

News:

General Chapter, Xaveriani: Congratulations to Fr. Gabriel Ferrari, SX elected to a second term of office as Superior General of the Xaveriani at their recent General Chapter.

Dominicans: Congratulations also to Fr. Damian Byrne O.P. elected as Prior General of the Dominicans. He succeeds Fr. V. de Couesnongle O.P. to whom we express our appreciation of his collaboration with Sedos during his years in office. Both Congregations are members of Sedos.

Oblates: Sincere thanks to the Oblates for the copy of their New Constitutions - now available in Sedos Documentation.

FACOLTA DI MISSIOLOGIA: Pontificia Università Gregoriana: Cattedra Petrus Donders: Un nuovo corso accademico sul carisma missionario del servizio agli ammalati.

Nell'anno accademico 1983-1984, un confratello del Beato Petrus Donders, il R.P. Bernhard Haering C.SS.R., sarà il primo professore R della nuova cattedra. Egli darà un corso dal titolo: Il futuro della evangelizzazione e del ministero terapeutico della Chiesa.

Il corso si articola in 12 lezioni: due ogni mercoledì di novembre 1983 (2-9-16-23-30) e il 7 dicembre, sempre dalle ore 16.00 alle 17.45. L'iscrizione può essere fatta presso l'ufficio del decanato della Facoltà di Missiologia. Tel. (06) 6701 - 1.

Regrets: In Sedos Bulletin 83/No.9 the source reference to "Background to Inculturation" by Luke Mbefo, CSSp., was inadvertently omitted. The article was from The Catholic Witness a monthly review published by The Pastoral Institute, Bodija, Box 1784, Ibadan, Nigeria.

Sedos Executive Committee: A meeting of the Committee was held at Sedos on Tuesday 13th September. Main items were the preparations for the Seminars to be held in October, November and December, 1983. (See Coming Events for dates).

"Partners in Dialogue: Christianity and other Religions", Orbis Books have just published this English translation of three books by Arnulf Camps who has lectured on Dialogue at the Catholic University of Nijmegen since 1963. The original books were published in Dutch in 1976, 1977 and 1978. This is an important contribution to the theology of dialogue in mission.

**EVANGELIZATION TO THE BUDDHISTS.
HAS THE GOSPEL RE-ECHOED IN ASIA?**

By Rev. Fr. Marcello Zago O.M.I.

(Le Père Zago, qui vient d'être nommé secrétaire au Secrétariat pour les Religions non-chrétiennes, au Vatican, examine les raisons pour lesquelles la "Bonne Nouvelle" n'a trouvé que peu d'écho en Asie; particulièrement dans le coeur des Bouddhistes à cause d'incompréhensions, et d'idées préconçues. Il décrit comment, personnellement, il a expérimenté les difficultés du dialogue; il propose quelques critères pour une solution, spécialement pour le problème du langage; il suggère les grandes lignes du contenu et de la méthode d'un "kerygme" qui pourrait être présenté aux Bouddhistes. N.d.l.R.).

The Good News has not, perhaps, re-echoed in the religious culture of Asia. Many have not heard it physically and others have misunderstood it. In Hong Kong there is an expression that is very significant. They say "nei gong Jesu" (speak of Jesus) to mean "say things incomprehensible". Thus many Christian categories seem incomprehensible to the non-Christians, even when they are expressed in the local languages. There are many reasons why the message is not understood, and language is one of them. Here we dwell on the Buddhist cultures, but this problem of inculturation is valid also for the other religions and ethnic groups.

Religion and Culture: Quite a few of these Asian peoples identify religion with their culture. According to the general mentality the Sinhalese, as also the Thai, the Laotian and the Khmer, is and must be a Buddhist; if one ceases to be a Buddhist, one is no longer wholly a Thai or a Khmer. This feeling is often shared by Christians of the same ethnic group. And this identification, combined with the awareness that Buddhism is superior to other religions and that Asian cultures are superior to Western cultures, hardly makes Christianity attractive. Religion is an inherited value that one retains and with which one lives, even if one does not practise it. The religion of others is therefore something that belongs to others and to their cultures.

Christianity has also failed to rouse Buddhists because these have seen it as joined to Western culture. The majority of missionaries was, and still is, white; their formation, their modes of life, their institutions, the company they keep, their means of subsistence and assistance are associated with the Western and colonial system. For example, the schools are often famous for the teaching of foreign languages; the churches and ceremonies evoke another culture. Buddhists do not regard missionaries as "religious men": the absence of a distinctive habit of dress and of religious rules like fasting and poverty, their participation in festivals, receptions and spectacles, social functions and all kinds of activities help to support this impression.

Those who are in contact with Christians and with Catholic and Protestant institutions often admire the social work of the missionaries, the quality of the education given in the schools, their care of the

sick and of lepers in particular, their interests in ethnic groups. Those who have had access to the Bible admire the spirit of renunciation shown by Christ, even if they affirm that they have not encountered it among Christians. They regard Christianity, in general, as a religion that rests more on faith than on a personal effort, on rites more than on inner spiritual progress. They consider the ideal of salvation proposed to them to be worldly and alienated by illusory happiness. They believe that its conceptions of the divinity and of man's relationship with it are animistic or materialistic.

