

Editorial	174
Symbolic and Messianic Role of Consecrated Life in the Mission <i>Domingo Moraleda, CMF</i>	175
The Story of Women in Christian Mission <i>Susan Smith, RNDM</i>	180
La violence occulte: L'indifférence — Impacts sur le développement en Afrique <i>Nathanaël Yaovi Soédé</i>	186
La violence dans les médias — Le refus de penser <i>Jean-Paul Marthoz RC</i>	192
World Mission and Evangelism <i>Bishop Brian Farrell, L.C.</i>	195
What Protection for Migrants? Migration Policies and Human Rights <i>Graziano Battistella, SIMI</i>	199
SEDOS Annual Report 2005 <i>Fr Carlos Rodríguez Linera, OP</i>	209
Author index 2005	219
Coming Events	220

Editorial

A Blessed And Happy Christmas To All Our Readers!

God has given us one more year to announce His Kingdom and it is time to reflect on the use we have made of this gift. It is time to give thanks to Him for all the blessings we have received, not only during this year but also during the 40 years of SEDOS. Together we have come a long way and the Spirit has always been with us. There is still much to be accomplished and much work to be done in His Kingdom so as to let everybody know that he is the Lord. May the celebration of the coming of Our Lord light the flame of our faith and give us the courage and grace needed to be instruments of Peace, Joy and Love.

In this issue we want to reflect on our role and our attitude towards those who share with us the promise of the Kingdom. We begin by taking a look at the messianic value of our life. In “*Symbolic and Messianic Role of Consecrated Life in the Mission*”, **Domingo Moraleda, CME**, presents Religious Life as a provocative sign and prophecy of the Kingdom in the Church in the World. ‘Religious Life proclaims and expects the Reign of God, the final triumph of life over death, of love and freedom over hatred and slavery’.

How a feminist perspective can enrich mission What might women bring to mission? **Susan Smith, RNDM**, offers us the particular perspective of women in mission and in “*The Story of Women in Christian Mission*” helps us reflect on the role women have played and play in the building of the Kingdom.

Nathanaël Yaovi Soédé helps us take a look at a very specific and destructive kind of violence. “*La violence occulte: L’indifférence – Impacts sur le développement en Afrique*”. Indifference is a form of hidden violence not easily recognized but no less pernicious and destructive than physical torture. This form of violence multiplies the victims and helps the offenders carry out their acts with impunity.

How does the media present the news and situations to the audience? **Jean-Paul Marthoz** analyses the role of journalism in fostering violence. In “*La violence dans les médias. Le refus de penser*” he maintains that ‘comercialism’ in the media has changed the very meaning of information so that it distorts our view of reality by making news ‘rentable’. Violence sells but it fosters more violence.

Only love and reconciliation can overcome violence. *Come Holy Spirit, Heal and Reconcile* was the theme of the “*World Mission and Evangelism Conference*” of the WCC. **Bishop Brian Farrel, L.C.**, presents a brief account of the Conference and invites us to follow the call of Jesus to be ‘Reconciling and Healing Communities and to see the mission of the Church in the light of the continuing work in the world of the Holy Spirit’.

Migration can be a source of blessing or of tension within society. Migration Policies will determine the degree of maturity of our society. In “*What Protection for Migrants? Migration policies and Human Rights*”, **Graziano Battistella, SIMI**, reflects on the limitations, the ethics and the consequences of these policies in the light of human rights.

We end up this last Bulletin of 2005 with a brief account of the main happenings at SEDOS during the year. With hearts full of hope, let us continue the work of building a better future of Peace and Joy, the building of the Kingdom.

