



News:

World Mission Day 1984 will occur on Sunday, October, 21. In his message for this occasion the Pope emphasized the place which suffering holds in evangelization. His recent visit to Asia where he canonised the Korean martyrs led him to this reflection. More and more to-day those who witness to the Gospel are being called to face the possibility and the reality of martyrdom.

Mission and Politics: We quote from a homily of Archbishop Romero on this vexed topic: "Whoever believes that my preaching is political, that it provokes violence, as if I were the cause of all the evils in the republic, forgets that the word of the Church is not inventing the evils which already exist in the world, but illuminating them. The light illumines what already exists. It doesn't create it. The great evil already exists, and the word of God wants to do away with those evils. It points them out as part of a necessary denunciation so that people can return to good paths."  
(Ref. CIIR Newsletter).

Eucharistic Congress, Nairobi, Kenya: Plans are well advanced for the Pastoral Renewal Programme to precede the 43rd Congress in August, 1985. Fr. Joe Mokaya Chairman of the Programme has announced the five topics around which the renewal programme will take place: 1) Church, The Body of Christ; 2) Call to Reconciliation; 3) Matrimony; 4) Family; 5) Eucharist. Priests, religious and laity are being invited to take part in the renewal and meetings of laity have in fact already begun.

In Rome an advisory consultative group has been formed to handle travel arrangements for Congress participants. It is made up of OIOTA; Kenya Airways, Alitalia, Raptim and Vatican representatives.

Islam in North Africa: Mgr. Teissier, Auxiliary Archbishop of Alger will be in Rome in November and has agreed to meet with SEDOS members for an informal meeting on Islam in North America. Time - 4.00 p.m. Place - SEDOS Secretariate; Date - Nov.6.

Salesian General Chapter: Congratulations to Don Egidio Vignano on his re-election as Superior General.

Guatemala: We recommend the current issue of the Catholic Institute for International Relations "Comment" dealing with Guatemala. (Address: CIIR, 22 Coleman Fields, London, N1 FAF Tel. 01 354 0883).

At the meeting with the two members of Guatemala's Justice and Peace group held in Rome on September 18, information was shared on the alarming increase in computer assisted technology to control the movement of people in the country. Israeli and United States Governments are alleged to be the main sources of this increased deterioration in the human rights situation particularly of the indigenous Indian people.

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SERVICE OF FAITH AND PROMOTION OF JUSTICE:  
SOME CLARIFICATIONS

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Peter Henriot, SJ.

*(Clarity about the Mission of faith and justice comes only in fidelity to a process of communal discernment about the lived experience of one's efforts in this mission - not through theoretical probing.*

*Peter Henriot is Director of the Centre of Concern in Washington D.C. He was a delegate from the Oregon Province, USA, at the 33rd General Congregation of the Jesuits in 1983. In this article he examines the relationship between faith and justice as elaborated at the Congregation. This short article has particular relevance for Jesuits but also for other SEDOS members in the present discussions on liberation theologies and the forthcoming SEDOS Seminar on Justice and Evangelization in Mission).*

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What more can possibly be said about "linking faith and justice"?

To be honest, that question expressed something of my own skeptical feelings when I first sat down in Rome last September with a group of brother Jesuits from around the world to address this topic. We were serving on the Commission chosen to draft a document on "mission" for the 33rd General Congregation, a document reviewing our implementation of Decree Four of the General Congregation 32 and providing directions for the future of our ministries in today's world.

My initial skepticism soon faded. The experience of working on that Commission and interchanging with Jesuits from every part of the globe convinced me that much more can and should be said about the connection between serving faith and promoting justice in our contemporary scene. When GC 33 unanimously approved a document confirming this link of faith and justice, I felt that significant clarifications had indeed been made which would advance the social commitment not only of Jesuits but also of the wider church.

#### 1. CLEAR CONFIRMATION

These clarifications, however, came against the background of initial questioning of what had transpired in our mission since GC 32. Preliminary papers presented to the delegates spoke of "mistakes" made by Jesuits in a too-zealous promotion of justice, of "faults" committed by an over-emphasis on social activism to the detriment of full evangelization. But the delegates, reviewing the actual experiences

of provinces around the world, quickly pointed out that the major fault among many Jesuits has not been excessive social involvement but rather failure to even become engaged, failure to effectively respond to the call to serve the faith and promote justice.

The recognition of where the primary failing lay then led to a more profound analysis of why this was so. Although response to GC 32's Decree Four has for the most part been encouraging throughout the Society, it is obvious that there still is a long way to go in order to be adequate in terms both of the social challenges before us and of the potential of the Society's personnel and institutions. Key to the further response, it seemed to the Commission on "mission", was the confirmation, clarification, and direction called for in so many of the postulates submitted to GC 33.

The confirmation came strong and clear. In the light of the calls made by John Paul II, the Congregation unambiguously confirmed the Society's mission expressed by the 31st and 32nd General Congregations and described that mission as "the application today of the Formula of the Institute and of our Ignatian charism". The message is simple: "forward in continuity." The document says that we have been on the right course and we simply have to work harder. As helps to working harder, several clarifications were made regarding the link of faith and justice.

