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In this issue: Les évêques du Mozambique ont préparés une interview pour la section portugaise de Radio Vatican. Elle présente les problèmes, les options missionnaires et pastorales de l'Eglise locale pour la promotion de la population du Mozambique, ainsi que les réponses de l'Eglise dans ses efforts d'évangélisation dans un contexte nouveau.

Le développement des petites communautés ecclésiales en Afrique est un phénomène des changements qui se produisent dans les structures de l'Eglise d'aujourd'hui. Jan Van Cauwelaert montre comment ces communautés peuvent changer, et changent effectivement le visage de l'Eglise.

What do educated Muslims in Egypt think about the religious claims of other religions? William Shepard makes an analysis based on a recent research project.

We present the "New Catoruzi Project" calling for teacher's to go to Zimbabwe. The new scheme is based on a voluntary shared expenses approach. Teachers pledge to pool their salaries to support the project as a community effort.

Lastly there is an extract from an article on the Eucharist by a Nigerian woman theologian of the Reform tradition. It gives us food for thought as we are painfully aware, not only in Nigeria, of the continuing scandal of preaching Christ as if he were divided.

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Coming Events:

SITUATION IN SUDAN
(All Welcome)

Friday, May 13, 16.00 - 18.00 hrs.
at SVD College.

BUDDHISM AND DIALOGUE
(All Welcome)

Tuesday, May 24, 15.00 - 19.00 hrs.
at SVD College.

News: The Bulletin of May 15, will contain the Report of the Sedos Seminar on Dialogue in Mission to-day held at Villa Cavalletti from March 1-5.

United States Catholic Mission Association (USCMA). 550 participants attended the first mission Congress of the Association at Baltimore USA from 17-21 March '83. The Congress brought together members of an international grouping of mission societies, women and men, lay and religious, participants from the United States Roman Catholic Church and from the U.S. Christian Churches of the Reform Tradition. The Sedos Bulletin will carry a Report of the Congress in a coming issue.

The Executive Committee of Sedos met on Sunday 25th April.

In a preliminary assessment of the Seminar on Dialogue it was noted that real progress had been made in the understanding of Dialogue and many participants who had not been present at the Sedos Seminar in 1981 on the Future of Mission appreciated this introduction to an important topic.

The members also decided to investigate the possibility of one-day Seminars on the "Dialogue with Buddhists" and "Dialogue with Post Christians" neither of which had been dealt with at the Seminar.

The next meeting of the Committee will take place on Monday May 23, 1983 at Sedos Secretariate.

Situation in Sudan: Fr. Burgo W.F. is expected to return from the Sudan this week. He will give the latest information available to him at the Sedos meeting which will be held on Friday May 13, (See coming Events). We expect to have news also from Fr. Boulad SJ who has just returned from Sudan. We have also received the minutes of the second meeting of the Sudan Association of Major Religious Superiors which was held from February, 8 - 11 in Juba. The meeting was attended by representatives of 21 Mission Societies.

World Catholic Federation for the Biblical Apostolate: The Federation held its Annual meeting last week at the Generalate of the School Sisters of Notre Dame, Rome. Father D.S. Amalorpavadass who is now Head of the Dept. of Christianity and Visiting Professor, Chair in Christianity at the University of Mysore in India, gave the opening address.

The Federation was received in audience by the Pope who commended their apostolate. Forty nine Bishops Conferences are full members of the Federation with a further sixty six Conferences associate numbers. The Federation is taking an increasing interest in the Biblical apostolate in Asia, Africa and Latin America and many of the articles in its magazine "Word Event" have a special relevance to mission situations. (address: Mittelstr.12, D-7000 Stuttgart-1, West Germany.)

THE MOZAMBIQUE REVOLUTION
PASTORAL OPTIONS

(In an interview prepared by the Bishops of Mozambique and recently presented at the Portuguese section of Vatican Radio by the Bishop of Tete, Most Rev. Paul Manjate, the present situation of the Church in that African country is summarized. It presents its problems, its missionary and pastoral options for the internal promotion of the people of Mozambique and also the response of the Church in the efforts at evangelization.)

This lengthy extract from the interview is of special interest to readers of Sedos Bulletin following the recent Sedos Seminar on Marxism and Mission in some African Countries at which Fr. Castalunga spoke about the current situation in Mozambique. NdLR).

