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In this issue: Father Bonzanino's address on the role of missionaries in Ethiopia is concluded. He stresses the importance of unity between the Catholic and Orthodox Churches and the need for a dialogue of life if the proclamation is to be seen as genuine.

The considerable difficulty faced by those who attempt to judge the real conditions in conflictual situations in Latin America is illustrated in the Honduras Bishops' comments on the Celam Report made about the Church in that country.

The importance of Social Analysis was stressed at the 1982 Sedos Seminar and many of our readers attended Fr. Pete Henriot's Study-day on this topic here in Rome. In this article he describes the approach and methodology used in introducing Social Analysis to four groups in Zambia.

Parting is to die a little. Fr. Laborde's poignant account of his parting from Pilkhana will evoke echoes in the hearts of many missionaries today.

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Coming Events:

The Mission to the Great-Mughal. (led in the 1580's by Blessed Rudolph Acquaviva). Conference by Fr. John Correia Afonso SJ.	Thursday, Nov. 18. 16.00 hrs. at the Jesuit Generalate. Borgo S. Spirito
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(Continued overleaf)

SERVIZIO DI DOCUMENTAZIONE E STUDI

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Advance Notices

Sedos General Assembly and
Seminar Thursday, December, 9th
9.30 hrs - 19.00 hrs.
FSC Generalate

Sedos 1983 Cavalletti
Seminar Tuesday, March 1st
to
Saturday March 5th,
at
Villa Cavalletti.

News: Angola. We have just received the news that Mgr.
Alexandre Do Nascimento Bishops of Lubango in
Angola and three sisters from the Irish Medical Sisters
have been kidnapped. As we go to press there is still no
news of their whereabouts. We assure them of our prayers.

Nigrizia: Congratualtions to the Comboniani on one hundred
years of publishing their magazine Nigrizia.

New Constitutions: Thanks from the Sedos Documentation
Centre to Sr. Godelieve Provē SCMM-M
and to Fr. Kenneth I. MacAuley, S.F.M. for the copies of
their new Constitutions. The Centre would be glad to have
copies of New Constitutions as they appear.

Sedos General Assembly: Dr. Emilio Castro of the CWME Geneva,
and Mgr. Basil Meeking of the Secret-
ariat for Christian Unity have accepted invitations to
address the General Assembly of Sedos on 9th December, 1982.

China: The lecture which will be given by Fr. Correia SJ
(see Coming Events) is on the occasion of the 4th,
Centenary of the martyrdom of Blessed Rudolph Acquaviva in
1583. Fr. Correia is the Director of the Heras Institute of
Indian History and Culture and author of *Letters from the
Mughal Court etc.*

MISSIONARY ACTIVITY IN PRESENT DAY ETHIOPIA

John BONZANINO, IMC.

FIDELITY TO MISSION

(Continued)

There is an evangelical approach to nationalization: "If a man wants your coat, let him have it, and your overcoat as well". (Mt.5,40) If we accept without mitigation this radical Gospel, we will find that the Orthodox Abuna who thanked the Derg for having nationalized the villas of the Church, did nothing extraordinary. He just followed the Gospel. Constructive fidelity to the mission in the present context means that it should be normal to have to suffer losses, to be deprived of things, to let them go without too much regret, and to face persecution if necessary.

Perseverance: One special quality of this fidelity is perseverance. We have lost missionaries. They left and went home or elsewhere to other missions, because they could not stomach the humiliation of a system which is not always palatable. Jesus should have gone back to heaven long before his crucifixion if he had adopted this policy.

We have to be able to undergo a process of re-education, of discernment, in order to learn to communicate the Gospel in present-day Ethiopia. There is confusion, inadequateness, ineffectiveness, because this fidelity is difficult and the challenge is bristling with ambiguities. A revolution is always unpredictable. We have to learn how to act and how to react, how to adapt with 'souplesse' and foresight, and to know what to do in case of surprise actions. It would be wise to foresee, for example, how we should behave if we were to have a visit by night - where we should go if we were to be put out on the road under the stars and how we could live missionarily if we could not go back to that house. Jesus was not joking when he said: "They will take you to courts... You will be brought into the presence of governors... because of me, to witness the Good News to them..." (Mt. 10: 17-18)

Fidelity and Inculturation: Something should be said also to local missionaries, clergy and religious about fidelity to the mission and inculturation in the revolution. In Ethiopia, the Church - Orthodox and Catholic - identifies herself with the local Liturgy which is

considered the jewel of the Christian Community. We know that the liturgical experience is fundamental for the people of God and the Eucharistic action is the heart of missionary activity. But we also know that the experience of faith is wider than the liturgical one. In the context of socialistic Ethiopia, Christian life seems to be reduced to liturgical action, an action that is normally long and elaborate. A missionary approach to a revolutionary situation must include the idea of work, of participation in work and forms of prayer which cannot be as rigid as they are today in this country.