SEDOS Staff:

Publications:

Mrs. Ilaria Iadeluca
(redactionседos@pcn.net)

Subscriptions and Accounting:

Mrs. Margarita Lofthouse (accountingedos@pcn.net)

Documentation Centre:

Mrs. Federica Pupilli (documentationsедos@pcn.net)

Proof-reader:

English and French: Ms. Philippa Wooldridge

Fr Carlos Rodríguez Linera, OP
SEDOS Executive Director

Symbolic and Messianic Role of Consecrated Life in the Mission

- Domingo Moraleda, CMF -

The theological reflection after the Second Vatican Council has stressed the significant or symbolic dimension of consecrated life in the life and mission of the Church. However, when they try to explain the contents of this symbolic or significant character of consecrated life, they just repeat the affirmations of Vatican II from a transcendental rather than a messianic perspective. This deprives consecrated life of its prophetic radicalism and symbolic efficacy in the Church and in the world.

To overcome the incarnational-eschatological dichotomy of this theological reflection and to recuperate the value and autonomy of the secularity in relation to the Reign of God, it is necessary to develop the perspective of sign and witness of consecrated life, not only in its transcendental aspect, but above all, in its tensional and existential perspective. In that way, the following of Jesus would be understood not only as mystical configuration with him, but also as configuration with his passionate commitment for the Kingdom.

In order to properly know the meaning of the affirmations of Vatican II, in Chapter VI on Religious of the Dogmatic Constitution on the Church, *Lumen Gentium*, about the peculiar nature, value and function of consecrated life as a “sign”, it is necessary to revisit again the process followed by the Second Vatican Council in the elaboration of this Chapter. Several authors have already made this critical study, especially in n. 44, opening new horizons to the understanding and praxis of consecrated life from this “significant and symbolical” perspective.¹

Though Vatican II speaks of consecrated life as “consecration”, however, in the context of a rich symbolism of the Church as “sign of Christ” and “sign of the Kingdom”, with critical, messianic and prophetic power in the heart of the history of nations,² consecrated life, in Chapter VI of *Lumen Gentium*, especially n. 44, appears with a peculiar nature, value and function as “Christological, Ecclesiological and eschatological sign”, attractive and efficient, in the Church and in the world.³

I. New horizons for the theological reflection and praxis of consecrated life

The understanding of consecrated life from this symbolical perspective offered by Vatican II opens new horizons to the theological reflection and praxis of consecrated life. This perspective helps us to understand the following of Christ, which is the *raison d'être* of consecrated life, not only in its aspect of mystical configuration with him, but, at the same time, as “configuration, representation and memory” of the entire history of Jesus of Nazareth: his incarnation, hidden life, prophetic ministry, lifestyle, his passionate love for the Reign of God and his paschal future. This new perspective and horizon gives balance, wholeness and enrichment to the conventional understanding of the symbolic dimension of consecrated life from mystical and spiritualistic keys, with other more messianic and prophetic perspectives. Besides, this will offer new peculiar characteristic to the role of consecrated life in the mission of the Church.

So that consecrated life can truly become an epiphanic and prophetic sign of the Reign of God in the Church and in the world, it is necessary to overcome the pious and pietistic perspective on the symbolic character of consecrated life, in order to re-read from the perspective of sign the whole “being” and “acting or doing” of consecrated life, because “being” and “doing” which would not be provocative of the Reign of God would deprive consecrated life of its peculiar function in the Church and in the world.

This will imply, as *Perfectae Caritatis* demands, a constant return to the following of Jesus and the Gospels, in order to transform consecrated life into a “living memory” and charismatic prolongation of Jesus in history, both in his mystical dimension, as well as in his passion for the Kingdom. In that

way, the understanding of the life and mission of consecrated life would be perceived, not only from a mystic, ascetic and individualistic perspective, but rather, from a communitarian, social, missionary and cosmic one. The passion for the kingdom, fundamental key of the prophetic ministry of Jesus of Nazareth, would transform consecrated life into an alternative sign of the Kingdom, which has already started to sprout in a mysterious way in our history since the incarnation, prophetic ministry, Paschal mystery and the pouring out of the Spirit

From this symbolic, tensional and prophetic perspective of consecrated life, I would like to offer some reflections about the role of consecrated life in the mission of the Church and in the world. I will limit myself to some ideas about the consecrated life as sign and prophecy of the Reign of God in the Church and in the world; the political dimension of the radical following of Jesus and the messianic dimension of consecrated life.