For these reasons and others the Buddhists feel neither interested in nor concerned with the Christian message; they are not on the right wave-length to hear the message. When the message does reach them, it remains incomprehensible to them. Or else they understand it according to their own categories and in a sense that distorts the Good News, with the result that the latter does not fit in with their own fundamental enterprise of liberation.

1. A MESSAGE THAT IS UNINTELLIGIBLE OR DISTORTED BY BUDDHIST PRECONCEPTIONS

In the Buddhist environment one notes as typical the lack of understanding of the Christian message as it is expressed in catechetical or biblical categories. The problem of language becomes really acute and therefore basic. Following the best catechetical theory, we present the message according to biblical categories.

The handing-on of this message presents serious problems at the level of language and vocabulary. For example, it is not as simple as one may imagine to translate the words God, incarnation, sin, baptism, salvation, heaven, and the like. For the hearer understands each of these words according to his own general vision and experience. It is the total language which nuances its parts. Hence the message is understood incorrectly. Here are a few examples from within our present discussion of Buddhism.

1. GOD: God is not understood as an absolute value but as an existent, a temporary being who is still subject to transmigration, and who has not yet attained definitive liberation. The comparison with Brahmā is made instinctively, and therefore with a God who in Hinduism is the personal manifestation of Brahman, the transpersonal Absolute, but who in Buddhism is demoted to the point of having no more than a temporary function as the head of beings who have not yet progressed beyond the stage of the world of pleasure (kama-loka), even if he does reside in one of the six temporary heavens.

For man true salvation cannot be communion with Brahmā, nor identity of life with him, because he himself is still in the order of alienation, misery and transmigration. To attribute the created world to God is not a perfection: the Buddhist canon interprets creation as an illusion of Brahmā and a deception for other men. The true cause of every "being-in-the-world", in the Buddhist perspective, is desire and ignorance; therefore God, understood as the creator, would be the personification of desire and ignorance. Furthermore, God's quality as person, the peak of the Judeo-Christian religious experience, is equally incomprehensible because person is not distinguished from individuality and by that very fact it indicates

possession of self, a falling back on the self egoism. That is why a personal character is not attributed to beings who have reached the last stages of the pyramid of existence.

The concept of providence also leads Buddhists to situate God among the protective divinities, who are well-known in popular animistic religion, even in its evolved forms, like Shintoism. Then he is envisaged as a *kami*, a *deva*, a *nat*, a *neak* or a *phi*, depending on the beliefs of the various peoples. All this is already classified and reinterpreted by Buddhism as something intramundane in its nature and function.

2. Christ: Christ is easily understood as a temporary manifestation of a god who is merciful to his followers, some thing that is fairly well-known in the literature of Hindu origin like the Ramayāna, or even in Buddhist scriptures and animistic beliefs. He is interpreted by the more clearsighted as a kind and merciful bodhisattwa, but one who has not yet attained definitive liberation and awakening. His death on the cross can be understood as an act of goodness but in the Hinayāna environment it is seen mainly as a punishment for his personal sins committed in previous existences. His resurrection and glorification at the right hand of the Father are interpreted as signs of another existence, at the most, similar to that of the bodhisattwas who devote themselves to the salvation of others before attaining *nirvāna*.

3. Salvation: Buddhists regard the salvation brought by Christ as a religious alienation, a relinquishment of personal effort. Man, indeed, is responsible for and the artisan of his actions; his own sins cannot, therefore, be eliminated or washed away by another. Each person must suffer all their consequences. To follow Christ's example and teaching may be good but, as one gradually grows in perfection, one must free oneself from him. Now in Christianity the contrary is taught. For Buddhists, to receive life from Christ and to share his life increasingly is, in some way, a regression to the round of rebirths.

The fulfilment of salvation, expressed in categories of happiness, heaven and even personal communion, reminds them of the illusory state of the various heavens where one resides until personal merits are extinguished. Fundamentally, this state is less privileged than that of men here; enjoyment prevents one from understanding the true reality of misery and from opting finally for salvation. Salvation as the fruit of Christ's merits can only be understood within this mundane logic; they consider it to be tainted by egoism and by a closed natural ethic.

The movement of salvation, then, seems to them to indicate merely the first steps towards spiritual progress. Precepts and sacraments are only props, or the bark of a tree as compared to its sap. Even charity appears to them to be of the external order.

II. THE GOING-FORWARD OF A QUEST

The presentation of the Christian message remains incomprehensible to Buddhists, or let us say that it is understood in a distorted fashion.

Difficulties: They do not discover in it the liberating and joyful proclamation of definitive salvation or of the path by which it can be attained. They do not regard this message as an answer to their own interior endeavour, to their ideal and to the quest for man's definitive liberation. They do not recognize in it a genuine spiritual aim and tension, having some relationship - or, better still, convergence - with the aim and spiritual tension of their Master. According to their viewpoint this message does not deserve to be accepted either by spiritual men, who are caught in a higher tension, or by ordinary Buddhists who find an inner harmony with what is proposed to them in their own rites and beliefs, even though the possibility is offered them of attaining the happiness of the heavens and the gods.