God is not only present in the liturgical action, but incarnates himself also in the specific temporal situation in which we live. This calls for a liturgical reformation so that the present human situation in Ethiopia is linked to the liturgical action and does not remain a stranger to it.

In Ethiopia we can now speak of a time 'before the revolution'. During 'the time before' it is not any more so. And this religious dimension is being systematically eradicated. It is hard to admit it. But the revolution is constructing a horizontal world and pulling down the vertical one. This remains a crucial question: How to asser and maintain the vertical dimension in a horizontal world?

KERYGMATIQUE SOBRIETY

We are called in the present situation to a Mission which can be defined by 'kerygmatic sobriety'. The traditional type of 'Kerygma' of Ethiopian Christianity has to be reviewed. EN 42 speaks of a proclamation which is 'ineffective and useless' and it calls for one which is 'discreet and incisive, of force and vigour' (43). What is meant here by 'kerygmatic sobriety' is the renewal of the traditional language, considering the new and scientific way of expressions. Are certain popular expressions of faith really useful to faith?

There is a form of traditional preaching or of traditional devotions which can make religion laughable. The transmission of faith in a society which was traditional and feudalistic created a language which does not fit the modern mentality. It was tied up to a way of living which is being changed. The relation between *ጠጋ* and nature as it was conceived in the past is different now, and we have to translate the Good News, here and now.

New Ethiopia has a new language, for which new words have to be forged. It has a new culture which is searching for its identity and its connection with the past. The "transportation of the truth of the Gospel in a new culture," states EN 63, "has to be done with discernment, seriousness, respect and competence... Evangelization loses much of its force if it does not take into consideration the actual people to whom it is addressed..."

Revolutionaries seem to perceive religion as a cultural antiquity, and because it belongs to their past they may regard it benignly as a piece of old and nice furniture. They may look at priests, when they appear in their ecclesiastical regalia, in the way one looks at the Swiss Guards at the Vatican.

This does not mean that we have to do away with the past but that there is a need for reflection, research, sobriety of expressions in order to avoid damaging the message by appearing to be like antiquarians.

Proclamation with Sobriety Another point to consider is this:

In present day Ethiopia we are allowed to carry on the proclamation even if events give us a sensation of something imminent and unforeseen. We have to use this opportunity without exaggeration, without overdoing it, with 'Kerygmatic sobriety'. For example: two young missionaries are full of ability, with a good knowledge of the language, no problems of verbal communication and with plenty of ideas. They erect a mission, a church, a school, a clinic a social centre. They feel fully at home, they run the show well. They associate with the people, they are equipped with means and the population of the area moves towards the mission.

There is an explosion of 'kerygma' and people start making comparisons: 'It is the mission which is really helping us...' They may be right, but there are those who object to that movement of the broad masses. The missionaries are warned that there is something wrong with their work. The monopoly of the broad masses belongs to the revolution and 'ferenji' should not interfere. Let the missionaries make a mistake and the mission **will** be closed.

What is wrong in all this? There is an exuberance of activity which is not properly adjusted to the local situation. Certainly we have to help people. But whatever is connected with social, educational, medical, charitable, recreational activities has to be organized with and under the auspices of the local authority. We have to come out as missionaries who are interested in development and progress of the people, in

cooperation with the kebeles of the ghebere maheber. Our projects have to be submitted to them and our work should be done with them. This will be a sign of 'kerygmatic sobriety'.

The same principle applies to building of churches, halls, schools, social centres. These should not give an impression of power so that when people look at them they will be inclined to discredit the revolution. Poverty, simplicity and sharing will be the life-style which cries out the truth of the Gospel. Every expression of power and wealth in our kerygma disturbs the revolution and it does not express the Gospel truly.

Development: Of utmost importance is the progress and development of the broad masses. A missionary involved in socio-economic development is fully missionary and his activity is understood by the revolution.

In Theology today the equation between mission and development is being seriously made. It will be enough to read the document issued by the Congregation for Religious in 1981 on "Religious and Human Promotion" to be convinced that the future of mission will depend on how we are able to work on this binomial.

From the way Jesus acted it appears that proclamation cannot be expressed only in spiritual concern. One cannot liberate man spiritually if one does not also do so physically. But because the danger lies in seeing only the body, the same Congregation for Religious has issued, with the above-quoted document, a second one on the "Contemplative Dimension of Religious life".