In the last seven years, the Episcopate has issued nine important pastoral documents on themes such as: The Family, The Consecrated Life, The Christian Life, The Life of Faith in Liberty and in Present-Day Mozambique, etc. Pastoral orientations are presented in these documents so that all the members of the People of God may become firm in their faith.

Principal Options: Since the National Pastoral Assembly which was held at Beira in September, 1977, the Church has defined the principal options of the local Church:

1. To live, to deepen and to witness the faith in Mozambique today, seeking to create "a well-established and united Church, a family Church, inserted in the human reality and ferment of society". And in order to attain that: to arouse, animate and increase the faith of the small communities, to institute non-ordained ministries, to form leaders, and to prepare the community so that people can live their faith in this revolutionary process.
2. Promotion and defense of the dignity and of the rights of the human person, as indicated in the Pastoral Letter, "To Live the Faith in Liberty".
3. Commitment of Christians, as true animators, for the work of national reconstruction, illuminating their work and service with their faith, convinced that even the revolutionary process now in progress contains positive and evangelical values.
4. Dialogue, as means for promoting mutual respect and understanding, and also for procuring the collaboration and the solution of problems, for building unity within and outside the Church. "All Christians must maintain a relationship of dialogue with the authorities, in a climate of trust".

5. "To give a new impulse to the work of formation, animation, and the growth of the life of the small communities . . . in order to promote the initiative and the responsibility of the entire People of God in the building up of the local Church". These vital communities have contributed to awakening the performance of services and ministries confided to properly trained men and women, young people and adults.
6. To arouse and develop communion in the Church. The Church, being in fact, essentially communion, "it is fundamental to develop a concrete ecclesial communion at all levels--in the community, the diocese, the nation and the Universal Church--and also an interchange with the sister Churches of southern Africa, and fraternal relations with all the Churches in Africa and in the world".
7. The formation of the Christian family, the promotion and defense of its values and of its rights is one of the principal pastoral options of the Church of Mozambique. For this reason, the bishops dedicated a long pastoral letter to the theme of the family in the Church in Mozambique.
8. Pastoral commitment for priestly and religious vocations, "the sign of the fullness of the Christian life in the communities themselves. In one of our pastoral letters, published last year, we have illustrated this option. We have a pressing obligation to pray constantly to God to send workers into his harvest; we must assist young people to discover their vocation, and we must also make it develop within the family and the Christian community".

Achievements, Motives for Confidence and Encouragement

Notwithstanding what appears at first glance, the Church in Mozambique finds motives for satisfaction and Christian optimism. In the seven years since the independence of the country, the Church has succeeded in finding an evangelical and acceptable manner of presenting itself to the new society, of living and working with the people, sharing both their joys and their anxieties. In 1977, the Church in Mozambique opted to remain radically among the people; it chose to insert itself in the work of human promotion, especially in the areas of health services, education and culture. And the experience has been generally positive, promoting the credibility of the Church in the new society.

In every diocese there are courses of Christian formation for the preparation of the laity who can gradually assume ministries for which ordination is not required. Some of these lay leaders, in the absence of priests, are already presiding at the celebration of the

Word and distributing the Eucharist. Last year, the missionaries, including prepared laymen, pursued courses of "aggiornamento" in Portugal.

The Bishops ordinarily meet in assembly twice a year; and in these seven years of independence, Bishops and major superiors of religious institutes of men and women have met in two assemblies in order to study the problems of common concern in the local Church. These reunions have contributed much to dialogue, to mutual understanding, union and evangelical fraternity.

The Mozambique Charities, originally established with the task of assisting refugees coming from Zimbabwe, during the last years of their armed struggle for the definitive independence of that country, have been rendering assistance since then to all the Mozambique people. Charities is present and active in all the dioceses and in many parishes. The service of the Mozambique Charities has been of great importance, for example during the great drought and the consequent famine in the dioceses of Inhambane and of Nampula.

The Bible has been translated into some local languages and parts of it into others, and also liturgical and catechetical texts have been translated. Diocesan bulletins and three reviews are also published in Portuguese: "Vida Nova", "Sinal" and "A Messe", although, due to lack of resources, almost all these services are mimeographed.

Nevertheless, these services are very important, because they make available to the faithful precious elements to satisfy their growing desire to read the things of God and what concerns him in their native language.

For various reasons, it is difficult to get new missionaries, and the Church is forced to do the best it can with the present personnel and resources.

The Mozambique bishops greatly appreciate and are most grateful for the assistance received from the Pontifical Mission Aid Societies and from other International Organizations.

