



face of organized evil. Communities need to develop strategies for constructively dealing with differences and divisions. Sr. Sarah Summers and Mary Pawath reflect with the Medical Mission Sisters on the issues of dialogue, power, accountability, leadership and participative government in the service of mission today.

Excerpts from a number of sources focus on the problems facing the peoples of Africa today. The recent U.N. Special Session on Africa as reported by Maria Riley O.P. of the Center of Concern emphasizes the crucial role of women in agriculture and development. Bill Ray examines famine as a class issue affecting poor, women and pastoralist. Citizens of North America and western Europe are urged to resist the geo-political manipulation of Africa and to take effective political action to create a balanced system of trade.

Fr. Gerald Arbuckle examines the process of how the Marist Fathers Congregation responded to Vatican II by developing a mission policy based on their own congregational Charism and the needs of the people of Oceania. The Congregation freed itself from an exclusively territorial concept of mission and moved towards an evolving understanding of evangelization.

NEMS:

Congratulations to the new Superiors General: Sr. Patricia Watson of the Sisters of Our Lady of Sion; Fr. Pierre Hass of the Congregation of the Holy Spirit; Sr. Mary Alice Haley of the Soure Servi di Maria, re-elected and Fr. Marcello Zago of the Oblates of Mary Immaculate.

General Chapter: We send our prayers and good wishes to the Padri Bianchi (White Fathers) who are now holding their General Chapter.

World Religions for Peace: SEDOS will hold a one-day Seminar on October 21st 1986 on this topic in preparation for the Assisi prayer meeting for Peace on October 29th. The seminar which begins at 9.30 a.m. will be held at the Fratelli Christiani. Don Giovanni Cerretti will be the main speaker in the morning and he will be followed by a panel which will address the topic. In the afternoon seminar participants will have the opportunity to share in an inter-religious prayer session lead by representatives of the Buddhist, Christian, Hindu, Islamic and Jewish religions.

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AN ALTERNATIVE - STYLE PARISH  
THE DENVER EXPERIENCE

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Daniel Flaherty

*(Nous présentons le compte-rendu, fait par le P. Flaherty, de cette expérience à Denver, Colorado, Etats-Unis, dans la pensée qu'on pourrait adapter les découvertes faites en ce domaine expérimental aux situations de mission en bien des parties du monde, en ce qui concerne spécialement: le partage de la Foi avec d'autres chrétiens, l'usage des fonds paroissiaux, la formation des responsables et la multiplication des ministères).*

In 1981 in the Archdiocese of Denver, an ad hoc committee was formed to examine a proposal for an alternative-style parish, one that would invite and train non-ordained ministers to form a team, redefine the role of priest, and redesign the parish structure. The idea was accepted and encouraged by a \$76,600 grant from the NCCE. That this parish is now entering its fourth year and reaching out each day to fulfill its potential, lends hope for the future.

Lay Ministers: At the start, a call went out to sisters, brothers, and laity in the archdiocese who might be interested in working with a new, visionary concept of the parish. Twenty people applied. Following many weeks of meetings, tests (Myers-Briggs, and so on), and discussion, five were chosen for the team: a sister, a brother, a single laywoman, a single mother, and a married father of four. The first three had been working as full-time ministers, the latter two had not. I joined the group as priest-enabler.

In November 1981, training sessions began one full day a week and lasted for nine months. Those thirty-six days included writing a mission statement, exploring the formation of small Christian communities, listening to those who had worked with basis Christian communities, examining the concept of covenant, listing our combined skills, probing the process of consensus decision making, defining priorities, faith sharing with other Christians, re-examining the mission of the church in the light of Vatican II, reading the Scriptures, and praying together. In the later sessions, the team began to look for a site for the new parish and to plan "Town Hall" meetings in that geographic area in order to gather a sense of the needs of would-be parishioners.

The concept as it evolved was this: As far as possible, the parish would be built around small Christian communities. Liaison or leader-type people, to help start these communities, would be invited and prepared at six-to-eight special Saturday morning sessions. There would be no pastor as such, but rather the five-member team and the priest-enabler who was a pastor in another parish. A covenant would be made with a Protestant congregation for the shared use of their facilities. No building plans were envisioned.

SHARED FACILITIES: The site for this experimental parish was Longmont, Colorado, a city of forty-eight thousand people, thirty miles north of Denver. The city contained one established Catholic parish of fifteen hundred households. Since there were probably eight thousand baptized Catholics in the area, a new parish was long overdue. The Protestant congregation that accepted the concept was Westview Presbyterian, which had a beautiful church that could hold four hundred fifty worshipers, a separate building that could be used as a center and office, plenty of large meeting rooms, a large hall, and four hundred warm, understanding Presbyterian faithful. The new parish was named Spirit of Peace to remind all parishioners daily of the urgent task to become active peacemakers.

The key to the plan's success has proven to be this sharing of facilities, without which the real "redesigning" of the parish could not have happened. It has allowed 80 percent of all funds to be spent directly for ministry, instead of for buildings. It has forced the beginnings of "grass-roots", or third-level ecumenism with another congregation, and it has brought about a sense of "freedom from possessions" for parishioners. Some in the parish have said it reminds them of early Christian ministry, unencumbered as it was by "things".

Ownership of buildings, even by congregations, can be terribly distracting, time-consuming, and detrimental to ministry, a realization that most cannot appreciate until ownership is no longer a factor. Imagine parish council meetings without discussions of buildings, debt upkeep, interest payments, property taxes, insurance, maintenance, capital improvements, or new rectory. At Spirit of Peace discussion centers on the people's problems and joys. The cost in dollars for the community is approximately 60 percent of Westview Presbyterian's operating costs. Even if the building were owned debt-free by the Catholics, we would be paying 100 percent of the operating costs. Every year is a bargain.