In consequence, it can be affirmed that the Good News of Christ has not yet resounded in the minds and hearts of Buddhists in such a way that they too can be summoned and can make a free decision before Christ. The fact that a few of them have been converted does not invalidate this conclusion. The few genuine converts whom I have known had already made deep contact with Western culture and its religious ideal so, that they had overcome the difficulties which are specific to Buddhists.

Solutions: How, then, is one to proceed in such a situation? The solutions which I indicate here are the fruit of my own reflections; their different phases also represent the viewpoint of some other missionaries.

Entrusted with teaching in our mission schools, I used to think in the early years that a knowledge of history, literature and philosophy would help the young to perceive the true meaning of God, conscience, the originality of the human person, and to grasp the oneness of our human existence, the value of history and of logical reasoning. I hoped thereby to acculturate them to our Western way of seeing things and ultimately to help them not to identify culture with religion, thus enabling them to opt for the Truth in a free and personal manner. Even in that perspective I greatly respected their beliefs, their feasts and their religious values. But I soon came to understand that this method and perspective were neither valid nor sufficient.

As I came increasingly in contact with Buddhists, I had a desire to know them as they are and to make them understand what Christianity is really all about. What I had in mind was a centre for information and documentation on the Church and the Christian message - an idea that I was unable to put into practice because of a change in assignment. I believed that an objective knowledge of Christianity would render enormous services, but I was still unaware of the more profound difficulties involved in the formulation of the message.

Vatican II: Under the impulse of Vatican II, as a result of a deeper understanding of missiology, and especially of a systematic study of Buddhism in general and of Laotian Buddhism in particular, and also by examining our missionary presence and methods, I discovered that another type of action was necessary in the Buddhist setting. Our presence had to be different in its ways of operating and its objectives. It was necessary to be with the Buddhists in order to learn from them, to incarnate ourselves in their culture and values to be a leaven in the dough and to make it rise from within. With this perspective I set up the centre for research and dialogue with Buddhists on behalf of the Episcopal Conference of Laos and Cambodia.

Linguistic Difficulties. It was in carrying on dialogue that I encountered increasingly acute linguistic difficulties. For I was not merely dealing with a different vocabulary but also with a dissimilar vision and approach and with wholly other spiritual values. In addition to external religious manifestations, like the rites and ceremonies which characterize popular religion, there is the inner experience and the fundamental option in the face of salvation - an experience and option that are explicitly found among certain spiritual Buddhists.

In consequence, by gradually deepening the nature of the Christian kerygma I tried to understand the profound meaning of the Buddhist message. In dialogue I was obliged to formulate my Christian witness; by trial and error I worked out a certain approach, which I believed to be a new orientation. I would like to set it out in broad outline so that those working in the same environment may react to it, criticize and complete it.

III. THE CRITERIA FOR A SOLUTION

In order to convey the Christian message intelligibly to Buddhists we have to revise our own language and expressions.

This effort requires us to go more deeply into the nature of the kerygma by referring to the New Testament as to a paradigm. It also calls for a deep understanding not only of the categories and the language of Buddhists but also of their spiritual quest, of their overall purpose, of their fundamental hope, and of their attitude to salvation. On the existential plane the missionary and the local Church must deepen and live their experience of Christ and his message and at the same time accept and live the values of the fundamental Buddhist ideal. Then we shall be able to formulate and proclaim a message that is not only intelligible News but also Good News.

The News is intelligible when it is expressed according to the categories of the recipient, who can also grasp the meaning conveyed by the message.

The News is good when it responds to profound expectations and appears at the same time to be realizable for the self, because it has already been realized or is in process of being realized in the one who proclaims it.

For a man who is proud of his culture and religion the News is good when it not only respects his ancestors in the genetic and family order but also respects and honours the heights of his wisdom and spirituality and those who represent and incarnate the most sublime realizations of these values. In our case the value of the message and the interior experience of Buddhism must be respected and the Buddha must be honoured.

Finally, if the message is to be Good News, we have to present its newness and originality and enable men to discover them. If these features do not emerge, the person who is being summoned would have no reason for opting in favour of the Christian message.

Thus we are touching upon the two poles of missionary experience and reflection: rupture and fulfilment, novelty and continuity, originality and communion. These two poles appear to be opposed but are in fact complementary. They are found in the formulation of the kerygma, in the realization of conversion, in the dynamism of adaption, and so on.

They find their ultimate reason in the paschal mystery of Christ, who is "death and resurrection". No one has the right to eliminate a single element of them; Their complementarity must be retained.

A. BIBLICAL LANDMARKS

The New Testament always remains a privileged paradigm and an important point of reference for theological reflection and pastoral action. It is not a matter of searching the Bible for models to be copied subserviently. Yet in the Bible we can discover ways of proceeding which are capable of illuminating our quest and our pastoral activity. As far as the missionary kerygma is concerned, the Bible gives us accounts of the first proclamation to the Jews and, in two cases, to pagan groups. It does not give precise word-for-word accounts of what was said in the circumstances indicated but gives the schemas used in similar situations. In addressing the Jews a certain schema was used; another was adopted in speaking to animistic pagans; and yet another in addressing cultured Greeks.