Separated from the State and divested of its own schools, colleges, foyers and hospitals, and without privileges that could disfigure its own image, the Church in Mozambique lives among its people, sharing deeply in its joys and aspirations, and likewise in its preoccupations.

Ref. Fides, December 4, 1982.

TO GIVE WITNESS IN ACTIVE COMMUNITIES

Jan Van Cauwalaert, CICM

(The emergence of small ecclesial communities in the various continents is a phenomenon of the development taking place in Church structure today. This short account by Jan Van Cauwalaert of how these communities can and do change the face of the Church reminds us of the events described in the Acts of the Apostles.)

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To be church is mission, is being sent to the most remote limits of the earth, to be witness of the Risen Lord, sign of his liberating presence in all environments, instruments of his Kingdom, of his love-community, open for all people. The striking thing is now, that in all continents, from the experiences of the young churches which we call mission churches, the insight is breaking through, that the church can only be this real sign and instrument of that liberating presence of the Lord, Risen and alive, in and from and through aware, responsible small communities, who continue this liberating work of the Lord in their midst inspired by his word and filled with his Spirit. Here we meet a new concept of being church, no longer an institutional structure which evangelizes the world from above and keeps it in tutelage, but a church from the very base, where two or three gather in Jesus' name.

All church structures and mission activities are then seen as a service to these communities, who are pre-eminently the nucleus of being church, and in their mutual community become sign "of unity for the whole human race". (Lumen Gentium 1), "powerful seed of unity, hope and salvation for all people" (Lumen Gentium 9). Thus these young churches refer us back to the ideal of the first Church in Jerusalem under the power of the Holy Spirit: "Faithful all lived together and owned everything in common. They were united heart and soul and none of their members was ever in want. They went as a body to the Temple every day, but met in their houses for the breaking of the bread; they shared their food gladly and generously; they praised God and were looked up to by every one. (Acts 4 32-35, 2 46-47).

It is through these small communities which multiply in all sorts of ways, according to circumstances, that the Church finds back her evangelical vitality and prepares for another ordering of society, so that the powerful, as always in the history of the Church, feel threatened by the Gospel and start persecuting the Church. The characteristic of these small communities is, as the Bishops of Latin America put it in Puebla: "Communion y participacion", community and active participation: there everybody can participate, join in planning and implementation and in evaluating the results.

The African Bishops expressed it as follows: The African Church advises strongly, that small christian communities be founded in every village, where daily life and daily efforts are shared in small gatherings and where members in that way can experience their mutual bonds in their own community within the larger community. Thus the christian communities will grow stronger and will flourish and be able to be witnesses of the Gospel in their midst. Therefore several African Episcopal Conferences advise, that the present structures and customs of the Church be adapted to the small christian basic communities.

The Latin American theologians, who build their theology of the Church starting from this experience, compare these small evangelical communities with many tiny roots through which the tree sucks nourishment from the soil which it then, helped by the sun and rain from heaven, transforms into new life and makes fruitful. They emphasize that these tiny roots precisely due to their smallness and fragility can serve the life of the Church and keep her close to reality. Without these small roots, hidden in the ground, the mighty superstructure would be condemned to death and remain unfruitful.

It is due to these small responsible communities, encouraged by well adapted evangelization, that the Church is always reborn, starting from the people who assent to the Word in their concrete circumstances and who, filled with the Spirit let it become incarnated "by expressing it in an original way, celebrating it and living it out in service to the world." (Catechesi Tradendae).

Thanks to these responsible communities the task of the hierarchy, of the apostolic ministry with the cooperation of the missionaries has changed. This task means no longer holding all the strings and keeping the community in tutelage via powerful church institutes, but means to stimulate them via an evangelical dialogue with the people, in respect for their liberty and their own culture, and to equip them so that they can take full responsibility for their evangelical mission in their midst...

Thus the Church will cease risking to be rejected as a foreign body and the missionaries

will cease to push their own ideas as the only true faith, and allow the Gospel to become really rooted in service of the full liberation of the people to whom they are sent. For such a task many workers are still needed, a new generation of missionaries, so that due to their inspiring word, everywhere on earth brotherly and sisterly communities may become established. "Present circumstances make this missionary task of the Church more urgent than ever, to achieve, that all peoples now united more firmly with each other through many social, technical and cultural bonds, may find their full unity in Christ". (Lumen Gentium I).