All in all, the parish transfers approximately \$200,000 (estimated annual cost of debt, interest, upkeep) from buildings to ministry. That's a sobering thought when one realizes that half that amount over twenty years (\$2,000,000) would go directly to the bankers in interest, never to be used for ministry. This gives one pause. Churches built for good liturgy, rectories, and large centers are nice, but not that nice, at least, not in today's troubled church.

BASIC CHRISTIAN COMMUNITIES: If sharing is the cornerstone, the emergence of basic Christian communities has been the cement, the glue. Not all parishioners now participate, but about 40 percent do in fifteen separate groups. Like most BCCs, the folks meet in private homes every other week for two to three hours to pray, listen to Scripture, share some experiences, discuss a concern, sometimes celebrate a paraliturgy, grow in love and trust of each other. Helping build small community has been hard work for the team. People do not bind together quickly or easily. Outreach to the neighbour, the dis-established, the abused, the alcoholic family, comes ever so slowly and only after the need is understood and internalized. But it does come and remains the best hope for doing better ministry in the small parish. For what is good ministry if not, besides the essential we talked about, the bringing of the good news to the hurt and vulnerable, and letting as many as possible know that

someone cares? Parish staffs and volunteers can never fulfil this function because oftentimes the most pained are unknown to them. Only the committed disciples "at the base" who are out among them can do that.

Obviously, not all new parishes could follow the Spirit of Peace model. In some areas, adequate buildings for sharing are just not available and the community will have no choice but to build. However, there are hundreds of towns that need new parishes where excellent Protestant facilities are available. In addition new models for parish certainly could be considered, if serious planning is to take place at the diocesan level. One experimental parish in each diocese would be a start. To wait until the crisis is full-blown is a grave injustice to the people. It really would not be that difficult. We have the resources. Is it that we lack the will?

Ref. "No Pastor, no Building, no Debt, still a Parish?" in The Church (New York), Autumn 1985, pp. 18-23.

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PASTORAL COUNSELLING SKILLS  
KENFMA PASTORAL CENTRE, SIERRA LEONE

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*(Ce cours d'initiation, le premier en son genre, s'est tenu sous les auspices de la Conférence Episcopale Catholique Inter-Territoriale de la Sierra Leone, du Libéria et de la Gambie, en Afrique Occidentale. Le Centre Pastoral de Kenema, où s'est donné le cours, est affilié au Collège de Foura Bay, Université de Sierra Leone. Le cours semble avoir répondu à un véritable besoin et avoir favorisé un heureux équilibre entre les aspects individuels personnels du développement et de la croissance et les aspects de communauté et de société qu'il a mis en valeur.*

*Qu'un tel cours soit organisé et tenu en Sierra Leone et non pas en Europe ou en Amérique du Nord est un signe de croissance. Des agences de fonds européennes ont collaboré à son financement; par ailleurs, une équipe impressionnante de personnes-ressource venues du Nigéria, de la Sierra Leone, du Ghana, d'Irlande et d'Amérique ont collaboré à ce projet.*

*L'article suivant est un extrait du Rapport du Directeur du Cours, Le P. Michael Hickey, cssp.)*

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With gratitude to God and to all concerned we have come to the end of this first course on Pastoral Counselling Skills. The idea of such a course has been with us for about three years. We had our fears and our doubts. Is there a felt need for such a course? Will there be a response? Should we venture forth and accept the task of putting

together this first venture? Where can we find resource persons and how can we situate the insights and skills which have been developed and articulated in one culture into another? We were conscious of our inexperience.

The course did indeed take shape due to the direction of Sr. Mel Greene who travelled and met, consulted and discussed with many people. The course got under way with a total of twenty-two participants coming from Sierra Leone, Ghana, Nigeria, West Indies, Kenya, Zimbabwe, Sudan and Ireland. We missed the presence of participants from Liberia who have been unable to come due to some disturbance in their country.

Description of the Course: The course on Pastoral Counselling Skills is a four month intensive course designed for those who already have some skills and have shown some leadership in their own communities and professions in the areas of counselling and community building and who wish to look further into the theory which is basic to counselling and also to become familiar with the necessary skills.

The course was open to participants from Anglophone Africa, laity, religious and clergy sent by their diocese or congregation.

The Aim of the Course:

1. To present a vision of the Church as the people of God striving towards community.
  - A community aware of brokenness, alienation and the need for reconciliation.
  - A community called to become whole as persons and communities.
2. To situate the ministry of counselling within the Healing Ministry of the Church as Christian Community.
3. Through the experience of lived community over the four month period, to facilitate the process of growth through:
  - Interpersonal sharing and interaction.
  - Spiritual direction.
  - Personal counselling.
  - Individual and group supervision.
4. To provide basic psychological theory aimed at more integral understanding of personalities.
5. To enable participants to identify and refine counselling skills needed in their particular ministries.

We endeavoured to realise these aims firstly by our living as a community, sharing daily prayers, celebrating the eucharist, having recreation in common also by the occasional social evening and by the weekly community meetings. There were misunderstandings but we faced up to these. The areas covered by special inputs were:

Helping Skills I.  
 Personality Development.  
 Counselling in Context of African Cultures.  
 Theories of Counselling.  
 Counselling as Ministry.  
 Theology of Healing Ministry.  
 Advanced Helping Skills.  
 Crisis intervention and Grief Counselling.  
 Substance Abuse.  
 Family Counselling.  
 Marriage Counselling.  
 Personal Integration in Ministry.

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GOVERNMENT IN MISSION SOCIETIES TO-DAY

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Sarah Summers MMS, and Mary Pawath, MMS.