## 2. EXPERIENCE, DISCERNMENT AND JUSTICE

The first clarification made by GC 33 was that it is not through definition or decree but only through experience and discernment that we come to understand fully why faith and justice are linked together. Many people seek precise statements of social justice and its many variants and desire clear theological explanations of faith and all its nuances. Only when satisfied with this intellectual exercise will they then venture toward action. But the document of GC 33 said quite simply that clarity about the mission of faith and justice comes only in fidelity to a process of communal discernment about the lived experience of our efforts in that mission.

This discernment process is described as central to "our way of proceeding" as Jesuits. It requires in particular a deeper involvement in the lives of people around us, in order to hear "the joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted" (from the opening lines of Vatican II's *Guadium et Spes*, "The Church in the Modern World"). Prayerful reflection on this experience, joined to a skilled use of social and cultural analysis, provides much deeper insight into faith and justice than does theoretical probing alone.

In reviewing the apostolic experience of Jesuits in recent years, GC 33 acknowledged that the effort to work for faith and justice has indeed been a time of great grace, both for the Jesuits who have realized more profoundly their vocation and for the people whom we have served with greater evangelical care. It is true that there have been failures to integrate these two dimensions of our single mission.

The Congregation deplored a "reductionism" which has manifested itself in a "disincarnate spiritualism" (acting as if only prayerful or religious stances would change the world), as well as in a "merely secular activism" (emphasizing only socio-political means to bring change). Upon my return from Rome to U.S.A. I was disappointed and angered to read newspaper reports about GC 33 which mentioned the critique of secular activism, but ignored our equally strong words against other-worldly spiritualism. Indeed, if our review of the lived experience of Jesuits over the past decade was accurate, the more serious danger to authentic implementation of mission is probably the "spiritualism" which disconnects evangelization from working for justice.

A sign of grace experienced in the struggle for faith and justice, GC 33 noted, has been the opportunity Jesuits have recently had to share in the persecution suffered by the poor and oppressed. Many Jesuits have been imprisoned, exiled or killed in both communist countries and national security states. More of this persecution can be expected as we continue to deepen the link between evangelization and the transformation of society.

### 3. PEACE, FREEDOM AND JUSTICE

A second significant advance in our understanding of the faith-justice mission was, I believe, our specification of the work of peace. From Provincial Congregation discussions around the world, Jesuits had submitted postulates to put peace-making central to all our apostolates. Spurred by the leadership of the US Catholic Bishops, many American Jesuits have emphasized the need to commit ourselves to active involvement-through education, lobbying, organizing, witness in the movement to turn around the arms race and the nuclear policies of the super-powers. The Popes have repeatedly emphasized the centrality of peace-making, and John Paul II explicitly linked peace to the work of justice in his homily at the opening of the Congregation.

Initially, however, this "option for peace" was resisted by two very different groups when it was presented in the first draft of the Commission on "mission". On the one hand, some Jesuits from Eastern Europe objected that the focus on "peace" today is a communist theme. It is used by their repressive governments in order to stifle dissent, promote conformity, justify military rule of subject peoples, and mask a build-up of massive armaments. To say that Jesuits are committed to peace would be dangerously ambiguous for them. On the other hand, some Jesuits from Latin America felt that interest in the nuclear arms question was a "luxury" of the rich countries, a distraction from the deeper and more immediately pressing problems of poverty and oppression in the Third World. Commitment to peace would be meaningless if it ignored these problems.

Grappling with these questions provided a worthwhile clarification for the Congregation of the content and context of peace and its relationship to faith and justice. The Eastern Europeans were satisfied when subsequent drafts of the text read that what we are called to work for is "peace based on human rights and freedom."

This said much more than what their communist governments stood for. And the Latins found acceptable the commitment to peace when it was placed with "the promotion of a more just world order (and) greater solidarity of rich countries with poor."

Were these clarifications only empty verbal distinctions? I do not believe so. For me, these clarifications simply re-emphasized the importance of locating the struggle for peace always within the search for justice. As the Popes have often stated, peace is not simply the absence of conflict but the presence of the conditions of peace, the structures of justice. It is a particular kind of peace, bound to freedom and justice, which the Society must promote through education and action.

#### 4. FAITH, LOVE AND JUSTICE

What about the theology of our mission? While avoiding profound treatises or disputations, GC 33 did make some important comments on the theological relationship between faith and justice. Thus the third significant clarification made by the Congregation is, in my opinion, the emphasis not simply on the link of faith and justice but on their integration. Repeatedly deplored by many delegates during the Congregation discussions was any "dualistic" interpretation whereby belief in God and commitment to a just social order could be viewed by the Christian as two distinct entities, only "brought together" to promote a more effective apostolate today.