In the Kerygma addressed to the Jews the disciples express themselves in eschatological terms. They recall the Jewish history of salvation; they cite scriptural texts. The kerygma adapts itself to eschatological categories: the imminence of the last days, the presence of God's Kingdom, the necessity of conversion. It also adapts itself to the conceptions and religious experience of the chosen people: God acts in history, he leads his people, he manifests himself in important events, he sends and guides his prophets, of whom Christ is the summit.

The Christian message is an answer to the quest and profound expectation of this people: the fulfilment of God's Kingdom and the coming of the Messiah and Saviour. It is necessary to adhere to this invitation of God and to enter into this new history if one does not wish to be cut off and therefore, be lost. Consequently, it is necessary to accept Christ, the sign of God's love and the answer of the saved man. At all levels of the kerygma we find elements of rupture and elements of fulfilment: in God's action and in man's answer, in the expectation and in its realization.

The kerygma addressed by Paul to the Athenians is (Acts 17), a wholly different formulation. Here the apostle does not appeal to eschatological categories, nor to the sacred history of the Jews, nor to biblical testimonies. The teaching about God is more developed and the presentation of Christ is limited by the Greek's lack of understanding of the mystery of the resurrection. Paul therefore relies on the religious experience of the Greeks: "You are the most religious of men". He appeals to their literature and quotes one of their poets; he expresses himself in the Stoic categories of the epoch. God is not presented in an historical perspective but in an existential Stoic perspective. All this was bound to provide an answer to their profound expectation and did in the case of "the few who joined him and embraced the faith." The new formulation was not only a *captatio benevolentiae* but a completion of the Greeks' spiritual development.

Yet Paul's message is characterized by its originality; he discloses to them "what they already worship without knowing it", and presents to them a different God concerning whom they must make choices which commit them. The restricted number of conversions reminds us of the diff-

iculty of proclaiming the Good News to a developed cultural environment - a fact well-known to all missionaries working in similar environments. But the results cannot be measured by quantity alone. Conversions in the Greek world were difficult for several centuries, and yet the Greek culture influenced the thinking, the expression and the deepening of Christianity more than any other culture. I believe that the same holds true of the encounter between Christianity and Buddhism.

The second type of kerygma to the Gentiles, narrated in chapter 14 of the Acts of the Apostles, is addressed to a population of Asia Minor, the Lycaonians. It is not a complete kerygma but a presentation of God which is made differently from that addressed to the Jews and the Greeks. God is proclaimed in animistic categories; he manifests himself in the rhythm of the seasons and in atmospheric phenomena, all of which corresponds to the religious experience of an agricultural people like the Lycaonians.

It is clear, then, that with regard to its content the kerygma is a message addressed to non-Christians in categories that are comprehensible to them as a continuation of their religious experience and as an answer to their profound quest, so that they may recognize the action and invitation of God in Christ and hence respond to them by accepting him as their guide and saviour.

Speaking always of the content, K. Rahner affirms that the concise message should present the essentials of Christianity. I believe that when it is addressed to non-believers, its content is even more concise, as the New Testament equally makes clear. There are three poles, as it were: God, Christ and man, perceived not as notions but as actors involved in man's liberation and salvation.

In the three types of kerygma indicated above, God is presented in various ways which conform to the categories and the experience of the hearers. What appears to be a common feature constituting the originality of Christianity is that God is presented in his relationship with the listeners who are being summoned. God is always shown to be present and acting now in favour of the listeners, who by that very fact are summoned by him. They have to answer him if they are to take a position. This essential and exacting way of revealing God was also practised by Christ, who spoke of God's providence and fatherhood, not so that his listeners may gain a new notion of God but so they may adopt new attitudes in relation to God and towards mankind.

Christ is the summit of God's intervention and presence on behalf of mankind and at the same time he is the guide and the way of salvation. From a theological standpoint Christ is the centre of the kerygma: in him God's initiative and the answer of the man who accepts salvation and conversion encounter one another.

Conversion: The message is a summons to the listeners. Man does not enter into it as a definition or as a means of discovery of self. We are not presenting a new anthropology but we are asking man to effect a radical change. This change is variously called conversion, faith, illumination, charity.

 RAHNER: CHURCH POWER OVER MINISTRIES

Alfredo Marranzini

(Nel 1983, osserva Maranzini, quando Karl Rahner è stato espulso dai Nazisti, lui fu ben accolto dal Card. Irritzler di Vienna, città, alle quale Karl Rahner ha dato un suo importante contributo nel "Circolo di Vienna". Quando questo "Circolo" fu criticato per le sue "innovazioni", Rahner ha risposto che la chiesa deve sempre fare i conti con il fatto che i tempi cambiano. Non essere aggiornati significa per la chiesa mettere a disagio (estraniare) la giovane generazione, e non dobbiamo nemmeno essere sconvolti, per il fatto che le origini del cambiamento partono dalle radici: "ne il dogma ne la storia", dice Rahner, "provano che gli eventi vitali, per il quali la chiesa si adatta ininterrottamente ai tempi, devono la loro origine unicamente alla gerarchia ").