II. Consecrated life as sign and prophecy of the Kingdom in the Church and in the world

The postconciliar theological reflection has developed a rich ecclesiology of communion and mission. However, the Second Vatican Council speaks also of the provocative force of the Church as sign of Christ and of the Kingdom. Vatican II speaks about the Church as “sign of Christ”, present in human history, with the mission of transforming and leading it towards its fulfillment in the Kingdom (*Ad Gentes*, nn. 36⁴, 20, 21); as a “sign” of the reign of Christ and God (*Lumen Gentium*, n. 5); and as a “sign of God’s universal love and the source of all grace” (*Nostra Aetate*, n. 4). On the other hand, the Council also affirms that the Church actualizes in human history, with the power of the Spirit, the mission of Jesus, the eschatological prophet. For this reason, an Ecclesiology of communion and mission, if it is deprived of signification, witnessing and prophetism, would no longer be a provocative sign of the Kingdom, which is the vocation of the Church.

Consecrated life within the Church, as a gift of the Spirit, from its origins, always had this provocative and symbolic dynamism, because of its radicalism and totality in the following of Jesus, without palliatives and ambiguities. This trait confers on consecrated life a certain character of abnormality, able to irradiate, symbolize, provoke and offer the alternative of the Kingdom. This, to my perception, constitutes the peculiar nature and function of this charismatic gift of the Spirit, within the charismatic, ministerial and organic communion of the Church.

Likewise, Vatican II reminds consecrated life about its peculiar character of being a “Christological sign”, which should make Christ present in the historical form assumed while he lived among us. In that way consecrated life is challenged to become a “prolongation, a narrative continuity and living memory” of Jesus; a narrative of his life, of his signs and actions, of his unbounded love, of his experience of God, of his provocative force constantly to attract disciples, calling all nations to the community of the Kingdom. Each vocation to the consecrated life is a call to become a narrative of the messianic history of Jesus in which the Risen Lord becomes present. The vocation to consecrated life is a call to become a vital objective memory of the historical lifestyle of Jesus. Consecrated life as a radical following of Jesus, should memorize his words and signs, his God, his intimate experience with him, his messianic mission. As the charism of the Spirit, consecrated life should be the representation and memory of the whole event of Jesus, of his lifestyle, his passion for the Kingdom and his paschal future.

It is evident that the Council, especially in *Lumen Gentium*, n. 44, is stressing, more than the “being” and “doing” of consecrated life, its significant and symbolic value, function and nature. It is obvious that the symbolic function is an epiphany which emerges from “being” and “doing”, but there is the possibility, in fact this is the sad case, of a consecrated life suffocated by “being” and “doing”, deprived, however, of the provocative signification and symbolism of the alternative of the Kingdom. In the mind of Vatican II, consecrated life appears to be a charism of the Spirit to inspire and motivate. From this perspective of “sign” the mission of consecrated life, within the life and mission of the Church, should be concerned not only in giving answers to urgent needs, but answers which are signs and parables of the Kingdom, with force to provoke in the Church and in the world new alternatives, animated by the light, the leaven and the salt of the Reign of God.

In the Church’s specific mission, consecrated life has to contribute with the abnormality of its radicalism and totality, enriching the mission of the Church with the prophetic alternative, with the renewing and provocative character of the values of the Kingdom. If consecrated life loses this symbolic and provocative character and force, it loses, likewise, its *raison d’être* in the Church and in the world. A consecrated life from this perspective of sign and witness is always alert, vigilant and

sensitive to the signs of the times; always sensitive to the evangelical radicalism and totality; always alien to bourgeois adjustments which usually suffocate its critical and prophetic character; always open to creative, bold and risky options, always journeying on the wings of the Spirit.

From this significant and symbolic perspective, consecrated life incarnates itself in history and journeys with the people, a pilgrim with the pilgrim People of God, in charismatic ministerial and organic communion of relation and complementarity with the other forms of Christian life in the Church, enriching the whole Church with its symbolic force and prophetic stimulus.

