquent ou fuient lorsqu'ils aperçoivent le long chemin à parcourir pour "transformer du dedans" les mécanismes qui entretiennent les tensions sociales et la violence (cf Paul VI, L'Évangélisation dans le monde moderne, no. 18).

- N'y aurait-il pas lieu de demander aux missionnaires, à partir de leurs expériences de communautés engagées, de nous aider à comprendre notre réalité sociale à la lumière de l'Evangile des Béatitudes?
- N'y aurait-il pas là matière à un ressourcement des forces vives, à une retraite paroissiale?

Dynamiser nos communautés chrétiennes:

27. Nous nous interrogeons souvent sur l'organisation des communautés chrétiennes, la formation des leaders, l'éducation de la foi des adultes, la place des jeunes, etc. Les Eglises missionnaires ont expérimenté des réponses valables à ces défis.

- Quels sont les problèmes majeurs de notre communauté?
- Sans copier des modèles importés, pouvons-nous demander aux missionnaires de nous éclairer et de nous inspirer à ce sujet?

Rejoindre les jeunes:

28. Bien des jeunes ne semblent plus trouver dans nos communautés chrétiennes une interpellation assez vigoureuse. Ils sont alors tentés de poursuivre ailleurs leur quête des valeurs qui les rendent aptes à risquer leur vie. Comme si la voix du Christ perdait, à travers nos comportements médiocres, sa capacité d'atteindre le cœur des jeunes. Pourtant, nous avons beaucoup à partager avec eux.

- Comment intéresser les jeunes à la Mission, à leur mission?
- Quelles missions leur confions-nous?
- Quelle est la vitalité des mouvements Mond-Ami et Jeunes du Monde dans notre milieu?
- Avons-nous songé à leur proposer des mini-projets de partage ou de correspondance, à rendre possibles certains voyages guidés dans des pays du Tiers-Monde et des séjours en équipes missionnaires?

Communiquer entre nous:

29. Notre Eglise partage la mission des Eglises d'ailleurs. Qui dit partage dit échange véritable.

- Quels liens de communion notre communauté a-t-elle établis avec des communautés du Tiers-Monde, et entre autres, avec nos prêtres qui y travaillent?
- Comment encourager les chrétiens d'ici à transformer certains de leurs voyages en tourisme social, en séjours avec des communautés locales, en intérêt pour les valeurs culturelles et spirituelles ainsi que pour les drames et les espoirs des peuples qu'ils visitent?

30. L'Eglise tout entière est missionnaire. Nous l'avons peut-être oublié. Ces questions peuvent, nous le souhaitons, redynamiser nos communautés. L'important n'est pas de répondre à toutes. Mais de les recevoir comme un appel de Dieu aujourd'hui. Et de commencer à donner une réponse.

URGENCE-MISSION

31. "L'amour du Christ nous presse! Le Christ est mort pour tous!" (2 Co 5, 14-15). Nous ne pouvons laisser passer l'occasion du 60e anniversaire de fondation de la Société des Missions-Etrangères sans provoquer ce questionnement collectif sur la Mission que Jésus nous a tous confiée.

32. Notre foi serait la pire des illusions, certes, si cette Bonne Nouvelle de paix et de liberté, attendue par tous les peuples, nous la gardions sous le boisseau confortable de notre milieu. Comme le complément normal de notre bien-être. Comme une assurance-sécurité morale et une source d'émotions fortes spirituelles.

33. "Allez dans le monde entier annoncer la Bonne Nouvelle à toute la création" (Mc 15,16). Ce commandement nous est donné encore aujourd'hui, afin que personne n'échappe à l'Amour que Dieu lui porte en Jésus, "celui qui libère l'homme de ce qui limite, diminue et pour ainsi dire détruit sa vraie liberté jusqu'aux racines mêmes, dans l'esprit de l'homme, dans son coeur, dans sa conscience" (Jean-Paul II, Le Rédempteur de l'homme, no. 12).

