

ised. Will this crisis wither away in five to ten years time when a sufficient number of competent leaders in the debtor countries of the "third world" will have emerged to confront the selfish, if not plain dishonest lending procedures of the past ten to fifteen years? After all, most families and institutions - even parishes, live in a state of permanent debt. It may be the best way to handle one's finances in "first world" situations. But what of the people in the "City of Joy" in Calcutta in the meantime? And what of the countless Maria's in the shanty towns of Lima? And what has the missionary to say about this?

There are short items on whether missionaries should continue to develop institutions which the local Church will be quite unable to finance after their departure; the cost of witness in the Land Reform struggle in Brazil which threatens to become almost a civil war. (Have conditions changed all that much fundamentally from those portrayed in the film 'Mission?'); a review of an article on Mission since Vatican II; a note on the P.M.V. Symposium on Laity and the Dynamic of Faith; Book Notes; and some notices.

NEWS:

SEDOS ANNUAL GENERAL MEETING

Please note the date in your diary - Tuesday, 9th December. The morning will be given to a study of the Lineamenta circulated to Bishops in preparation for the October 1987 Synod of Bishops on the "Vocation and Mission of the Laity in the Church and in the World Twenty Years After the Second Vatican Council".

SEDOS ANNUAL RESIDENTIAL SEMINAR 1987

At Villa Cavalletti - March 24-28. Bookings for this Seminar are now open.

The theme is the place of the Laity in the mission of the Church now and in the future as they see it. The Seminar will coincide with the biannual meeting of the representatives of the Societies of Apostolic Life all of whom will be attending the Seminar. Early booking is recommended.

 TOWARDS A THEOLOGY OF LOCAL CHURCH

Joseph A. Komonchak

Voici la seconde et dernière partie de l'étude du P. Komonchak, "Vers une théologie de l'Eglise locale". Les efforts pour inculturer l'Evangile dans la matrice sociale et culturelle des églises locales pose des problèmes de compréhension mutuelle qu'une Eglise centrée sur l'Europe et uniforme est mal préparée à affronter. D'où, la première importance du dialogue pour la réalisation de la communion entre Eglises locales et l'Eglise universelle. La collégialité et le ministère apostolique sont également examinés dans cette dernière partie.

 THE COMMUNION OF LOCAL CHURCHES

Part I of this study briefly explored the genesis of the Church, an event which always occurs only on a local level. But this concentration on the places and processes in which the Church comes to be cannot ignore the other dimension of the issue, the universality or catholicity of the Church. This is a question which the Vatican Council itself forces on us by saying, on the one hand, that the local Church is formed on the model of the universal Church and, on the other, that the latter arises in and out of the local Churches. The first statement assigns a priority to the universal Church, the second locates it in the local Churches. I offer here some initial and tentative reflections on these statements which are difficult to reconcile not only theoretically but also and especially practically.

The Meaning of Universal and Local: First of all, there is an inadequate distinction between the two terms. The local Church is not a Church if it is not Catholic, neither is there a Church Catholic except in the local Churches. This must be kept in mind because of a recurrent temptation to speak of the universal Church as if it is a reality independent of the local Churches, standing over and against them as an entity in its own right. At times this tendency identifies the universal Church with the local Church of Rome, so that relations between local and universal Church are often, subconsciously, discussed as the relationship between "periphery" and "center," that is, between local churches and Roman authority, as if the Church in Rome were not itself a local Church but rather, in some unique way, were itself the "universal Church" while all other Churches are merely "local".

The Universal Church is a Precarious Achievement: Second, the universal Church is something that must be made to come to be in each generation. In other words, it

does not already exist in some guaranteed fashion before the local Churches come to be: it is in and out of the local Churches that it exists and therefore the local churches have some priority over it. As the existence of the local Church, so also the existence of the universal Church is a precarious achievement, by no means guaranteed in advance but brought about as a dimension of the Church that comes to be always locally.

The Church must be catholic: That the Church must be catholic is a conviction that precedes and determines the genesis of the local Church. This can be grounded theologically in the universal mission Christ gave to the Church, in the paradigmatic value of the Pentecost-experience in which it is already a universal Church which gathered locally in Jerusalem, and in the Church's belief that Christ's word and grace have universal anthropological relevance. A community not so based is something other than the Christian Church. That there is in Christ neither Jew nor Greek, barbarian or Scythian, must not only determine the internal life of every local Church but must set the terms also of its relations with every other local Church. In this sense, there is a priority of universality to particularity, of catholicity to locality, in the sense, that is, that there is no Church which does not gather around a Gospel of universal significance and which is not in communion with the other Churches.

Reconciling Particularity and Universality: Third, the difficult task of reconciling particularity and universality, locality and catholicity, or rather, of achieving a Catholic Church in a local society or culture, involves tensions which it will always be tempting to avoid by choosing one without the other. The unity that is indistinguishable from universality can be identified with uniformity, the imposition of a single model, already achieved elsewhere, on new attempts to realize the Church. This is what is criticized in what is sometimes called the "Euro-centric" vision. On the other hand, catholicity can be so identified with concreteness that a similar temptation may be embraced by "new" Churches so intent on their own self-realization that they lose sight of the inner requirement of communion with the other Churches, the limits of their own realization of the Church, the danger of ethnocentrism, and the risk of reducing Christianity to its local manifestation. This is the temptation to schism, and it is only historical accuracy to note, with Legrand, that "the map of the successive schisms which have rent the unity of the Christian Church...constantly and almost perfectly coincides with that of the great cultural areas."

THE PRINCIPLES OF COMMUNION

The Diversity of Communities as a Single Communion: The universal Church in and out of the self-realizations of the local Churches requires attention to the concrete principles of the Church's catholicity. Sociologists tell us that, just as you cannot speak of a local community without being able to identify the meanings and values, the symbols, the activities, the institutions which give form and act to the potential for community which exists in the common experience of a group of people, so you cannot speak of a communion among communities unless you can

identify what it is that shapes and actualizes the diversity of communities as a single communion. At least briefly, then, we must speak about the principles for the realization of the communion of local Churches in the Church Catholic.

First Principle - The Same Christian meanings and Values: The first of these principles of communion is the common dependence of all Churches on the same generative and constitutive Christian meanings and values. These are, as we saw earlier, the call of God, the word of Christ and the grace of the Spirit. It is "the assembly of God which is in Christ Jesus" that assembles in Corinth and in Thessalonica, in New York and in Paris, in Manila and in Bangkok.

Second Principle - The Same Scriptures: Second, those Christian meanings and values are carried by the same "objective representations." This term refers to the Scriptures and central forms of worship. This might be considered the "Christological" principle, for all of these center on Christ. If the Scriptures or the celebration of the Eucharist etc. are taken away, there is no substance, no shape to distinguish the Church from a generalized religious body.

Third Principle - Apostolic Ministry: Third, the apostolic ministry as one of the constitutive carriers of the Church's meaning and value turns attention to the institutional mediation of the communion among the Churches. This ministry, centered in the bishop, carries forward the role of the Apostles, a role which is at once one and diverse. A single body of disciples, united in their discipleship behind the one Lord, disperses into all the nations, leaving yet not leaving one another, to become founders of Churches. The bishops are the heirs of that ministry: they are those in whom their communities have recognized the charisms of faith and leadership they require.

In their origin, both communal and sacramental, bishops bear in themselves the two dimensions of the Church: its particularity and its universality, its locality and its catholicity. The communion of bishops, their collegiality, is a crucial principle of the communion of Churches. A bishop is not a head of a local Church before he is a member of the college of bishops, nor a member of the college before being a head of a local Church.

