

NEWS: Congratulations to Father Etienne Renaud on his election as Superior General of the White Fathers (Missionaries to Africa).

SEDOS SEMINAR ON WORLD RELIGIONS FOR PEACE will be held on 21st October, 1986 at the Generalate of the Brothers of the Christian Schools, 476 Via Aurelia, from 9.30 - 4.30. Please telephone SEDOS Secretariat for registration if you have not done so in writing.

SEDOS 1986 Annual General Meeting will take place on December 9th, at the Generalate of the Brothers of the Christian Schools. Theme of the morning session is TOWARDS THE SYNOD: VOCATION AND MISSION OF THE LAITY IN THE CHURCH AND IN THE WORLD TWENTY YEARS AFTER THE SECOND VATICAN COUNCIL.

SEDOS 1987 RESEARCH SEMINAR ON MISSION - This five-day Seminar will be held at Villa Cavalletti from 24th - 28th March. The topic is LAITY IN MISSION. Advance reservation is now open.

THE PASLESTINIAN QUESTION FROM A PERSPECTIVE OF NON VIOLENCE:

Fr. Elias Chacour, a Roman Catholic priest of Melkite Rite, will address a meeting on this topic in the Aula Magna of the Augustinianum, Via S. Uffizio, 25 (beside St. Peter's) on Thursday, 18 December, 1986. Contact person: Fr. Robert Dodaro, OSA. (Same address. Tel. 654.08.24).

THE MISSION OF THE CHURCH TO-DAY: the complete report of the Ecumenical Association of African Theologians' meeting, 4-11 April 1984, is now available for consultation in SEDOS Documentation Centre. The meeting brought together many of the best African theologians. We recommend the Report (446 pages) as a very useful resource book.

We draw your attention to two items available in the SEDOS Documentation Centre:

- 1) MINISTRIES IN THE CHURCH ACCORDING TO THE NEW CODE OF CANON LAW. Leonard Kaufman W.F., (Pp.34). Helpful reading in preparation for the coming Synod.

 - 2) The complete set of addresses delivered at the Duquesne University Symposium on Faith and Culture, May, 1985. This collection contains important reflections on the relationship between faith and culture.
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 AMBIGUITIES OF MISSION

Jean-Marc Ela

(Ce court extrait de "African Cry" (Orbis Book, 1986), la traduction anglaise du "Cri de l'Homme Africain", de Jean-Marc Ela, est tiré du chapitre concernant ce qu'il appelle: les ambiguïtés de la Mission pour l'Afrique. Certes ces ambiguïtés, et d'autres encore, ont déjà été relevées auparavant, mais les missionnaires et les responsables des Eglises locales en Afrique doivent répondre à la question: ces ambiguïtés ne sont-elles pas toujours trop évidentes, tolérées sinon acceptées. Dans l'article suivant nous publions le point de vue d'un missionnaire, exprimé lors d'une importante réunion de Missionnaires Irlandais, au cours de cette année. Il attire notre attention sur certaines de ces ambiguïtés qui persistent toujours, et lance un appel à une conversion personnelle, à tous ceux qui aspirent à la vie missionnaire.)

The arrival of the Christianity of the West in the African savannas and forests then, was not by virtue of its inner dynamism. The missionary expansion of the churches has sometimes been credited to the breath of the Holy Spirit reaching tornado-pitch. The explanation by supernatural causes is inadequate. The success of the nineteenth-century missions is not really all that miraculous. Mission structures were the effect of colonial power in Africa. After all, in their economic infrastructure, the missions depended in large part on colonial power. Whether or not one can say that they constituted an alibi for the interests of a commercial capitalism that was producing an unequal development, at least they seem to have been the reluctant companions of the modernity of which the colonial system is but one embodiment.

Péguy wrote that the Roman legions had done Jesus' marching for him. In modern times, as the Third World Theologians' Manifesto recalls, "the missionaries were unable to avoid the historical ambiguities of their situation." The results of the missionary endeavour of the nineteenth century may not be the simple products of their political, economic, and cultural context, but the missions sometimes had need of the military, economic, and diplomatic support of colonial Europe. At all events, beyond any doubt the expansion of the churches in the nineteenth century constituted an aspect of the worldwide expansion of the West. For many generations, Christianity would be a religion of whites. It would propagate a manner of being Christian that was foreign to local cultures. "Save, save France, in the name of the Sacred Heart!" little black children would sing in their baroque churches and chapels.

In its organization, the church of Africa would long remain a foreign institution, a testimonial to a colonizing West. Its homogenizing centralization would impose its law everywhere. At the end of the nineteenth century, an African clergy had barely begun to appear. Women's vocations to the religious life were practically nonexistent. The Christianity of the village catechist may have been autochthonous; but has the formation of the columns of our Christian communities not been too much marked by a church of Christendom that is European by its institutions, its frameworks, and its resources?

Thus as the twentieth century dawned, the mission churches would appear as appendices of the mother churches, bereft of any personality of their own. They would be receiving their funds and their personnel from abroad. Mission would be carried out in a structure of the dependency of the churches of the South on the churches of the North.

Process of Emancipation: It is not difficult to see, then, why the future of the churches of Africa must be viewed as a process of emancipation, as Cameroon Jesuit Meinrad P. Hebga has stated. With unfailing step, we are advancing toward the disappearance of a model of mission implemented in the context of colonization. The new generations obviously have neither the taste nor the calling to administer the institutions of Christendom. They tend to experience mission as the destruction of the structures of Christendom, and it is, in a sense, the death of these structures that permits the birth of local churches that can move toward autonomous adulthood.

Mission here constitutes a particular relationship with others—a relationship within their culture and in the direction of Jesus Christ, toward whom all things converge. The concern now is not so much to assemble great masses of churchgoers as to stimulate gospel fellowships, to enjoy internal relationship of communion with the object of taking up the challenge posed by the problems of society to a faith commitment—beginning with the thrust that moves the church, in hope, to build the kingdom of God in the tasks of transforming the world. This is in accordance with a profound intuition of Vatican II: "The human person deserves to be preserved; human society deserves to be renewed."

Thus a new understanding of mission is emerging in the communities scattered among the tension points of society, communities with a minimum of institutional apparatus and a flexible organization. The objective to be pursued is no longer only the gospel call to conversion, but also the promotion of the human being in all of the dimensions of his and her existence. This interest is joined by the prime concern to allow Christ the priest to grow in his members in such wise that the people of God will not be made to depend on a clergy. Is a clergy an essential element of Christianity? It is not a clergy that is lacking to the churches of Africa, but rather the awakening and recognition of various ministries indispensable for the survival of the communities.

Mission today should be carried on in the quest for a genuine emancipation from the clerical imperialism that has so long kept the Christian communities in a colonial state of infantilism and irresponsibility. Traditional mission structure, taking its cue from a model that substituted a medieval uniformity in ministry (canonized by Tridentine Christianity) for the primitive diversity of ministries in the New Testament, has created a situation of scarcity. Regardless of situations and circumstances, only one man is authorized to consecrate the body of Jesus Christ, and thus the Eucharist has become an incidental in the life of communities of forest and city alike.