34. Partout dans le monde, des signes indiquent que "le levain commence à faire bouger toute la pâte et que la Pâque du Seigneur, ce passage du vieux monde au nouveau, est en voie de réalisation", comme l'écrivait récemment le plus jeune missionnaire de la Société (cf "Missions Etrangères", septembre-octobre 1981, p. 18).

35. Les P.M.E., comme beaucoup de leurs confrères et consœurs religieux ou laïcs missionnaires, risquent actuellement leur vie pour qu'advienne le règne du Christ, règne de justice, d'amour et de paix. Et nous, que sommes-nous prêts à risquer pour faire naître un monde nouveau ici et ailleurs?

La Bonne Nouvelle est entre nos mains comme l'espérance au coeur du monde. Il dépend de chacun de nous qu'elle porte tous ses fruits, si nous savons réveiller en nous la ferveur de l'Esprit.

Louis-Albert Vachon
archevêque de Québec
et président de
l'Assemblée des évêques du Québec

Montréal, le 3 décembre 1981
en la fête de saint François-Xavier

Reference: MISSIONS ÉTRANGÈRES, Mars-Avril 1982, No. 8.

BUILDING A NEW AFRICA

REPORT OF A MEETING WITH BISHOP CHRISTOPHER MWOLEKA,
RULENGE, TANZANIA AT SEDOS, 28 MAY, 1982

21 people gathered at SEDOS on Friday, 28 May 1982 to hear a message shared by Christopher Mwoleka, bishop of Rulenge diocese in Tanzania.

Beginning with thanks for the efforts of missionaries to Africa over the last 100 years, Bishop Mwoleka declared that local churches will always need (expatriate) missionaries. But there are two common miscalculations among today's missionaries: about localization, and about frontier evangelization. "Africanization", "localization", "self-reliance" should not lead to disengagement from meaningful collaboration with local church plans and objectives. Frontier evangelization today requires the support of a strong christian community witness.

Missionaries (expatriate) and local church members should be engaged in one long term project which goes to the roots of what is wrong in the world - the building up of truly evangelical lay communities including married people to show that life in Christ can be truly lived and shared by lay people, and can be a school where lay-people "learn by doing", to "renew the temporal order".

SOME POINTS SPECIFICALLY FOR GENERALATES FROM THE TALK AND THE DISCUSSION

1. In Bishop Mwoleka's experience, while individual missionaries are often ready to enter into a true collaboration with local church plans and objectives, provincial and regional superiors are sometimes cool towards them, and programmes of the Councils of Major Religious Superiors do not always fit with local church planning.
2. Those individuals who do live in community with lay people and/or those of other congregations than their own sometimes lose interest in their own congregations. Practical solution: congregations could accept local church projects as congregation work; novices should be trained to live and work among lay people.
3. Local church communities need the charisms of more than one religious congregation for their formation to renew the whole of the temporal order.
4. In answer to a suggestion that more lay-people be ordained deacon, Bishop Mwoleka said that clericalism is a big problem; as soon as someone is ordained he becomes separated from the community.
5. Building small communities is not experimentation but developing life in Christ. It does not do away with sacramentalization, but gives meaning to it.

6. Primary evangelization and frontier evangelization may sometimes still be needed but missionaries should not define themselves as for that only.

The following paper Local Churches Will Always Need Missionaries gives the substance of Bishop Mwoleka's talk. A further paper, A Demonstration Plot, which develops some concrete aspects of building evangelical christian communities will be published in the next bulletin.

LOCAL CHURCHES WILL ALWAYS NEED MISSIONARIES

Christopher Mwoleka

(Quel est le rôle des missionnaires dans l'Eglise Locale aujourd'hui? En a-t-on encore besoin? Mgr. Mwoleka ne se fait pas d'illusions. Il pense que leur rôle le plus important c'est de collaborer avec des membres de l'Eglise Locale dans un projet à long terme qui s'attaque aux racines de ce qui va mal dans le monde - qui construit des communautés de laïcs vraiment évangéliques comprenant des gens mariés, pour montrer que la vie dans le Christ peut être vraiment vécue et partagée par des laïcs, et qu'elles peuvent être une école où ils "apprennent dans la pratique" à "renouveler l'ordre temporel". N.d.l.R).