*(Nous sommes reconnaissants à la Supérieure générale des Soeurs Médicales Missionnaires et à son Assistante de nous avoir permis de partager ces réflexions sur la façon dont elles conçoivent et exercent le gouvernement de leur Société, aujourd'hui. Ces réflexions ont stimulé, encouragé, et mis en cause les religieuses. Le Conseil Général de la Société décida alors de les soumettre aux membres de tous les Continents. Nous pensons qu'elles peuvent intéresser les membres de SEDOS dont plusieurs ont à faire face à des problèmes semblables d'autorité, de pouvoirs, de responsabilité, de direction et de gouvernement collégial dans la mission d'aujourd'hui.)*

To talk about authority/leadership/accountability, in short-government in our Society, might prove to be an empty exercise unless we first talk about mission. From the foundation of our Society, it has been clear that support structures were to facilitate the purpose of the Society - its mission. In recent years, we have begun to talk about government for mission.

Mission evolves, not only in the context of geographical reality (the where), but also in the context of historical reality (the when). The new spirit of the 80's is more uncompromising and conflictive than the conformist and "do-good" spirit of earlier decades. Our understanding of the Gospel and its message changes as we start asking new questions in the light of historical reality, in the light of progress in technology and social sciences, in the light of questions which previous generations have not asked. Pope John XXIII called it "reading the signs of the times".

Having just celebrated our 60th birthday and a General Chapter, we look to some of the affirmations and issues surrounding the Medical Mission Sisters' mission in today's world. When we read the Gospel and our Society documents carefully, we realize that there are two dimensions: we are called to bring comfort to the distressed, and distress to the comfortable. Possibly it will be helpful to look at each of these dimensions more closely.

Comfort to the Distressed: Our engagement in this type of mission has a 60-year history. In each epoch of that history, the mission has adapted its shape to the needs presented and the insights available. We start from a literal implementation of bringing comfort to the distressed. We then ask how best to bring comfort to the distressed which causes us to respond not only through individual attention, but also in community-based programs. But the question becomes more and more articulate: what causes the distress and then, how do we respond? To state this in a more feminine mode, what we recognize is that as women of tenderness and compassion, we not only hear the cry of the poor and give an immediate response, but that our deepest yearning is for the poor to mature and live fully. We want victims not to be just the object of our care, but that they become the subjects of their own future.

ONE WORLD

We come closer and closer to seeing the world as one. Now one of our biggest challenges is to link the world's distress across poor and rich, oppressed and oppressor, First and Third World boundaries. Possibly because of personal and Society histories we identify the Third World victims more easily. Some of us even say that it is easier to live simply and to help the poor in the midst of a Third World environment. It is now time that we begin to challenge some of these assumptions. The reaction is understandable, but no longer adequate.

Inculturation in Secularized Society: Whichever group is the one with whom we share in mission, we perceive the challenge to become more and more inculturated, thus interacting as a community in mission. This demands of us the ability to transcend certain cultural values. You yourselves, in Sector Europe, have begun to explore what it means to become inculturated in a secularized society. This exploration necessarily has two dimensions: 1) a theoretical and theological study of why people become secularized, and 2) a lived experience with secularized people in order to share their feelings, their searchings, and their apparent difficulty in finding meaning. On the one hand, like the Biblical story of Job, we have to respect the integrity of their questions. On the other hand, we have to assume a critical stance in relationship to the living of Gospel values. How do we speak of God where there is materialism and a lack of meaning? Will we enter into people's lives fully enough to be able to leave behind the theological answers of the past and to discover, together, a new way of finding God and truth?

First World Mission: Another dimension of our mission in the First World is to identify the poor minority groups or the problems of the middle class majority. The problems of the poor are treated as social and in need of political advocacy. The problems of the middle class are treated as psychological and spiritual and in need of pastoral care. By doing this we are assuming that the poor are deprived of the basic means of survival and that the middle class are deprived of meaning. This is evident and true but maybe not the whole picture. When we enter into a search for the cause of this deprivation, we realize that deprivation is systematic. Whether the deprivation results in hunger experienced by the poor in Third and Fourth World, the loneliness experienced by the old and marginated, or the meaninglessness with which youth are confronted, it is the result of the systematic organization of a materialistic consumer society. This consumer society is based on a war economy. Until the middle class sees that they are also oppressed, they will not see their liberation as an act of solidarity with the liberation of the poor, wherever and who ever these poor may be.

Oil and Vinegar: This brings us then to the other dimension or face of our mission - to bring distress to the comfortable. We anoint the world, our friends, and one another with oil that heals the wounds of broken humanity. But how often do we apply the vinegar of jolt and challenge? We cannot give peoples of the world comforting words of peace without, also, Jesus' disturbing words about truth and justice. Our deep down love for humanity will, at times, take the form of impatient hostility in the face of structured evil.

All of this has implications for Society government. We are aware that every organization, whether a religious congregation or not, has to create answers to four fundamental questions:

1. How do we organize the meaning of life?
2. How do we organize our social relationships?
3. How do we organize our power?
4. How do we organize our material resources?

#### MOVEMENT TOWARDS ACCOUNTABILITY

All over the world, peoples are being encouraged to unite and to throw off their individualistic attitudes in order to struggle for the common good. Foundations and organizations are being asked by the broader human community to be accountable for the way in which they achieve their objectives and use their resources. Will we, willingly, in our own attitudes join this world movement by being accountable to community in mission, to one another in the Society, and to elected leadership?

As we reflect on areas such as authority, leadership, and accountability, we are formulating responses to the questions of how we organize our social relationships, and how we organize our power. The answers are not abstractions, but concrete formulations, but concrete formulations which flow from our meaning, our mission.

If our mission is to bring comfort to the distressed and distress to the comfortable, we will necessarily encounter conflict and resulting tension. How we organize our power in order to handle this conflict constructively is what Society government is for. The Society has reached a new level of maturity, so now let us face choices and implications together.