We are living in absurd situations. How long people must wait for the priest to come to a village to absolve disciples of Jesus whom someone in charge of the community has already reconciled! What

a price to pay, if we render the Eucharist and the Sacrament of Reconciliation rare curiosities! Will the church in African communities eventually make these sacraments supplementary practices, all but superfluous? Already in certain locales the Mass has practically become the distribution of the host.

An African Church: These situations pose questions for the understanding of the faith and the gospel. Experiments now being conducted in the African churches can doubtless bring to the church universal the breath of the savanna and the forest - a breath that it lacks. After all, one escape route from the ambiguities of the mission of yesterday would be to permit the churches of Africa to make their voices heard in specific questions touching on faith, discipline, and the organization of local communities. What is there in the experience of church as lived by the communities of Africa today that might give the church of Rome food for thought and for renewal? This is perhaps the major question of the Catholicism of our times. In this phase of creation and challenge the foreigner's status in the African churches will be crucially defined. Clearly, any alienating exterior contribution here would compromise the ecclesial project to be realized in Africa.

As with Christians of the whole world, the churches of Africa must open up to the questions and experiences of other in order to develop their own future. But this will require foreigners in Africa to renounce all mentality of conquest and spirit of domination and to let themselves be transformed by contact with the gospel as lived among African, in a manner of relationship that avoids any sort of symbolic, economic, or political violence. This is the perspective from which we should view the breach with North Atlantic theology that has animated the theological movement in Africa since the Dar-es-Salaam conference and situated it in relationship with the work pursued in other countries of the third world.

The mission apostolate to black Africa has brought us Western theology. That theology has been reproduced as a Christian religion that is really a moral code, a function of the catechism of the Counter-Reformation. Nineteenth-century mission has made the Christians of Africa the children of the written word. The pedagogy of the faith has demonstrated its incapacity to avail itself of the resources of African oral tradition. Mission Christianity is a religion of the book whose context is a civilization of the word.

A New Mission: One must take account of this situation in order to begin mission over again. Just as there cannot be Christian community without a variety of ministries, so neither does a church exist without itinerant apostles-in accordance with the practice illustrated by the convert of the road to Damascus. Africans can no longer be content with receiving mission from without. They must initiate mission themselves and conduct the evangelization of Africa from within the continent itself, according to Paul VI's words which were to become deed in the local churches: "You have become your own missionaries." At stake here is the African communities' very being-being allowed to assert their identity in initiative and in communion.

Ref. AFRICAN CRY Jean Marc Ela. Orbis Books, New York, 1986.

 THE HOW AND WHY OF MISSION

Seamus Farrell, SPS

(This extract is from an address given to the Irish Missionary Union at its 1986 Annual General Meeting. Many of Jean Marc Ela's "ambiguities of mission" (see previous article) re-appear in Fr. Farrell's paper seen this time through the eyes of the western missionary. Personal conversion of the missionary is essential for a renewed mission he maintains).

It is the why of our going that needs looking at first. Why then do we go? This statement from the young Church may be a help in answering the question: "If you have come here to liberate/convert me then we have nothing to talk about; but if you have come here in recognition that your liberation is tied up with mine, then we have PLENTY to talk about." Apart from cosmetic adaptations through the introduction of visual aids, videos and new teaching methods, how have we changed from the days when we saw ourselves as having the Faith and they not having it, of ourselves as givers and senders only, as builders of one-way bridges and ourselves the sole travellers on it? Gaudium et Spes, Evangelii Nuntiandi and Populorum Progressio have pronounced a requiem on any kind of cultural imperialism, of the insult to people of putting them at the other end of our patronage. But not to have read these documents, is not to have seen the death notice. Paternalism, a sense of superiority and a donor mentality are deeper in our Western culture than we realise and more alien to the Gospel than we would admit. It's baggage that weighs nothing at the check-in counter but it fills our arms with gifts to give so abundantly that they extend above our eyes so that we can't even see the people we go to, much less receive their gifts for ourselves.

The only relationship worthy of the Gospel and the only one that will avoid paternalism is a relationship of mutual need, and persons are respected only if what is meaningful to them is respected. But do we know or are we willing to learn what is meaningful to them, their cultural window on the world, no less a window than ours - and their window on Jesus, their experience of Him through their culture and their poverty, of His concern for freedom, dignity, and life before death as well as after it.

Could they help us to understand Christ's prayer "That you may be one so that the world may believe", that disunity among Christ's followers is a cause of disbelief in the world more than materialism or any other 'ism' that we might blame? Part of the reality which Irish Missionaries must face is the tragedy of Northern Ireland. It poses fundamental questions about our credibility as bearers of a message of belief in Jesus through the Unity of His followers. And could they help us to understand Baptism as the fundamental call to apostolate, so that those who have it should not have to ask for permission to be Church?

I mention Ecumenism and Laity as examples only. There are more. But are we as clear about our needs from others as we are about what

they need from us, that the need for salvation, renewal, conversion is a mutual one, and that our need is also why we go. Not to acknowledge our need is to be insulting in our going and empty in our returning.

Spirituality: With regard to our needs, the one that is at the core of all the others is for a spirituality to accompany and underpin our Missioning. We have a problem of a spirituality related to the black babies which has been shot to pieces but for many not replaced. The result is a lethal vacuum, an emptiness in the heart and soul of Missionaries which has us doing many and good and heroic things but not daring to face the possibility that it is for other reasons that we do them than in response to a personal experience of God's love for me and for the world. They might be reasons that have more to do with my personal need to be needed, to be doing something useful, to have a cause to promote or an enemy to do battle with. To the extent to which such motivations own us there is hijacking of God's Mission, God's Justice. Self-prescribed needs lead inevitably to despair and burn-out. And all the cerebral and informational updating from here to Hong Kong can't fill the vacuum but only prolong and deepen the emptiness.

The need is for conversion:

Personal Renewal
 For Respectfulness in our Going
 For Enrichment in our Missioning
 To be Gifted in our Returning

The call is to personal conversion. We need it if we are to be faithful to God and respectful of His people in our going. We need it if we are to be ourselves enriched and renewed in our going. We need it if we are to have gift for our own Church and people as a result of going. Through all of these there will be a revitalised missionary outreach from Ireland.

It may seem like a long-winded way of promoting the Missionary Vocation and getting the necessary results. Is there a short-cut? Do we settle for being found wanting in a spirituality and consistent lifestyle to give credibility to our message? Do we settle for the perception that Ireland's outreach to the Third World is under the new management of Bob Geldof and the Development Agencies with no more than an honorary place for missionaries in deference to their role in times past? The issue here is not their being in that outreach, rightfully and impressively, but whether we are in it.