Thus they will also fertilize the churches which sent them and from their missionary experience help those older churches find ways to renew their evangelical vitality.

Ref. Encl. SMM-I no 141, 15th Oct. 1982.

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EVANGELISTS' BARK WORSE THAN BITE

From the London-based Evangelical Alliance comes the account of a recent conference on evangelism, headlined "Evangelists must be 'pushy' rather than 'nice'". Calling for sermons with "urgency, persistence and boldness", Argentine evangelist Luis Palau warned his colleagues to "overcome the British temptation to be thought 'nice'". On the other side of the Atlantic, a Religious News Service report from Grand Ledge, Michigan, tells of 28 year-old evangelist Danny Davis, whose speciality is "dental miracles". As a result of his faith-healing campaigns, Davis says, whole sets of teeth have appeared in the mouths of people who previously had none, chipped teeth have been restored, and fillings - some in the shape of a cross - have appeared where none existed previously. Davis concedes that a representative of the American Dental Association once suggested to him that he might be practising dentistry without a license.

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CONVERSATIONS IN CAIRO :
SOME CONTEMPORARY MUSLIM VIEWS OF OTHER RELIGIONS

William Shepard

(Voici les conclusions générales d'une enquête réalisée par William Shepard en Egypte, parmi des Musulmans cultivés. Son enquête montre une large variété d'opinions sur les questions posées. Il conclut en citant et en approuvant un passage de Robert Caspar, sur la situation présente parmi les musulmans:

"Ceux qui vivent en contact avec les Musulmans savent combien parmi eux est profondément enracinée la conviction que seuls les Musulmans seront sauvés...Mais de plus, nous rencontrons dans les milieux plus cultivés la croyance très répandue que tout homme de bonne volonté sera sauvé. Cela est dû sans aucun doute, beaucoup moins à l'influence du Mutazilisme et de ses protagonistes modernes, qu'à un certain indifférentisme ou syncrétisme religieux venant du monde occidental. C'est aussi, peut-être, une saine réaction de qui ne peut pas admettre facilement qu'un homme sincère et bon puisse être damné à jamais." N.D.L.R.)

CONCLUDING OBSERVATIONS:

As indicated earlier, I consider the main value of the answer to lie in the details presented, the examples of how specific people deal with the question asked. Nevertheless, since I also believe that they give a fair indication of the range and variety of educated Muslim Egyptian opinion on the issues involved, a few general observations are in order.

The first of these is that while the people interviewed varied considerably in their answers to the various questions, all of them accepted, indeed took for granted, at least to a degree, the fundamental Muslim analysis of man's religious traditions, viz., that there is a fundamental distinction between the "revealed" religions of Islam, Christianity, and Judaism, and that while Islam represents the best and truest form of revealed religion both of the other two have claims that must be recognized.

Even the Marxist seemed to assume this framework when he said that Islamic ideas of tawhîd are more precise than those of others. The framework was also assumed by those who said that Christians and Jews might enter paradise, by those who felt that Jews and Christians need not become Muslims, by those who felt that Islamic da'wa ought

to be aimed primarily or exclusively at those outside the three revealed religions, by those who felt that Christian missions to the same groups were desirable, and by those who on question nine tended to assume that cooperation meant cooperation with Christians and Jews.

While three of the more Westernized people indicated some understanding of the Hindu and Buddhist traditions based on personal contact and/or careful study, the rest generally saw these traditions in stereotypical ways and did not seem to have thought much about them. As between Christianity and Judaism, while some recognized an affinity between Judaism and Islam based on similar understanding of tawhîd and a common emphasis on social and legal prescriptions, most of the people seemed to feel closer to Christians than to Jews and to be distinctly less well informed about the latter. More so than with Christianity, ideas about Judaism seemed dominated by Qur'anic (and sometimes Biblical) images.

There was also some reluctance to criticize the Christian rejection of Muhammad or to insist on the nonuniversality of Jesus' mission, while comparable points in relation to Judaism were more readily made. This is not surprising since for at least the last twenty years Egyptians have had much more opportunity for personal contact with Christians than with Jews and since the Qur'ân itself seems to present a more negative image of Jews than of Christians (e.g., S.5:82). Furthermore, Westernization does not do much to correct this since it mainly introduces Western Christian stereotypes which are not much more accurate than Muslim one. It is significant, though, since both in their theological understanding of tawhîd and in their common emphasis on legal as opposed to doctrinal matters, Islam and Judaism are closer to each other than either is to Christianity.