In fact, as the review of Jesuit response to previous calls to "serve the faith and promote justice" had revealed a lack of enthusiasm on the part of many, probing the deeper analytic question of "Why is this so?" had demonstrated some major causes of this. One of the most important reasons given was that many Jesuits simply do not recognize that faith and justice must be together, simply do not accept that either of the two is unauthentic unless integrated with the other. The "reductionism" deplored in the document is founded on an incomplete understanding both of faith and of justice. The challenge is to see faith as primary but only a faith that does justice.

The document of GC 33, therefore, attempts to make explicit that "the social justice we are called to is part of that justice of the Gospel which is the embodiment of God's love and saving mercy." Indeed, it seems that love is the integrating factor in bringing together faith and justice. This at least is the emphasis suggested by John Paul II in his 1980 encyclical Rich in Mercy and by Pedro Arrupe in his 1981 essay, Rooted and Grounded in Love. This explains, in my opinion, GC 33's stress that the "single commitment" to faith and justice (an integrated, not simply linked, commitment) is most profoundly held together and expressed in the One Great Commandment of universal love. "To attain this universal love," the document states, "We must continually learn how to seek God in faith, both for his own sake and as the abiding source of all justice and love."

The implications of this third clarification offered by GC 33 may well provide some of the most important directions for the future of the service of faith and the promotion of justice. For example, the document's embrace of the "preferential option for the poor" is explained in terms of a decision to love the poor with a love like Christ's, excluding no one nor excusing anyone from its demands. It

may well be that in the future we Jesuits will be speaking of our mission in terms both more complete and more compelling as a mission of "faith, love and justice."

Ref: Promotio Justitiae, Borgo S. Spirito, Rome.No.30, May 1984.  
Originally in National Jesuit News, February 1984.

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### COLLABORATION BETWEEN INDIVIDUAL CHURCHES

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#### APPEAL TO MISSIONARIES

In November 1983, Dom Manuel Viera Pinto, Bishop of Nampula (Mozambique) visited Brazil and appealed to this Church, and especially to religious, for missionary help. He has just written again to the president of the Conference of Brazil Religious.

"We need missionaries who love this people of Mozambique and this particular Church; missionaries who will not be intimidated by difficulties. During my recent visit a few congregations showed some interest. I am sure that this communion between the Church of Brazil and the Church of Mozambique, thanks to our collaboration, will grow and bear fruit. We know also that the Spirit of God gives impetus to this ecclesial communion. We count on you..."

"During this year of vocations", concludes the president of CBR, "The Conferences of Bishops and of Religious of Brazil hope that the Church of Mozambique will have the opportunity to welcome missionaries coming from the dioceses and religious institutes of Brazil".

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WHAT KIND OF MISSION WORKERS FOR ASIA ?

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The Federation of Asian Bishops Conferences states that the Churches of Asia need workers who:

1. Are up-to-date with post-Vatican II theology.
2. Are able to engage in interreligious dialogue.
3. Know and appreciate Asian philosophies, religions, traditions, and ideological currents.
4. Are convinced of the need for the Church to go out to evangelize but understand what this means today in diverse circumstances.
5. Are able to contribute to the inculturation of doctrine, practice, etc., of the Church.
6. Are in favour of dialogue within the Church and will exercise leadership as service and foster co-responsibility, dialogue, and participation in the Church.
7. Know how to foster Christian community growth in small communities, parishes, churches.
8. Can function well in Christian ecumenical collaboration and dialogue.
9. Are men and women of prayer and contemplation who seek the meaning in the signs of the times.
10. Can teach prayer and spiritual growth to individuals and communities - a prayer which is inculturated.
11. Can aid the vital celebration of the sacraments.
12. Are capable of prayerful contextualized theological reflection at different levels.
13. Will incorporate the social teaching of the Church at all levels of Christian instruction.
14. Wish to live a life not distant from the poor but in on-going dialogue with the poor.
15. Wish to and can engage in work with the people for justice, development, and liberation through conscientization and by accompanying them with the gospel in their action on behalf of justice, all the time avoiding clericalism.
16. As teachers will involve students in social orientation and spiritual leadership.
17. Have grasped to a useful extent the contribution of behavioural and social sciences to personal, group, and social development.
18. Are able to understand the situation of youth and work effectively with or for the mass of young people in this part of the world.
19. Are able to help people in the current confusions of cultural change, secularization, industrialization, urbanization, etc.
20. Appreciate the role of women in the church.
21. Will be clearly aware of the stresses on family life and know some approaches towards helping family life.
22. Appreciate the role of mass and group media in evangelization, education, and development together with media's sometimes more negative effects and the ways of reducing these effects.



23. Have at least fundamental skills in the use of media.
24. Will be concerned to build up creatively new ministries in the Church and give proper place to the growth of lay responsibility.
25. Are desirous of learning from the other Catholic Churches of Asia and to cooperate with them.

Ref. East Asian Pastoral Review. Vol.20, No. 4, 1983.

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... AND WHAT KIND OF PERSON FOR LATIN AMERICA?