Vocations: No one disputes the need for new missionary vocations or the link between that need and the need for renewal of Faith in Ireland. But as far as the Missionary Movement's role in meeting either of these need is concerned, we must recognize the deeper need in ourselves, for personal renewal and understanding of our missionary role, as the tree that needs first to be planted so that these fruits that we need can grow. To concentrate on missionary vocations as our primary need is to miss the point that these can only come as the fruit of efforts to meet a deeper need in ourselves. And we need to face it for our own sakes but also out of respect for those whom we hope will join us.

Ref. Report from IMU. Sept.- Oct. 1986. Orwell Park, Dublin, 6.

THE MILITARIZATION OF THE WORLD ECONOMY

Lester Brown

(Troisième article d'une série sur les causes de la pauvreté dans le monde. Les conflits idéologiques dans le monde entier, les oppositions religieuses au Moyen-Orient, l'exportation effrénée des armements, ont contribué à une augmentation des dépenses militaires du Tiers-Monde qui dépasse de loin celle des pays industrialisés. Les pays d'Afrique dépensent 16 milliards de dollars par an en armements. Cette militarisation se fait aux dépens du développement humain et de la modernisation économique, et se traduit souvent en répression par une forte puissance militaire. Les deux super-puissances n'ont pas su comprendre que la politique mondiale dans son ensemble est en train d'évoluer dans un sens qui privilégie la sécurité dans le sens de l'économie, davantage qu'en termes d'armements militaires. Le Japon tend vers une suprématie économique totale. La Chine, de son côté, définit la sécurité dans le sens de l'économie et de l'écologie.)

Militarization of the World Economy: The notion that countries everywhere should be prepared to defend themselves at all times from any conceivable external threat is a relatively modern one. Prior to World War II, countries mobilized troops in times of war instead of relying on a large permanent military establishment. Since then, the military burden on the world economy has grown enormously. Global military expenditures in 1985 of \$940 billion exceeded the income of the poorest half of humanity. Stated otherwise, they surpassed the combined gross national products of China, India, and African countries south of the Sahara.

Comparison of Military Expenditures: Militarization can be measured nationally as the share of gross national product (GNP) devoted to the production of military goods and services, or as the military share of the federal budget. Globally, it can be judged by the military share of global product and the arms share of international trade. For international comparisons, the share of GNP used for military purposes is the best yardstick, since it can be applied to countries with widely differing economic systems. Militarization can also be gauged in terms of employment—the number of people serving in the armed forces, employed in weapons production, or involved in weapons research.

By all measures, the world economy has a decidedly more military cast today than it did a generation ago. Using 1984 dollars as the yardstick, world military expenditures totaled roughly \$400 billion in 1960, some 4.7 percent of economic output. Expanding faster than the world economy since 1960, the growth in military spending has raised the military share of world economic activity to over 6 percent in 1985. During this quarter-century span, global military expenditures have increased every year, regardless of economic downturns, or of arms control treaties between the two superpowers.

Ideological Conflict: The principal force driving global militarization is the ideological conflict between the Soviet Union, with its socialist allies, and the United States, in alliance with the industrial democracies. In addition, alignment of the Third World states with the two military superpowers has made militarization a global phenomenon, independent of the level of economic development. The continued striving for an advantage has led to enormous

growth in military expenditures in both camps. While the United States devoted some 7 percent of its GNP to defense in 1985, the Soviet Union, trying to maintain a competitive military establishment with a much smaller economy, allocated 14 percent.

Conflict Through Proxies: Although the military efforts of the United States and the Soviet Union are aimed primarily at each other, the two countries have managed to avoid direct conflict. Not risking the enegagement of each other's mutually destructive military capacity, the superpowers have waged their ideological conflict through proxies, including Korea, Vietnam, Afghanistan, and countries in East Africa and Central America. These campaigns have fueled Third World militarization, distorting priorities and postponing development. Mahbub ul Haq, chairman of Pakistan's planning commission, has observed, "Developing countries can't afford the burden imposed on us by the tense geopolitical situation."

Other Sources of Militarization: One source of militarization has been the influx of oil wealth into the politically volatile Middle East. Traditional tensions between Arabs and Israelis have generated heavy armaments expenditures by Israel, Egypt, and Syria. More recently, conflicts among various Muslim sects have been a source of stress. Indeed, Muslim factionalism is a major factor in the costly conflict between Iraq and Iran that has already claimed several hundred thousand lives. Sadly, much of the region's windfall gains in oil income are being invested in militarization and in destruction of the region's petroleum infrastructure rather than in restoration of the region's degraded environmental support systems or in economic modernization.

Ideological conflicts worldwide, religious differences in the Middle East, and aggressive arms exporting have contributed to a rate of growth in Third World military expenditures that far exceeds that in the industrial world. Between 1960 and 1981, these outlays grew by some 7 percent per year, compared with 3.7 percent in the industrial world.

Military Expenditures and GNP: Among developing countries, military sectors are largest in the tension-ridden Middle East. Syria, Jordan, Saudi Arabia, and Israel spend between 13 and 29 percent of their economic resources to maintain large military establishments. Most disturbing, militarization is spreading rapidly in Africa, the region that can least afford it. The continent as a whole now spends \$16 billion per year in this sector. In Latin America, military expenditures in Brazil and Mexico, the two most populous countries, are surprisingly low—averaging less than 1 percent of GNP. Central America, however, departs from the Latin norm, with El Salvador spending 4 percent and Nicaragua more than 10 percent of GNP for military purposes. Japan benefiting from U.S. defense of the region and a constitutional limit on its militarization, is spending just under 1 percent of its GNP for military purposes.

Over the past quarter-century, the international commerce in arms has soared, largely because of the militarization of Third World economies that lack their own arms manufacturing capacity. Expenditures on arms imports have eclipsed those on other goods, including grain.

For example, although world grain trade expanded at nearly 12 percent per year from 1970 to 1984, it was overtaken during the eighties by arms dealings, which grew at over 13 percent annually during the same period. As of 1984, world arms imports totaled \$35 billion per year, compared with \$33 billion worth of grain, putting guns ahead of grain in world commerce.

Political Dimensions: In addition to its economic role, militarization has important political dimensions. As the military establishments gain strength in Third World countries, they often assume power by force. In some instances, military coups d'état are justified by the need to rescue a country from corruption or from economic deterioration as a result of inept leadership. More often, they reflect the ambition of military leaders who are ill equipped to lead, but who have acquired the weapons and the command of troops that allow them to assume leadership positions by force.

When governments are taken over by the military, they often shift priorities toward further militarization of the economy. In many Third World countries, internal security forces are flourishing even as economic conditions deteriorate. Ironically, soldiers often use their weapons to become a self-appointed ruling group, terrorizing the people they are theoretically there to protect. New York Times reporter Clifford May noted that it is a "technological incongruity that MIG fighter planes soar above fields plowed by oxen."