Fourth Principle - The Apostolic Ministry of the Bishop of Rome:

Finally, there is the apostolic ministry of the Bishop of the local Church of Rome. There are now, as a result of centuries of historical development, many ways in which this bishop's ministry of unity has taken on institutional form, some of which obscure the theological basis on which his ministry rests or at least are certainly not the only or the best way in which it might be exercised. Still, for Catholics, the Church of Rome and its bishop have unique responsibilities as the center of ecclesial communion. This is the Church which "presides in love," presides over the communion of Churches, communion with which is a touchstone of ecclesial authenticity.

The Vatican Council and Collegiality: At the moment the Church is going through a somewhat troubled

period as an effort is made to reflect structurally a regained sense of concretely Catholic communion after centuries of uniformity and Roman centralization. The Council, itself a unique institutional expression of that communion, concretized its view of Catholic communion by strengthening the role of episcopal conferences, by calling for greater collaboration and contact across Churches and conferences, and by promoting the institution of the Synod of Bishops. The controversies which now attend all three of these developments in many ways recall the controversies at the Council itself over the relationship between papal primacy and episcopal collegiality. Developments since the Council have revealed that this issue is primarily the question of finding appropriate institutions for the practical articulation of the inescapable demands of both unity and concrete catholicity.

DIALOGUE AND THE COMMUNION OF CHURCHES

It is only natural that, after centuries during which a Euro-centric model of the Church was taken for granted as a universalizable realization of the Church and centralization around Rome was regarded as intrinsic to it, the emphases today should widely fall on the freedom and responsibility of local Churches for their own self-realization. The more seriously the Churches assume responsibility for their local self-realizations, the more a dialogue of Churches will become an inner requirement of a genuinely Catholic communion and the more such a dialogue will in some respects also take on the character of a dialogue of cultures. This may appear a strange way of looking at the issue, given the fact that the communion in Christian faith, hope and love might be thought to make such dialogue unnecessary or superfluous. But the effort to inculturate the Gospel in the social and cultural matrices of local Churches does cause problems in mutual understanding for which a uniform, Euro-centric Church is ill prepared. The problems can arise on two levels.

First Level - Dialogue Among Local Churches: There is the problem of dialogue between various local Churches around the world. The more concretely the Church becomes genuinely local Churches with immediate reference to the economic, social, political and cultural circumstances and challenges, the more difficult it may be for local Churches to understand one another, the more decisions made in one area may challenge other Churches, the more likely it may be for Churches to wonder if their communion with one another is not threatened. Such Churches need to learn the skills of dialogue within their common Christian commitment, able to make distinctions which a uniform approach to the Church's self-realization does not require and not only to tolerate but to appreciate differences which the localization of the Church demands.

Second Level - Local Church and the Church of Rome: the second level on which the problem arises is that between a local Church and Rome's ministry of catholic unity. For one of the roles which the Bishop of Rome must play is precisely that of guaranteeing that the concrete catholicizing of the Church not lead to a dissolution of Catholic unity, whether by alienation from the Church of Rome or by the alienation of local

Churches from one another. An illustration of this was provided by Rome's actions in bringing together representatives of the hierarchies of the United States, France and Germany when they were all reflecting on the question of nuclear war. This, I think, resulted in conclusions acceptable to all while not preventing the hierarchies from addressing the issue in the terms they believed their several circumstances to require. The dialogue promoted by Rome, in other words, led to the relaxation of tensions and, it seems, to the improvement of each hierarchy's statements.

The First Condition of Dialogue: The issues of relations with Rome are far more complex and varied, of course, and it is difficult to generalize. It is not unfair or mistaken to say that Rome is trying to do what it ought to do - attend to the requirements of unity - and the Churches are trying to do what only they can do - attend to the requirements of concrete catholicity. As long as each acknowledges the responsibility of the other, the first condition of dialogue is fulfilled. But no one should expect that the tensions and disagreements will not be with us for a very long time or that they will easily be resolved. We do not have much experience in the required dialogue and are only beginning to work out some of the ecclesiological and anthropological theories needed to help the practical resolutions. It is in many ways a new experiment for the Catholic Church.

Two Historical Examples - The Churches of East and West: There are two historical examples to which we could look for some help in understanding what differences are compatible with Catholic unity. The first is the communion between the Churches of the West and those of the East. Until the eleventh century, the Churches of the two areas and traditions lived in ecclesial communion, however difficult or troubled it may sometimes have been. There is a good deal of historical experience that might be studied there, both for a proper understanding of Catholic diversity and for uncovering the sorts of disagreements and tensions which, if left unattended, can lead to schism.

The Churches Across Centuries and Cultures: The other example is the simple fact that the Church of today believes itself to be in communion with the Church of all previous centuries. A certain way of looking at the history of the Church can lead one to see only the points of communion between the Churches of different ages. But anyone who looks closely at the concrete life of the Church over the last twenty centuries will see that the Churches differ not only among themselves but also with the Churches in the twentieth century in almost anyplace on earth. Consider, for example, the Church of Jerusalem in the first century, that of Rome in the fifth century, that of Spain in the ninth, that of Paris in the thirteenth, that of Munich in the sixteenth, that of Vienna in the eighteenth, that of Bavaria in the nineteenth. St. Thomas explained the catholicity of the Church to mean not only its geographical but also its temporal universality. Catholicity across time in fact has been catholicity across cultures, and this may help us today to dialogue across the many cultures of the same day.

The Church and the Social Sciences: Such dialogue will require skills the Church has not recently felt itself to need. Not least of them perhaps is the ability to make use

of the contribution which such social sciences as sociology and cultural anthropology can offer. Bernard Lonergan has stated that the Church "will have to recognize that theology is not the full science of man, that theology illuminates only certain aspects of human reality, that the Church can become a fully conscious process of self-constitution only when theology unites itself with all other relevant branches of human studies.

There is today a real temptation to return to a dualistic vision of the church which would accentuate to the point of absolutizing the distinctiveness of the Church from all other social bodies and the distinctiveness of theology from all other human disciplines. Dialogue will only be truly possible if we acknowledge from the beginning that we can and need to learn from others perhaps as much as we have to teach them. This is the perspective of Vatican II.

Ref. FABC PAPERS No.42. FABC, G.P.O. Box 2984, Hong Kong.

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THE GROWTH OF LOCAL CHURCHES...

The tension between the two wings of Christianity - Jerusalem upon the one hand, the churches of the gentile world upon the other - is one of the principal underlying themes of the New Testament, especially of Paul's letters and of Acts. These gentile churches were younger than that of Jerusalem, and they lacked its learning. Many of their members had not been brought up upon the scriptures, and their knowledge of Moses, of Isaiah, of Jeremiah, must often have seemed pretty superficial in comparison with what was taken for granted in Jerusalem.

Now we know that the future lay with gentile Christianity, that - after the fall of Jerusalem in the year 70 - the Jewish-Christian church would almost disappear, but at the time this was not at all so clear. The weight of learning, experience, tradition, lay upon the one side; only growth and an often amateurish enthusiasm, upon the other. Communion remained between the two, but also considerable misunderstanding and a danger of eruption: the collection Paul made among the gentile churches was undoubtedly intended as a gesture of fellowship at a time when schism - or at least a profound, and increasingly all-embracing, failure in mutual sympathy - seemed not impossible. He must increase, but I must decrease'. Could the Jerusalem Christians have the vision, the humility, the clear-eyed fortitude, to go as far as that? To accept the implications of the onward march of a mysterious providence which would make of the Church quite quickly something vastly different from what a devout Christian Jew living in Jerusalem around the year 50 would have hoped and prayed for?