A Shift in Emphasis - Conversion Required: Let us look at present day sources or potential sources of conflict. We no longer control our own mission. We participate in the healing mission of the Church and in the world's mission towards wholeness. This presupposes historical changes of such scope (working as peers with others of different cultures, religious beliefs, and diverse ideologies) that the different ways in which Sisters have reacted are understandable. These range from outright or veiled refusal to accept change to enthusiastic assimilation. For similar reasons, Sisters have understood or implemented the Society's direction more or less quickly. To integrate the shift of emphasis into the whole of life of the Society is not easy, - it has taken and will take years. The problem lies, not simply in theoretical difficulties or in the need to acknowledge the extent to which we do not really understand, after years of claiming to understand everything, but also in the conversion that it entailed.

This can be a source of conflict. Some of us would like to return to the centralized, clear control of the past, while others of us would like that anything goes and that our personal freedom be not subjected to any restraints; still others become paralysed not knowing where to turn.

Pluriformity within the Society: Pluriformity within the Society, as in any other social grouping, makes for complementarity and for mutual enrichment, as well as for

conflict and division. We come from a variety of cultural groupings, races, and social classes. Just as we share a life in mission in North and South, East and West, First and Third World, we also have our personal roots in these realities. Pluriformity is a fact of life, but more than that, it is sought after by the Society and demanded by the world of today. Without it the Society would cease to exist. Yet the attraction of uniformity is always with us, because both membership and leadership find it hard to draw so much diversity together. In the fragility of our humanness, we tend to absolutize our own identity or to define our identity by opposing the self-identity of others. Will we continue to remain entrenched in our North/West or South/East pockets of identity without risking the misunderstandings that might arise if we really begin to talk to one another about values and how these values are expressed?

Shift in Emphasis Does Not Mean That There Is No Focus : The Society's direction in

mission focuses upon those situations in the world which cause conflict and division: poverty and oppression, people living and dying - realities which seek solution. Just as our Society lives and works in a divided world, so this world penetrates our Society itself and attempts to divide it. We respond differently and even in opposition to each other when faced with organized evil. Some seek total individual freedom so that nothing stands in the way of what is required by the choice to be in solidarity with the poor. Others, while seemingly submissive to authority and causing the Society no difficulty, live in their own world and seem not to notice a world which is abandoned to its own poverty.

Responsibility of Each Member to Live within the Focus: Yes, our Society's

mission has shifted in emphasis. Yes, there is pluriformity, but within a focus. And to further assure that this does not lead to dispersion but to consolidation of our power as a group, there is accountability. Essentially accountability means that we want to be answerable to one another for our life in mission. It is no secret to any of us that this is an area of conflict, but we are growing. The possible reasons for this struggle with accountability may be: that we continue to react to authoritative patterns of the past, that we have an "allergy" to government, or that we are products of cultures which encourage individualistic attitudes over a collective approach. But the question is: how willing are we as persons and group to grow forward instead of living in the past?

Challenge and Conflict within the Society: The challenge to Society government in all of these areas is high. In this new climate, the focus of internal conflict and ways of resolving conflict can cause fresh conflict within the Society. For some Sisters all conflict is dangerous and evil because it goes against the Society's prestige and efficacy, causing distress and drain on energy, while for others, it is an expression of the sincerity with which they dialogue, and one of the determined ways in which the Society makes progress. To talk about authority/leadership/accountability apart from these issues might lead us to unrealistic formulations or premature compromises.

THE DISCIPLINE OF HONEST DIALOGUE

Essentially, we are talking about taking on an inner discipline.

This inner discipline requires, first of all, a genuine search and love for truth. This truth can only be seen in solidarity with one another and with others. In dialogue with others, we will seek the truth rather than just defend our own understanding of the truth. This discipline of honest dialogue is open to arguments used by the "other side" and to the possibility that these carry some truth. It means speaking our own inner authority, while listening deeply and actively to the other's inner authority. It opposes the use of verbal power when this is used as a form of pressure rather than to promote understanding. It implies a creativity which is always seeking to be complemented and enriched by what, at first, seems like opposition. What is implied is that truth should be sought rather than my truth. This calls for sufficient openness to allow oneself to be judged by events, to change opinion if this seems important, in everything, to be prepared to let go and not to cling dogmatically to what is perceived to be the truth, which may be truth, but only partial truth.

Unity Based on Search for Truth: Thus what we are speaking of is underlying attitudes. Lengthy discussions about government structures may be interesting and helpful, but they may also be fruitless unless we, as members of a group, are willing to contribute to shaping and focusing the Society's mission, and then to be led by the Society into living that mission in a concrete way. What we are saying is that this presupposes that unity within the Society will be based more on a search for truth rather than on a reliance on administrative procedures. We want to affirm what is stated in our 1985 Chapter Document: "As leadership, in dialogue with membership and its concerns, has the obligation to make decisions, so membership has the obligation to recognize authority."

Participative Government? There is a need for membership and leadership to work closely together (we call this dialogue) in the design of mission and in the making of decisions based on that design.

The process for designing mission will need to be initiated at the District level using an analysis of the reality as a basic tool. Through membership input and participation, a focus for mission will need to be developed based on that analysis. This will provide the necessary background against which membership can make choices for involvements in dialogue with leadership.

Various Levels in Action: It is then, on the local level, that on-going sharing and accountability take place and steps and strategies for each involvement are thought out and reported upon. Periodic accountability of the local level to the District Assembly will facilitate the task of the District in supporting the mission of the membership and making sure that the focus or plan for mission is being lived out in all its dimensions. Further coordination by Sector and Central levels will check for assurance that mission focus is within the broad but specific indicators given in our Society documents. Two elements will need to be examined constantly and checked for consistency:

1. Are we living in a way which is true to our mission or do we live one way and act in mission in another way?
2. Are we using the power and resources we have as a group to really respond to our suffering world or is our energy and power consumed on small questions which tend to trap us in small answers?