INTRODUCTION

First allow me to remind you of the missionary work of the last 100 years. A hundred years ago, there was not a single person who advertently confessed Christ as his Saviour on the soil of Eastern Africa, to restrict myself to the part of Africa where I belong.

Within the span of only one hundred years, the Church is now firmly established. You find a great percentage of the citizens are Christians, and you find local Congregations of Religious, local priests, bishops and cardinals.

This is the miracle of the last century. It has been achieved through the overwhelming dedicated work of the Missionary Congregations, some of whom are represented here.

We, who are the fruits of this marvelous work, are not able to express adequately the gratitude we feel for the Missionary Congregations.

Secondly, we must note with equal wonder the fact that if the young Churches are now in the hands of local leadership, it is because the Missionaries worked themselves out of the job. This is a marvellous witness to the Spirit of self-denial reigning in the hearts of missionaries. They have joyfully given up power to rule and to organize as managers in the Churches they have founded.

With purpose they have done this in order to give us the chance to make our own contribution to the growth of the Church. For this also we are not able to find words to express our gratitude.

If what I am going to say turns out to be unpleasant, bear in mind those two important historical facts which will, I hope, rule out the idea that the young Churches are now underrating the work of missionaries. On the contrary, we esteem the work of missionaries so much that we are pleading to the present-day missionaries to rekindle the fire with which their Congregations began. We cannot bear to see this fire cool off.

We are wondering and asking ourselves the whereabouts of that zeal which, in that short span, burned whole continents like wild fire in the forest. It does not seem to be there any longer. It has possibly died down! We dare to propose something which could possibly re-enkindle that fire.

TWO MISCALCULATIONS

The first miscalculation: The effort of self-emptying which enabled the missionaries to work themselves 'out of the job' seems to have been carried too far to mean 'disengagement' from meaningful collaboration with the local Church.

We know that the directives issued by recent Chapters do not mean 'disengagement'. We understand the Chapters are asking their missionaries to help the young Churches to achieve their self-direction by helping them to implement the objectives they set before themselves.

But in practice you hardly find missionaries trying to find out or understand the objectives the local Churches have put before themselves. Instead of involving themselves in the work of implementing the plans laid down by the local Churches, missionaries try to find side-lines of their own. And so we tend to work in parallel lines. One has the feeling that we are not really collaborating and trying to achieve the reality of the local Church. We are not building a local Church together.

What is pleaded for here is a real, true and meaningful co-operation between the missionaries and the local Church. Unless our pastoral work has one objective in view, the Church will not be strong enough to meet the challenges from society.

The second miscalculation: Missionaries should not continue to conceive their vocation in terms of opening-up new territories where they can do first evangelization on the borders of Christianity. First, there are not too many territories left, where one can say that the inhabitants never heard the name of Christ. And in the

case of those who still do not confess that Name, the reason is not because they never heard of it. The main reason why they never converted to Christianity is, let us admit it, that the way the baptized live is a counter witness. The refusal to admit this infidelity on our part is most probably the cause of all the trouble.

The New horizon: That is why the missionaries should conceive themselves as those who help the already baptized to live the life of witnessing the *PRESENCE OF CHRIST* in their communities. To undertake Frontier Evangelization without the support of witnessing communities is no longer going to be fruitful. The New Horizon for missionaries should be the work of building Christian Communities which are truly vibrant with the life of Christ.

But missionaries are hesitating to take up this work in collaboration with the local personnel. The reason for their hesitation would seem to be that they are afraid to hinder the processes of Africanization or localization. They do not want to be in the way of an African priest or religious who would otherwise be able to do the job. They will therefore look around to see if there is something which the local people are not yet able to do, and if they are lucky to find that, they will do it as long as no local person turns up to take it over. This kind of thing is not meaningful. This is not collaboration.