THE ROLE AND MISSION OF THE LAITY

Le Cardinal Basil Hume vient de parler récemment à la direction et aux étudiants du All-Hallows College de Dublin, du futur synode sur les laïcs. A ses yeux, le Synode est une nouvelle étape du processus de prise de conscience de l'Eglise et de son renouveau. Le concept de Peuple de Dieu élaboré par Vatican II; l'Eglise comme "communio", ce qui implique qu'il ne peut y avoir dans l'Eglise des membres actifs et des membres passifs; la participation des laïcs à la mission enseignante et prophétique du Christ; les nouvelles formes de mission et de ministères; le rôle responsable des laïcs dans l'Eglise comme dans la société; - tels sont les points mis en lumière par le Cardinal dans sa conférence, publiée dans la revue "Tablet".

The Synod on the Laity, which will take place in Rome in 1987 should not be regarded as "a decisive moment in the life of the Church"; it is "best seen as another stage on a journey of self-understanding and renewal", and this is the "context within which we should be looking at the role and mission of the laity".

The Church as People of God: Despite the focus of the next synod, the laity should not be considered in isolation; "The laity, clergy and religious together make up the one People of God... It would be a mistake to insist too rigidly on a distinction of roles". The ministries of clergy and laity are complementary: "it is unhelpful to assign to the clergy an exclusively 'churchy' role and to the laity exclusively a secular one. Laity have a role within the life of the Church as well as within society".

The Church as Communio: The Extraordinary Synod of 1985 and the Synod on the laity belong together. They embrace the same understanding of the Church. From the Extraordinary Synod had emerged the understanding of the Church as koinonia or communio (communio). Communio referred not to the Church's structure, but to its essence, in which all believers share. The primary identity of lay people comes from their baptismal calling into the community of faith, and all believers, by virtue of baptism, become members of the Body of Christ and share his mission. The theologian Fr. Walter Kasper wrote: "The interest of the laity and their readiness to share in responsibility is perhaps the most valuable and important contribution of the post-conciliar epoch ... The ecclesiology of communio implies, after all that there cannot coexist in the Church active and passive members." New forms of mission and ministry are taking shape. They need to be recognised and affirmed.

The Prophetic and Teaching Mission

of all Christians: "Perhaps suprisingly, we have tended in the past when reflecting the vocation and role of every Christian to concentrate almost exclusively on its priestly aspect - prayer, worship, offering of the Eucharist.

The prophetic and kingly role of the whole People of God needs more careful attention and developing. How do all the baptised, for instance, share in the prophetic and teaching mission of Christ, both within the community of faith and in the task of evangelisation?" Are the laity to undertake "the task of sanctifying secular reality while being denied a responsible role in the life of their parish, deanery and diocese?"

Signs of Hope: Among the signs of hope in the Church is the growth of interest in prayer. The cardinal commends the retreat movement, prayer groups, and charismatic renewal, as well as the growth of secular institutes such as Focolare and the Grail. While some Catholic apostolic movements have lost momentum and membership, Catholics are now active "in single-issue, widely-based campaigns like the pro-life movement, justice and peace campaigns and the movement for women's rights". Similarly, professional groups for problems of medical ethics, for communications, and Catholic associations of doctors, nurses, health workers and prison visitors were evidence of "the creativity of the Spirit among the laity". However, "It is very important to make clear that the vocation and the role of the laity is to be found principally in the conscientious discharge of family responsibilities, in the conduct of daily life at work and society. . . ."

Creating Community: It is not surprising that 20 years had not sufficed for the grandeur of the vision of the council's Decree on the Apostolate of the Laity to be "widely grasped and translated into movements, organisations, structures". Yet there has already been an entirely new emphasis on the creation of community in the postconciliar Church, and a new emphasis on the family. While in Europe there is no equivalent to the development of basic communities in Latin America and Africa, it would seem that "the development of small groups and the parish as a community of communities offers the best hope of growth".

Hunger for the things of God: Radical renewal within the Church and the development of the spiritual life of the whole People of God is needed. "The reform of the liturgy by no means ensures its renewal nor that of the Church. We have in so many ways neglected the roots of spirituality; we have not paid enough attention to the fostering of a spirituality for the laity that meets their hunger - often unacknowledged - for the things of God." There is a need to make real the inner mystery of the Church, which is *communio*, yet all too often "we bring to the life, mission, and ministry of the Church, attitudes and categories derived from the secular world, based on its models of power and domination and not reflecting the inner reality of our sharing in the life of the Trinity".

No Restoring Christendom: On the other hand, in the Church's approach to the world, "We who have inherited the traditions of a Christian Europe must beware of the temptation to long nostalgically for the restoration of Christendom, even locally, or to harbour the delusion that anything less is an evil to be condemned."

Pluralism and the Need for Dialogue: The pluralism of society is now even more pronounced and demands the dialogue suggested by *Gaudium et Spes* in which the Church is urged

to listen and receive as much as it offers and speaks. Dialogue should not be mistaken for monologue. So whatever may have been true in the past, dialogue is today pre-eminently the style best suited to modern times." Dialogue is necessary not only for the external life of the Church as it relates to the world but is integral to how the Church conducts "its own internal relationships."

Dialogue is the Human Mode: Dialogue is the "human mode by which we enable Christ to carry out his mission".
 "We do not, as yet, possess the whole truth - all Christian history is a gradual exploration of it under the inspiration of the Spirit." Only in this context can we address the next synod and "offer hope and the Good News of the Gospel to Europe - (and the other Continents Ed.) to-day".

Ref. 20th September, 1986 - THE TABLET

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"Continue to associate the Christian layman on a broad level in your commitment of evangelization of the poor. Know how to listen to the voice of the young generation. It is true that young people cannot possess the wisdom of the elders. But their aspirations, when they are generous and supported by wholesome criteria, constitute a grace of renewal for the religious Institutes".

Ref. John Paul II to the Oblate Chapter, October 1986.

 INTERNATIONAL DEBT CRISIS

Cet article sur la crise de l'endettement international est le quatrième d'une série sur les causes de la pauvreté dans le monde. Il examine l'histoire de cet endettement, en commençant avec l'apparition des systèmes bancaires transnationaux.

A partir de 1960, de grandes entreprises américaines s'installèrent à l'étranger pour échapper aux impôts. Les banques les suivirent sans tarder, à la fois pour prêter aux entreprises et pour en gérer les revenus. Telle fut l'origine de l'"Euromarché", un fonds monétaire sans nationalité que les banques utilisèrent pour prêter aux pays décolonisés en voie de développement. Après 1970, les pétrodollars de l'OPEC submergèrent les banques du moyen-Orient et servirent largement à des prêts à ces pays en voie de développement. La récession de 1979 frappa de plein fouet ces nations débitrices qui se trouvèrent incapables de rembourser leurs dettes aux temps fixés. En 1982, l'annonce faite par le Mexique qu'il ne pouvait pas rembourser ses 26 milliards de dettes, fit de cette crise une nouvelle de première page dans les journaux.

Grâce à cet article nous espérons pouvoir réfléchir sur la façon dont les pauvres du Tiers-Monde sont touchés globalement par l'endettement. Nous pouvons ainsi poursuivre notre engagement dans la recherche de la justice économique comme manifestation du royaume de Dieu.

City of Joy is the story Dominique Lapierre tells of a tiny, teeming slum in the large metropolis of Calcutta. Individual lives in the City of Joy, Anand Nagar, reflect in microcosm the situation of contemporary debtor nations. Three statements from that book seem to portray the heart of the situation for Third World debtors - the inability to ever pay off the debts and the consequent and increasing poverty of the masses.

I had to leave my village after the death of my father. The poor man had never succeeded in wiping out the family debts that went back to his father and his grandfather. He had mortgaged our land to pay off the interest, but even that hadn't been enough, and when he died, I had to borrow even more to give him a proper funeral.

A few days before the payment terms expired, he had managed to negotiate another loan with a usurer from a neighboring village. For peasants, paying off one debt with the help of another loan, then paying off that loan with a third, and so on was common practice. When it came to the final reckoning, they invariably lost their land.