Ref. Intercontinent, June '86. Medical Mission Srs., 645 Washington Blvd. Baltimore, Md. 21230, U.S.A.

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CAUSES OF WORLD POVERTY:  
FOCUS ON AFRICA (Continued)

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*(Le numéro du 15 juillet du Bulletin comportait un chapitre intitulé "Reversing Africa's Decline" (comment empêcher le déclin de l'Afrique) extrait du "Rapport sur l'Etat du Monde, 1986". Nous reproduisons ici des extraits provenant de différentes sources pour vous fournir des informations de base supplémentaires sur les questions urgentes auxquelles les Africains sont confrontés aujourd'hui).*

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THE POLITICS OF FAMINE

The famines in Africa in this century have been man-made. They have been the result of decisions to organize national economies in specific ways. The processes which determined those decisions originated early in the colonial era and were strongly reinforced at the time of independence. Those political decisions on the distribution of resources have resulted in the steady extraction of value from African labor in order to enrich industries overseas and African governments and national elites.

The response to famine is not based entirely on meeting the food needs of the hungry. Rather, the response is based as much on decisions about evidence of hunger, the perceptions of governments involved and relations between rural and urban people. The nature of the response to famine is very political, as it relates to choices of when to act, in what form, for whom and by whom and with what quantities of assistance.

International Context: These choices that influence relief response occur within a wider context; Africa continues to expand agricultural exports while per capita food production declines. The ties that have bound the continent to external forces for hundreds of years continue to operate during the 1980s. Western powers and their development agencies offer Africa little choice. Planners and decision-makers in Africa itself are a part of those choices or find minimal opportunity to restructure their countries' economies against the powerful external and internal opposition. Debts incurred in the 1960s and 1970s by chasing the false promises of growth can only be repaid with foreign exchange which is earned by exports. Western donors have become increasingly bold in seeking to direct African policies toward a free market and export orientation. In Niger, the government was required by major donors to sell off its major grain reserves (maintained against possible shortages) in order to repay its debts to French banks.

Famine, then, can be triggered by natural disaster, but it is caused by political and economic decisions.

Famine is a Class Issue: Famine is also political because it affects some groups far more than others. There have been no reports of famine in the capitals of African nations; although shortages of food may occur. Likewise, traders, businessmen, civil servants and political leaders are not among those found in relief camps. Famine is very much a class issue and those classes

have been determined by the course of history. Those most affected are predominately rural, poor, pastoralists and small farmers, and agricultural laborers who have lost the ability to raise or purchase food. The already poor, the small-scale farmers, women who are heading households, pastoralists living on marginal lands, are (and have been) those most likely to have inadequate resources to respond to further hardships. Their positions are already so marginal, their edge of survival already so narrow, that drought, civil war, loss of land to "development" projects, adverse government policies and declining world commodity prices all can precipitate famine.

#### WESTERN RESPONSE

Africans are well aware of the importance of external factors inhibiting change. Calls for reforms of development assistance, international finance, commodity price setting and trade constraints have been heard for years, have been subject to negotiation in UN forums but have been resisted and opposed by the major Western nations.

Can we expect the elimination of famine and poverty without changes in the structures that produce that suffering? For trade, as an example, to serve as a component for economic growth in Africa, productive negotiations are needed which will result in increased and stabilized commodity prices and greater trade openings for manufactured goods into the industrial countries' markets. Growth through trade also requires freedom from oppressive debt.

Africa's debt is as substantial, on a per capita basis, as that of Latin America, but is less manageable because African countries lack a large manufacturing base. Debt can only be repaid through commodity exports (which is exactly the IMF's prescription) which only increases dependency. Peasant producers and nations are being steadily taxed - in debt repayments - but without the power to be representatively heard in international negotiations to increase and stabilize commodity prices and index those prices to manufactured imports.

Thus, the manipulation of trade, of development planning, of debt repayments and of economic policies that result in underdevelopment are issues that must be dealt with in international forums.

Resist Geo-political Manipulation: Similarly, we in the West have a responsibility to confront the manipulation of Africa for geo-political reasons. Imperialism was established by use of the gun, upheld through force and collaboration. In more recent years, Africa does not go blameless as wars and military spending have resulted in increased poverty and hunger. And the Soviet Union is currently the major supplier of military equipment to Africa and the Soviets, like the United States, are involved in strategic concerns in Africa. But it is the former colonial powers in Africa and, over the past two decades, the United States that have assumed a larger role in maintaining the dependency of Africa. Africa has assumed a geo-political position in East-West relations that makes control over resources all the more essential in the minds of Western "strategic" planners. In order to assure continued high levels of consumption of oil and living standards in Europe and the United States, Western strategists see the Horn of Africa as "Strategic." The build-up of U.S. military presence in Northeast Africa (Somalia, Kenya, Sudan and Egypt) is "rooted most fundamentally in the

perceived national interest that the steady flow of oil from the region to western countries must be sustained."

Effective Political Action: Citizens in the United States, Canada and western Europe have a central role to play in reducing external manipulation of Africa which will provide greater flexibility and freedom of action for Africans themselves. This means removing foreign military bases from Africa and an end to seeking out and militarily supporting African leaders. Liberal guilt and charity in response to pictures of starving children may temporarily assuage suffering but will not alter the structures of death. Rather, effective political action - based on creating a balanced system of trade (not unbalanced extraction), a respect for cultural economic diversity (not an agribusiness approach to technical mono-culture) and support for true self-determination (not military puppetry) - is needed to alter our approaches to Africa. Political action encompasses persuasion of lawmakers and administrative officials for effective and constructive development programs without concurrent military build-ups; pressure on economic firms (agribusiness companies and banks), as seen in the divestment campaigns against companies doing business with and in South Africa; and civil disobedience to draw public attention to specific, damaging governmental or business actions or inactions. Political action, then is a positive path to help reduce the patterns of exploitation that have been historically imposed on Africa. Political action works within that historical dimension, drawing credibility from exposing past failures and drawing motivation from a vision of a different future.