The current debate on the community's right to a priest will not be solved by statistics alone. In a 1976 paper Karl Rahner provides us with a ready theological ground and context from which to assess this sticky problem.

Rahner lays down the thesis that within the present order of salvation (one embracing all human beings and touching all that is human) there exists a holiness or consecration that precedes and conditions all subsequent church consecrations. These latter(baptism, confirmation, orders) function to articulate and guarantee this primordial consecration. Even before receiving baptism, we are not simply 'profane' but have already been destined, in the gift of (human) life, for salvation.

Baptism. Rahner argues his thesis as follows: all church consecrations necessarily presuppose baptism. Is, then, baptism our first, most basic encounter with a consecratory love that communicates God's life?

Rahner believes there is a prior, deeply interior consecration that so determines our existence that we cannot avoid its impact even before we have freely adhered thereto or even when we have set ourselves in opposition to this transcendent "existential" (constituent of human existence).

What, then, of magisterial statements that credit baptism with removing original sin, infusing sanctifying grace, and transferring us from darkness to light? Only those effects, Rahner distinguishes, that pertain to the church's cultic and social order can be conferred only by the sacrament. The most basic (existential) consecration may well, at times, exist before the consecration of baptism.

Rahner's thesis implies a definite view of humanity's call to friendship with God, of the relation between history and salvation. Human, world history is not a process developing within its own 'profane' time and space. God's 'sacred' history would not then be co-extensive with and internal to the whole course of human history, but would rather be limited to isolated, disparate "points" (revelations

of Word, conferrals of sacrament) that 'invade' world history. The history of salvation would be the history of successive religious institutions.

HISTORY: ENCOUNTER WITH GOD

Salvation history is the evolution of God's encounter with every human being, an encounter that takes place at the center of our being-human. Each human being has already been touched by the holy (God's free offer of grace) prior to any personal (free) decision accepting- or rejecting-God's offer. (Since, of course, the history of human freedom is directed by God's providence, it is oriented to God's culminating, definitive selfcommunication in Jesus Christ).

Sacraments: To come to the sacraments as (plural, disparate) saving events: The theologian's paradigm should not be infant, but adult baptism. Thus perceived, the sacraments too (even baptism) presuppose a recipient already touched by God's grace, already holy. The sacraments' social effects-incorporation into the community of believers (baptism), witnessing to the faith (confirmation), ordination to ministry-do not, in the first instance, result from celebrating the sacrament. These "specialized" consecrations, though distinct from, are necessarily linked with our human, existential consecration. These three sacraments get their fulness from and are sustained by sanctifying (consecrating) grace-a specification, determination of God's free (existential) offer of grace and of our free human response to that offer: baptism, confirmation, orders normally suppose (sanctifying) grace and may not be reduced to mere church conferral of a visible status or office. The sacraments are, as well, symbols, outward manifestations of the free human being's ever more radical acceptance of God's holiness. The church, in Christ, is the root sacred-symbol, the Ursakrament of both (a) God's free offer and (b) man's effective, positive response to that offer.

Holy Orders: The consecration bestowed by Holy Orders should not be regarded as visited upon someone previously 'profane,' as an external, quasi-magical action that distances the recipient (now one of an elite) from a massa profana. Holy Orders concretizes an already existing state-of-consecration offered by God. The consecratory sacrament lets the recipient become aware of, experience, in a new (social) way, an existential consecration that he or she shares with other human beings.

TWO HIERARCHIES

Only thus will we understand how the ordained are both ministers to and members of the church, only thus reconcile the social hierarchy of status in the church and the existential hierarchy of radicality in faith, hope, love. Since the Christian order must realize itself in quite different forms of life and profession, ordained ministry is not a supplementary task tangential to being-Christian, but a concrete specification of that being-Christian.

Recent decades have seen the rise of pastoral services that presuppose no ordination, that bear a merely 'ecclesial' commission. Hence: What is the basic meaning of (church) consecration?

By way of background: pope and bishop belong, by divine right, to the church's abiding structure-though even this (jus divinum) has its history in the church; and, beneath the bishop, there have always been

subordinate (ordained) ministers and ministries. But it pertains to the church's discretionary power to determine, to change the limits and gradations of such auxiliary offices-conferring (or not), e.g., the character of sacrament on the consecration of deaconess.¹

There is, then, a single office that includes authoritative teaching, direction of church local and universal, conferral of sacred (cultic) power. But the church enjoys a wide range of possibilities as to how this one office is manifoldly shared. This manifold touches: structuring, articulating, sub-dividing offices, determining the holder or bearer of sacred power (man or woman, individuals or groups) and, finally, specifying the sacramentality or non-sacramentality of this participation in office.

"ECCLESIAL COMMISSION"

The big question is not the meaning of pastoral services (ministries) implying sacramental ordination, but those implying 'merely' ecclesial commission. These latter, grounded in the radical consecration of all human existence and in Baptism, do clearly differ from the special "consecration" of diaconate and priesthood. But the root distinction derives from the fact that diaconate and priesthood constitute more important participations in the church's unique office than ministries conferred by ecclesial commission alone and that, as sacrament, such ordination confers the power and the graces needed for exercising ministry.