While we missionaries may not ask the Ethiopian Revolutionary Government to share our faith, nor even to consider the faith claims we make, yet without involvement in the development process we can show the humanizing effects of our faith. In Christ we understand the full meaning of mission and the full meaning of development. And mission and development become one in Christ. Mission is the activity of kerygma, diakonia and Koinonia - or proclamation, service and communion.

Pope John Paul II in his recent Encyclical 'Laborem exercens' writes: "Human work is a key, probably the essential key, to the whole social question". It is particularly true for missionary service in a revolution.

LOCAL CHURCH AND MISSIONARIES

The revolution is evolving in search of an original form of Ethiopian Socialism. One feels that in this evolution, behind the scenery, is the marxist influence, which tries to keep an Orthodox line in the ideology. On the other hand, and this is by way of an example, an Ethiopian, given different types of food, will taste kindly all of them and acknowledge that all are delicious. But, when it 'comes to the crunch' he will want the powerful 'berbere' even if there will be other and foreign specialities in the plate.

The amount of these other and foreign specialities to be adopted by the revolution may be left to the choice of some radical groups or may derive from the concerted contribution of the nation as a whole. The churches may cooperate in this evolution. The Orthodox Church, even if rather marginalised, can contribute much from the standpoint of Ethiopian culture, although she will find it difficult without an 'aggiornamento'. But it will be misleading for any type of institution to think that the future of the country can be shaped without this Church.

The Catholic Church in Ethiopia then, even from her position as a minority Church, can contribute to the shaping of new Socialistic Ethiopia. She has found a 'modus vivendi' with the revolution, adopting forms of activity of service to the poor and to the needy. She is not competing with other Churches and she has developed a dialogue with the Government, especially in the field of relief.

What missionary activity is all about is this: to convince by what we are and by what we do.

ECUMENISM

One essential dimension of missionary activity in present-day Ethiopia is that of Ecumenism. The address of the Holy Father to the Ethiopian Patriarch indicates the need to continue the little which we have been doing and to intensify it. We are conscious of the Ecumenical need and we find a special reason for it in the revolution where a united version of marxism is presented while we give about a dozen different versions of Christianity.

The common ground between the Orthodox and the Catholic Church is such that it is surprising that Unity has not yet been achieved. What separates us is insignificant compared with what unites us. There are signs and warnings in the revolution that tell us that we should be prepared to make whatever sacrifices are necessary towards unity before it is

too late. It must at least be a cause for amusement for the revolutionaries to observe the 'garbled and confusing' witness of Christian Churches. A missionary Church is usually an out-post church around which should converge the whole Christian effort. The puzzling thing is that this does not happen. In fact, the efforts are divided and scattered. It is certainly a poor strategy.

In present-day Ethiopia, if we are really concerned about the missionary activity of the Church, we must be concerned about her unity. It is a vital exigence which derives from the prayer of the Lord, "That they may be one, so that the world may realize that you sent me" (Jn 17,23), and from which the acceptance of the faith will depend.

For 20 centuries we have refused to fulfill this prayer. The consequences are pernicious and devastating for all churches. It is practically impossible to work with success as missionaries in revolutionary Ethiopia without being practically concerned with the unity of the Church. First, for the essential evangelical reason that there will be no belief in Christ unless Christians are united and second because it may be the only way to survive. 'Common Witness' has to be the slogan of the day.

Keeping in mind that we have to educate our Catholics to an ecumenical attitude in their Christian Witness, and that, to use an expression of the late Card. Heenan, "being Christian is more important than being a Catholic or a Protestant", we missionaries must never abstain from proclaiming the Gospel, accommodating ourselves to experiences which stop the spreading of the Good News. The Decree on Ecumenism mentions practical co-operation as an effective and genuine way of promoting and achieving full Christian Unity. (No.12)

In Ethiopia, disunity between the Orthodox and the Catholic Church is mainly due to non-doctrinal factors and cooperation is of supreme importance; it brings to an end the isolation, the misunderstanding and the prejudices. Our missionary activity should move ecumenically in a direction of prayer, dialogue, love, patience and cooperation. The Holy Father said to the Patriarch in his address: "Your Holiness, I would assure you of the desire of the Catholic Church in Ethiopia to pray and to work in a spirit of fraternal love, and at the same time, to experience as a gift of the Holy Spirit some of the benefits of the Christian Unity..."