Re-defining Development: Our responsibilities in the West also call for re-defining development. What has occurred in Africa over the past 70 to 80 years clearly is not development. There is today a widespread recognition of development's failure in Africa. The timing is right to examine closely those failures, looking not at the superficial trappings of 20 years of projects as the World Bank has done in its recent reports on Africa, but at structural constraints as well as Africa's own structural strengths. There is a growing body of literature that reviews underdevelopment in Africa from a multi-disciplinary and historical perspective. From those reviews and from the collective experiences of individuals and groups, there is a strong basis for promoting new approaches to development, empowerment of Africans, and a redesign of foreign "aid" so that it is directly targeted at those groups which are most in need and those programs which will strengthen structures and collective opportunities in rural communities and urban compounds.

Victims of Integration: This is not to suggest, as USAID rhetoric urges, that the poor, women, the landless, ought to be more fully integrated into the modern economy. As we have argued, they are the victims of integration. Targeting of development assistance assumes that local communities, groups of poor, will be directly and continuously involved in designing, controlling and implementing (or rejecting) programs that affect their welfare. Projects and processes that empower the poor to exercise decisions that reflect their needs is a step toward wider restructuring. Introducing human rights criteria into development assistance - and what is hunger if not an infringement on human rights - provides a possible means to circumvent national elites, oppressive military

regimes and technocrats from absorbing or controlling aid funds. Protection of human rights is essential if rural people are to have the freedom to organize to promote and protect their interests. Again, the means for Westerners who are concerned for the future, who seek a world without poverty and hunger, who seek to share with Africa in a learning and open way, is by effective political action aimed at national policy and national and multinational companies.

Ref. "Feast or Famines". The Course of Africa's Underdevelopment.  
 Author: Bill Rau. Published by Africa Faith and Justice Network.  
 Box 29378 Washington D. C. 20017.

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#### U.N. SPECIAL SESSION ON AFRICA

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At the request of the Organization for African Unity (OAU), the United Nations held a "Special Session on the Critical Economic Situation in Africa," May 27-31, 1986, in New York City. The purpose of the the Special Session was to move beyond emergency relief to long-term African development. This special session, called to focus on a single continent, was the first in U.N. history.

Deepening Crisis: In 1985, 150 million people in 20 African nations were at risk; in 1986, 18 million people, concentrated in four countries-Ethiopia, the Sudan, Mozambique and Angola-are at risk.

The dramatic escalation of potential disaster in 1985 highlighted the complexity of the crisis that has been deepening for more than a decade. The early promise of successful development in African countries was wiped out by natural disasters and internal economic collapse. While Africa itself can and does assume some of the responsibility, its present crisis cannot be divorced from the wider world economic situation.

Djibril Diallo, editor of Africa Emergency Report, identifies Africa's problems as both internal and external.

a) Internal: African nations have ignored interregional cooperation and have engaged in grandiose but often useless development schemes. Its agricultural development was based on opening up unused lands, but today with population growth-an estimated 3.2% a year-and with the inexorable process of desertification-an estimated 10 miles a year-overuse of land is depleting the natural resource of the earth.

Urbanization in Africa is developing at a higher rate than any other region in the world. Many African cities are growing at a rate of 7-10% a year, creating enormous urban problems and the growth of huge shantytowns surrounding major metropolitan areas. In addition Africa is host to an estimated 10 million refugees, almost half of the world's refugees. These overwhelming problems are exacerbated by the political unrest that paralyzes

development in a number of countries on the continent.

- B. External: African nations have been caught in the economic, political and social webs of their colonial legacy, the global economic recessions of the early 1980s, and changes in the demand for commodities, as well as increased protectionist measures in the world of trade. These forces have plunged the African nations deeper and deeper into the debt cycle.. Today, more than 20 of the world's 34 poorest nations are located in Africa.

The Crucial Role of Women in Agriculture and Development: Food production

and security is the first priority item of the Special Session. This priority makes women, who grow 80-90% of all the subsistence food on the continent, the key agents in any short or long-range development strategies. Recommendations from the U.N. Conference for Women in Kenya in 1985 included providing women access to land, capital, technical assistance the development of tools and technology appropriate to women farmers, special attention to water and drainage needs as well as making resources available to women for more efficient food processing and marketing.

From Emergency Aid to Long-Term Development: Strong recognition exists of the need to move beyond short-term relief for Africa's problems to long-term development. A new mood is present among many African leaders, as they acknowledge that the needed reform must primarily come from within Africa itself. But changes in the international structures of trade, finance and aid are also needed if Africa is to develop successfully. The situation in Africa is a truly global challenge.

Key Documents: The following three reports were important background documents for the Special Session.

- 1) The OAU (Organization for African Unity) Five Year Priority plan, drafted July, 1985
- 2) The United Nations document on the Economic Crisis in Africa, and
- 3) The Sub Sahara Africa Report for 1986 prepared by the Development Committee of the World Bank.

Ref. Maria Riley, OP, Center of Concern.

WORLD POPULATION HAS REACHED FIVE BILLION

According to the World Population Institute:

- The earth's population has reached five billion persons;
- The world's population is growing by one million people every four or five days with about 85 million added to the population each year;
- In the last 35 years, global population grew by two billion; in the next 35 years, it is expected to grow by three billion;

- A baby born in the developing world currently has a life expectancy of 15 fewer years than one born in the industrialized world. In Sudan, a child can expect to live 35 years.