Should not pastoral services of special importance be transmitted sacramentally-particularly when such ministries rank in importance with that of priest or deacon? Would we then run the risk of reducing the 'official' priest to a cult functionary, stripping him of his roles of directing the community and officially proclaiming the Gospel? We know today that episcopal consecration has always been a true sacramental ordination, though not clearly perceived as such in medieval theology: may not something analogous be occurring in today's church?

Lay-President? What about communities where the dearth of vocations means that a lay person presides over the community? Since Pius X, Rahner observes, we have practiced a minimalism as to receiving the eucharist and a maximalism (celibacy, academic formation) as to presiding over the eucharist. Many contemporaries find this unrealistic. If community direction is essential to the priesthood (and if this involves presiding over the eucharist), then the church should confer ordination on all who preside over a community deprived of a priest, thus recognizing sacramentally what is going on 'de facto'.

We can't be sure, says Rahner, that the present combination of (a) priesthood (with its directional-and-cultic functions) and (b) celibacy and academic formation will always be realistically realizable. Has the church been wrong in not demanding celibacy of the Eastern churches? And if the double set of requirements is impracticable, mustn't the church start thinking about new ways of transmitting these powers?

The whole question has important consequences for the self-understanding and spirituality of many who exercise pastoral ministries. Should the line between laity and clergy rest, solely, on some formal theological conception of "office"?

SOME VALUE JUDGEMENTS

Some will regard Rahner's study, especially with its implications for ordaining women, for conferring pastoral tasks through sacramental ordination, for separating priesthood from the demand of celibacy, with raised eyebrows. But Rahner recognizes that whatever is dogmatically possible is not necessarily to be recommended in practice, for many other considerations must also be taken into account. Nevertheless, Rahner insists, today's priests must make themselves responsible for an active interest in tomorrow's priesthood and its concrete realization.

¹When Rahner wrote the above, he did not know of Inter insigniores (published Jan. 28, 1977). This Declaration states: "the church, in its fidelity to the example of its Lord, does not consider itself authorized to admit women to sacramental ordination." - Author's footnote.

Ref. Theology Digest. Vol.30, Number 2/Summer 1982. ("Sacerdozio comune e ministeriale e 'consacrazione' nella Chiesa secondo Karl Rahner," Lateranum 47:1 (1981) 173-89).

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LE SACERDOCE N'EST PAS LA SEULE VOIE POUR SERVIR DIEU.

Kenya, Nairobi, le 27 juin 1983 - (D.I.A.) - Le sacerdoce n'est pas la seule voie pour servir Dieu, d'autant plus que les laïcs, par le baptême ont également reçu la mission de propager le message évangélique. C'est ce qu'a déclaré l'abbé Nicodème responsable du Département de l'Education au Secrétariat National Catholique du Kenya. Le prêtre kényan s'adressait ainsi à des centaines de catholiques réunis récemment à Thika près de Nairobi pour la célébration de la fête de saint Matia Mulumba.

Poursuivant son sermon l'abbé Kirima a ajouté: "Nous pouvons être aussi actifs que les membres du clergé dans la diffusion du message de l'Évangile au sein des familles ou dans les autres milieux d'Église".

Ces paroles viennent à propos car le Kenya, comme tous les autres pays de mission, souffre de l'insuffisance d'ouvriers apostoliques face au nombre sans cesse croissant de fidèles. En effet, avec seulement 776 prêtres pour 3.130.304 catholiques (soit 1 prêtre pour 4.000 âmes), l'Église du Kenya a intérêt à favoriser l'engagement des laïcs dans la pastorale et autres ministères de l'Église.

Ref. Documentation et information Africaines; BP 2598, Kinshasa, Zaire. 27 Juin 1983.

THE IDOC DOCUMENTATION HANDBOOK: A Guide to
Appropriate Technology and Information Systems

We would like to draw your attention to an interesting documentation handbook based upon IDOC's experience in this field. It is useful especially for action groups and centres which possess an information service on development subjects. It explains the Open Access Symbiotic Information System (OASIS) tried and tested by IDOC for several years and currently in use in various non-governmental and intergovernmental centres and institutions. This is a manual system based on the use of key words, utilizing computer logic. It permits the intercrossing of various information segments extracted from different documents. It may be classified in accordance with the thesaurus that is most adequate for the requirements of each centre - a thesaurus that is open-ended and which coordinates the information a posteriori.

The OASIS system has a low economic cost. It is labour-intensive but not technology-intensive. Hence it is recommended for medium and small organizations, especially in the Third World. It is sometimes called "the manual computer". It combines great complexity of data processing with a procedure that is easy to apply, learn and transmit. It is based on optical coincidences as the criterion of information classification and retrieval, superimposing cards with various numbers, each one corresponding to a concept, over a luminous screen. The perforated numbers, according to where the light comes through, indicate the documents dealing with the subject sought.