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*This is Don Pedro Casaldáliga's vision of the "NEW PERSON NEEDED FOR A NEW WORLD". "To live out a spirituality of liberation in Latin America, we must aspire to the utopian reality of the New Being in Christ. In whatever time and in whatever part of the world, to be a Christian is to be a New Person in Jesus. But to be a Christian today in Latin America, where Spirit and Blood are in struggle, means to be intent on living the truth in the face of the scandal of the world and of the church. New Persons in a New Church, seeking a New World. A few days ago I tried writing down what I consider to be the fundamental traits of this New Person"...*

1. CRITICAL CLARITY

A wholly critical attitude in the face of contemporary values, the communications media, consumerism, structures, treaties, legal codes, convention, routine....  
An alert, intransigent spirit..  
A passion for truth.

2. AN AWESTRUCK THANKFULNESS

Contemplative gratitude, which is open to transcendence and welcomes the Spirit.  
The gratitude of faith, the experience of grace.  
To live in a state of prayer.  
The capacity to be amazed, to discover, to be thankful.  
A fresh awakening every day.  
The tender humility of the Gospel's "little children".  
Wholehearted forgiveness, without meanness or subservience.

3. SELFLESS FREEDOM

To be poor so as to be free in the face of power and temptation.  
The free austerity of those whose life is a pilgrimage of quiet struggle.  
The total freedom of those prepared to die for the Kingdom.

## 4. FESTIVE CREATIVITY

Intuitive, uninhibited, laughing, playful, artistic creativity.  
 To live in a state of joy, poetry and ecology.  
 The affirmation of our own native identity.  
 Free of humdrum repetition, of clichés, of dependencies.

## 5. CONFLICTIVITY ASSUMED AS MILITANCY

A passion for justice, lived out in a spirit of struggle, and  
 for true peace.  
 Untiring stubbornness.  
 Prophetic protest.  
 Politics, as mission and as service.  
 To stand always, both in theory and in practice, on the side of  
 the poorest.  
 Daily revolution.

## 6. EGALITARIAN FRATERNITY

Or, fraternal equality.  
 An ecumenism that transcends race, age, sex and creed.  
 To blend the most generous openness with the safeguarding of  
 one's own ethnic, cultural and personal identity.  
 Social sharing without privileges.  
 The true surmounting of economic and social classes, for the  
 sake of the rise of a single "Human Class".

## 7. COHERENT WITNESS

To be what one is. To speak what one believes. To believe  
 what one preaches. To live out what one proclaims.  
 Whatever the consequences, and in daily trifles.  
 Habitual readiness for martyrdom.

## 8. UTOPIAN HOPE

Historical and Eschatological. Beginning today and moving  
 toward tomorrow.  
 The convincing hope of witnesses and builders of the Resurrection  
 and the Kingdom.  
 This means Utopia, the Utopia of the Gospel. We do not live  
 by bread alone. We live by bread and Utopia.  
 Only New Persons can build a New World.  
 I believe these traits are the features of the New Being, Jesus.  
 He lived just this utopically; this he taught in Bethlehem,  
 on the Mount and at Easter; in this way his Spirit, overflowing  
 in us, laboriously forms us.

Ref: Dom Pedro Casaldáliga, Bishop of Sao Felix, Brazil  
 (Taken from Solidaridad, May 1984).

Latinamerica Press 23 August 1984.

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EXCERPT FROM THE ADDRESS OF POPE JOHN PAUL II  
TO PARTICIPANTS OF THE FAO WORLD  
CONFERENCE ON FISHERIES MANAGEMENT AND DEVELOPMENT  
30 JUNE, 1984

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*(In his address the Pope emphasized the basic human needs of those engaged in the fishing industry. Public authorities should favour forms of co-responsibility of those working in small scale and large scale fisheries. In his address to the fisher folk at St. John's Newfoundland during his visit to Canada he repeated this call for a policy in the fishing industry which would take into account the needs of the small scale fishing units, and growing unemployment in the industry).*

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... You rightly consider fishing as a whole series of human activities, and you rightly emphasize the social objectives connected with it.

In order to meet the needs of today's society, it is necessary to apply to the fisheries sector forms required by modern and efficient management.

Clearly, your Conference has to proceed on the level of the practical solutions made possible by modern technology. Hence the need to take into consideration the actual economic conditions of each individual country, so as to be able to outline realistic targets and specify the financing needed.

But what you keep constantly in mind and what you use as a constant point of reference are the basic human aspects, especially those experienced by the people whose livelihood is fishing and its connected industry. It is therefore the task of your Conference to re-examine the criteria already laid down with regard to agriculture in order to ensure not only technical and economic development but also the human development of individuals and communities.

Countries are obviously dependent on one another, and it is this fact that makes it necessary to coordinate internal policies with a view to worldwide development. This is why in my Encyclical *Laborem Exercens* I stressed the principle of the priority of human work in the whole economic process (cf. Nos. 4 and 25). Consequently, the public authorities should favour forms of co-responsibility of those working in small-scale fisheries, and the different forms of their solidarity in free associations. The active participation of all fishery workers in the decision-making that effects their lives and work should be encouraged.