ECONOMIC DECLINE DUE TO MILITARIZATION

The U.S. decision to accelerate the arms race in the early eighties has pushed military spending to a new level. Unwilling to raise taxes or cut other expenditures, the United States has run up massive fiscal deficits to finance this unprecedented peacetime military expansion. Mounting federal deficits since 1980 have made the Treasury the dominant borrower in capital markets, competing with private firms for investment capital. This in turn has led to record-high real interest rates and contributed to a dollar that is overvalued against other currencies, making U.S. exports less competitive in world markets.

Declining Competitiveness: For the United States, declining competitiveness and higher capital costs are discouraging investment in new industrial capacity, and contributing to industrial decline. Basic industries such as steel are being overwhelmed by imports produced in more efficient, modern plants abroad. Since the onset of the massive U.S. fiscal deficits, 2 million jobs in basic industries have been lost to imports.

All major sectors of the U.S. agricultural and industrial economy are affected by the deteriorating competitive position. The overvalued dollar is reducing the ability of American farmers to compete in world markets, thus depressing commodity prices and reducing agricultural income. A portion of the farm debt - \$213 billion at the end of 1985 will never be repaid. Farm foreclosures, at the highest level since the Great Depression, are weakening the U.S. banking system in a way that alarms federal banking regulators.

The Soviet Union: In the Soviet Union, the arms race is exacting a heavy toll on living standards and diverting

political energies from the sorely needed modernization. To maintain its position in the arms competition, the Soviet Union, with an economic output only half that of the United States, devotes twice as much of its gross national product (GNP) to the military effort. Now the economy is in deep trouble. As the Soviet Union tries to move beyond the early stages of industrial development toward a highly diversified modern economy, the shortcomings of state control are becoming more apparent. For Mikhail Gorbachev, the young, reform-minded Soviet leader, the difficulty of launching the needed economic reforms if the arms race is not slowed is obvious.

Nowhere are the distorting efforts of militarization more evident than in its claims on the world's scientific personnel. Each year the world spends several times as much on research to increase the destructiveness of weapons as on attempts to raise the productivity of agriculture. Indeed, expenditures on weapons research, in which a half-million scientists are now employed, exceed the combined spending on developing new energy technologies, improving human health, raising agricultural productivity, and controlling pollution.

The military's dominance of the world's scientific research effort will certainly grow if the U.S. government proceeds with its proposed Strategic Defense Initiative. The largest research project ever launched, the so-called Star Wars project will further divert resources from humanity's most pressing needs. The effect of such distortions was noted by Colin Norman in a 1979 World-watch Paper: "The United States has the ability to survey virtually every square meter of the Soviet Union, yet the world's scientists have barely begun to survey the complex ecosystems of fast-disappearing tropical rain forests or the malignant spread of the world's deserts."

Repercussions on the Third World: Unfortunately, the two superpowers that are perpetuating the arms race are not its only victims. To the extent that the arms competition diverts attention from the Third World debt that is weakening the international financial system, or from the ecological deterioration that is undermining the global economy, the entire world suffers.

NEW THREATS TO SECURITY

The extensive deterioration of natural support systems and the declining economic conditions evident in much of the Third World pose threats to national and international security that now rival the traditional military ones. Ecological stresses and resource scarcities eventually translate into economic stresses with social and political dimensions: falling land productivity, falling per capita income, or rising external debt, to cite a few.

The first resource scarcity that dramatically affected the global economy was that of oil. The 1973 price hike sent shock waves throughout the world the reverberations of which are still being felt more than a decade later. These and other consequences of oil reserve depletion have dominated headlines over the past dozen years, but the depletion of forests, grasslands, and top-soil and the alteration of the hydrological cycle are of greater consequence over the long term.

Unfortunately for economic planners and policy makers, there has been little systematic gathering of data on the condition of these basic resources and support systems. Ecological deterioration indicates the extent to which national economies are adversely affected, particularly in the Third World. The dramatic rise in external debt in recent years is perhaps the most visible manifestation of this ecological and economic deterioration, and the most worrisome new threat to security.

Short-term to Long-term Debt: Governments faced with rising external debt appear to pass through certain stages in what is becoming a recognizable syndrome. The initial response of countries experiencing difficulty making payments is to convert short-term debt into long-term debt. This works for some countries for a while, but eventually many find that they can no longer make both principal and interest payments. Mexico, for example, is now in such a situation. Some governments are even capitalizing the interest, converting it into additional principal and thus increasing their debt.

Crossing the Threshold: There is a remarkable parallel between countries crossing the sustainable yield threshold of their biological support systems and those crossing the sustainable debt threshold. Once the demand on a biological system exceeds its sustainable yield, further growth in demand is satisfied by consuming the basic resource stock. In such a situation, the deterioration begins to feed on itself. So it is with external debt: As it grows faster than the economy, eventually a point is reached where servicing the debt, even if limited to interest payments becomes such a drain on the economy that output is actually reduced, as has occurred, for instance, in Brazil and Mexico. When governments can no longer pay all the interest, then the debt begins to expand, and the growth feeds on itself. Once countries cross these sustainable yield or debt-servicing thresholds, it is difficult for them to reverse the process.

Environmental Support Systems Underline the Economy: Assessments of Third World debt repayment prospects are grim, but they would be even grimmer if financial analysts understood what is happening to the environmental support systems underpinning most Third World economies. It is not a matter of an occasional country here or there experiencing deforestation, soil erosion, or land degradation. The great majority of Third World countries have crossed the sustainable yield thresholds of their basic biological support systems.

Countries Reducing Arms Outlays: A few governments have begun to re-define national security, putting more emphasis on economic progress and less on buying arms. At a time when global military expenditures are rising, some countries are actually cutting military outlays. A handful are reducing them sharply, not only as a share of GNP, but in absolute terms as well. Among these are China, Argentina, and Peru. The overriding reason for cutting military expenditures in each of these three countries is economic. In effect, the three political leaders are defining security in much more economic terms.

China, Argentina and Peru: For the Chinese, the military sector was one place harboring the additional resources ~~needed~~ to achieve the desired gains in living ~~standards~~. Once

the goal of rapidly improving living standards was adopted, the reduction of resources devoted to the military was inevitable.

In Argentina, the economic incentive was burgeoning public debt, inflation and a huge external debt that threatened to become unmanageable. One source of Argentina's external debt was the taste for modern arms exhibited by Alfonsín's predecessors. In Peru, the challenge was to arrest the decline in living standards. At the time García took office payments on the international debt were \$475 million in arrears, and the government was threatened with a complete cutoff of all new sources of investment capital. García found that internal economic decline was leading to social deterioration and political violence.

Positive Momentum: Over the next few years, as governments everywhere face difficulties in maintaining or improving living standards, others may also choose to reduce military expenditures. Quite apart from the positive momentum of the international peace movement in recent years, worsening economic conditions may become the key motivation for reversing the militarization of the past generation.