III. Socio-political dimension of the radical following of Jesus

J. B. Metz reflects on consecrated life, as radical following of Jesus, from the perspective of his fundamental practical theology or political theology, which is the critical theology of society, with an eschatological apocalyptic horizon.⁵ The proclamation of the Reign of God by Jesus is a promise which belongs to the future; it is a proclamation of what is coming, but, at the same time, it is a denunciation of everything preventing its arrival. Faith in this proclamation and promise of the Kingdom implies the praxis of the following of Jesus, which has a double pole: mystic and social. The following of Jesus is not primarily oriented towards individual perfection, rather it is oriented towards Jesus, towards following with him the path towards the Father and towards the instauration of the Kingdom in favour of all nations. For this reason, the following of Jesus is not disconnected from the socio-political situation, from the antagonism and suffering of our world. The following of Jesus is a combination of mysticism and politics.⁶

Christian faith for Metz is a subversive memory which motivates and demands from the believer the personal and social commitment to the cause of the Kingdom to the point of giving up life. Both Christian faith and hope should be incarnated in the praxis. This praxis critically denounces the situations of injustice and oppression which contradict our Christian hope. This praxis must always be in solidarity with all the peoples convoked to the eschatological plenitude of the Kingdom. In the middle of so many signs of death, this praxis becomes impatient and cries for the coming of the 'day of the Lord': *Marana tha!*

The religious institutes are institutions created by the Spirit in the Church. Their fundamental rule is the following of Christ according to the Gospel. As witness of the following of Christ in the Church, they exercise an innovative and corrective mission. The Spirit endows the Church with these institutions to be charismatic signs and memories of the following of Christ. The whole Church is called to the radical following of Christ, but the leaven of this radicalism is found in the consecrated life. In that way, the religious have the function and role of permanently reminding the Church about the radicalism and totality implied in the following of Christ. This is the corrective function of consecrated life. At the same time, the consecrated life is called to open new paths and horizons to the following of Christ, as models and examples for the whole Church, in order to motivate the Church to give witness to Jesus and to actualize the Reign of God in the different socio-political and cultural situations in which the Church is inserted. This is the innovative function of consecrated life.⁷

The project of the consecrated life takes its inspiration from the historical Jesus, fascinated and drawn by the Abbá and his Kingdom, as the only absolute in life. This following of Jesus, supreme rule of consecrated life, becomes a corrective, a witness and a stimulus for the whole Church, with power to transform the Church and the world. Because of this, consecrated life is led to a prophetic critique of a world which is alien to the values of the Kingdom. This prophetic appeal is expressed through evangelical expressions able to illumine the meaning of history, inserting in it signs of hope and salvation. In the paschal mystery of Christ we have witness that evil does not triumph definitively and that the suffering of humanity, united to the paschal mystery of Christ, becomes wheat able to give new life when it dies.

The following of Christ has two poles: mystical and political. The configuration with Christ implies both aspects. In its mystical dimension, the following of Jesus in poverty configures the religious to him, detached from everything, even from his own life to the point of giving up his life for love. This dimension leads the religious to free him/herself from the ambitions of having or possessing. The following of Jesus in chastity configures the religious to Jesus in his eschatological lifestyle, expressed in his constant expectation of the day of the Lord. The following of Jesus in obedience is the fundamental and decisive attitude of the following of Jesus which configures the religious to Jesus always obedient to the Father. In that way, following Jesus is not only to admire him or to take him as our model, rather and

above all, it is to become his living memory and his prolongation in human history.

When the following of Jesus is lived out in the middle of the antagonism and suffering of our world, the configuration with Christ has a socio-political aspect, which configures the religious to Christ with his passionate love for the Kingdom. The category of solidarity expresses this political aspect of the following of Jesus. It is solidarity with the future generations and with those conquered, frustrated and failed in the past. This solidarity leads to a following of Christ committed to the historical struggle for the oppressed and the needy, until all the peoples will arrive at universal solidarity in front of God. The political dimensions of religious poverty, chastity and obedience are forms of solidarity: solidarity with the poor and weak of our world and with their needs; solidarity with those who are abandoned and without hope; solidarity with orphans and the disabled; solidarity with the oppressed and humiliated. This is an evangelical solidarity aware that whatever we do to the brother in need is done to Jesus himself.