It is interesting that Zionism was hardly mentioned. Undoubtedly, ideas about Zionism influenced some comment about Judaism but I had expected more specific references to it (almost all of the interviews took place before Anwar al Sadat's visit to Jerusalem in November of 1977). The form of the questions did not demand any mention of Zionism, to be sure, but it certainly gave an opportunity for it. In relation to Christianity it is not surprising, perhaps, that the Christian doctrines of incarnation and the trinity should be so prominent in Muslim consciousness. Both doctrines have been formally defined by the Christian churches and both seem to compromise Christian affirmation of tawhîd. Nevertheless, it is both interesting and significant that very little mention was made of such Christian doctrines as salvation and sin, although it could be argued that these doctrines involve more fundamental divergences from the Islamic viewpoint than do the others.

That most people favored cooperation with people of other faiths is not surprising but perhaps the degree to which they did is signi-

ficant. Only two clearly rejected the idea and only once was the hadīth, "unbelief is one community", mentioned. In a recent article Bernard Lewis has argued for the relevance of this hadith for modern Muslim views of others (15).

Finally, as noted earlier, few of those interviewed seemed to hold a lively belief that people outside the Muslim community would go to hell for their failure to accept Islam.

Robert Caspar has recently translated and called attention to several passages in al-Ghazali, Muhammad Abduh, and Rashid Rida that bear on this issue. The passages from al-Ghazali are particularly interesting in this regard. Al-Ghazali distinguishes three groups of people:

(1) "those who have not heard the name Muhammad" and who are thus excused; (2) "those who have heard the name of Muhammad... and who know of his prophetic gift and of the miracles he accomplished" and who are therefore "unbelievers who have strayed from the right path"; and (3) "those who have heard of Muhammad... but not of his gifts and prophetic powers. Or rather, they have heard since childhood of a lying imposter, a fraud, a certain Muhammad who claimed to be a prophet... These last, to my mind, are in the same situation as those of the first category". (16) Caspar suggests that this view was quite liberal for al-Ghazali's time. In view of the answers of most of the Azharis, I think that we can conclude that a position at least as liberal as this has by now become "standard" among them. I believe these answers also support the following worlds of Caspar about the contemporary situation:

"Those who live in contact with Muslims know how deeply rooted is the conviction that only Muslims will be saved... But more and more we find in more cultivated milieux the widespread belief that every man of good will will be saved. It is undoubtedly less the influence of Mu tazilism and its modern exponents, than that of a certain religious indifferentism or syncretism which has come from the Western world. It is also, perhaps a reaction of a healthy nature, which cannot easily accept that the sincere and good man may be eternally damned (17)."

Ref. Encounter. 9th March 1983.

 EGYPT - SOME FACTS

Egypt's rulers till modern times

Pharaohs	3000 B.C. - 525 B.C.
Persians	525 B.C. - 332 B.C.
Greeks	332 B.C. - 30 B.C.
Romans	30 B.C. - 395 A.D.
Byzantines	395 A.D. - 640 A.D.
Arabs	640 A.D. -1250 A.D.
Mamelukes	1250 A.D. -1517 A.D.
Turks	1517 A.D. -1798 A.D.
French	1798 A.D. -1901

Egypt's rulers in modern times

Khedives:		Sultans:	
Mohammed Ali	1806-1848	Husain Kamil	1914-1917
Ibrahim Pasha	1848	Fuad	1917-1922
Abbas Hilmi I	1848-1854		
Mohammed Said	1854-1863	Kings:	
Ismail Pasha	1863-1879	Fuad I	1922-1936
Tawfik Pasha	1879-1892	Faruk	1936-1952
Abbas Hilmi II	1892-1914	Fuad II	1952-1953

Presidents:

Mohammed Neguib	1953-1954
Gamal Abdel Nasser	1954-1970
Anwar Sadat	1970-1981
Hosni Mubarak	1981-

According to Louis Massignon, six per cent of the Egyptian population are Arab descendants of the earliest garrisons, two per cent are Arabized Berbers whose forefathers came from the west in the Fatimid invasion of the ninth century, two per cent are indigenous nomads, another two per cent are Muslim gypsies, and eighty-eight per cent are Copts, nine-tenths of whom are Islamized.