The handbook not only presents the OASIS system, it also provides a general panorama of the growing importance of handling data on action to promote development. An impressive quantity of unusable data exists. Hence the need for documentation work, which has to assimilate the advances made in informatics. Documentation centres and NGOs should be able to handle a great quantity of complex information and at the same time to respond rapidly to the requirements put to them by users.

This handbook edited by Foubert also offers some basic notions on informatics applied to documentation and principles of documentary technique. It indicates in simple form how to go about running a documentation centre. It deals with such topics as document analysis, information processing, systems and schemes of classification, the construction and use of thesaurus, and archive organization.

For those who are interested, the handbook may be accompanied by a series of slides illustrating the various phases of documentation activity.

The Idoc Documentation Handbook: A guide to Appropriate Technology and Information Technology and Information Systems.
by Charles Foubert: Available from : IDOC International,
Via S. Maria dell'Anima, 30, 00186 Rome, Italy. Published in 1982.
US\$ 8. (English with summary in Spanish).

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JUSTICE AND PEACE
JESUIT INITIATIVES DISCUSSED AT THE SVD GENERAL CHAPTER

(Sur un total de 35 sujets traités lors de leur 12^e Chapitre Général, les Verbités en ont retenu cinq comme priorités jusqu'au prochain Chapitre de 1988. La première d'entre elles est la Justice et la Paix. Ils invitèrent le P. Campbell-Johnson SJ, directeur du Secrétariat pour la Justice et la Paix de la Compagnie de Jésus, d'en parler aux capitulants. Nous donnons ici un court compte rendu de cette visite, paru dans le Numéro Spécial n.3 du Bulletin S.V.D. sur leur Chapitre Général, envoyé à tous les membres de la Société.)

The Jesuits' secretariat for justice and peace was set up towards the end of Vatican II by Fr. Arrupe, shortly after his election as general. This we were told by Fr. Michael Campbell-Johnston, SJ, the head of that secretariat. He arrived on his scooter from Rome during a thunderstorm on the afternoon of 25 October and left for home in the rain on the same vehicle after 21.00. What follows is a very brief and disconnected resume of what he said.

Nine years after the secretariat had been set up, i.e. around 1974, the Jesuits' 32nd General Congregation (as they call a Chapter) stated: 'The promotion of justice is an absolute necessity; it must be a dimension of all apostolic thrusts'. Until then it had generally been regarded as a task for specialists, but now it was to be tied up with all their other apostolates.

Fr. Campbell-Johnston, a jolly Scot, travels for some four months of the year, encouraging and coordinating the work of his confreres primarily involved in this kind of work; they often feel rather cut off from their fellow SJs. There are 67 Jesuit priest-workers in Europe; they meet yearly in Rome for two days. Others are involved among refugees - Cambodia and elsewhere - and come under the care of the SJ Refugee Office. Those engaged in this sort of work need discernment and assessment all the way lest they get one-track minds. We must always be asking: why, what for, to where?

Solidarity with the poor is a matter not only for those working in shanty towns but for every Jesuit. It is not just a matter of living a more austere life, doing without things or of charitable works. It is rather the attempt to experience in one's own life some of the injustice suffered by the poor. Each should get out of his own environment for a while in order to do this. Such an experience is a crucial point in one's basic and ongoing formation. How is this done?

During novitiate SJs have to go out and live for a while with the poor, e.g. with the Harijans in India. They then return, reflect together on the experience and integrate it into their spiritual lives.

In USA, three or four Jesuits in each province give up five weeks of summer vacation to go to Mexico or Central America and live there with the poor listening to and learning from them. This is especially important for presidents of universities, heads of colleges and the like; new provincials should have had this experience. They live with the poor for four weeks and then reflect together for another week on their experience. Some 30 USA Jesuits do this every year, and 200 of them in all have gone through this training. It is now an integral part of Jesuit formation and runs through from novitiate to tertianship. English and Irish Jesuits lived with the poor in London where they experienced, among other things, the trauma of the race-riots. To reflect on what they have been through and integrate it into their lives is vital.

East-Asian SJ Provincials met in a slum, or at least started their meeting there. (Someone suggested holding our SVD general chapter in Calcutta: against such a background, trivialities would be more easily recognized as such)! While solidarity with the poor doesn't (necessarily) mean that everyone has to work among the poor - one can represent their needs to the better off - work for justice does connote some knowledge and experience of injustice and mixing with those who suffer from it.

With regard to the use of violence in dealing with injustice, Fr. Campbell-Johnston said that we ourselves cannot accept going in for violence, nor can we encourage it. We don't say it's always wrong - if all else has been tried and the only remedy left seems to be violence - but it is not the Christian solution. This, of course, isn't popular with others who are less prepared to suffer passively as Christ suffered institutional injustice. (Cf. *Populorum Progressio*, 31). As Christians, more especially as priests and religious, we opt to follow Christ in the way of non-violence.

A quotation from Archbishop Helder Camara - not quoted by Fr. Campbell-Johnston - may not be out of place here: 'Personally I do not favour violence, because of my religious convictions. Christ taught peace. I believe in the force of liberating moral pressure. But many young persons are disillusioned with the possibilities of non-violence. They tell me that all we have done is wasted, and that the Church still only speaks in platitudes. They say the only remaining way is the violent way. I reply to them that a future of ten or fifteen years of violence is in itself a waste, even by their own criteria'.