The historical reality of our world today is going through difficult and extreme situations. We are living in a global community that is fragmented, divided, insecure and terrorized. In this apocalyptic *scenario*, consecrated life is called to illumine the mystery of human history, to give it meaning, sense, orientation and hope.

IV. The messianic dimension of consecrated life

The promises of God to his People, as well as the deepest expectations of Israel for liberation and redemption were focused on the Messiah. After the Paschal event, Christian faith concentrates these promises and hopes in Jesus Christ. Jesus inaugurates the messianic time and the fulfilment of the promises. In the life, prophetic ministry, death and Resurrection of Jesus and in the pouring out of the Spirit at Pentecost has irrupted in our human history the coming of the Kingdom, the time of God's universal and unconditional grace and mercy. The first Christian communities journeyed always motivated by the hope of the final fulfilment of these messianic expectations. The passing of time and the influence of different cultural and social contexts have diluted this messianic expectation of the origins.

In order to recuperate these messianic expectations, so essential to Christian faith, it is necessary to be convinced that to believe in Jesus Christ is to hope as he hoped; that to follow Jesus Christ is to continue and prolong in history his mission, loving as he did to the point of giving up our lives; that to follow him is to allow ourselves to be grasped by him and by the cause of his life. It is also necessary to recuperate the God of Jesus, a God passionately in love with humanity; a God who hears the cries of the poor and is close to the suffering in the world; a God which shares the passion and death of his Son and brings him back to life. This is the God with power to make possible what apparently is impossible; he is the only One who can nourish the messianic hopes of the Christians.

After the Passover of Jesus and the gift of the Spirit the community of the followers of Jesus becomes a messianic community in the heart of human history. As Jesus, we proclaim and expect the Reign of God, the final triumph of life over death, of love and freedom over hatred and slavery. The Paschal event and the pouring out of the Spirit are the anticipation and guarantee of the final victory of all the crucified people of this world. For this reason, the messianic hope inserts the Christian people in the suffering of history, in order to illumine them with their hope in the final and definitive triumph of the Lord of history. The Passover of Jesus and the gift of the Spirit are permanent sources of messianic hope and, at the same time, gift and promise. Though this hope is lived out in the tension of the "already" but "not yet", however, it is a beacon in the darkness, a deep consolation in the middle of the pain and frustration of our world; it is also a source of energy which fortifies our hope and commitment.

Consecrated life is called to be a sign and a parable in the Church and the world of this messianic hope. The project of consecrated life has to be essentially a messianic project. The conventional categories with which we continue to express the identity of this peculiar vocation in the Church — as religious or consecrated life, life according to the evangelical counsels, life of perfection — should be enriched and coloured with the messianic dimension, as charismatic communities won over and passionately in love with Jesus and, like Jesus, with the Abba and his Kingdom, because, in the final analysis, these are the realities which give meaning and *raison d'être* to the life and mission of consecrated life. For this reason, the following of Jesus in consecrated life implies to continue his cause, to announce and witness the Reign which transforms humanity and the entire creation. This messianic following of Jesus has a great socio-political force, which denounces evil, illumines

the painful journey of our human history and prepares the path towards universal reconciliation in the future of God's gratuitous love. The messianic dimension enriches consecrated life with radicalism and a certain prophetic abnormality. This kind of consecrated life does not allow itself to be suffocated by a bourgeois lifestyle; it is a consecrated life always open to the new dawn of the coming of the Reign of God.

The formative processes for consecrated life should pay very special attention to a formation which stresses this symbolic, significant, witnessing and prophetic dimension. The formation centers should become laboratories of the consecrated life of the future which is, above all, sign and parable of the reign of God.