One of your important tasks is to encourage appropriate use of available resources and to develop new ones. Here too I would like to urge scientists to use all their talents and expertise. There

must also be agreement on the criteria and methods to be applied to fishing in the context of world development.

A greater availability of financial resources and an improvement in loan and credit facilities are an obvious prerequisite for efficiency of production, and there must also be adequate provision for the replacement of equipment.

Steps should be taken to facilitate access for fish products to the market, also for small-scale communities, with encouragement for improved treatment and presentation of these products by the fishing communities.

It is therefore to be hoped that this Conference will be able to reach an agreement on the major aspects of the management and development of fishing.

It is also to be hoped that all States and volunteer organizations with all their resources and energies will work effectively together in order to achieve efficient joint action.

It is to be hoped that your work will confirm the increase in forms of solidarity and mutual aid, not only between the highly industrialized and the developing countries, but also between the countries with limited resources.....

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JUSTICE AND FAITH WORKSHOP

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SEPTEMBER 1 - DECEMBER 14, 1985

*The workshop will provide opportunity for missionaries, laity, clergy and religious to reflect on their commitment to an evangelical option for the poor whether in the Third or First World.*

*The workshop will explore the demands of and the links between Faith and work for Justice. While outside resource people will be available, the workshop process will draw heavily on the sharing of experience, expertise and insight by the community of participants.*

Apply to:

Fr. Eamonn O'Brien, S.S.C.,  
St. Columban's College,  
Dalgan Park,  
Navan,  
Co. Meath,  
Ireland.

Tel: Navan (046) 28646

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BOMBAY :- A PIGMY CHURCH?

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Douglas Rowe, SJ.

Do we really have 'Church' in Bombay? Christianity is *Community* - the Body of Christ-and, therefore, the Church needs to be community. Are our Bombay Catholics 'community' or just a group of pious individuals who were brought up to believe that Christ is God and that Catholicism is going for Sunday Mass, making Novenas, saying the rosary, wearing scapulars and crosses (to which is attached the belief that those who wear them will go to Heaven) and occasionally going for 'confession'? The sense of real community seems to be missing.

Role of the laity: The Vatican Council long spoke about the *role of the laity* in today's Church. Have the laity really come into their own so many years after that great event? A quick look at our people shows how passive our 'believers' are. We faithfully 'hear' Mass, 'receive' Holy Communion, 'listen' to the word of God, 'receive' absolution. All this is passive. Many are uninvolved with what is going on at the altar. The feeble answers at Mass confirm this. Weak faith is responsible for the uninvolved in the Body of Christ. Could it be that the clergy have kept the laity dependent on them in a Church which to me is still heavily clerically dominated? The division of 'we' and 'they' still continues in spite of the principle 'we are the Church'. We (clerics) have failed to produce an adult, mature, giving Christian who can get involved with the Church and the country as leaven in the dough and who sees his/her participation in Church as a participation in Christ's own body. Do we perhaps have too many priests in Bombay that we can afford to use them for writing out certificates and registering Masses?

Our ecclesiology is still an ecclesiology 'from above': *We need an ecclesiology 'from below'*. This will only be possible when the laity begins to take responsibility. Now there seems to be a fear that if the laity take on responsibility in the Church, the priests might be left without anything to do, or rendered useless (which I say is only a fear). The laity also delight in having the priest do everything for them so that they don't have to take any responsibility. They can be at the receiving end. This, to me, is a game of survival. To cite an example...some clergy feel that the distribution of Holy Communion is the prerogative of the priest. I have seen a church in which a lone priest was struggling away distributing Communion to a Congregation of 400. I thought to myself how wonderful it would be if about half a dozen of those people shared in this action. Not only would the Mass finish quicker, but the people would have a longer time to make their thanksgiving together. I am looking forward to the day when the Church of Bombay will be flooded with married deacons and Eucharistic ministers, when the laity will take over the complete finances and material administration of our parishes.

Involvement does not mean just having people on parish councils, or having someone to do the reading or singing in Church, or taking the money bag around. It needs to go further. We need a Church where Christians are not passive 'pigmy' Christians, but committed, mature adult and responsible enough to take their share of responsibility in the Body.....and a clergy who supports them in this! We need a church where charism and ministries peculiar to the laity are allowed to flourish, where everyone knows what his/her role in the Body is and does it. We need a Church where priests don't have to do everything for the people. The question could truly be asked: Is every Catholic in Bombay a Catholic because he/she made a positive, adult, mature choice to be a Christian as his Confirmation? Or is he a Christian just because he/she happens to be one? Such is a Christian by accident, not by choice. Only when this choice has been made, can we hope to have an adult, mature, responsible Church.