THE HEART OF THE MATTER

The essence of the Ethiopian revolution is the creation of a more just society, where there is an even distribution of what the country possesses and a just contribution to production. To put it with Marx: "A society where each gives according to his ability and receives according to his needs". It is a slogan which lay right at the centre of the early New Testament Church.

Revolution stands for distributive justice and balanced development, both of which are very Christian. God, in the Bible, is concerned for our eternal salvation, but also for the economics of his created order, for the economic needs of men and women and for the just economic development of the universe, as he is for every sphere of our existence. The weakness of the revolution is that it is not interested in God. The heart of the matter, for us missionaries, will be to show and witness that there cannot be real justice and development without God. This is our unequivocal vocation in the revolution - to see that men and women of new Ethiopia, with all the progress and development which they deserve, are not cut off from the Creator and Redeemer. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" said Jesus. (Mk.4,4)

Pre-revolutionary Ethiopia was a country where extreme poverty of the greatest majority of people rubbed shoulders with the extreme wealth owned by a very small minority. To eliminate this inequality, the revolution used nationalization. The Gospel polarizes our attention on equality, telling us about one class of men who are brothers and sisters and sons and daughters of God, and live by loving each other. Paul tells us that "there is no difference between Jews and Gentiles, between slaves and free men, between men and women". (gal.3,28) In Christianity we are called to share faith and possessions. We owe our faith to those who do not have it and we owe our possessions to those who do not have them. Now, we missionaries are usually professional in sharing faith, but are reluctant in sharing possessions.

It is an equivocal reluctance, because we fail to practice what we preach. How can our message be taken seriously? In actual fact we make a special class in a society which is intended to be classless, while basically our message is to share. Should we not revise our standard of living, for evangelical reasons just as much as for revolutionary ones?

What touches sharing seems to disturb us. We have a good number of schools attended by poor children and we also have some excellent schools organised efficiently and reserved for

those students who can afford fees. We know that the great majority of Ethiopian students have to attend schools where there are 2 or 3 'shifts'. Of course results cannot be very good. We have been asked to apply the system of shifts to our schools, and, with good reasons we found it a practical impossibility. So with the best intentions we keep special places for special people because we find it unpractical to share. Should we not review our idea of a perfectly organized school without having to give them up so that the system of shifts can be applied?

Our life-style in the revolution should be Franciscan, even if we are not all Franciscans. Francis was poor, lived poorly and witnessed poverty. And in all this he had - according to Guardini - the qualities of "courtesy, kindness and cheerfulness". There is a kind of dichotomy in our missionary life: We live in the relative affluence of the middle class, among broad masses who live in poverty - and we know that poverty is essential to the follower of Christ.

CONCLUSION

In conclusion I would suggest that we missionaries present the Good News in a warm way. After all the way of God is through the heart. It is the Gospel, the humanity of Christ, his love for others which touches and transforms. The modern world is cold and depersonalized. In the modern world relationships are cold. Efficiency counts, production counts more than man. While man is 'the primary and fundamental way' for the missionary activity. (Lab.Ex.14)

We have to present a church which is a family, the family of God. A church which is a family has a special need of Mary, the Mother of the Church. And Mary, Mother of God - as she is typically known in Ethiopia - has a special place in this country. Mary is mother and for this reason she makes a family of the Church if she is present. The presence of Mary, Mother of God is so intense and alive in the history of Ethiopia that it is not pious sentiment to say that she is now as present as ever.

It will never do to be priests, missionaries, religious, Christians in Ethiopia without Mary, the Mother of God. And we missionaries have to be able to capture from the Ethiopian history the original value of Mary, mother of the Church and of Ethiopia.

MARXISTS IN THE CATHOLIC CHURCH?
HONDURAS - JUNE 1982

In the June 23 issue of the Honduran newspaper the lead headline reads: "CELAM DOCUMENT: MARXISTS IN CATHOLIC CHURCH: Many Priests Participating in Armed Struggle, says Report". The paper went on to describe how a high level CELAM commission of bishops, priests and laity from Brazil, Mexico, Venezuela, the Dominican Republic accompanied by the Secretary of CELAM itself visited Honduras on behalf of the Latin American Episcopal Conference for ten hours on February 26-28. On that occasion, they met with Archbishop Santos, with Archbishop Lanza di Monte Zemolo, the Apostolic Nuncio, and with Bishops Corrieveau, Brufau, Rodriguez and Scarpona- all of Honduras.