Notes

* Fr Domingo Moraleda is a Claretian Missionary and the Director of the Institute for Consecrated Life in Asia (ICLA), a faculty of theology dedicated to theological reflection on consecrated life within the religious and socio-cultural context of Asia. He has been in the Philippines as a Missionary for 28 years with pastoral responsibilities on different mission frontiers. He was Superior Provincial and member of the executive board of the Association of Major Religious Superiors in the Philippines (AMRSP) for several years.

¹ Cf. J. C. R. García Paredes, *Teología de las Formas de Vida Cristiana, I. Perspectiva Histórico-Teológica*, Madrid, 1996, 485-519

² Many texts in the documents of Vatican II speak about the *symbolic* value and importance of the Church: (LG, nn. 1; 8; GS, nn. 42; 43; 76; 92; AG, n. 15) etc.

³ Vatican II speaks about religious life as: "Christological sign"; as "witness of the Lordship of Christ and of the power of the Spirit acting in the Church"; as "sign and witness of the sanctity of the Church"; as "eschatological sign of the realities of the Kingdom already present in our times"; as "sign of the new and eternal life acquired by the redemption of Christ"; as "prophetic sign of the presence of the eschatological Church in the pilgrim Church" and as a "sign of the future community of the Kingdom" (LG, n. 44).

The Theological Institute for Religious Life of Madrid has developed this "symbolic nature of consecrated life" in many articles published in its Magazine *Vida Religiosa*, especially in the 1970s and 1980s.

⁴ In that way, the Church, as Christ, is called to be "*signum levatum in nationes, lux mundi et sal terrae*" (AG, n. 36).

⁵ The apocalyptic eschatology is a hermeneutic of human history. Its main objective is to make a religious reading of history in order to illumine its meaning and God's plan over it, especially in moments of grave crisis and grave signs of death and frustration. Its finality is to strengthen the faith in the God of the promises, to nourish the hope and to bring consolation in the trials, in order to motivate to the resistance against the forces of evil. There is a great difference between the apocalyptic eschatology of Judaism and the one of the New Testament. What the apocalyptic person of Judaism expected in a new world, beyond our human history, in the Christ event has already irrupted into our history and is already acting in a sort of eschatological struggle. This prevents the "fuga mundi", the *bourgeois* adjustments, conformism, and impels us to the commitment and the struggle against anything preventing the full revelation of the Kingdom, giving to Christian existence a critical, prophetic and messianic character. The Christ event fortifies faith, nourishes hope and urges to be vigilant, to resist in the struggle and to impatiently cry for the final coming of the fullness: *Marana tha!* Cf. E. Shüssler Fiorenza, *The Book of Revelation: Justice and Judgment*, Philadelphia 1985; J. J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity*, New York 1984; J. C. R. García Paredes, *Recuperar el instinto escatológico apocalíptico*. En *Vida religiosa* 68 (1990), 332-333.

⁶ J. B. Metz, *Las Ordenes Religiosas. Su misión en un Futuro Próximo como testimonio vivo del seguimiento de Jesús*, Madrid 1979.

⁷ J. B. Metz, *op.cit.*, 11-18.

Ref.: Text from the Author. Sent by e-mail on November 2005.

The Story of Women in Christian Mission

- Susan Smith, RNDM -

In approaching the history of the role of women in Christian mission, and in appreciating better the theologies in which that story is grounded, my first task was to decide how to break the two thousand years of Christianity into manageable historical periods. I thought that some contemporary studies on Christian mission presented possible solutions. In particular, I referred to South African missiologist, David Bosch's 1990 work, *Transforming Mission*, and the 2001 publication of American Protestant theologians, Irwin and Sunquist, *History of the World Christian Movement*.¹ I also had the chance to read in manuscript form the as yet unpublished work on the History of Christian Mission by American Catholic missiologists, Steve Bevans and Roger Schroeder. Roger delivered the keynote addresses to the SEDOS 2003 meeting.²

While these three works offer important narrative structures whereby the reader can appreciate better the history of Christian mission, they are less helpful in providing a way forward whereby the women's part in that story is better understood. Bosch virtually ignores the role of women. Irwin and Sunquist, writing twelve years later than Bosch, attempt to alert the reader to the important role women did play from New Testament times until the present, but their references to women at best can be described as minimalist. Bevans and Schroeder offer a more comprehensive study of women's role, but as a minor story in the major story of male missionaries.