The producing of an adult, mature Christian has a lot to do with the initiation sacraments of Baptism, Confirmation and the Eucharist. When parents with a low 'faith level' bring a child to baptism, just because it is 'the next thing' after birth, they cannot be expected to bring up their child in the practice of the faith as the Church would want them to. The knowledge of this initiation sacrament is practically nil, and yet this is the sacrament which is the 'gateway' to the whole sacramental system and the foundation of our whole Christian life. So we find water being generously poured over the heads of babies by the hundreds all over the diocese without any preparation on the part of the parents.

In our Parish we made a start 6 years ago in the line of personal catechesis with regard to this sacrament and it has borne much fruit. About 15 couples were trained and they go from house to house preparing the parents for the Baptism of their child. The catechesis is done on a couple-to-couple basis over two evenings before the birth of the child. The catechizing couples assert that this apostolate cannot compare with anything else they have been involved with as Catholic couples. They are commissioned by the Parish and they have the opportunity to share their faith on the deepest level with their fellow parishioners. With many of our sacraments the emphasis is more on the celebration at home in the halls than on the spiritual preparation and meaningful encounter with Christ.

After almost 2000 years of Christianity in India, we are still quite a 'pigmy' Church. We have not grown sufficiently. There are good committed Christians but they are too few to be a strong-enough leaven in the dough.

Ref. The Examiner, Vol. 135: No.19. May 12, 1984.

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**LE MINISTÈRE DU PRÊTRE**

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"Le renouveau ecclésial dont le Concile Vatican II fut la consécration et en même temps le point de départ, atteint en profondeur le peuple chrétien entier. L'Eglise - Peuple de Dieu, Corps Mystique du Christ, vivifié par son Esprit est toute entière dépositaire d'une mission salutaire; "à cet apostolat tous sont députés par le baptême et la confirmation" (L.G.33)

Les Ministères multiples ne s'expliquent plus par un manque certain de prêtres, mais le ministère du prêtre lui-même s'intègre dans un ensemble de services dont la communauté a besoin et qui sont christologiques dans leur origine. Le prêtre, comme l'Evêque dont il est le coopérateur, se situe ainsi à l'intérieur même du peuple de Dieu dont il est le ministre ayant le pouvoir sacré d'offrir le sacrifice et de remettre les péchés, et d'y exercer publiquement pour les hommes au nom du Christ la fonction sacerdotale (presb. Ord.2).

La fonction des prêtres, en tant qu'elle est unie à l'ordre épiscopal, participe à l'autorité par laquelle le Christ lui-même construit, sanctifie et gouverne le Corps (Presb. Ord. 2). Sa première fonction est d'annoncer l'Evangile de Dieu qui donne naissance et croissance à la communauté des chrétiens (Presb.Ord. 4).

Les prêtres sont donc au service de la communauté, ils sont en fonction du Corps: au nom de l'Evêque ils réunissent la famille de Dieu, la communauté des frères qu'habite un dynamisme d'unité, et ils la conduisent par le Christ dans l'Esprit, vers Dieu le Père (Presb.Ord. 6).

Ainsi se dégage un aspect essentiel de la fonction sacerdotale: faire la communauté, et ce en union avec d'autres qui tout en n'étant pas prêtres sont eux aussi au service de cette même communauté.

Dans l'optique de la priorité pastorale de l'Archidiocèse, cela veut dire concrètement, que de plus en plus le prêtre sera animateur, formateur, inspirateur de ceux qui assurent un ministère dans la communauté et pour elle. Ainsi il respectera pleinement la réalité baptismale du peuple chrétien dont il est responsable, et son action pastorale en deviendra plus efficace.

Sur le plan pratique il fera des options nettes dans ce sens et donnera priorité à la formation tant intellectuelle que spirituelle et humaine des chrétiens - ministres de leur communauté. Il n'organisera pas seulement de sessions de formation pour eux, mais il aura un souci constant de les suivre, d'être selon la diversité des dons de l'Esprit, en réponse aux exigences réelles du monde d'aujourd'hui."

Ref. Léopold VERMEERSCH (dans "Croisée des Chemins" No.37, 1984 - Kigali, Rwanda.

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MEXICO'S BISHOP RUIZ  
CONVERSION TO THE POOR

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Carlos Fazio

*(Samuel Ruiz, bishop of San Cristóbal de las Casas in the southern state of Chiapas, recently celebrated his 25th anniversary as a bishop. He has been one of the driving forces behind the "great leap" of the Latin American Church after the 1968 Medellín conference. He admits that his conversion to the poor, both as a diocesan priest and as a bishop, has been a long process involving slow but steady change.*

*Bishop Ruiz's pastoral region is one of the most conflictive in Mexico. For the most part it is populated by indigenous people. The population is dense and the region has been affected by explosive agricultural problems, the emigration of many peasants to other parts of the country and, more recently, the controversy surrounding a large influx of Guatemalan refugees (LP, June 21, 1984). The latter have been warmly received by the local Christian communities.*