Everything in these slums combined to drive their inhabitants to abjection and despair and shortage of work and chronic unemployment, appalling low wages, the inevitable child labor, the impossibility of saving, debts that could never be redeemed, the mortgaging of personal possessions and their ultimate loss sooner or later. There was also the total non-existence of any reserve food stocks and the necessity to buy in minute quantities - one cent's worth of salt, two or three

cent's worth of wood, one match, a spoonful of sugar - and the total absence of privacy.

Fundamentally a Moral Crisis: Until quite recently, the debt crisis was viewed as a purely financial question. Simple and straightforward, debtors owed creditors money which must be paid. Any problems in payment were to be dealt with through a financial institution. It was only after the World Bank/International Monetary Fund (IMF) meeting in Seoul, in October 1985, that governments such as the U.S. acknowledged a political dimension to the crisis. Beyond both the financial and political questions, however, lie the moral questions. The debt crisis is above all a moral crisis, for the money and the politics translate ultimately into faces of human suffering. Justice and human dignity lie at the heart of the debt crisis with the lives of millions at stake.

Debt of \$1 Trillion: Country after country in what is known as the Third World or the Less Developed Countries (LDC's) make up the aggregate of nations which now owe almost \$1 trillion to First World industrialized nations. In August 1982, with a debt of close to \$85 billion, Mexico announced it could not pay the \$26 billion due. This announcement sent shock waves through the financial world and catapulted the international debt crisis to front page news. In 1986 a now larger international debt is receiving attention.

The present debt crisis is a post World War II phenomenon. We will look briefly at its history before reflecting on its present reality and suggestions that have been proposed for its alleviation.

HISTORY OF THE DEBT CRISIS

The evolution of the transnational banking system (1960-1979) was probably the single most important economic event of the past two decades: it has created a vast economic system whose major players have removed themselves from their country of origin, and, in particular, from the regulatory controls meant to integrate such institutions with the economic policies pursued by their countries. In other words, the reality of the global money system has outgrown the conceptual and political mechanisms available for running it.

Banks Followed Corporations: In the 1960s, U.S. corporations moved abroad to escape taxation. Banks soon followed, both to lend to these firms and to service their earnings. This was the origin of the "Euromarket", a pool of stateless money from which the bulk of developing country debt was drawn.

Petrodollars: When OPEC nations quadrupled oil prices in 1973-74 and again in 1979 petrodollars flowed into Western banks. Bankers realized that they had a large liquid surplus that through lending could be translated into profits. Pressure was on in the banks for growth and profit. International banking grew on a grand scale through a new breed of aggressive, post-depression bankers who saw the possibilities in new developing countries which were becoming industrialized.

The Development Needs of Newly Emerging Nations: After World War II, one-third of the world's population began the transition from colonies to 170 independent

governing units by 1976. These new nations emerged into a modern international economy already set in place. Their need for development capital and consequent borrowing of the necessary funds led to a new mode of colonialism as the developing nations became more and more tied to a debt service payment. A new pattern of domination and dependence has emerged. The bishops in the 1971 Synod in Rome gave early warning: "If the developing nations and regions do not attain liberation through development, there is real danger that the conditions of life created especially by colonial domination may evolve into a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces".

With increasing access to funds, the foreign debt in Asia, Africa, and Latin America grew at a rate higher than the rate of growth of the GDP and exports. The advent of a desperate financial crisis advanced from both internal and external factors.

Internal Factor: Capital Flight: Though much of the money was used to build infrastructures for industrialization (though often not of benefit to the majority of people), much was lost in capital flight. Between 1980 and 1982, close to \$70 billion reportedly found its way out of seven of the world's largest debtor nations (Mexico, Argentina, Venezuela, Indonesia, Egypt, Philippines, Nigeria). There are allegations that the Marcos family may have diverted as much as \$10 billion out of the Philippines.

External Factors: External international economic shocks, however, appear to bear primary responsibility for the crisis. In 1979, the U.S. initiated severe anti-inflationary policies, a centerpiece of which were drastic rises in interest rates. As industrialized countries slid into a recession, the developing countries were hit from all sides: the interest rates they had to pay on their debts soared, but their export earnings dried up as demand in the North slumped and the price of commodities plunged to unprecedented lows. The recession alone cost developing countries billions in export earnings and terms of trade deterioration. Under these conditions, keeping debt repayments current soon became impossible.

Rescheduling Debts: Country after country in 1982-83 declared itself in need of a rescheduled debt repayments plan, and went to the IMF and the Paris Club to reschedule. The banks were stunned, and worsened the situation by cutting back drastically on almost all lending that was not utterly necessary in order to service the debt. The rescheduling exercises, although providing a much-needed breathing space for debtors, were exorbitantly expensive. The added fees and high interest charges only increased the debt.

PRESENT REALITY

IMF Austerity Measures: Conditions or austerity measures set by the IMF are profoundly felt throughout debtor nations. It is the most vulnerable in these countries - the poor - who are most affected by the austerity demands. In order to limit domestic spending, IMF conditions require wage ceilings, employment reductions, and elimination of consumer goods. Government revenues

are bolstered by additional taxes and more effective collection of current taxes. Currency is generally devalued and price controls on food and consumer goods are relaxed. Ceilings are placed on borrowing and monetary expansion. Exports are expanded and imports are reduced. IMF lending and rescheduling policies tend to become tougher as the crisis deepens. IMF austerity measures result in unemployment, food price increases, more sickness with fewer health services, a rise in infant mortality, and more small and middle local businesses filing for bankruptcy.

A Rise in Infant Mortality: Maria's story in a Lima shantytown can be the story of any woman of poverty in Tanzania or the Philippines or Nicaragua. The story begins, "Maria's fifth child died this past November. Born with a weak heart, Jose died at three months. Alone because her husband was in police custody for stealing what would amount to US\$30, Maria carried the tiny blanket-wrapped body on her lap for the long bus ride home. She lay Jose in a wooden coffin given her by a neighbor. Burial was delayed to obtain a death certificate because town hall workers were on strike pressing for a living wage. Finally at the burial site, Jose's grave became one of many in the hills and hills of children's graves. Already meager resources became more meager with great cost in human lives while debt service payment continues to take priority over lives like Jose's."

No Money for Internal Development: Third World debtor nations more and more frequently produce exports simply to pay debt service without being able to plan for internal development or for purchasing new parts for dated, imported agricultural machinery and industrial equipment. The World Bank estimates that 80% of all loans received by developing countries in 1985 went to pay old ones; by 1990, the figure will be 95%. With production energy going mainly for foreign exports to service the debt, often food and other essential goods must be imported at higher costs than home production would cost.

A New Kind of Colonialism: Peru's President Alan Garcia speaks of a new kind of colonialism: "Here one fundamental issue arises: the foreign debt, as a major hindrance to the development and well-being of our peoples. The foreign debt expresses a relationship between the rich and poor of the earth; its root cause is the imbalance of the prices of raw materials and manufacturing and industrial resources."

"Throughout the centuries the countries that are today underdeveloped have financed the mercantile and industrial economies of those that are now wealthy countries, and in the last few years have fallen into debt in order to finance a model of industrialization and consumption imported from abroad. As a result the debt has become a cause of conflict between poor South, of which our American continent is a part, and the industrial, imperialist, financial North. This must not be confused with an issue that pits East against West in a conflict of hegemony."

Debtor Against Debtor: A debtor country's inability to import goods not only cripples its own internal economy, it also hurts the economy of other debtor nations which also exist on an export economy. The IMF demand that Argentina reduce its imports hurt Bolivia, for Bolivia needed Argentina to buy its natural gas exports.