Subsequent to their visit, a CELAM report was published in which emphasis was placed on the general Central American conditions of poverty, illiteracy, unjust distribution of wealth, domination by the military, administrative corruption at all levels, electoral fraud etc; and in this context, they pointed to a high proportion of priests who had opted for marxism-even for guerilla tactics..suggesting that the Honduran church was markedly divided between a "popular" and an institutional" church, that there was a serious crisis in vocations (eg..of 250 priests, only 45 were Honduran, etc) and that thousands of young people were being trained in Russia, Cuba and other socialist countries.

On July 7, another newspaper, LA TRIBUNA, in Honduras published a reaction from six bishops in the Episcopal Conference of Honduras (viz..Bishops Santos, Brufau, Scarpona, Recino, Corriveau and Rodriguez) which took serious issue with the CELAM document. In their own response, the Honduran bishops suggested that:-

1. a ten hour visit was not sufficient time to appreciate the very difficult reality of their country;
2. the data collection process and interviews by the CELAM team were really not adequate for conclusions to be so widely spread or for purposes of issuing a public report on that complex reality;

3. the Honduran bishops felt they must vigorously deny the substance of the CELAM report that referred to guerilla priests, marxist analysis and leanings, growing uncertainty within the church etc., and had to reiterate its strong opposition to any implication that the Honduran church was condoning violence, opting for any extremist ideology, recognizing a compatibility between the Gospel and marxism;
4. the suggestion that there was a growing concern about guerilla priests was ridiculous;
5. the so-called division between the "institutional" and "popular" church had been magnified out of all proportion and such exaggeration had tended to do a disservice to the unity of the Honduran church;
6. finally, the overall negative tone of the CELAM report tended to lend itself to a certain sensationalism and pessimism which ought to have been avoided.

This reaction of July 7 was followed by a further letter written on July 20 to CELAM by several religious leaders of the Diocese of Choluteca, Honduras-again objecting to the substance of the CELAM report. Bishop Marcel Gérin, p.m.é., of Choluteca, along with several lay and religious representatives of that diocese, basically repeated the observations of the Honduran Conference's reply to CELAM-adding that such a report tended in itself to become an obstacle to evangelization and even impede cooperative pastoral work within the Honduran church.

Reference: Latin America Bulletin. Missions Office of the Canadian Conference of Catholic Bishops.

- end -

ARE YOU OVERCOMMITTED?

The demands of the organization begin to take precedence over family commitments. The excitement of daily leadership decisions makes home life seem dull. The widening horizon of new experiences and new learnings moves the leader intellectually beyond his or her spouse, his or her community. There is a continual internal battle to keep priorities straight. Alienation sets in. "All he (she) thinks about is his (her) job." "She's not caring for the family/community as she should."

 SOCIAL ANALYSIS IN AFRICA

Pete Henriot, S.J.

"But how does one do social analysis?"

That question has been repeatedly put to the staff of the CENTER OF CONCERN in recent years - both by people with whom we work and by ourselves. The "how to" question comes up strongly as people become convinced of the importance of a deeper look at our social reality and want to put into practice the tool for opening up that reality.

When Joe Holland and I wrote the small study, *Social Analysis: Linking Faith and Justice*, two years ago, we specifically avoided offering a simple "one-two-three" approach to the task. We felt it was first of all necessary to explain the background and theory of the social analytical method and then to give some detailed examples of its use in understanding change, development and industrialization. In subsequent workshops, however, all of our staff have developed further approaches to the task of social analysis. We have made the methodological steps explicit and practical.

This past Spring, I had the occasion to refine further these social analysis steps while travelling in Africa. During a month's stay in Zambia, I presented four several-day workshops on the topic of social analysis to a variety of audiences. In the course of that month, I learned a lot about social analysis - as well as a lot about Zambia - from the people who participated in the workshops.

Two Approaches: The typical workshop given during the Zambian stay was for four days, with an audience of 40 or more lay readers from basic Christian communities, development workers from cooperatives and worker refugee projects, religious and priests. The purpose of our time together was to gain an understanding of social analysis, to practice its methodology and to locate it for future planning within the "pastoral circle" (experience, social analysis, theological reflection, decision and action). All of this would also deepen our insights and response to the Zambian reality and to the larger context of a struggling and developing African continent.

In presenting the theory of social analysis, I have recently been emphasizing the difference between a "consensus" approach and a "conflict" approach. Put simply, it is a difference of an emphasis on values and an emphasis on

interests. These emphases really represent two different schools of social analysis. On the one hand, the "consensus" approach sees the failure to progress as a deviation from the norm, as due to lack of clear understanding. We need only to reason together, and thus restore a balance and a harmony. On the other hand, the "conflict" approach sees the failure to progress as an outcome of very different interests and positions of power. We have to engage in a struggle together, in a dialectical relationship in which some parties will win and others will lose.