Egypt, then, unlike other Muslim or Arab countries (Iraq, say, or Lebanon) is not a conglomeration of different races or ethnic groups but a practically homogeneous people. Though religion has a profound influence, it must not be seen as a divisive factor among the mass of Egyptians. The latter as a people adhere to two religions which are related, despite great differences in certain dogmas. The Pharaonic background, which dates back several thousand years, betokens a common origin that is apparent in a thousand little ways in daily life. Egyptians speak the same language, have very many social and family habits in common, feel themselves closely united at times of public misfortune or rejoicing; and this deep-seated unity has helped them, for thousands of years, to survive the occasional crises caused by religious fanaticism.

CATORUZI - A NEW LOOK

(Catholic Ancillary Teachers of Rural Zimbabwe)

(Readers of Sedos Bulletin will be aware of our efforts to help in the co-ordination of the educational programme of Zimbabwe following the difficulties of the war years. A number of meetings were held here in Rome under the aegis of Sedos, to advise on the "Catoruzi" initiative. A radical rethinking has taken place and we are happy to share this new CATORUZI programme with our readers.

We quote here extensively from the letter of Brother Arthur FMS Co-ordinator of CATORUZI. It contains many insights and will be helpful to those missionaries - lay, clerical or religious who are interested in this or similar projects. He asks specially for the interest of generalates in Rome.

We give also extracts from the new CATORUZI leaflet copies of which may be had at the Sedos Secretariate.

At the last meeting of the "Contact Group" held at Sedos it was decided that the Catoruzi Project would best be helped by direct contacts between Volunteer Agencies or Missionary Societies and Brother Arthur FMS., co-ordinator of the project in Zimbabwe. Please contact him at this address:

*Catoruzi
57 Baker Avenue
P.O. Box 1020
Harare, Zimbabwe.*

Tel: 704077 Telex: 4-283 DATAM ZW Telegram: DATAM HARARE.Ed.)

EXTRACT FROM THE CATORUZI CO-ORDINATOR'S LETTER

(Addressed to Fr. D.Scholtz SJ of the Jesuits
Refugee Centre, Rome.)

21 Feb. 1983

" After a long silence necessitated by circumstances, I come back once more, this time to introduce to you and your contact group (in Rome) the "new CATORUZI" if I may so call it!

We have read the signs of the time ...! We applied to 50 different funding agencies seeking funds for airfares and local transport. Out of 40 answers received by December, all were politely negative! This called for reflexion and prayer. We did both and gradually, very gradually what appears in our new leaflet came into light, and life!

The new scheme is self-supporting. Numerous, lengthy, careful calculations indicate that under it, all expenses being met, each teacher

will provide an average of Z\$ 2 000 per year to the project. The scheme is based simply on the 'community' system, with the funds in excess being poured back into expansion.

We have presently ten teachers who were recruited under the former scheme. We have discussed with them the new scheme to be adopted with the new recruits. Nine have signed, four pending the approval of their Superiors. One had commitments to her old age pension. She prefers not to sign, but because she wants to remain with the group, she makes a substantial contribution which is far above the \$ 2 000.!

Some comments: "This scheme Brother is far better than the first one!" - "Well, this is what I had come for, to give, not to receive!" - "Gee! that is nothing, I did not expect any salary in the first place!" So you see the new spirit? All are happy to be "missionaries" rather than "mercenaries" ! And so are we!

I have sent the new Catoruzi leaflet to the following recruiting agencies with whom we were already in contact: Christians Abroad and Volunteer Missionary Movement (U.K.); Viatores and Irish Missionary Union (Ireland); Volunteer International Christian Service (Canada); U.S. Mission Council (U.S.A.); Catholic Overseas Volunteer Service (New Zealand); Volontaires de l'Enseignement (Belgium); Austrian Service for Development-Cooperation (Austria); Central Mission Board (Holland); C.I.I.R. (U.K.) CECI, Centre d'étude et de Cooperation Internationale, (Canada); Generalate of the Sisters of Charity (Australia).

We have now reached the stage where we want to make propaganda among the Religious Orders and Congregations (the above agencies are mostly concerned with lay-people). It has been pointed out to us that there is to be a general meeting of the Major Religious Superiors in Rome, in May or thereabouts. Assistance, either in personnel or in money is welcome. Financial assistance will be needed at the beginning of the 1984 year as the Z\$ 2 000. of the teachers will not be felt before the end of the year. With the balance of 1984 we should be able to start 1985 without borrowing or outside assistance. Thereafter we would not expect big problems.