Even the U.S. has felt IMF imposed austerity. Mexico's 1982 cutbacks on U.S. imports cost the U.S. approximately 150,000 jobs. A growing protectionism on the part of the U.S. and other industrialized nations further curtails economic growth and invites economic stagnation. The inability to recoup former meager standards of living in Latin America and the reduction of already bare-boned economies in African countries poises developing nations for possible major social explosions. While debtor nations' economies are facing stagnation and rampant unemployment and food shortages precipitate riots, banks are cutting back on economic aid to developing countries. At the same time military assistance is growing.

MILITARIZATION AND DEBT

As the arms build up continues, many of the developing countries themselves are importing arms over other goods essential to the well being of the people of those nations. It has been pointed out that among twenty-five countries that had to reschedule debts, \$11 billion was spent on arms between 1981 and 1983. Among twenty countries with the largest foreign debt, the value of arms imports equaled 20% of the debt increase between 1976 and 1980. Some of the nations having the lowest incomes have the greatest surges of military expenditures, moving in a twenty year span between 1960 and 1982 from 4.8% to 5.8% of the GNP. Many of these countries have average annual incomes of less than \$300. Not only do military expenditures decrease the ability to invest in capital equipment and development projects more importantly it decreases the ability to invest in health, nutrition, education and other human development needs.

Client States in the East-West Conflict: In the East-West conflict, both the U.S. and the U.S.S.R. use arms as a prime instrument for turning developing nations into client states. While military expenditures in developed countries rose by more than \$459 billion between 1960 and 1983, economic aid grew only by \$25 billion. In relation to the U.S.GNP, the U.S. provides under -- 0.3 percent for economic aid or less than one-tenth of that of the Marshall Plan which helped rebuild devastated European countries.

Social Goals and National Security: Ruth Sivard, author of *Military and Social Expenditures* states, "The Military competition for superiority in arms has no counterpart on the social side. National leaders compete fiercely for military pre-eminence. Unfortunately, there is no evidence of a race among nations for top rank in social goals, in insuring satisfactory living standards, the best education for their children, accessible health care for all. Yet these too are legitimate obligations of government as basic to national security as defensive military forces. President Garcia of Peru has said that "Each bullet, which in 99 percent of all cases is used in shooting practice, represents a food ration that could have been given to a child to save him/her from death."

Civil Progress and Economic Development: Though we are keenly aware that a military build up kills even if no weapons are used we need to remind ourselves of this fact as we consider the international debt crisis. An abundance of money is spent on national security in the First World and in the Third World which actually will not render security if more basic

human needs are not met. Pope Paul VI succinctly said: "We look to all people of good will, reminding that civil progress and economic development are the only road to peace." Almost twenty years ago the Rev. Martin Luther King, Jr. observed: "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death." Still in 1983, average military expenditures were \$110 for each of the earth's 4.2 billion people. In the allocation of finite resources, we must consider what our priorities are in light of human dignity and human rights. Global welfare does not rest on military might.

ALLEVIATION OF THE DEBT CRISIS

Voices from the Third World are now calling for unity among debtors in working with creditors and the IMF so that their peoples will no longer be impoverished.

It is a call for all to share in the debt burden. Third World countries have made adjustments. Those who call for unity see that now is the time for banks, creditor countries and the IMF to do the same. Over the last two or three years unity has been proposed in Latin America by the "Quito Declaration and Plan of Action" by thirty Latin American and Caribbean countries and by the Cartagena (Colombia) Conference and the Mar de Plata (Argentine Communique involving Mexico, Colombia, Brazil and Argentina). In Africa such unity has been called for in the Lagos Plan of Action by African heads of state and the Organization of African Unity. Though unity is proposed, strength in action is wanting.

Concrete Measures: In the context of a shared burden, the Debt Crisis Network proposed short-term, medium-term, and long-term possible solutions.

SHORT TERM MEASURES would include changing some outstanding debts to grants and giving new credit on easier terms to the least developed countries.

MEDIUM-TERM would incorporate most of the short-term measures and would give multi-year moratoriums to buy development time. It proposes that aid be channeled to institutions that encourage greater self-reliance in debtor nations and look to the benefit of the local population. Further, it proposes a reduction in military and security related assistance and a raise in developmental assistance.

LONG-TERM MEASURES, would reduce the power of the IMF to the task of providing short-term balance-of-payment support in a reformed international financial system. The long-term proposals call for new policies in fiscal and monetary measures, trade, corporate accountability and agriculture. The U.S. budget deficit must be reduced to lower interest rates.

A New Jubilee Year: When we look at a socio/economic order which leaves tens of millions in misery and bereft of human dignity while a few accrue most of the wealth, we have to ask how and why and work toward just and equitable solutions because we know each and every person is precious to a God of love. Collecting interest, demanding payment, gathering land and wealth must be questioned when such accumulation threatens the lives of so many.

Perhaps it is time for a new Year Of Jubilee. At least it is time for us to know more surely that we CHOOSE our socio/economic order; it is not determined. The human community can alter or change the way the wealth and the goods of the earth are distributed. The U.S. Bishops in their Draft Letter on the Economy speak to us about that power of choice. "Every perspective on economic life that is human, moral and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate in it? The economy is a human reality: men and women working together to develop and care for the whole of God's creation. All this work must serve the material and spiritual well-being of people. It influences what people hope for themselves and their loved ones. It affects the way they act together in society. It influences their very faith in God."

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- Lapierre, Dominique. CITY OF JOY. Garden City, NY: Doubleday & Co., 1985.
- "A History of Indebtedness" Global Negotiations: Action Notes, Church Center. 11th Floor, 777 United Nations Plaza, N.Y. 10017.
- For on-going information on the Debt Issue contact,
The Debt Crisis Network, 1901 Q Street, N.W., Washington, D.C.
20009 U.S.A.

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FINANCIAL DEPENDENCY: A MISSION PROBLEM

(This note from MESSIS a popular Italian mission magazine alerts its readers to a problem which is normally not discussed lest it lead to a decrease in funding for mission projects).

Impelling needs and at times tragic situations, force the responsible leaders of the local churches of the Latin American continent to resort to external sources of financing. There is the temptation to create works and structures which can never be supported with local resources and which are often entirely foreign to the local socio-cultural environment.

The "option for the poor" taken in Puebla requires a structuring and organisation of churches less dependent on funds from abroad. The bishops have recognised this and they are making efforts to create mechanisms which are, at least partially, effective in self-financing.

Missionaries coming from other countries must understand and increasingly observe this policy. They may be exemplary in their individual and community life of poverty, but while intending to help the local church, they increase its foreign dependency. The local priest who cannot rely on help from friends and relatives abroad finds it very difficult to support himself and these existing works when he has to take the place of the foreign missionary. The missionary from abroad does not need to rely on side activities to support himself, but the local priest cannot survive without these activities. The impression is thus given that the foreign missionary is more disinterested while the local clergy become involved in non-pastoral activities.

Then there is the fact that the foreign priest has no family ties or serious worries in sustaining himself. This gives him more freedom to denounce widespread situations of oppression and injustice all over the continent.

It seems to be a matter of urgency to reconsider the type of priests whom we send from abroad and the life style they should assume. They have built residences, schools, hospitals, churches, halls, social centers, radio stations to help people grapple with their needs, in practice, taken the place of the public administration for a long time. They have bought, and we maintain, all kinds of means of transportation to enable them to travel. When the local people take over these ecclesiastical and social structures, where can they find the means to keep and support them? Will they have to travel all over Europe and America looking anxiously for help? Perhaps in Latin America the problem is not as serious as it is for the churches of Asia and Africa, but it is growing in Latin America, too.

Different attitudes and strategies are needed, more consistent with the image of a poor and simple church. If not, the people will

continue to esteem the missionaries for their personal sacrifices and continue to remain convinced that the church is rich.

Today one notices a spiritual awakening in the religious communities established in Latin America, a greater commitment to live poorly incarnating themselves in the situation of the people. There is a real need to eliminate many of the models of living which are tied to the countries and the religious families from which missionaries come.