The reason for introducing this theoretical distinction is that it reveals the need to ask in any situation, "in whose interests?" as a major analytical question. I found that for the Africans this question uncovered insights into their reality which they found both distressing and liberating. A "conflict" approach, of course, is not to be associated with violence; it is not a tactical but an analytical emphasis.

Since no social analysis is done in a "value free" manner but is always influenced by our presuppositions and orientations, the workshops next dealt with a series of Christian perspectives on reality. These were drawn largely from the Church's social teaching, stressing points such as the link between the religious and social spheres, the dignity of the human person, the promotion of the common good, the primacy of human rights, and the option for the poor. If we in the United States have experienced the social teaching to be "the best kept secret of the Catholic Church," this is also the case for Africans. I heard the Zambians express surprise at the cogency and relevancy of this teaching to their situation and disappointment at not having heard it presented in the regular course of catechetics and homiletics.

The Methodology: The next phase of the workshop was the practical "how to." Here the participants were first asked to identify issues/problems which faced the Zambian people today. These ranged from school dropouts to poor health care, from lack of agricultural production to low copper prices, from superstition to political corruption. Then a methodology for analysis was outlined under three major headlines: description, analysis, and conclusions. Briefly, these headings included the following:

A. Description - this is story telling, data gathering. How are we experiencing this situation? The focus can be impressionistic (e.g., brain-storming) or systematic (e.g., questionnaire).

B. Analysis - this is the deeper look, asking central questions about the situation in four main categories:

1. What is the important history of this situation?
2. What are the major structures influencing this situation?
 - a. Economic: How does society organize resources?
 - b. Political: how does society organize power?
 - c. Social: How does society organize relationships?
 - d. Cultural: How does society organize meaning?
3. What are the key values operative in this situation?
4. What is the future direction of this situation?

C. Conclusions - this is an evaluation of the analysis, learning the primary lessons about the root causes, asking what are the most important influences and in whose interests does the situation occur.

After this presentation, the workshop participants broke into groups of eight to ten to practice the steps of the methodology by applying it to one of the issues/problems facing Zambia. In each of the workshops, this exercise turned out to be very lively as the participants engaged with the history and structures within which they lived and worked. When the groups reported back, the difference of insights and conclusions was evident. But also evident were the common perceptions of the root causes of today's problems.

A second exercise of the methodology was also made. This time the groups picked some successful achievement of recent years in the society at large or in the church. It was analyzed in order to understand the deeper reasons for its success. This demonstrated that the method of social Analysis could effectively be used not only to uncover "problems" but also to open up what could be learned in "successes."

New Lessons: Evaluation of the workshops was quite positive. We learned together that the values one brings into the task of social analysis are very significant, and that the continual probing of deeper causes - difficult as this process may be - is extremely rewarding. The importance of cultural factors was repeatedly highlighted. All participants felt the need both for further homework on the data and for further practice with local communities. It was said again and again that the Church in Zambia would feel in the future the ripples stirred by the workshops.

Conducting these workshops turned out to be for me a short course in Zambian history, politics, economics, and anthropology. I learned strong lessons about the lasting impact of colonialism (e.g., on the agricultural system); the consequences of international economic linkages (e.g., the effects of the fall in copper prices); the pervasive influence of socio-cultural factors (e.g., the role of the extended family); and the significance of ideological struggles (e.g., the debate between Zambian humanism and scientific socialism).

But being with persons who are in touch with the grass roots meant that I also learned at a more profound level. I felt the vitality of the emerging African church, struggling with authentic inculturation and the challenge to link faith and justice in its vibrant evangelization efforts.

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Reference: CENTER FOCUS, Issue 50, September 1982.

THE POPE ON WARFARE

Wherever the strong exploit the weak, wherever the rich take advantage of the poor, wherever great powers seek to dominate and to impose ideologies, there the work of making peace is undone. Today, the scale and the horror of modern warfare - whether nuclear or not - makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place on humanity's agenda for the future.

J'AI DU M'ARRACHER A UN PEUPLE
QUI M'ETAIT CHER

AU SLUM DE PILKHANA (CALCUTTA)

Francois Laborde

(Francois Laborde, a priest of Prado, was a missionary in India since 1964. He lived for many years in Pilkana, an extremely poor slum area in the suburbs of Calcutta. This is the concluding portion of his moving account of the years he spent among the people there. He helped them to reflect in the light of the Gospel on the events which tended to destroy their hope. And then he left them. It was a painful decision, one shared by many missionaries to-day. N.d.l.R.).