FAMINE IN AFRICA CHALLENGES THE CONSCIOUSNESS  
OF HUMAN SOLIDARITY

Rome (AIF) - Experts estimate at 500 million, that is about 10 per cent of the world population, the number of those persons who suffer "absolute hunger". By "absolute hunger" is meant a dietary intake of less than 1,500 calories per day. In addition to these 500 million, there is another billion and three hundred million who suffer from under nourishment (about 30% of the world population). They have less than 2,000 calories per day per person. Then, it is necessary to recall the varying level of "malnutrition" that afflict almost 35 per cent of the world population. From all this, it is seen that three-fourths of the world population do not have sufficient nourishment.

Situations of Particular Urgency in Africa: Perhaps Africa is the continent most tried by hunger and famine, and therefore, the one that has particular need of the solidarity of the Churches and of the nations.

Among the causes of Famine, Man's Inhumanity to Man: The causes that are at the origin of the famine and its persistence in Africa as well as elsewhere, are many and complex. There are natural causes, such as drought, floods and other natural calamities, the process of the land's becoming desert areas in various territories, the exploitation of lands not accustomed to sophisticated technology.

Other phenomena that contribute to the situations of famine in Africa are: demographic or population growth, the fragile character of poor soil lacerated by violent and irregular rains, the dreaded parasite infections, the pestilence attacking cattle, the scourge of locusts (present now in the Sahel and in Western Africa, and menacing southern and eastern Africa) and of other insects.

Likewise the instability and factious politics in many countries, which at times becomes a real war, is a source of the grave situations of famine and hunger.

But the principal cause of the situations of hunger is man and the absence of human solidarity. Are not these a sign of this: the type of the existing economic system, based on research, aggravated by competition and profit, the world agro-food market has become an enormous international business, managed by large multinational companies that determine the volume of the commercial exchange, the prices and the distribution of the agricultural products according to their own convenience, to the detriment of countries of the Third World, whose economies are almost always based on the agricultural sector?

Ref. INTERNATIONAL FIDES SERVICE - June 28, 1986, Via di Propaganda Ic  
00187 Roma.

SOME FURTHER READINGS

1) NOUS SERONS HUIT MILLIARDS

According to G. Marc, president of the French C.C.F.D. (Comité catholique contre la Faim et pour le Développement) it is imperative that today's developmental activity relies on the demographic perspectives for the 21st century. G. Marc gives also the advice that we help in the efforts that create conditions for a lasting development.

(Ref. G. Marc. Cahiers de l'Act. Rel. et Soc., 1986, n.325, pp.21-26).

2) "Families Truly Christian and Truly African", The Eastern Africa Catholic Bishops (AMECEA Documentation Service 86/N. 335, May 12)

Some of the themes of this study week include: marriage in preparatory stages, polygamy, migrant labor, broken marriages and family planning.

3) "Africa's Food Crisis: Which way out?"

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THE EVOLUTION OF A MISSION POLICY: A CASE STUDY

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Gerald A. Arbuckle, SM

*(Le Père Gerald Arbuckle expose comment la Congrégation des Pères Maristes a répondu au Concile Vatican II en développant une politique missionnaire basée sur leur propre charisme et sur les besoins des peuples d'Océanie. La Congrégation a dépassé la conception exclusivement territoriale de la mission pour s'orienter vers celle d'une évangélisation toujours en évolution.*

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VATICAN II AND BEYOND: INTEGRAL SALVATION

In the twenty years leading up to 1980 Marists were confronted by three revolutionary movements in Oceania: the rise of political consciousness within the Pacific nations; secondly, the theological and missionary revolution coming from Vatican II; and thirdly, a marked

weakening of interest in missionary activity from the original sending countries in North America and Europe.

Reactions of Marists within Oceania: 1965-1980: Vatican II had its first major impact at the administrative structural level. In 1969, the *ius commissionis* was formally abolished and dioceses and archdioceses established. Up to that time Rome kept control over missionary territories by placing the administrative areas (vicariates) directly under the Congregation for the Propagation of the Faith. The missionary congregations to whom the vicariates were entrusted, because they provided the manpower, were very closely involved in the nomination of bishops. Suddenly all this changed. The vicars apostolic became full bishops; religious congregations lost their special relationship with the former vicariates and had now to enter into work contracts with the bishops. On the other hand, bishops could no longer "demand" from the Marists what was not in the contracts.

At last the original vision of the founder of the Marists could be realized: Marists could now live fully the requirements of religious life. They could live in community, and their superiors could have the necessary jurisdiction over them.

In 1974-75 the 306 Marists then in the Pacific Islands participated in a major sociological survey to help them plan for the future. Inter alia, the survey aimed to discover the degree to which Marists had internalized the theological and pastoral values of Vatican II. The council had made a strong appeal to the essentially community dimension of the church, moving away from the earlier overstress on the individual. The primary role of the priest is not the salvation of this or that soul, but the building up of the Christian community of faith, love, worship, and service, in and through which people are moved to full human conversion.

A balance was sought between the universal and local churches. Over the centuries the latter had severely suffered due to ever-increasing emphasis on the rights of the former. The emphasis in pastoral work had to be on dialogue or interaction with local cultures, not domination or condescension. Work for justice is to be seen as the sign of the perfect justice in the world to come.

Despite a very positive response, the survey revealed serious divergences between the expressed ideal and its actual implementation, e.g., in the understanding and use of local customs and languages and in the relationship between missionary and lay people. While Marists accepted the theory of community building within the church, individualism and a spirit of independence remained deeply rooted realities. Over two thirds felt that too many Marists "consider their parish their own little kingdom, and do not share enough responsibility with local people." Many felt that the diocesan administrations had to give them clearer goals and directives for pastoral work; they were drifting, lacking leadership. In the survey an effort was also made to assess the degree of commitment by Marists to the values and norms of the now structurally reformed congregation. The vast majority felt that their membership in a religious congregation gave them a sense of belonging and identity. But it was judged in the survey that about a third were uncomfortable with various major demands of religious life, e.g., the value of

working together, sharing work in teams, being subject to religious authorities. Not surprisingly, therefore, about 40 percent felt closer ties with their bishops than with their district superiors. Most did not know what the goals of their local district or regional superiors were.