(Ref. Messis. No.6, 1986 Missione Estere S. Cuore; Via Marechiaro 38, C.P. 4820; Napoli).

LAND REFORM IN BRAZIL
THE PRICE OF WITNESS

(Pendant ses vacances en Irlande, d'août, votre Rédacteur a revu un ami, un prêtre originaire du même village et qui travaille au Brésil. Un propriétaire terrien bien connu avait déclaré publiquement qu'il ferait tuer ce prêtre et une religieuse, à cause de leur engagement dans la réforme agraire. Il lui importait peu que le tribunal se soit prononcé en faveur des paysans concernés et que la cour d'appel ait confirmé cette décision. Effectivement, c'était précisément là la cause de cette menace de mort. Le prêtre a dû se cacher, avant de partir en congé, sur ordre de l'évêque. Depuis il est revenu dans cette situation pleine de dangers et de menaces. En son absence, la soeur et les fermiers ont continué la lutte. Ils vivent toujours sous le coup de la menace.)

C'est dans cette perspective d'une histoire vécue que nous publions en toile de fond de l'assassinat du Père Josimo, en mai dernier: (1) des remarques de Mgr. Lorscheiter sur la réforme agraire; (2) une déclaration du Secrétaire de la Conférence Episcopale du Brésil; (3) le testament spirituel du Père Josimo.)

"The Roman Catholic Church in Brazil refuses to wait quietly in the sacristy whether or not the government wants to do something about the land reform." That is how the president of the Brazilian Bishops' Conference, Mgr. Lorscheiter, replied to the criticism of the Justice Minister, Paulo Brossard, who had said that the church should not interfere with worldly affairs.

Further, Mgr. Lorscheiter reproached the minister for using the same language as "the generals of the (past) dictatorial regime" and said that the Church "does not break with the present government since it has never been married to it".

Land Reform: Church leaders had gathered to consider violence in the country and the promised land reform, an issue in which, as the bishops put it, the government "is making considerable steps backwards".

The president of the **CMBB** feels that the agricultural reform "is on the point of being strangled: when in the country people take the law into their own hands, it could mean chaos." In his view it is the government's duty to take care of disarmament in the country, but he warned that an intervention from the army should not lead to one-sided disarmament of the peasants.

Mgr. Lorscheiter emphasized that all the bishops in Brazil support the agricultural reforms and in this connection he pointed to remarks made to that effect by the (conservative) archbishop of Rio de Janeiro, Cardinal Eugenio Sales.

Mgr. Lorscheiter further showed the irritation of the Brazilian Church about the present situation in the country by pointing out that, more than a year after a civilian government had returned to power, "there still exist remnants of the old fascist system". Referring to the criticism published in the press by large landowners and government officials, that the Church stirs up the conflicts in the country, he said, "It has become fashionable again, as in the worst period of the dictatorship, to accuse us of subversion."

II. STATEMENT OF DOM LUCIANO MENDES DE ALMEDIA, Secretary to the Brazilian Bishops' Conference about the murder of Fr. Josimo Morais Tavares in Imperatriz (Maranhão) on 10th May, 1986.

Since several sectors of the press are spreading the news that Fr. Josimo's murder was motivated by revenge, we wish to make the following public statement:

1. For years already Fr. Josimo had been threatened; he received several warnings about the risks he incurred.
2. The death of the hired killer which is supposed to have triggered the "revenge", took place outside the parish and the district where Fr. Josimo worked for the C.P.T. (Coordenação pastoral da terra) in the diocese of Tocantinópolis.
3. In the VEJA Journal of 19.6.'86 on p.22 it was published in bold print that a hired killer said literally about Fr. Josimo, "We have to make an end of this black priest and those foreign sisters." This drew nation-wide attention.
4. On 9.12.'85, when Fr. Josimo was traveling from Sitio Novo (Goias) to Imperatriz (Maranhão) together with a pastoral worker and a farm labourer, they saw a man fire a gun in their direction.
5. On 15.4.'86 at 7.30 p.m., between the parishes of Augustinópolis and Axixá, Fr. Josimo was the victim of an attack which has been widely publicised in the national press, and from which he escaped because the bullets glanced off the door of his car.
6. In April, '86 Fr. Josimo and a pastoral worker were in their office in Imperatriz, when someone tried to force his way in through the door. Because they started shouting out for help he disappeared.

7. In the diocese of Tocantinopolis alone, the following cases were reported in 1985:

- 20 threats of death
- 1050 families threatened with expulsion from their land
- 200 families actually expelled from their land
- 37 houses set on fire
- 9 farm workers murdered (including two children).

In 1986 three farm labourers were killed, apart from Fr. Josimo, in Tocantinopolis alone.

It is clear that the association of large land-owners (recently set up) aims at preventing the agricultural reform by any means.

We shall not tolerate untruths, which distort the facts, to be spread about. Fr. Josimo WORKED - and the C.P.T. WORKS - FULLY IN ACCORDANCE WITH THE C.N.B.F. DIRECTIVES. FATHER JOSIMO WAS KILLED BECAUSE HE WAS THE SHEPHERD, WHO DEFENDED THE LIVES OF HIS SUFFERING PEOPLE.

Dom Luciano de Almeida

III. TESTAMENT OF FATHER JOSIMO: (*On 27.4.'86, two weeks before his death, Fr. Josimo pronounced his spiritual testament during the diocesan general assembly in Tocantinopolis*).

"....Well, I want you to understand that that which is about to happen, is not the fruit of an ideology or of a theological sect, and will not happen for my sake or because of my personality. I believe that the WHY of all this can be summarized in four main points:

1. Because God called me and bestowed on me the gift of the priestly vocation and I have responded to it.
 2. Because Bishop Cornelio has ordained me a priest.
 3. Because the people and the parish priest of Xambioa (at the time Padre João Caprioli - Ed.) helped me to complete my studies.
 4. Because I have accepted the pastoral directives and, in the strength of the gospel, came to commit myself to this task on behalf of the poor, the oppressed, the exploited. "A servant is not greater than his master. If they persecuted me, they will persecute you, too...."
- I cannot but accept this challenge and I have committed myself in this struggle for the cause of the poor peasants, who are defenceless: an exploited people, in the clutches of the large landowners. If I keep silent, who is to defend them? Who will fight on their behalf?....
 - I, at least, have nothing to lose. I have no wife, no children, no wealth, nobody will even cry about me.
 - There is only one thing I am sad about: my mother, who has no one left but me, no one else. She is poor, widowed. But you will remain here and you will care for her.
 - Fear will not stop me. This is the hour to take the task upon myself. I am going to die for a just cause.

Now you will understand the following: Everything that is happening is the logical consequence and result of my work: the struggle and the defence of the poor, for the sake of the Gospel, which led me to undertake this task to its final consequences.

My life has no significance as compared to the lives of so many peasants, fathers of families, who have been violently killed. They leave behind their wives and children who have been chased from their land, neglected now, without love, without food, without a home."

Father Josimo.

Ref. The Torch Vol.II, No.4. Sept. 1986. Srs. of Charity, Hinthamers-
traat, 164; 5211 MY's-Hertogenbosch; Netherlands.

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SECAM SECRETARIAT - POSITION AS ADMINISTRATIVE OFFICER

1. The Secretariat of SECAM (Symposium of Episcopal Conferences of Africa and Madagascar) is looking for a religious (Sister/Prother/Priest) to work in the capacity of administrative officer and bilingual translator. This position is under the direction of the Secretary General of SECAM and in accordance with the internal regulations of the Secretariat.
2. SECAM should be entirely responsible for maintenance including accomodation, transport and medical care and shall make provision for her/him to receive a good stipend at the end of her/his term of service. The position carries a personal allowance of US\$ 150 per month.
3. The terms of this contract are subject to revision before any eventual renewal of the contract, the contract may be terminated by either party by giving three months notice in writing. For further information write to: Rev. Fr. Obinna Aguh, C.S.S.P., Secretary-General/SECAM/ 4 Senchi Street/ P.O. Box 9156/ Airport Accra/ GHANA (telephone -- 77706/ 74724).