UN LOURD SACRIFICE

Je voudrais terminer ces réflexions sur Pilkhana par un témoignage un peu plus personnel.

Partir, c'est toujours un peu mourir!...

On s'est familiarisé avec un peuple déterminé. On est devenu un peu de la famille. Chaque visage évoque tant d'événements si denses, si chers. On finit par faire corps avec cette communauté. Des liens de plus en plus profonds se sont tissés. Un partage de plus en plus concret s'est effectué.

Une communion s'est réalisée qui de soi ne devrait jamais être brisée. C'est la loi de l'amour. Et il a fallu partir. Je n'expliquerai pas ici les raisons de mon départ de **Pilkhana?**"

Je voudrais seulement préciser que l'évêque tenait beaucoup à cette présence de l'Eglise dans le slum, et je me rappelle sa question attristée: "Alors, vous quittez Pilkhana?.. Il a fallu se laisser arracher. Il a fallu laisser inachevé ce qui avait coûté tant de luttes tenaces pour bâtir jour après jour une communauté plus humaine et plus digne du Royaume.

Il a fallu apparemment laisser un peu plus abandonnés ceux qu'on aime jusque dans sa chair. Epouser un peuple? Je pense que l'expression est ambiguë. Jésus a aimé l'Eglise et s'est livré pour elle.

L'incarnation à Nazareth, si réelle et réaliste soit-elle, n'épuise pas la finalité de l'Incarnation, de la mission de Jésus. Il avait fallu aussi pour Jésus quitter la Galilée, puis cette terre. Non pas sans brisure.

Cela a demandé près de trois ans pour que j'accepte ce départ. Je ressentais atrocement la déchirure. J'avais l'impression d'avoir trahi et ces gens et l'appel du Seigneur à partager la vie de ceux qui sont affrontés à la pauvreté dans le nord de l'Inde.

Ce sacrifice doit être une eucharistie pour l'Eglise tout entière: A la Veille de quitter les siens qu'il avait tant aimés, Jésus prit du pain qui représentait bien un certain partage concret de vie. Consacré dans son sacrifice, c'est devenu son corps, livré pour tous.

La mission ne peut jamais se réduire à notre insertion dans un peuple particulier. Cette insertion n'est qu'un signe, un signe réel, concret, mais porteur d'une signification qui la dépasse.

Saint François de Xavier avait tant fait en Inde. Mais l'intentionnalité de son cœur n'était pas limitée à l'Inde. Il fallait le Japon, la Chine et le sacrifice solitaire pour toute l'Eglise.

La mission devient alors une eucharistie qui demande toujours un passage, un dépassement.

On ne s'approprie pas le Corps du Christ: on le reçoit. Et le peuple déterminé qu'il nous est donné de servir ne peut jamais devenir un titre de propriété (titre de propriété reçu de naissance ou acquis). Saint Paul, juif de naissance, citoyen romain par la loi, ne voulait connaître que Jésus crucifié et communier à son amour pour l'Eglise.

On sert, et on est toujours le serviteur inutile, car seul Jésus sauve. L'efficacité du service missionnaire ne vient ni de l'insertion sociologique, ni des liens concrets, ni de l'oeuvre réalisée. Tout cela est nécessaire. Tout cela va être la matière par laquelle le sacrifice de Jésus va pouvoir s'achever en esprit et en vérité pour son Corps qui est l'Eglise.

Concrètement, ce passage d'un peuple déterminé à la communion à la totalité du Corps du Christ ne se fait pas sans arrachement, sans déchirure, sans obscurité, car on est humain. C'est d'ailleurs un bon signe. Il faut être humain dans toutes ses fibres de façon que toutes ces fibres deviennent la matière d'un sacrifice sans réserve. Sacrifice d'amour, d'un

amour purifié, consacré qui étirent bien le peuple concret auquel on était envoyé et qu'il faut peut-être quitter, mais qui le dépasse.

Cette désappropriation permet aussi de réaliser que seul un travail en Eglise peut donner à la mission sa dimension plénière. Il faut se réjouir que d'autres complètent, continuent, achèvent ce qu'on doit quitter. D'autres mains, d'autres coeurs continueront à Pilkhana le travail de l'Esprit.

L'appel du Seigneur à Pilkhana avait été réel. Mais il fallait se laisser conduire plus loin, là où l'on ne voudrait pas aller, pour que par ce genre de mort Jésus nous donne de glorifier le Père de tous. Et comme Pierre, il faut écouter l'appel de Jésus: "Suis-moi"...sur des chemins nouveaux, dans une foi plus profonde.