Following the survey, the administrations moved to encourage Marists to undertake theological and spiritual renewal programs. The response to this invitation has been remarkable. Secondly, since the survey, Marists who wish have been encouraged to live and work in communities. Even more significantly, locally born Marists are not placed on their own, but are formed into new evangelization communities from the time of their first ministry.

As regards pastoral initiatives, there is still the marked tendency to look always to the bishops to give the lead. Decades of dependency have had their long-term effects. This situation may change as younger men enter the ministry from within Oceania; these have been trained from the beginning in contemporary theology. Since the early 1970s the role of the major superior (provincial) in the province has become more assertive and challenging, e.g., in planning training programs, in helping to build up religious life structures and ministries adapted to such structures.

The general chapter of 1969-70 marks a watershed in the evolution of the congregation's approach to missiology. For the first time in the history of the congregation it is possible to see a general chapter asserting theological and pastoral leadership in relationship to Oceania. It also challenges Marists throughout the world to face problems of underdevelopment in two thirds of the world. In 1980, at a meeting of the major administrative heads of the congregation (council of the society), agreement was reached on several key guidelines for Marist future missions involvement.

For the first time in the history of the congregation several key apostolic principles of the founder formed the foundation of a new policy, e.g., the need for the congregation to be freed from all kinds of territorial obligations in order to be able to move to where the needs are the greatest, the need to live and work out of community, the need to build up the laity. The general executive in 1981 moved to establish two "model" examples of how the guidelines are to be implemented, one in the Philippines and the other in Brazil.

In the 1970s official church teaching further clarified the meaning of evangelization and integral salvation. In 1971 the Bishops' Synod on Justice in the world referred to the search for justice as a constituent part of the mission of the church (Bishops' Synod 1971: par.36). This laid to rest any residual thinking that the goal of evangelization is the salvation merely of the individual soul.

But, in 1975, the most important official document to emerge since Vatican II, *Evangelii Nuntiandi* of Paul VI, removed from theological thinking the expression "the missions." Even the expression "missionary work" lost its Vatican II importance in favor rather of "evangelization." In the document territories are no longer divided into missionary countries and non-missionary countries.

Rather, classes of people are distinguished: those who are not yet Christians, the Christians, and those who are no longer Christians.

For Paul VI the first and the third categories should be given priority attention in the proclamation of the gospel. The expression "the missions" is used only twice and then very incidentally (Paul VI 1975: Pars.69,73). The challenge that unites all categories referred to is clear: "what matters is to evangelize man's culture and cultures..in depth (ibid:par.20)." This is a revolutionary change in emphasis and in terminology since the expression "the missions" has been kept in Vatican II documents, though it had been questioned as no longer being relevant or logical (Abbot 1966:582).

In the official thinking of the Marist congregation the expression "the missions" remained explicit or implicit in documents right up to and including the year 1980. But, the guidelines for missionary involvement by Marists, as set out in 1980, are now assumed to apply also to first world countries. There emerges, at least implicitly, the beginnings of a global Marist mission policy, in which the basic assumptions and guidelines are the same no matter where Marists are working: the emphases on pastoral mobility and flexibility, concern for neglected, the need to empower people by helping them to an awareness of their own gifts for self and community growth, the evangelizing power of religious community. In the 1983 document there are no chapter headings that pejoratively divide the world up into "the developing world," "the missions," such as are to be found in the document of 1969-70 and its updated 1977 version.

It is assumed in 1983 that the world is interdependent and that social justice is indivisible. If Marists are to work for justice, it is not a question only of becoming actively involved in the third world or of sending money for the relief of poverty. Rather, it is a question of struggling also to remove the structures in the first world that obstruct justice at home for the neglected and for the economically poorer countries and of witnessing to a simpler lifestyle. The same principles apply even in the third world. The stress is in both places on self and community evaluation of lifestyles and pastoral action to see if present apostolates are serving the goals of integral salvation and mission. The boundaries between the first and third worlds are no longer seen as carefully defined as they once were.

Conclusion: In 1836 the Marist Fathers assumed the responsibility of evangelizing for the Church some of the then remotest islands in the world. Geographical and theological conditions made the living in community impossible for the majority of them. Bishops, as representatives of the pope, refused to support the idea.

The founder at first tolerated the situation in which Marists lived alone, but he then eventually refused to send any more missionaries until the rights of Marists were respected. The community emphasis appealed to him deeply. He saw it as an emphasis, with its origin in the presence of Mary in the early Jerusalem Church. He began to see more and more the pastoral or missionary value of this stress on community. While the congregation was not to be monastic, he nonetheless appreciated the evangelizing value of the early Benedictines through their stress on community: "We cannot proceed otherwise on the missions if we wish to do good that will

last and even protect you from making a shipwreck of your virtue"  
(Colin 1850).

When Marists were "liberated" from the intimate control of bishops in Oceania in 1969, vigorous efforts were immediately made to begin developing missionary goals based on their own congregational charism and the needs of the people. In the 1970s the central governing body of the congregation also asserted itself, and today a global mission policy is developing that relates to all Marist activities, not just to Oceania. No longer is the distinction made officially between "the missions" and "the sending countries," between those who receive and those who give. At least officially one senses a growing acceptance of the principle that "to evangelize effectively, it is necessary to adopt resolutely an attitude of exchange and of comprehension" (John Paul II 1983:7). Exchange emerges only where there is an acceptance of equality in dignity, in justice, and of openness to learn, receive, as well as to give. The critical implications of this evangelizing principle have yet to be worked out in practice.

Ref. Missiology Vol XIV No.2 April, 1986. 616 Walnut Ave; Scottsdale  
PA 15683 - 1999 M.SA

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