Lastly, our Jesuit lecturer gave us some light on Social Analysis: One must analyze one's situation in order to plan what one is doing. Jesuits in Bolivia spent five years analysing the situation there, and 97% of those who worked on it got a common vision as a result of their study. meetings, retreats and shared prayer. As a result an effective apostolic plan was worked out.

A survey was held among 80 Jesuits, mostly in 3rd World countries, on the possibility of using some Marxist analysis in one's work. As a result of their findings, Fr. Arrupe wrote a much-publicised document on the subject. There is, of course, the danger of degenerating from accepting Marxist social analysis to accepting Marxist ideology. We need the cultural and religious dimensions which Marxism doesn't have.

There is no Christian social analysis as such - the gospel doesn't lead to any special type of it. But one must have gospel principles in mind when doing social work. It is important not to get hold of one ideological gospel angle and ride it to death.

The Jesuit secretariat publishes 'Promotio Justitiae' (40-50 pages) five times a year in three languages (English, Spanish, French). It contains contributions from those promoting the cause of justice all over the world. Obtainable from: Social Secretariat S.J., Borgo S. Spirito 5, C.P. 6139, Rome.

Ref. Arnoldus Nota (SVD Bulletin) Special Issue No.3, on the 12th General Chapter. December 1982.

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QUELLE MISSION? DEUX ASSERTIONS AMBIGÜES

(This is a short extract from the address given by Fr. Gay, Superior General of the White Fathers to their Plenary Council of October 1982 on points arising from their 1980 General Chapter.

To the two questions: What is our Mission to-day? and, Can we hope for a renewal in community life?, their 1980 General Chapter answered that:

- *our mission, our apostolic project, is the proclamation of the Gospel to the peoples of the African and Muslim World;*
- *in order to arrive at this, it is essential to make a very serious effort at restructuring our apostolic in all the circumscriptions.*

In the course of his address Fr. Gay drew attention to what he considered ambiguities in the use of the words "mission" and "missionary" to-day.)

Parmi les ambiguïtés auxquelles je viens de faire allusion, il en est deux qui se manifestent fréquemment en des assertions qui peuvent dérouter non seulement ceux qui nous regardent mais certains de nos propres confrères. Ces assertions sont la résultante d'une lecture superficielle de Vatican II d'une part et d'une réaction face au phénomène de déchristianisation de nos pays d'Europe et d'Amérique.

a) *La première assertion est que la Mission est la responsabilité de tous. Ce n'est donc plus l'affaire de spécialistes comme les Instituts missionnaires. On comprend nettement l'heureuse prise de conscience du monde Chrétien qui, depuis Pie XII et surtout depuis Vatican II, s'est éveillé à sa responsabilité missionnaire. Mais cette vision de la responsabilité universelle de l'Eglise, réaffirmée pour l'Afrique en 1969 par Paul VI à Kampala, n'a jamais voulu être et ne saurait jamais être une raison pour que les "missionnaires par profession" soient dégagés de leur responsabilité. Il faudrait alors dire que la*

responsabilité universelle de la prière et de la contemplation ne laisse plus de place aux professionnels de la prière et de la contemplation, que sont les moines et les moniales.

S'il est vrai que la Mission doit être conçue comme un va-et-vient entre les Eglises des 6 continents (reverse-mission), il est évident aussi que c'est par des hommes et des femmes qui partent et qui viennent que cette mission s'accomplira. Parmi toutes les formules que nos Eglises peuvent inventer pour réaliser ce nécessaire partage de la foi, nous, les Pères Blancs, offrons notre cadre de communautés internationales d'hommes qui s'engagent à vivre cette disponibilité par rapport aux églises d'Afrique et cela pour toute leur vie.

b) *Une deuxième assertion*, qui est trop souvent mal interprétée, se formule dans les termes très simples et très vrais: "*La Mission c'est ici*". Certes la Mission est toute forme d'apostolat qui témoigne et propage la foi en Jésus-Christ surtout aux frontières même de cette foi. Et il est merveilleux de constater en Europe et en Amérique ce renouveau du sens missionnaire qui fait des cellules chrétiennes, moins des juges qui condamnent que des croyants qui veulent partager leur foi vivante avec les plus marginaux.

Mais ici encore, ce n'est pas parce que l'Euro-Amérique a découvert ses "païens", ses "non-croyants" ou ses "non pratiquants" que nos Eglises sont par le fait même dispensées de leur devoir missionnaire envers les Eglises d'autres cultures et des autres continents. Aujourd'hui dans toutes les Eglises, un des plus grands dangers (tant en Afrique que dans les autres continents) est la tendance au repliement sur ses propres besoins.

Aucune Eglise ne peut attendre d'avoir pourvu à tous ses besoins avant d'aller plus loin s'offrir au partage. Au contraire, les Eglises pauvres et qui ont l'audace de partager le peu qu'elles ont, trouvent toujours dans ce geste missionnaire un renouveau de leur propre vitalité, une réelle résurrection.