Vraiment, Jésus seul a l'initiative du salut!

- end -

Reference: Mission de l'Eglise. September 1982. No.57.

WITNESS TO SOCIETY

'Through poverty ... being poor in spirit and in fact, singly and corporately - you seek freedom from the tyranny of the consumer society ... Your chastity, when it is marked by genuine generosity and joy, teaches others to distinguish between true love and its many counterfeits ... Through your obedience ... you show that many current ideas of freedom are in fact distorted. You help ransom society, as it were, from the effects of unbridled selfishness'.

From the address of the Pope to Religious in London 1982.

BREAKING THE HABIT

A call for a halt to the indiscriminate sale and misuse of hazardous chemical pesticides throughout the world went out from a coalition of NGOs from 16 countries meeting in Penang, Malaysia, from 25-28 May 1982. Organized by the International Organization of Consumers Unions (IOCU) and Sahabat Alam Malaysia (SAM-Friends of the Earth, Malaysia), the conference was to promote cooperation and sharing of information among NGOs in industrialized and developing countries.

Participants from over 200 organizations voted unanimously to form Pesticide Action Network (PAN) International which aims to link consumer groups, environmentalists, farmers' groups, research organizations and voluntary development agencies, as well as various individuals based in Asia, Africa, Latin America, Europe, Japan, Australia and the United States.

Speakers at the conference estimated that at least 375,000 people are poisoned yearly in the Third World, 10,000 fatally. In Sri Lanka alone, hospital records indicate that more than 15,000 poisonings and 1,000 fatalities occur annually. According to evidence presented, 12 hazardous herbicides and insecticides, many of which are heavily restricted in industrialized countries because of their health and environmental risks, are sold freely throughout Malaysia.

Although an immediate and complete ban of these substances would impose an unacceptable hardship on many farmers who depend upon them, the group is committed to minimizing the use of poisons. As SAM's president, S.M. Mohamed Idris, emphasized: "We must all work towards the day when we can live in a world free of hazardous chemical pesticides. We must break out of the pesticide habit".

The participants stressed that chemical pesticides are only one part of the larger structural problems facing agriculture. For example, the dissemination of modern technology throughout the Third World-the result of international aid-has made many farmers dependent upon imported agricultural equipment. As a result, the traditional, self-reliant practices of farmers have been lost-PAN International has thus called for development based on needs and traditional independence rather than simple growth of production.

Reference: Development Forum, Sept./Oct. 1982

BOOK NOTESSOUTH AFRICA IN THE 1980s (A CIIR Position Paper).

London, Catholic Institute for International Relations (CIIR). Pp, 43. Paperback, 75p. (The address of CIIR is, 22 Coleman Fields, London N1 7AF. This is a correction of Sedos Bulletin No. 14, Book Notes P.282).

The booklet gives a concise and balanced account of the situation in South Africa. The combination of Apartheid and the National Security State which is peculiar to South Africa is described and the future of Black Nationalism assessed. This is followed by some conclusions. The author(s) see that the magnitude of the change likely to take place in South Africa should be measured against the upheaval of the Iranian revolution rather than the deceptively close and smooth Independence of Zimbabwe. The West's ignorance of the true political state of black communities in South Africa has striking parallels with both Zimbabwe and Iran in the 70s. (see also *The Agony of the Church in South Africa* in Sedos Bulletin, No.13, September 15, 1982).

Nidā, Eugene A. and Reyburn, William, D.

MEANING ACROSS CULTURES.

Maryknoll, New York: Orbis Books, 1981. Pp.90. Paperback, \$ 5.95.

Libanio, J.B.

SPIRITUAL DISCERNMENT AND POLITICS: GUIDELINES FOR RELIGIOUS COMMUNITIES.

Maryknoll, New York: Orbis Books, 1982. Pp.131. Paperback, \$ 6.95.

Hearne, Brian.

CHRISTIAN UNITY IN AFRICA - SOME UNDERLYING ISSUES.

Eldoret Kenya: Gaba Publications, 1982. Pp.78. Paperback, no price indicated. This short presentation will be of considerable interest not only to those concerned with Unity in Africa. The booklet has a breath of vision which is firmly based on historical and theological development. Packed with thought-provoking allusions, well annotated, it is a joy to see this appearing in the context of John Paul II's visit to Britain and the new impetus he has given to ecumenical initiatives. It appeared before the Pope's visit.

THE CHURCH IN ZIMBABWE: TRAUMA OF CUTTING APRON STRINGS.

Brussels, Pro Mundi Vita, African Dossier, No.20. Pp.36. No price indicated.