THE PLACE OF A MISSIONARY IN THE LOCAL CHURCH

Localization or Africanization of the Church should never be taken to mean "Africa for Africans and India for Indians..." The world is getting smaller and smaller for that kind of mentality. We want inter-racial communities everywhere to witness to the universality of the Church. Localization should mean the work of helping the local culture to make its authentic contribution towards the enrichment of the whole Church, to see to it that the local expression of Christianity is not suffocated but helped to articulate itself. And this work can be done by a missionary in collaboration with the local people.

The special charism of a missionary is the ability to live and work happily in a culture different from one's own in order to help that culture make its own contribution. Missionaries are not only welcome as if that was a favour done to them, no, they are a necessity for the proper growth of the local Church. Every time we find men or women with a charism to be missionaries, we must be grateful to God.

An appeal for collaboration:

Consider the indispensable role of Missionary Congregations in the face of the present-day challenge for JUSTICE AND PEACE in our world:

- the widening gap between the rich and poor (North-South);
- unjust regimes;
- the debated search for a New World Economic Order between Capitalists and socialists, etc....

People seem to think that justice and peace will be brought about by trade agreements, disarmament talks, etc...It will not. And in our Church:

- Books are being written,
- Sermons are being preached,
- Conferences are being given,
- Institutes of all kinds are being established,
- Movements are being started all over the place, -

but the challenge is not being met. In spite of the depressing loneliness in the hearts of the people, and the demonstrated desire of many groups to live in unity; men continue to be divided, continue to exploit one another, and societies continue to be ruptured by wars.

The strange thing is that we members of the Church have, all along, been proclaiming that *LIFE IN CHRIST MUST BE THE ANSWER TO THE CHALLENGE*.

The snag, and the tragedy:

Somebody said that the challenge which is posed at the level of "LIFE" is only met at the level of "WORDS". That is the snag, the cause of our failure to meet the challenge.

The tragedy is our double-dealing. We preach one thing and live another. Our families, parishes and dioceses have no real life experience worthy of being called the *COMMUNITY OF CHRIST*. The Church is therefore not being light nor salt to the world, because it does not offer to the world the example of people who are undivided, of people not exploiting one another, of people not at war with one another.

THE SOLUTION: EVANGELICAL LAY COMMUNITIES

We must agree to work together in order to show to the world that the call of *LIFE IN CHRIST* is not just a preached doctrine but an achievable reality, not only in convents and monasteries, but in our parishes, and dioceses.

There must be evangelical communities of lay people in the married state, who are able to share life in all of its aspects in a way that will prepare Christians to meet the challenge posed by society.

The traditional Religious Communities of any Congregation in our day (even if their members are all faithful to their vowed life of poverty, chastity and obedience) can only be admired but cannot offer an example to be imitated.

A new horizon for the religious:

This work of establishing *EVANGELICAL LAY COMMUNITIES* in parishes and dioceses all over the world seems to me to be the only horizon in sight, not only for the continued existence of religious in our world of today and tomorrow - but also it is this work which will make new life flow in their veins as well as attract many new vocations. The work is urgent and vital not only for the world but also for the Congregations themselves.

I have called this work 'A DEMONSTRATION PLOT' in an article attached to this paper. *

- end -

* A Demonstration Plot will be published in the next SEDOS Bulletin.

WHAT IS EATWOT?
THE IRRUPTION OF THE THIRD WORLD
- A CHALLENGE TO THEOLOGY

Samuel Rayan, SJ

(This is the introductory portion of Fr. Rayan's article on the recent Eatwot meeting held at New Delhi.)

I. EATWOT

That was the theme of the Fifth International Conference of the Ecumenical Association of Third World Theologians (EATWOT). The Conference was held in New Delhi on August 17-29, 1981. There were fifty participants. They came in almost equal strength from the three Third World continents, Africa, Asia and Latin America. There were also delegates from the Caribbean and from the USA of Black and Hispanic minority groups. In all 27 different countries were represented.