NEW GRADUATE STUDIES

The Selly Oak Colleges Federation in Birmingham, England, in Cooperation with the University of Birmingham, has established two new graduate level qualifications.

(1) The University Diploma in Mission includes studies in biblical foundations, theology of missions and an optional speciality (historical, Third World, interfaith, new religious movements, etc.

(2) The University Diploma in New Religious Movements is the first formal qualification in this new special field, and includes historical, sociological and missiological aspects of movements in tribal societies, and also those known as "the cults" in the West. Both Diplomas require a dissertation and a year of full-time study. A Certificate at a lower level is also offered. Commencing - September 1987.

ENQUIRIES TO: Dean of Mission, or Director, CENERAM, Selly Oak Colleges Federation, Birmingham, B29 6LQ, UNITED KINGDOM.

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MISSION PROJECT SERVICE

The 2nd Edition of AGENCIES FOR PROJECT ASSISTANCE is now available at SEDOS Documentation Centre. It consists of a valuable list of sources of support for small Church and or Lay sponsored projects in Africa, Asia, Latin America and the Pacific. The aim of this organisation is to help missionaries and indigenous peoples obtain assistance from international aiding agencies that support socio-economic and pastoral development projects.

Please note new address:

ONE HAVEN PLAZA, APT. 25A
12th STREET & C AVENUE
NEW YORK NY 10009
Tel. 212.533.6286

MISSIONARIES FROM AFRICA

Eleven young priests of the Missionary Society of St. Paul received their missionary mandate at a departure ceremony in the National Missionary Seminary of S. Paul at Gwagwalada, Abuja, Nigeria on October 3rd 1986. Two have left for Cameroun and three for Monrovia Liberia.

Three will go to work in galveston-Houston, Texas and two will stay to work with the Institute in Nigeria. The Seminary of St. Paul has now a total of 120 major seminarians all dedicated to mission.

Contact: Rev. James Sheerin, SPS; NMSSP, Box 11,
IPERU-REMO, OGUN STATE, NIGERIA.

JUSTICE AND FAITH WORKSHOP
FEBRUARY 22nd - JUNE 5th, 1987

This is the fourth residential workshop in the series. The first three were sponsored by the Columban Fathers. This Workshop is sponsored by the Irish Missionary Union.

Open to laity, religious, priests, "third" and "first" worlds;
Aim: to strengthen commitment to evangelise from the standpoint of solidarity with the poor.

15 Weeks: Registration fee £100 Cost per week expected to be approximately £190. The Workshop may already be completely booked out but we recommend enquiries to The Director, Justice and Faith Workshop, St. Columban's NAVAN, IRELAND. The Workshop has been adjudged excellent - so enquiries would not be out of place for the following Course.

BOOK NOTES

KROEGER JAMES H.

The Philippine Church and Evangelisation 1965-1984
New York, Orbis Books, 1985. Pp.482.
\$22.00 (prepaid).

GEORGE DEEBOS

The Mustard Seed: From a French Mission to a Papuan church.
Institute of Papua New Guinea Studies, P.O.Box 1432, Boroka, Papua New Guinea, 1985. Pp.541. \$18.00 approx. (Also obtainable from Rev. T. Aerts, Box 1107, Boroka, Papua New Guinea.)

These are two seminal works. James Kroeger's doctoral thesis (he is a Maryknoll priest) is now available from Orbis Books and is of special interest in view of Church-State developments in the Philippines. George Delbos of the Sacred Heart Society, concludes his study of a century of missionary development in Papua New Guinea: "Yes, mission accomplished!" The French original was published just six months previously under the title:

Cent ans chez les Papous: Mission accomplie? (sic) Ambiguities again?

 MISSION IN THE 80's

Voici une recension d'un article intéressant du P. Felipe Gomez, S.J. sur la "Mission, vingt ans après Vatican II", paru dans la "East Asian Pastoral Review, Vol. XXIII, n. 1, 1986.

Missionary Activity Twenty Years After, Vatican II, Felipe Gomez S.J.: East Asian Pastoral Review, Vol. XXIII, No.1, 1986. Pp. 26-57.

Is Mission still in crisis twenty years after Vatican II? That John Paul II is concerned appears in his message for the 1985 World Mission Day: quoted by Fr. Gomez: "Two thousand years have passed since the *evangelium* of Christ. Well, this command seems to have suffered a set back in some places, while in others it appears to be proceeding very slowly". The Pope is not alone in complaining about the seeming lack of enthusiasm evoked by mission to-day.

Those who attended last year's SEDOS Seminar at Villa Cavalletti on Justice and Evangelization, March 1985, may recall the observation of the lay resource person: he said, he was clear about his aims and objectives in his own profession, but he had the distinct impression that the missionaries present were not. Those who seek reasons for this ambiguity, - and many did agree with the observation - should read this fascinating survey of Fr. Gomez. The title of his article is somewhat inaccurate for what he gives us is really a survey of the changing attitudes and objectives that accompanied missionary activity from the period before Vatican Council II, (he goes back to Godin's *France pays de mission*, of 1943), up to the Extraordinary Synod of Bishops in December 1985.

This is a comprehensive look back at the shifts which have taken place in the understanding of mission covering the end of colonialism, the contradictions which arose from rethinking mission in the aftermath of Vatican II, the emergence of "the poor" and the shift "from heaven to earth, from soul to body from baptizing pagans to liberating the oppressed", the failure of development, the growth of the local church, the demands of inculturation, the move "from conquest to dialogue", the ecumenical prerogative, and much more.

There was the progressive implementation of a communion ecclesiology instead of the pyramidal one inherited from Vatican I with its consequent effect on the role of the Holy See in the Mission of the Church. Each Church has become missionary so much so that as O. Degrijse points out, a decade from now Western missionaries will probably no longer outnumber those from non-western countries. Ministry too has changed drastically as also attitudes towards the full and active participation of women.

As the participatory Church model sinks in more lay people become involved in mission. The new context, characterised by pluralism, swarms with threats and ambiguities but also abounds in opportunities. New methods of evangelizing must be investigated. The mass media have scarcely been touched. Few ecumenists foresaw the meeting between Queen Elizabeth and John XXIII, or the reciprocal withdrawal of excommunication when Paul IV met Athenagoras of Constantinople or Paul VI's visit to the World Council of Churches in Geneva or his

meeting with Dr. Coggan, the Anglican Primate. His meetings with the International Labour Office in Geneva and with the United Nations broke still further with tradition as did his celebrated journeys to Jerusalem and to India. And who could have foreseen the wide ranging travels of John Paul II? Or the growth of martyrdom far away from the Churches of Silence in the very countries where the Church boasted of its greatest numbers?

Between threats and hopes, there is the reminder that mission does not go without the cross of Christ. The "crisis of mission", has brought purification also. "The mission has confessed its shortcomings, errors and faults of the past. Honesty also requires our gratitude to and admiration for so many heroes of the missions". The crisis and drawbacks of mission, seeing so much work gone to seed, teach us again the old lesson-that the mission is not ours, that we are useless servants who too often put our interests before those of Christ. Are we not all tainted to some extent with pelagianism, building the kingdom ourselves, doing mission ourselves?

It is not easy to be clear about the immediate objectives, the strategies, the how of mission. But I seem to hear again the same lay resource person at Villa Cavalletti: "There is a real world out there and whether you like it or not you have to live in it". The ultimate aim of mission remains the same - proclaiming the good news of Jesus Christ. How to do it in this changing world is a constant challenge which we must not avoid.