To date there are the following: Three Sisters of different communities two Americans, one South African, make up a new community at Wedza: the CATORUZI SISTERS! One is teaching at the mission, the two others at a rural secondary school nearby;

We have five at Makumbi: two young men (South Africa and New Zealand) living with the Fathers, and two young ladies (Ireland and Japan). The fifth, an Ursuline Sister from Canada came to teach at Makumbi this year. She had heard of CATORUZI last year and she witnessed the work of the young people above. She signed the pledge and wrote to her provincial for permission to join CATORUZI fully. Lastly, two Sisters at Alaska Mine (both from England): they accompany Fr. Fryer wherever he goes to say Mass..."

II. EXTRACT FROM CATORUZI EXPLANATORY LEAFLET

CATORUZI is a scheme launched by the Conferences of Major Religious Superiors in Zimbabwe, approved by the Zimbabwe Catholic Bishops' Conference, an answer to the Government's request.;

For the recruitment of committed religious and lay secondary school teachers.;

To teach in rural secondary schools in ZIMBABWE a country with
 -a total population of 7,500,000, 60% under the age of 20;
 -a primary school enrolment of 829,000 in 1979 and 1,935,000 in 1983;
 -a lower secondary school enrolment of 66,000 in 1979 and 225,000 in 1983;
 -number of rural secondary schools:

89 in 1980 and
531 in 1983.

IMMEDIATE NEED 6 000 secondary school teachers.

CATORUZI affords opportunities for dedicated Christian service

- recruits committed personnel
- assists with immigration and travel formalities
- secures suitable placements in rural schools
- offers orientation courses
- provides for the welfare of the recruited teachers.

CATORUZI aims at appointing the recruited in groups of three or four to afford companionship, solidarity and the living of a community lifestyle if so desired.

As a rule, teachers are accommodated at mission centres. One of each group might be teaching at the central mission secondary school while the others travel daily to outstation secondary schools.

Teachers receive Government salaries according to qualifications and experience.

For CATORUZI to function it must be self-financing and operate on a Christian communal basis. Therefore

CATORUZI members pool their salaries. Out of this fund:

- a) the teachers' welfare is first attended to
- b) then the costs of running and administering CATORUZI are met
- c) any excess goes to grants for the building of more teachers' houses at mission centres. This in turn will allow more teachers to be taken under the CATORUZI scheme, thus promoting the expansion of education and a new dimension of Christian solidarity with the rural communities.

WHAT ARE THE COMMITMENTS?

A - YOURS: You come in a spirit of dedicated service; You agree to a three-year renewable contract; You pledge your Government-paid salary to CATORUZI.

B - CATORUZI'S: CATORUZI pays (or refunds) the airfares of the recruits; CATORUZI provides, according to distances, a shared means of transport to and from one's place of work together with a reasonable allowance for its maintenance and running; CATORUZI pays a monthly allowance to cover board and lodging and an allowance for personal and private expenses; CATORUZI pays the monthly medical/dental insurance; CATORUZI pays such allowance at the end of the contract as shall be reasonable and permissible within the Exchange Control Laws; CATORUZI contributes towards the expenses incurred by overseas recruiting agencies acting on its behalf.

- end -

THE PROBLEM OF POWER: CARDINAL KIM

A bishop's main problem today is that he is called to share the poverty and suffering of the poor but finds himself more and more an administrator cut off from the poor, Cardinal Stephen Kim of Korea told the Sixth Asian Bishops Institute for Social Action (BISA VI), in Sri Lanka early last month.

"I preach evangelical poverty, but in reality I don't live it", he said. "What troubles me is that I do not share with the poor in their poverty, their sorrows and sufferings. The size of a modern diocese like Seoul makes this sharing next to impossible".

"We must be the Church of the poor because the rich can find a place in the Church of the poor, but in the Church of the rich there is no room for the poor". The Korean Church has grown in wealth and numbers, he said, but it is further removed from the poor than ever before.

Bishops worry about their image, about preserving order in the diocese, but their real mission is to bring joy to the poor by proclaiming the Good News of the Gospel, he said. "As the Cardinal Archbishop of Seoul, I hold a position of power...I have economic power...I have social power...and political power. And yet, was it not precisely these kinds of power that Jesus completely rejected in the desert?"

"There seems to be a danger that we (bishops) may become very institutionalized men. We need to break out of the structured life-style which limits our contact with people and prevents us from being real brothers to our people".