RESHAPING GLOBAL GEO-POLITICS

Preoccupied with each other, the two military superpowers apparently have failed to notice that global geopolitics is being reshaped in a way that defines security more in economic than in traditional military terms. While the United States and Soviet Union have concentrated on military competition, Japan has been challenging both nations on the economic front.

Emergence of Japan as a World Power: Following its defeat in World War II, Japan was both sheltered under the U.S. defense umbrella and barred from the arms race by Allied powers' stipulation that its militarization remain limited to a small, lightly armed self-defense force. Without an imposing military sector to sap investment capital and scientific and managerial talent, Japan is moving toward a position of global economic supremacy. High domestic savings plus negligible military expenditures have combined to boost investment in new plant and equipment, giving Japan the world's most modern, technologically advanced economy.

Measured by ability to compete in world markets and by investment abroad, Japan is steadily improving its position relative to the superpowers. Per capita income in Japan surpassed that in the Soviet Union in the mid-sixties and is approaching that in the United States. In trade, Japan's exports are nearly double those of the Soviet Union. And if recent trends continue, before 1990 Japan will supplant the United States as the world's leading trading power.

Japanese Investment Abroad: Japanese investment abroad has also surged in recent years. With only modest net foreign assets of less than \$12 billion as recently as 1980, Japan's net external holdings now exceed \$120 billion. The United States, long the world's leading overseas investor, with net assets abroad of \$147 billion as recently as 1982, has now become a debtor nation - a precipitous, and unprecedented, fall from leadership. Its once-vast net foreign assets have been wiped out almost overnight.

In the international economic arena, Japan is thus now in a class by itself. The combination of international trade and rapidly growing investment abroad gives the nation a direct international economic involvement that the United States can no longer claim. In 1985 Japan's exports totaled \$174 billion. Combined with its net foreign assets of \$125 billion, this gives Japan a total economic involvement abroad of \$299 billion. By comparison, U.S. exports of \$217 billion and net foreign assets of minus \$120 billion yielded a total of \$97 billion, just one third that of Japan.

Political Influence Derives from Economic Strength: Japan, initially barred from the international arms race, now has mastered the new geopolitics, recognizing that in the nuclear age military power is of limited value and that political influence derives more from the economic strength of a highly productive, internationally competitive economy. U.S. governors and mayors now compete vigorously for Japanese attention and industrial investment. And Third World delegations seeking investment and technology from abroad journey to Tokyo. For developing countries, the Japanese model is far more attractive than either the problem-ridden Soviet economy or the debt ridden American one.

China and the New Geopolitics: Another country that has grasped the new geopolitics is China. Although it shares a 3,000-kilometer border with the Soviet Union, it has unilaterally decided to reduce military expenditures, cutting them from some 14 percent of GNP a decade ago to 7.5 percent in 1985. At the same time, the leaders in Beijing have increased investment in agriculture and the manufacture of consumer goods and have stepped up the effort to restore and protect the economy's environmental support systems by increasing expenditures on reforestation, desert reclamation, and, family planning. In effect, China is defining security in economic and ecological terms.

Summary: For the world as a whole, the past generation has seen an overwhelming movement toward militarization. Apart from the heavy claim on public resources, the East-West conflict contributes to a psychological climate of suspicion and distrust that makes the cooperative, international address of new threats to the security of nations next to impossible. If demilitarization could replace militarization, national governments would be free to reorder their priorities, and could return to paths of sustained progress.

Ironically, for the United States and the Soviet Union, maintaining a position of leadership may now depend on reducing military expenditures to strengthen their own interests, they could set the stage for demilitarizing the world economy. Once it starts, demilitarization - like militarization - could feed on itself.

Ref. State of the World - 1986. A Worldwatch Institute Report on Progress Towards a Sustainable Society.

TOWARDS A THEOLOGY OF THE LOCAL CHURCH
PART I

Joseph A. Komonchak

(Le P. Joseph A. Komonchak, de l'Université Catholique de Washington, DC, a présenté cette étude "Vers une théologie de l'église locale" à la première réunion du Comité consultatif théologique de la Fédération des Conférences Episcopales d'Asie, en avril 1986, à Hong-Kong.

Le P. Komonchak aborde son sujet en portant son attention sur l'Eglise comme communauté humaine et examine ensuite la genèse de l'Eglise dans les églises locales.

Des réflexions sur l'inculturation, sur la mission de l'Eglise dans le monde, sur les relations entre les églises locales et l'Eglise de Rome font partie de cette étude savante. Le texte original a été considérablement réduit par manque d'espace dans ce bulletin.

A Central Question in Ecclesiology: One of the chief ecclesiological questions is prompted by the following passage of Lumen Gentium 8:

The one Mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and love, as a visible organization through which he communicates truth and grace to all. But the society structured with hierarchical organs and the mystical Body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly gifts, are not to be thought of as two realities, but form a single complex reality which is constituted by a divine and a human element.

The Council does not offer any theological explanation of how one is to understand how two such remarkably different sets of descriptions can refer to the single reality called "the Church". Neither the once-dominant model of the Church as a *societas perfecta* or any of the models that have since sought to displace it (e.g., Mystical Body, People of God, sacrament, communion, herald, servant, etc.) have adequately engaged the question posed by the Council's restatement of the Church's central self-understanding.

The Church as a Human Community: In order to face the challenge posed by the Catholic insistence that the Church is a single and complex reality a shift in methodology is necessary in ecclesiology. The necessary shift is: to turn attention to the Church as a human community. This does not mean denying the spiritual and transcendent dimensions of the Church; but it argues that if the splendid biblical and traditional reality is true, it is true of quite concrete bodies of men and women.

The Four Elements of Community: For Longergan, community is an achievement of common meaning and value. It is a potential achievement when a group of people share a common

field of experience, when they have something to think and talk about together. Without this, community is not possible, for otherwise the people cannot know what they are talking about. But by itself, community of experience - at least in Longergan's technical meaning of the term - is not sufficient for full community of meaning and value. The group needs also to think and talk about their experience and to reach some measure of common understanding and agreement: Yes, this is what the experience means, and, No, that is not what it means. But groups of people do not form effective communities if they only think, talk and agree; they must also act in common, and to do that they must be committed to common values and to common goals. The achievement of meaning and value - the production of community - is the result of common experiences, common understandings, common judgements, and common commitments.

The Church as Community: This scheme, of course, is purely formal. It yields sets of questions that one may ask about various groups which are or might be considered communities. If the Church is to be considered a community, it is legitimate to ask those questions of it. One would ask, then, what is the common experience that provides the potential for the self-realization of the Church? What are the common understandings and judgements in the experience? What are the commitments and decisions that render the community effectively present and active?

THE GENESIS OF THE CHURCH

By the genesis of the Church is meant, not principally the historical origins of the Church out of the life, ministry, death and resurrection of Jesus Christ but rather what the Venerable Bede referred to metaphorically when he said that "everyday the Church gives birth to the Church". As is true of other social realities, the existence of the Church is a precarious achievement, for it counts for its continued existence on successive generations appropriating and reproducing the insights and decisions, meanings and values which previous generations had shared and which had generated and constituted the social world they left behind.