*By drawing close to the area's indigenous people, travelling in the area by mule, on foot, by car or in small airplanes, and above all by constantly encouraging change, Samuel Ruiz has led his diocese, the fourth oldest in the country, to break with the Church's traditional structures. The six pastoral teams of his diocese—located in Tzeltal, Tzoltzil, Chol, Centro, Sudsudeste and Tojolabal—hold monthly meetings in which indigenous catechists and pastoral agents evaluate their work. And once a year, the six teams come together to plan the future of the diocese. Don Samuel offers the following testimony of his conversion).*

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Befor the Second Vatican Council we were in our first stage, which you might call that of "traditonal action." We regarded the indegenous people more or less as objects of our pastoral action. The initial plan was clear: to teach Spanish to the indigenous people, to put shoes on their feet and to provide them with food. It didn't even enter my mind that I could evangelize in other languages. After all, they were Mexicans. I was determined to see that they learned Spanish and wore shoes. They walked barefoot, which I interpreted as an indication that their socioeconomic status had to be elevated to ensure that they had a higher income and better employment opportunities. And feed them! By feeding them we would raise their nutritional level, thereby preventing so many premature deaths.

Culture and evangelization: I soon understood that the problem wasn't so simple. After Vatican II, I entered a new phase of discovery in which I became conscious of the importance of culture. We had previously seen evangelization as Westernization.



*But we had now come to realize*

But we had now come to realize that we stood before an ancient culture that deserved our respect. After all, it is a culture that took thousands of years to develop its own way of thinking, of living, and of expressing itself. Questions filled my head: What does it mean to evangelize? Should we passively contemplate cultures or actively encourage the revival of their pre-Columbian splendour? Must they be destroyed?

Gustavo Gutiérrez helped us to see that God has always wanted everyone to be saved. This led me to understand that before I could announce Christ's presence, I needed to discover God's work within the community. That is how we initiated a catechetical approach based on the community's religious feasts, one that sought to respect the people's language and way of celebrating. It allowed our diocese to develop a pastoral approach that was much more in line with the reality of our people.

The third stage came almost naturally. No one—especially no Christian—can observe this reality and remain aloof or neutral. What has the Church been doing during all these years of evangelization, if the indigenous communities continue living in a state of marginalization? We then came to realize that evangelization had to be integral, holistic.

The next stage involved the discovery that the Indians were oppressed. Look how long it took! Until then we had seen a folk religion being practiced, and said, "What good people!" We didn't see that they were victims of a tremendous oppression. But little by little we changed. We no longer frequented the homes of the rich and powerful, but instead sought those of the peasants. The rich felt they were being challenged, and this provoked their ire. They could not continue to use religion to subjugate the indigenous people. These were painful discoveries, and we had to become very consciously aware that our actions must be directed toward an evangelization that would help the indigenous people to see their own reality—and to see that the Son of God repudiated this type of oppression. I still don't understand why the indigenous people, who have suffered so much oppression, discrimination, and torture, have not yet exploded and engulfed the entire country in a wave of violence.

The last stage involved evangelization in solidarity. We regard it as a way of supporting indigenous people living in exile—the refugees. In this part of the country we are redefining the meaning of our history, of our relationship with other countries, and of the relationship between Church and the state.

These, then are the stages I've been through. I've learned to accept conflict and to lean on God's providence.

Finally, we have put aside all discussion about the option for the poor. In a diocese in which 80 percent of the population is indigent, we are called upon simply to act.

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**SOME BACKGROUND TO POPE JOHN PAUL IIS  
ADDRESS TO THE FISHERPEOPLE OF CANADA**

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*(These short excerpts are taken from the articles quoted  
in IDOC International Bulletin No. 4-5, 1984).*

**FISHERIES IN ASIA - PEOPLE, PROBLEMS:** On February 16, 1979, fishing people in Goa, India, resorted to direct action against trawlers. They captured two trawlers and set fire to them. They have been protesting over the past few years against the trawlers which had begun to operate near their coasts, devastating their traditional fishing grounds. The local government, supportive of the fishing entrepreneurs who had sent trawlers into this area cracked down on those protesting. The fishing people's anger exploded at last in February as their catch continued to decrease.

This is a confrontation between the capital-intensive fishing industry and the traditional small fishing people. This type of confrontation is not unique to Goa. It exists to differing degrees, between capital-intensive fisheries and large number of small and Coastal fishing people in India (6,6 million) and Southeast Asia (20 to 25 million), accounting for about 10 per cent of the population of this region of the world....

**THE SOUTH AFRICAN FISHING CARTEL:** Who controls and benefits from Namibia's fishing wealth? Overwhelmingly dominant in the shore-based industry is a tightly-knit cartel of South African-owned fishing companies. This cartel controls 11 of the 12 pelagic fish factory licences and 91% of the pelagic quota, all three rock lobster export licences, three of the five white fish processing plants open in 1982, most of the snoek processing done locally, and three-quarters of the seal cull. It has a similar hold on the fleet, owning over half of purse-seiners (by tonnage), 45% of deep-sea trawlers and nearly all of the rock lobster boats. Of the nine processing factories in production in 1982, the cartel owned seven. Outside the cartel there is a scattering of small partnerships and owner-operators, especially in the purse-seiner fleet; but companies again predominante and most are South African-owned....