Sunday Examiner, 11 March 1983.

THE EUCHARIST AS WITNESS

Mercy Amba Oduyoye

(The scandal of disunity is a constant source of pain to Christians. In this extract Mercy Amba Oduyoye of Nigeria, a member of the WCC Central Committee and Moderator of the WCC Faith and Order Commission, shares some of her sorrow from her perspective, at this continuing scandal, and her hope that the prayer of Jesus "that they may be one" may be fulfilled.)

UNITY IN CHRIST

While Christians accept the same gifts of bread and wine from the Lord, they approach his table from different directions and hence find it difficult to sit together at the one meal. Far from witnessing to our oneness in Christ, this inability to sit at the same meal proclaims louder than anything else we do that we tell a lie when we say we are one in Christ. One only has to attend an ecumenical conference to experience the pain and brokenness we witness to when we celebrate the eucharist. Members of the one family ought to be able to eat together.

In rural Ghana it is a common sight to see friends and relations around *one* earthenware bowl eating an evening meal together from that single source. Strangers and passers-by who call are invited to join, and if they genuinely do not need to eat, they decline politely with the words, "our hands are in it".

In an Igbo home, the first act of welcome is the presentation and sharing of cola-nuts by all present. Even those who do not relish cola-nuts symbolically touch one. These are acts of communion, sharing together, indicating solidarity, goodwill and common source.

Imagine my shock when, in front of me, at an ecumenical gathering, I observed a row of black-robed priests seated, while all those around them stood to take the elements at the holy communion. Tears welled up. I began to rationalize - "their hands are in it", they have touched it, all our hands are in it. Was that an exercise in self-deception? considering that even the ordination of the minister who baptized me is in question?

The eucharist for me should be a family meal to which even strangers are invited and from which none is expected to abstain unless he or she does not wish the family well. The eucharist, which should have been a witness to the familial image of the church, became for me the symbol of discord. The celebration which should have been a witness and a symbol to the unity of Christian and their responsibility towards the

world became for me the place at which we witness to our inability to live by what we profess. The eucharist should have symbolized for me not only the relationship between the individual Christian and God through Christ but also the relationship of one Christian to another. What sort of relationship do we witness to in such a manifestation?

The eucharist should be for us a symbol of the unity of all humanity and the hope that we shall experience this unity even here on earth, and that all will come to recognize the sovereignty of God over all creation. The celebration, as I have experienced it, underlines rather the denial of all that it should stand for. To my mind, those who have dipped fingers into the same bowl, or have shared the same colanut or broken bread together, ought to see themselves as being united by a common bond. We condemn the action of Judas, forgetting that it was after the meal that all the other disciples also deserted. We condemn Judas, forgetting that he symbolizes our own unfaithfulness to the demands of a "shared meal" Nourished from and by the same source, we are energized by the same power in order to bring about fruits similar to or at least reflecting our common source.

The church of Christ is nourished by the same food, it proclaims itself one and the eucharist as stemming from the same event, and yet has allowed it to become a stumbling block to the visible unity of the church. Christians make a mockery of the sacrament when walls of separation destroyed by Christ on his cross are allowed to re-appear in the life of the church. We make a mockery of the sacrament every time we kneel to take the consecrated elements beside someone to whom we refuse to be reconciled or one we despise, or have refused to help. We witness to our inability to match words with deeds and our proclamation with a living faith. Our unity becomes visible only as we break down the barriers between races, nations, tongues, sexes and classes.

Our unity as a community of believers is for a purpose. Jesus said "I pray that they may be one...so that the world will believe that you sent me". Not only that, our unity is to mirror the unity of the Triune God. We are to be one, not in the sense that we abolish all distinctions but in the manner in which the Father is in the Son and the Son in the Father (John 17:21). It is the visibility of our unity that will lend credibility to our celebration of the eucharist. When we celebrate the holy communion, the symbol of our unity, we are preaching Christ. We are giving thanks to God for all the benefits we receive, but especially for Jesus Christ. This is our intention. But we tell a lie because we do not live as those who have been reconciled one to another and to God. We tell a lie when our thanks to God are given in words alone.

It is important for the world to believe that Jesus was sent by God; only then will the world consider his demand: Forgive, pray for those who persecute you; love God and your neighbour; wash one another's feet. If the eucharist strengthen the Christian community to live thus, then the world may be persuaded to learn to share and to care.

Ref. International Review of Mission. April 1983.