A Community of Faith, Hope and Love: The Church had its origins in the human response to the divine initiative announced and given in Jesus Christ. A group of people once heard Jesus of Nazareth preach and saw him act, and tentatively and not very faithfully they began to follow after him, hoping that "he was the one who would liberate Israel" (Lk 24:21). Jesus drew a certain group of them into an especially close relationship with him and assigned them tasks which they agreed to carry out. After his execution, they became convinced that God had vindicated Jesus, his message and his mission; and they came together again, now out of the conviction that by his resurrection God had not only made him Lord and Christ but had brought about the promised new covenant, something new, the fulfilment of Israel's desire but also a community in which the distinction between Jew and Greek had been overcome. And this group of disciples, which soon called itself "the Church," began to tell others of Jesus Christ and to invite them into the community of faith, hope and love which God had brought about in them. And throughout its long history, the Church has been produced and reproduced by successive generations of men and women becoming convinced

that God was in Christ reconciling the world to God, and all the gestures and rites, communities and institutions, ministries and activities have arisen out of and center upon that founding conviction.

Two moments in the Daily Genesis of the Church: For a closer examination of the subject,

I wish to distinguish two moments in the daily genesis of the Church: (1) one generation's communication of Christian meaning and value and (2) the reception and appropriation of that meaning and values as the principles of a new generation's common life. The first may be said to be the objective and the second the subjective principle of the Church's genesis. If the objective element is neglected, there will be the danger of reducing the Church to a vague community of friendship, warm feelings, or social solidarity. If the subjective element is neglected, the analysis will remain abstract, for the objective element is only a potential principle of a common life and becomes a real, effective principle only when subjectively appropriated in and by quite concrete groups of men and women in quite concrete circumstances.

The Objective Principle of the Genesis of the Church: First, then, one generation communicates to another its Christian meanings and values. These are borne or carried by a variety of "objective representations." These include the Scriptures and the monuments of the Tradition, the apostolic ministry, institutions and roles, customs and habits, images and language, stories and legends, exemplary individual and communal lives. All these are so many ways in which previous generations of Christians have objectified the interpretation and evaluation of human life which they have drawn from and centered upon Jesus Christ. They express and embody a generation's Christian response to the basic questions of human existence in the world. Embodiments of the meaning and value which directed the lives of a previous generation, they provide for the succeeding generation a heritage by which it may locate itself in the world, in history and before God. Through their stories and myths, gestures and rites, language and symbols, institutions, roles and examples, the generation before us offers us a God to believe in, a world to inhabit, a goal for which to hope, and selves to become; and in ways that we never fully appreciate, it shapes and moulds at the most intimate depths our vision of what it means to be a human being, of who God is, of what the world is and can become.

The Subjective Principle of the Genesis of the Church: In the objective carriers of Christian meaning and value is posed the challenge to a new generation. And the Church arises again and again only because that challenge is met in the reception and appropriation of that meaning and value by the new generation. Paul Tillich once said, "Persons cannot receive answers to questions they never asked." The interpretation of a message and its appropriation as an authority for one's life presupposes that one is asking certain kinds of questions, questions which arise from one's own experience or which have been evoked by the message itself. That Christianity has always believed itself to have a relevance to every generation means that there are questions which every generation must pose to which Christianity offers itself as a response. But to say this is not to require us to attempt to delineate those questions in a form so abstract as to be applicable to any generation in any culture at any time. Humanity is not an abstract but a concrete

universal, and if there are universal questions, it is not only because there is a universal human nature, nor even because there are "anthropological constants," but because every generation, before whatever challenges it may face, asks questions about meaning and value, about what the world is, who God is, and what sorts of selves we may be.

Historic Questions of the New Generation: Because the subjective appropriation of Christian meaning and value is always mediated through the existential and historic questions of the new generation, the genesis of the Church is always first and foremost the genesis of a local Church. The reception and appropriation of Christian meaning and value is always a concrete hermeneutical achievement. There is no universal Church in the sense of a Church believing in some abstract way in a merely formal faith. It is not the word of God in general that gathers the Church in faith, but the word as preached in specific interpretative contexts and received as a response to concrete threats to authentic human meaning. The Church's hope overcomes quite concrete experiences of the demonic power of evil in persons and structures.

The Church does not celebrate the Eucharist in general; it celebrates it in quite concrete human groups, and the communion effected in and through such a Eucharist overcomes quite concrete experiences of alienation. The Church universal arises insofar as the several communities of faith, hope and love recognize and receive one another as redeemed for God by a common Savior and in a common Spirit. The Church is not catholic in spite of the differences in circumstance and in hermeneutical focus among the local Churches, but precisely in and through them.

For these reasons it is not legitimate to make the social and cultural differences among the Churches a secondary theological principle of the Church's life. For it is only in societies and cultures that the questions arise to which the objective Christian meanings and values are addressed. The social and cultural conditions are the interpretative matrices of a Christianity made concrete.

MISSION TO THE WORLD

In discussions about the Church's "mission to the world," "world" is not primarily the physical cosmos or even "the theater of human history." The "world" is human history; it is the historic human self-project: not only what human beings have made together but what they are together. Individuals become individuals within that world; it makes them what they are and they make it what it is. Individual self-realization occurs within the general and particular political, social and cultural self-realizations of the world; the world realizes itself through the individuals self-realizations. To paraphrase Peter Berger and Thomas Luckmann: the world is a human product, and individuals are products of the world.

To relate "the Church" and "the world," then, is to relate the Christian self-project and the collective human self-project. As an individual's faith is a particular instance of the project of human existence, so the self-realization of the Church is an instance of the self-realization of the world. It is a moment in the world's self-realization. If the Church is distinct from "the world," it is

because in the Church the self-realization of individuals and groups centers around Jesus Christ. The individual and collective self-project of humanity is for them interpreted and resolved in Christ.

World's Self-Realization: The subjective appropriation of Christian meaning and value by each new generation is not a private moment, nor an act of withdrawal from "the world." It occurs in the world, and as a moment in the world's self-realization. The world is not what lies outside the Church; it includes the Church and without the Church, the world would be something different-from what it is. Christian believing, hoping and loving are free human acts, determining what the world should and shall be. If this is the case, then there is not some first moment in which the Church becomes the Church and a second moment in which the Church considers its relation to the world. Church means "assembly" (ek-klesia), and the fact that there has been an assembly of human beings because of Jesus Christ, in his name, and for his sake, has altered the world already and poses a challenge for the present generation which is responsible for what the world shall be in the future.