Four conferences had preceded the Delhi meeting. For the first time Third World theologians came together in Dar-es-Salaam in August 1976. Twenty two persons were present; eleven were Roman Catholic, ten Protestant and one Coptic Orthodox. From the very start, then, the movement was ecumenical in every sense of the word. What led up to this meeting, I shall narrate in a minute. The main point to note now is that it was in the Dar Conference that the EATWOT came into being. It was there that Third World Theology began to articulate its method and its project distinctly and loudly enough to be heard. Here is how an African participant recalls the event:

One day in August 1976 in Dar-es-Salaam, in the land of the lofty Kilimanjaro which for countless ages stretches endlessly to the sea, the world's paralytics got up and stood erect, and the world's mutes spoke out. A divine breath blew upon the bones of the "damned of the earth", those long-suffering people still capable of smiling in this gloomy world, a people intimately familiar with the impossible yet spurred on by an inchoate, crucified but invincible hope. At this fraternal meeting of

different denominations and races, the Ecumenical Association of Third World Theologians came into existence. It bore within it the potentiality to realize the great expectations of distant lands and far away people who are looking for the centre of gravity of human history to shift and the face of the earth to be renewed. (1)

M. D. Chenu, the renowned French theologian, called the Conference of Dar 'the Bandung of Theology', recalling the historic meeting of the Non-Aligned Nations at Bandung, Indonesia, 1955. (2)

In Dar it was decided to hold four more meetings: three of them continental, each focussing on the reality of one of the continents concerned, and the last, intercontinental. Accordingly in December 1977 some sixty-eight African theologians together with over thirty of their colleagues from other continents convened in Accra, Ghana, to discuss the prospects and tasks of African Theology. This was followed by a meeting in Wennapuwa, Sri Lanka, in January 1979, with seventy-three Asians and eight fraternal delegates from other continents who sought to spell out the specific character of Asian theology and describe what they called its Asian sense. At the fourth EATWOT Conference in Sao Paulo, Brazil, in February-March, 1980, where some hundred and eighty Christians from forty-two countries participated, attention was centred on the reality of Latin America and in particular on the significance of Base-level Christian Communities.

Last year, then, we met in New Delhi with the explicit intention of pooling our findings, listening to our critics, clarifying our position, synthesizing our insights and planning for further explorations and deeper probing. When we met, EATWOT had already a history of five years rich in research and debate. It had made some contribution to the contextualizing of theology. It had sought to spell out the specifics of Third World theology in general and the particularities of theology on each continent.

Four books had been published, one on each of the Conferences, containing the main presentations, the leading concerns, the significant conclusions as well as critical reflections by participants and others. (3) The final statements of these conferences have had a world-wide distribution. Besides, these last four years, EATWOT has been bringing out a semi-annual Bulletin, titled *Voices from the Third World*. In preparation for the New Delhi Conference EATWOT people held two (or more) seminars in about four Regions on each continent. The idea was that each group study their regional and continental situation, take note of questions it put to theology and theology put to it. It was these groups that sent their delegates to New Delhi.

(1) O.K. BIMWENYI, "The Origins of EATWOT", in *Voices from the Third World*, vol. 4, n.2 (December 1981), p.19-20. Translated from *Bulletin de théologie Africaine*, II, n. 3 (January-June 1980).

(2) Sergio TORRES, "History of the Contribution of EATWOT to Theology". Paper read at the New Delhi Conference.

(3) EATWOT books: Sergio TORRES & Virginia FABELLA (eds), *The Emergent Gospel* (=EG), Maryknoll, N.Y.: Orbis Books, 1977; Sergio TORRES & Kofi APPIAH-KUBI (eds), *African Theology en Route* (=ATR), Maryknoll, N.Y.: Orbis Books, 1978; Virginia FABELLA (ed.), *Asia's Struggle for Full Humanity* (=FH), Maryknoll, N.Y.: Orbis Books, 1980; Sergio TORRES and

Similarly before the Sao Paulo meeting, Latin American theologians of EATWOT had three consultations: on "Race, Class and Liberation Theology", at Mandaville, Jamaica; on "Women, Praxis and Liberation Theology" at Tepeyac, Mexico; and on "Indigenous Mobilization and the Theology of Liberation" at San Cristobal de las Casas, Mexico. The historical meeting at Dar was also preceded by consultations the story of which must be told before we go on to the dynamics of the New Delhi Conference.