Gomez referred to the SEDOS Seminars of 1969 and 1985 in his essay, but not to the SEDOS RESEARCH SEMINAR ON THE FUTURE OF MISSION in 1981. That Seminar acknowledged and dealt with many of the ambiguities mentioned by him and indicated directions for the future of mission which are standing the test of time, - reading Gomez's review of mission since Vatican II, even six years is a not insignificant period! This essay is an evocative and provocative overview full of interesting insights and asides of which only a few are touched on here. It is well worth reading.

LAY PEOPLE AND THE DYNAMICS OF FAITH
THE PRO MUNDI VITA SYMPOSIUM, LOMÉ, SEPTEMBER 1986

Willie Jenkinson, CSSp.

(Pro Mundi Vita a marqué son 25^e anniversaire par un Symposium sur le Laïcat et la dynamique de la Foi qui s'est tenu à Lomé, Togo en septembre 1986. Le P. Jenkinson qui y participait donne quelques-unes de ses impressions. PMV publiera un Bulletin du le Symposium au début de 1987.)

Pro Mundi Vita the International Research and Information Centre held a week long symposium at Lomé Togo, from 15-20 October 1986 on the occasion of the 25th anniversary of its foundation in Brussels.

PRO MUNDI VITA has as its aim to inform leadership, first and foremost, of the Catholic Church, but increasingly of the other Churches and international bodies both on the issues being raised within the Church (*Lumen Gentium*) and on major contemporary problems facing society (*Gaudium et Spes*). This involves a constant effort to read the "signs of the times", to bring to the human community the impact of the Gospel and of Christian initiatives, to respond constructively to the questions raised by scientific progress and the changes in society. P.M.V. attempts to be an effective structure designed to organize a dialogue between faith, culture, and science and to facilitate research and communication between scientists and Church leadership. It has given special attention to the mission of the Church across Cultural boundaries throughout its 25 years. A considerable proportion of its well known Dossiers and Bulletins have dealt with specific areas and problems of mission and are much appreciated by many in Church leadership roles including SEDOS members.

ORIGIN AND PURPOSE OF THE SYMPOSIUM: In 1966, immediately after the Second Vatican Council, it was pointed out: "history shows that the role of the laity was not really and fully recognized until man himself discovered the value of the world". Indeed the Council's new emphasis on the common priesthood of the baptized is closely related to the desire to be a "Church in the Modern World". Today, two decades after Vatican II, can we add to that statement by saying that "the value of the world was not really and fully recognized until the laity discovered themselves as being the Church"?

We live in a time when the major areas of social life such as the family, work and political life operate independently of the normative voice of the Church. The responsible lay person, as a member of society and of the Church as a social organization, cannot but ask him/herself the question: What is my responsibility in a period when the family is, at one and the same time, seen as something which is desirable, but also as something which is abused and disputed; when the State, which obtrudes itself almost everywhere and not only in the political sphere, is being called into question from the inside; when work is reduced to the economic criteria of profit and consumption alone.

The new emphasis on the laity has also produced some unexpected

consequences. In certain countries, for example, lay groups and movements bear important witness in society independent of, and sometimes outside, existing ecclesial structures, becoming either a Church on the periphery or creating serious tensions with the hierarchy. In other countries the new access to theological education has resulted in the production of more theologically trained lay people and religious than priests; most of them, however, remain unemployed in their field.

The purpose of this symposium was to address the fundamental questions raised by the changes in modern society. It sought to bring together committed Christians from different continents whose life experience and reflection in various areas such as community life, ministries, involvement in social justice, family life, etc. would provide the basis for a synthesis-vision of the laity in the coming years.

THE SYMPOSIUM; brought together approximately 80 people; There were 35 lay persons, 12 religious and priests, 6 prelates, representatives of funding agencies and international organisations and 14 from the staff of P.M.V. There were 48 men and 32 women. In a symposium on Laity in 1986 this division may appear fair given the usual disproportion but if the P.M.V. Staff (10 men and only 3 women) and the 6 Prelates are excluded the remaining 60 were equally divided between women and men. Participants came from all continents; of the 47 laity, religious and priests, 18 came from Europe, 3 North America, 14 Africa, 8 Asia and 6 Latin America while the 6 Prelates came from Togo, Thailand, Benin, Panama, USA and Germany.

Four topics, The laity and-Family, Politics, Church and Labour, formed the framework of the Symposium. P.M.V. staff prepared and circulated working documents on each of these topics before the Symposium.

Workshops dealt with these topics each of which was introduced by two speakers who witnessed to their personal involvement in the area. Five were women. These eight presentations were the heart of the Symposium tending by their directness, simplicity, evidence of commitment and courage, to move workshop discussion away from the well worked preparatory documents. Speakers were as follows:

1. Family: Jack DOMINIAN (Psychiatrist, England)
Bernadette LENOIR-NIMY (Centre for delinquent children, Zaire).
2. Politics: M.D. GEORGE (President of the Catholic Trade Council, Sri Lanka).
Peter MARASO (South African Council of Churches).
3. Labour: Myrna FRANZIA (Pastoral worker, Philippines)
Sonia BRAVO (involved in pastoral care among workers, Chile).
4. Church: Heloisa SCHMIDT DE ANDRADE (Pastoral worker, Brazil).
Maria RILEY OP (Center of Concern, USA).

The Preparatory Working Documents are available in SEDOS Documentation Centre together with six of the statements of personal witness made at the Symposium (Dominian, Lenoir-Nimy, Mabaso, Bravo De Andrade and Riley).

Speaking on the family Jack Dominian was aware that the task of being in the secular world and that of the kingdom of God concurrently was extremely difficult. Applying this to the family he contrasted how little had been achieved to realise Jesus' ideas with the actual situation. Against the ideal of permanency there are extremely high rates of divorce, infidelity, the danger of sexual trivialisation and abortion. Against the ideal of love which insists on understanding, compassion, sustaining, healing, growth, forgiveness, we have superficiality, conflict, rejection, belittling, aggression and indifference. He did not have experience of the family in African countries but saw the task of all the members of the Church and particularly of the laity, to live in the world, to be small islands scattered over the globe as signs of the kingdom.

The world watches Christians with a scrutinising intensity. It is no use proclaiming one standard and living by another. But God unfolds his presence in the world as a whole. He does not reveal himself only to Christians so we have to discern and evaluate secular changes and encourage those that are in keeping with the ideals of the kingdom.

We have to make a fundamental option between life and love versus egoism and hate. The family in all its forms has been, is, and will continue to be one of the principle witnesses to our option because it is the ultimate source of life and love.

Mme. Bernadette Lenoir-Nimy of Zaire complemented this 'Western' view point from her long experience of working for and with the young people of her country.

Peter Mabaso has sought a non-violent approach to the political problems of his country but this did not prevent the imprisonment of himself and his wife long before the present state of emergency in South Africa. As a member of the Justice and Reconciliation Committee of the Catholic Church he was a marked man. It is difficult in many of his activities to separate politics and the Church. He saw his commitment to the Church as his commitment to the world "so that the Church can become one with the people, with the world and grow according to God's will".

Sonia Bravo from Chile and Myrna Francia I.C.M. spoke of their personal experiences with working people; Sonia, a member of the J.O.C. since 1958 works in the Vicariate in Concepcion since 1979; Myrna lives in a small convent in a factory area of Manila and accompanies the workers in their trade union activities. Both live in conditions of considerable personal risk. So does Héloïsa Schmidt de Andrade in the Amazon area of Brazil. The quiet confidence of these speakers and their commitment in difficult situations gave an atmosphere to the Symposium which spoke effectively about the dynamic of faith in their lives and in their Churches. Their witness was completed by the stories of Maria Riley, OP. from the Centre of Concern in Washington D.C. and of M.D. George from the Catholic Trade Council of Sri Lanka.