The Genesis of the Church from the Two Principles: It is in terms of this challenge to the Church to become an historically effective mediation of Christian meaning and value into the historic self project of humankind that the two moments I have distinguished above come together in the concrete genesis of the local Church. The intersection of the two moments is illustrated in Gustavo Gutierrez' book, *A Theology of Liberation*, where we find two questions being asked. The first has a familiar form: "What is the meaning of the struggle against an unjust society and the creation of a new person in the light of the Gospel?" People find themselves involved in an historic project and willingly submit it to the judgement of the Gospel. It is a familiar question, because we are accustomed to asking about the significance of a great variety of things in the light of the Gospel. Here the Gospel has the priority.

But Gutierrez has already asked another question, much less familiar in its form: "What is the meaning of the faith in a life committed to the struggle against injustice and alienation?" Now it is the Gospel which is brought to the struggle for illumination, and this is an unfamiliar question, so unfamiliar that many people reject it out of hand because here the priority appears to be given to the historic project itself. It reflects Gutierrez' statement that theology is critical reflection on praxis, that is, that practical commitment goes first and theological theory is second.

An Authentic Church: If only the first question is asked then Christianity is presented in purely formal fashion and the true concreteness of the genesis of the Church is overlooked. If only the second question is asked, then the Gospel loses its character as a divinely given and in that sense "objective" word which is not ours to dispose of as we see fit, and we are in danger of a merely ideological interpretation of the Gospel and of a reduction of the Church to the scale of a simple legitimation of social, political or cultural decisions we are unwilling to question. But if both questions are asked, then we are approaching an instance of the concrete self-realization of an authentic Church, whose genesis both illumines and is illumined by the historic self-project of which it is now a dimension. The human decisions that make the Church

to be from day to day, from generation to generation, in any society or culture, are, thus, inescapably, decisions which also make the world to be what the world shall be.

Concrete Men and Women Daily Construct the Church: The Church comes to be in an encounter between the liberating freedom of God in Christ and the Spirit and the liberated historical freedom of an earlier generation, on the one hand, and the freedom of a new generation in the process of assuming its own self-responsibility in history.

To think concretely about the generative and constitutive principles of the Church - the call of God, word of Christ and grace of the Spirit - is to turn one's attention to those concrete situations and those concrete actions and processes by which concrete men and women daily construct the Church. And this is always the genesis of the one and catholic Church in and out of the many local Churches.

(Part II of this paper will examine the communion of local Churches and the relationship between the local Churches and the Church of Rome).

Ref: Paper presented at the first annual Federation of Asian Bishops Conferences Theological Advisory Committee in April, 1986 in Hong Kong.

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SUMMARY OF CHALLENGES WHICH EMERGED AT THE
SEDOS SEMINAR ON THIRD WORLD THEOLOGIES, MAY 1986

(This is a summary of the main questions and challenges which emerged at the SEDOS Research Seminar in May 1986. SEDOS Bulletin 86/No.6 of 15th June contains an extended report of the Seminar).

CHALLENGES FROM ASIA

THE GREAT RELIGIONS: Respectful dialogue with other religions is a new "sign of the times". There is a shift from a church-centred view of God's plan for the world to a kingdom-centred view and the building up of the Church is seen at the service of the building of the Kingdom. Hence the following challenges:

- 1) If the Church is no longer seen as the centre of the world and of salvation history what is its self-awareness as herald of the kingdom?
- 2) What are the socio-political implications of the broadened process of evangelisation (specially when the Church collaborates with other religions) in the defence and promotion of human values?
- 3) How do we understand the unique and universal mediatorship of Jesus Christ in the context of (a) the cosmic activity of Christ and (b) his historical manifestation and continuing presence in the Church?
- 4) Will prevalent ideas regarding syncretism need to be revised? How do we assess claims of those who wish to go beyond "name and form" transcending structures and symbols? In practice, is it possible to be a Hindu-Christian, a Christian-Buddhist?
- 5) There is considerable development in the theology of the local Church and in the recognition of its call to mission:
 - How do these affect our policies of inculturation, our commitment to a specific country?
 - How can we be helpers, not leaders, even against the wishes of the local leaders who have been formed already to our image?
 - How do we let the Church grow from below without imposing our concept of church and its various structures (within permissible limits).
 - What are the implications for our policies regarding finances, aid for projects, etc, from autonomous agencies as distinct from funds available to the missionary.

THE CHALLENGE OF THE POOR: Poverty; popular religiosity; multi-religious action groups; the quest for integral liberation; the need for cultural change; new models of socialism give rise to the following challenges:

6) How will Asians arrive at a holistic perspective, an integral humanism which will respect their ideals of personal growth but also the communal dimensions of their human existence stressing calls to action?

7) How to make religions relevant and a force for unification rather than division in Asia?

8) As long as the Church herself preserves her "foreign image" in liturgy, theology and organizational structures how will she help countries to evolve towards a situation where there are states that are neither confessional, (Islamic, Buddhist, Hindu etc.), nor purely secular-technocratic, having no respect for religious values?

9) Liberation is seen as an integral dimension of evangelisation. How serious is the effort to give similar emphasis to the integral dimension of inculturation and dialogue not only in relation to the great religions of Asia but also to the ancestral religions in Asia, Africa, the Pacific and Latin America - and also to other religions in Europe and North America?

THE CHALLENGE OF SELF DISCOVERY AND GROWTH (FORMATION)

10) How can we create conditions of freedom and responsibility that facilitate the growth of a participative model of Church based on collegiality, subsidiarity and autonomy in communion, rather than on structures, financial and cultural, which have been internalised through formation and history?

CHALLENGES FROM LATIN AMERICA

11) The Churches of Latin America are becoming conscious of their missionary nature. We see mission in a threefold dimension, not only ad gentes, but also ad ecclesiam and ad invicem. The mission ad ecclesiam (to the churches), and ad invicem (to one another), challenges us to be in dialogue with other missionary Churches, to be concerned not only about our own local views and perspectives but also with the problems of the universal Church and to offer our own points of view while having a deep spirit of communion with the Church in Rome.

12) Basic ecclesial communities need space and opportunity to grow. How to allow them to mature fully is a challenge to those responsible for authenticating them and recognising them officially.

13) Basic ecclesial communities challenge the role of the priest in mission; there is now a complementarity of roles, a move away from the pyramidal structure so prevalent until recently in Latin America; the priest's role is to help form the communities, accompany them, rather than be the central controlling authority. This is a critical issue for some priests.

14) Religious have been "substituting" for priests for fifteen years. The challenge now is: does the religious have a unique, particular dimension, substituting neither for the priest nor the laity, to be discovered in dialogue with "the laity"?