**GOODBYE TO ALL OUR FISH-PENANG:** The way things are going, it may be time to say 'Goodbye' to the country's once-thriving fishing industry. Last month, Malaysia's inshore fishermen received a triple blow to their fortune and their fate.

Blow number one came when the Government announced a 22 per cent jump in the diesel price, thus causing the fishing cost of production to shoot up.

Blow number two was dealt by trawlers and foreign fishing boats which invaded and viciously ripped apart the traditional fishermen's nets and gear.

Blow number three was the "most unkindest" cut of all. The Government announced a New Agriculture Policy which has practically abandoned the small fishermen, saying that half of them would have to leave the industry and find new jobs.

SMALL-SCALE FISHERIES IN KERALA: With the gradual mechanization of fishing technology, the village of Sakthi's economic system lost its basic homogeneity and became increasingly divided between two distinct sectors: the traditional and the modern (mechanized) sector. This process gained strength when 32-ft trawler boats were introduced on a vast scale to respond to the new profit opportunities offered by the fast-increasing demand for crustaceans in some advanced countries.

As we have seen, the two sectors concentrate on the catching of different species of fish which are distributed through different marketing channels: trawler boats specialize in export production (even if in the process they also catch various kinds of low grade fish), while traditional fishing units continue to catch species of fish, except for lobster, which are in traditional demand among local consumers. The differentiation between the two sectors is also noticeable in the sphere of labour since, as a rule, boats require permanent crew who remain available for work throughout the year. This means that crew labourers have to choose between operating a traditional craft and working on a mechanized boat, and that owners of traditional fishing units are normally bound to remain traditional operators across the various seasons....

WASTE AND MALNUTRITION AT SEA: Scientists often voice the hope that fisheries products may someday make an important contribution towards ending hunger. Agencies like the Food and Agriculture Organization of the UN and the United States National Academy of Sciences urge the development of new technologies and the opening of new and exotic fisheries. This will not solve the problem for solutions do not lie in creating new technologies to catch larger quantities. If we examine the fishing industry today we find that much of the fish caught is wasted, and that which is used often does not find its way into the mouths of the hungry.

Just as in every other sector of the food industry, there is enormous wastage in fish production, processing and consumption. Overfishing, discarded by-catches, indirect use, overcapitalization, excessive energy use and careless processing lead to an enormous sacrifice of protein which could be made available under different management arrangements....

FISH: Japan and the Soviet Union are the world's top fishermen. During the 1970s the Soviet steadily increased their catch as a result of large government investment. While most fishermen are among the lowest-paid workers in the world, in the USSR fishing is

the fourth highest-paying industry. Throughout the 1970s, the Soviets invested more than any other country in fishery expansion. Their huge factory boats-capable of processing some 50,000 tons of fish in a single voyage-travel in tandem with trawlers thousands of miles away from Russian shores. These "floating factories" stay out as long as six months.

The Soviet trawlers dwarf even the largest ships of other countries' fishing fleets. They are equipped with highly sophisticated devices for finding, attracting, and catching fish. (The latest Soviet fishing development is an underwater pipe that sucks in krill, small crustaceans, which are attracted by an electrical field generated around the wide mouth of the pipe.)

The small, independent fishermen who must return to shore each evening so their catch won't spoil cannot begin to compete with the production volumes of these large vessels - even though the small fishermen's methods may be more efficient.

If fishery expansion is a sound decision for the Soviets, it is a vital necessity to the Japanese. About 55 percent of the animal protein consumed in Japan is fish. With limited land area and a mountainous terrain largely unsuitable for livestock grazing Japan's dependence on fish is unlikely to diminish. Despite its large annual catch, Japan is a net importer of fish....

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#### TRAFFIC BLINKERS

*I am riding in a taxicab in Naples, Italy. The light turns red, but the cars keep on going without the slightest hesitation. Even the taxi I'm in ignores the light and goes through with total nonchalance.*

*While I try to understand this complete disregard for traffic law, the cabdriver turns around and, almost as if he has read my mind, says, "For us Neapolitans, a red light isn't a stop; it's a guideline. It's as if the light was saying to us, 'Sweetheart, I'm telling you it's red. You do what you want. If you wanna go, go. But be careful. If instead you wanna stop-what can I say?-stop then. But, in this case, too, please be extra careful, because those behind you aren't expecting it and they might run into you.'"*

*"And what does the green light say?" I ask.*

*"It says, 'Buddy, according to the law you've got the right of way, but don't you believe it. Always remember that on the other side are the guys who go through on a red. So do this-first look right and then left, and if you don't see anybody...go.'"*

*"What about the yellow light?" I persist.*

*"Ah, that one doesn't mean anything. We keep it-just for fun!"*