II. ITS BIRTH

The quiet genesis of EATWOT is to be traced to a moment in 1974 when Africa and Asia (India, to be precise) met. In December that year Oscar K. Bimwenyi, an African youth from Kinshasa, then studying in Louvain, and now Secretary General of the National Conference of Bishops of Zaire, arrived in India at the invitation of the Sisters of the Immaculate Heart of Mary to participate as African expert in their General Assembly at Dindigul, South India. Travelling in India he was struck by the close similarities he saw between the social, political, economic and religious situation here and at home in Africa: the dark-skinned people, the poverty, the prayers, the preoccupation with God's Word spoken through ancestor-prophets.

Amid the questions springing from this experience, in this context at once familiar and strange, in this closeness to the earth and to people, an idea began to form in his mind and impose itself with pressing urgency. The need of some structure for dialogue between theologians of the Third World became an obsession with me, says Bimwenyi.

In the world of politics and socio-economic concerns organizations existed to foster understanding between under-developed countries and to work together for the creation of a better world. Nothing comparable existed in the sphere of theology. The sufferings and struggles of the oppressed, the joys and sorrows of mortals which they take to God in prayer, are a source of theology; and the religious dimension is basic to every endeavour to liberate the wretched of the earth. On his return to Louvain Bimwenyi shared his vision with François Houtart and later with the Latin American Enrique Dussel and two Indian priests. Their response was positive. Circulars went and people were contacted on the three continents. The correspondence that ensued showed how necessary and opportune the project was. (4)

Sergio Torres continues the story. "At the same time a group of Latin American theologians expressed a similar desire to meet with other theologians of the Third World." At the end of the Detroit (USA, 1975) Conference on Theology in the Americas "the Latin Americans reiterated special interest in the dialogue with Africans and Asians and decided to support the project initiated in Louvain. They designated me to represent them in a meeting with the committee in Louvain." (5) At the meeting in Louvain, October-November 1975, Torres insisted that the projected conference should be ecumenical and not only Catholic. In December that

John DACLESON (eds), *The Challenge of Basic Christian Communities* (BCC), Maryknoll, N.Y.: Orbis Books, 1981.

(4) O.K. BOMWENYI, "Une Anecdote Fondamentale. Origine de l'EATWOT",

year representatives of the three continents met in Nairobi on the occasion of the Fifth Assembly of the World Council of Churches and finalized plans for the Dar-es-Salaam Conference. In New Delhi the complete story was recalled and acknowledged. We are glad that what Bimwenyi calls the foundational, or even the founding, experience occurred in India.

- end -

Reference: VIDYAJYOTI, Journal of Theological Reflection, March 1982.

THE POPE IN BRITAIN

It has already been said that the Pope's visit answers none of the more intractable problems, that hopes should not be too high, that church unity lies in the dim and distant future. Very well, But no one reading the partisan and polemical literature of the twenties and thirties could ever have believed that in 50 years the relationship between the Catholic and other churches in Britain could have so changed, and that a Pope would be visiting Canterbury - still less in such a humble and eirenic spirit. And that perhaps prompts a final thought. It was those in each church who resisted the conformity of the age and who struggled painfully to change ideas and attitudes who made the Canterbury visit possible. The papal visit was also a salute to creative dissent, and an indication of the limits of conformity. Today's idealists, today's dissenters, can take heart from that.

Reference: Periscope: in the TABLET, The International Catholic Weekly, Volume 235, no. 7405 - 12 June 1982.

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Allocution d'ouverture de la table ronde des théologiens Africains, Région Francophone, Kinshasa, 18 December 1980 (Mimeographed paper).
(5) Sergio TORRES, in *EG*, pp. 1-2.