- 15) A people that was oppressed and marginalized for so long now sees itself as one people, men, women, youth, elderly. The challenge is to see the liberation of women in the context of the liberation of the whole people. This means also liberation of men from structures and conditions which allowed them to see women only in a certain way.
- 16) Vocations to priesthood are important but we look not only for an increase in these but for a new style of community which will co-ordinate various ministries of men and women both temporary and permanent.
- 17) The ministry of political involvement demands constant formation, maintaining contact with the supporting community and ensuring that the ecclesial dimension is not diluted as the BECs become more committed to justice.
- 18) Fundamentalist sects have lavish financial help, the support of governments both local and foreign, and challenge the Churches of post Medellín and Puebla. Many of the new Religious Movements also pose a similar problem opposing inculturation and dialogue.
- 19) New conservative trends appear. There is a desire for security and a return to a Church model predating Vatican II is appearing and is supported by some ecclesiastical authorities. It emerges in the appointment of Bishops having little interest in BECs and appointed seemingly without much attention the process of consultation. It is seen also in the kind of young people entering seminaries.
- 20) How do we accompany and pastorally care for the more than one million Latin American refugees and how do we serve pastorally those Christians living in areas of conflict in Latin America where the Church, as Church, has not been present for considerable periods?

CHALLENGES FROM AFRICA

- 21) The greatest challenge to evangelisation in Africa is inculturation. How do we facilitate the process by which the peoples of Africa can themselves become the principal agents of inculturating the gospel message? ("Non seulement le Christianisme est important pour l'Afrique, mais le Christ lui-même, dans les membres de son corps, est Africain". John Paul II à Nairobi, 1980). There is also a strong opinion that the work of evangelisation in Africa presupposes establishing a society based on justice and full human development.
- 22) Given the importance of the Eucharist and the fewness of priests is it not necessary to reconsider ordaining lay people who are already exercising ministries of responsible leadership in the Christian communities? Also is it not time to re-consider the absolute necessity of having bread and wine as the matter of the Eucharist? Both are foreign to the culture of the people?
- 23) Basic family groups in Africa challenge the role of the priests and religious. Can they really become members of the family? And what is the role of missionaries, - collaborators, catalysts, judges etc? Can they be real members of these family groups? Will the growth of BEC's in Latin America influence the development of African family groups?

24) How does Christianity relate to the African's profound respect for ancestors? Can the gospel message come to terms with Christology which sees "Christ as our ancestor".

25) Marriage is still found in its progressive, polygamous and monogamous forms but it is now accepted by many that the monogamous form is the true tradition of Africa. But how to deal with the 'progressive' understanding of marriage is a challenge.

26) Should the missionary leave? The advisability of a moratorium is not a dead issue. Some associate this challenge with the need for an African Council in the near future.

27) Holistic healing is also a challenge. Jesus, the Saviour and Liberator should free people from what they see in their own consciences as evil, - namely sickness, evil spirits etc. It is simplistic and damaging to reduce this to a question of sorcery.

28) Presenting the gospel message should not be separated from the traditional rites of initiation. Accepting the gospel implies a cultural kenosis. It happened at Pentecost, it happened when the apostles repudiated the need for circumcision according to the law. Is the Church ready to acknowledge similar 'kenoses' coming from African traditional culture?

SOME CHALLENGES TO MISSION INSTITUTES

29) Can relevant formation take place except through an experiential insertion in a place where the realities of promotion of justice, inculturation and dialogue at the local level can be experienced and reflected upon?

30) Can people be prepared for these situations in a 'hothouse', in international formation centres? Where can missionaries get this experience during their formation period? Where do we form the leaders of local Churches, priests, religious and lay leaders in Africa, Asia/Pacific and Latin-America?

31) Missionary institutes are challenged to help the local Churches of Latin America to become missionary Churches by investing in, and doing research in the preparation and formation of local people rather than by bringing in more people from outside.

32) Missionary institutes are challenged to re-interpret their particular charisms in the whole pastoral plan of a church, diocese, area. This entails seeing their own special contribution in relation to the whole so that common goals of each sector can be identified, options made and priorities established. Where there is no pastoral plan missionary institutes can help to contribute an overview, an awareness of other groups and needs, avoiding duplication and making use of limited resources to serve the larger and more common project.

33) Can Congregations send their best people to mission situations? Do Congregations place local members of their institutes in traditional works just to keep up the Congregation's presence there? Do they respond to the demands of a revised ecclesiology? Sending missionaries to a local Church to get local vocations may be simply helping your

own congregation rather than the local Church.

34) What model of governance do international mission Congregations present to local churches? It is the same model which Rome projects to the local Church or do the Congregations convey alternative models based on decentralisation, collegiality and prophetic charisms?

35) Do Congregations ensure that renewal programmes and opportunities for updating available to Superior Generals and their administrations reach down to the members at local Church level?

36) Some Latin American Churches are founding national mission Institutes but others are emphasizing rather the local Church's responsibility for mission. They are inviting Church members to form teams made up of priests, religious, laity for a five year commitment to evangelisation in another area. Some countries of Asia would seem to be excluded because of the difficulties of language. We do not exclude a life-long commitment to Mission but we see this initiative as a local Church responsibility entailing a dialogue, a giving and receiving at Church level.

37) Announcing the good news in Africa today is a challenge to the attitude of the one who witnesses. This begins in the formative years. Qualities of heart, feeling, collaboration, humility are as necessary if not more so than professional proficiency in theological, liturgical, and technical disciplines. Humanness, the ability to relate to another person as person is an essential prerequisite. It calls to a relationship of community, of acceptance, of love. This is true whether the witness is present in Africa or announcing the good news to Africans from outside Africa.

38) This demands a new spirituality one that does not fear a necessary "changing of the guard" at local level, accepting, and encouraging the handing over of responsibility to local witnesses.

39) Preparation for this "changing of the guard" should encourage missionary institutes to give priority in formation programmes to Christian initiation of the laity. A real kenosis is needed to relinquish authority and responsibility, specially to the laity.

40) One must ask whether the responsible authorities in institutes and communities are really aware of the need for this preparation and for the need to be continually reminded of it? Are the SEDOS studies on a new way of being in mission, of presence, of announcing and witnessing to Jesus Christ, shared with the membership?

41) Do we really believe in the men and women to whom God sent the Son? Do missionaries accept that they too need others to witness Christ to them and remind them of their own need of salvation.

42) There is a final challenge from Asia: Are our models of the Church and its time and culture-conditioned structures called to die in order to rise again transformed into a new people? How much of tradition is really normative and how much is relative?

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SOLIDARITY IN CRISIS NETWORK ALERT

No.2

15th October, 1986

(This is the second report regarding the arrest, disappearance and kidnapping of members of our congregations).

AN APPEAL FOR ACTION AND SOLIDARITY

A Dominican priest, Father Peter Hortop, O.P., has been detained since June 17th, 1986 by the government of South Africa. He was arrested after celebrating Mass in his parish in Kristo Nkosi in Kwa Thema, Springs. He is the pastor of a large parish in one of the townships.

He was held in solitary confinement in the Nigel prison for three months, during which time two attempts to bring his case to trial have been rejected. He has now been moved to the White Man's Prison in Johannesburg.

There is urgent concern about his emotional condition because of the time spent in solitary confinement. You are asked to write to government officials demanding that charges be brought against him immediately and that he be able either to stand trial or be released.

Father Peter recently received permission to receive post so that letters are requested to be sent directly to him as signs of our Christian support and concern.

Addresses:

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