One difficulty we face as we seek to understand the role of women in Christian mission is that the criteria traditionally used to divide a 2000 year history into manageable periods are derived from an androcentric reading of history. The different periods revolve around events or movements that reflect the roles of eminent theologians such as Augustine, Aquinas, Luther or George Carey, and powerful political figures like Constantine, Charlemagne or Henry VIII. As Barbara MacHaffie points out, histories of Christianity, and by extension, histories of Christian mission "have been traditionally 'his stories',"³ rather than "her stories". Today there are attempts to redress this situation.⁴ Attention is devoted to the stories of particular Protestant and Catholic women's missionary groups.⁵ There is also a lot of "in-house" writing, particularly by Catholic religious congregations of women about their Founders. Much of this work is hagiographic in nature and may lack a critique of the theologies of mission and Church that motivated women to found religious communities dedicated to mission.

How do we define mission?

Before we begin to study the story of women in Christian mission we need to define mission. I offer four possible definitions. First, mission is the work of conversion, of "saving souls" who inhabit bodies in far off places.

Second, mission is concerned with planting the Church in those places where it is not yet established. This understanding has been and still is important for the Catholic Church though I venture to suggest that it is assuming less importance for many Catholic missionaries working at grassroots level among the poor and dispossessed whether this occurs in "first" or "third world" countries.

Third, mission is understood in socio-economic categories as Christians recognize their responsibility toward those who experience economic, cultural, ethnic or gender discrimination and oppression. Missionaries who actively work to ensure a more just society see this work as a continuation of the mission of Jesus (cf. Lk 4:18-20), and part of a wider movement that will bring about the Reign of God in its fullness.

Fourth, and assuming more importance in our contemporary world where religion is often identified as a cause of disquiet, tension and even armed struggle, interreligious dialogue is assuming more importance as Christians seek to understand the beliefs and traditions of other religious groups.

Finally, inculturation has emerged as yet another important missionary priority as members of a particular local church strive to understand and express more effectively the relationship of the Good News to their cultural context.

These different perceptions affect the way in which women's missionary role is understood. If the goal of mission is conversion and 'saving souls', it suggests a model in which the sacramental role of the priest is prioritised over other aspects of missionary work. Women's role is subordinate to this sacramental ministry. If mission is about planting the Church, then one of its goals is the establishment of hierarchical and often patriarchal structures that can cause unease for contemporary women missionaries (cf. JRS in Ethiopia).

On the other hand, understanding mission as liberation, as interreligious dialogue, or as inculturation suggests an expanded understanding of mission which is more acceptable to women missionaries, enabling them to move beyond a role that is subordinate to that of the ordained minister. It is an understanding of mission that focuses on hastening the coming of the Reign of God through participation in those movements directed to ensuring that people can live with dignity and respect.

A feminist perspective on mission

I propose to look at the story of women in Christian mission through a feminist lens, that is to say from a women's perspective rather than from a male perspective. I do this because patriarchal culture has decided that the women's role should be restricted to the private/domestic realm, the home. Patriarchal culture believes that women are biologically programmed or destined to be mothers, to be carers and nurturers. To be otherwise is to be unnatural. Men on the other hand belong to the public realm, which is not concerned with home-making but with history-making, which involves them not so much in instinctual or natural patterns of behaviour as in rational and intellectual behaviour. Using a feminist lens allows us to identify whether women's mission is primarily an extension of their biological role as nurturers and carers, therefore belonging to the domestic realm, and driven by the imperatives of a patriarchal culture. As a corollary to this, I also believe that in the case of Catholic sisters involved in mission, the cloister was a structure used to restrict their possible role in the public realm.

By following this line of thought, I want to demonstrate that the history of women's mission can be divided into three eras.

- after the death and of Resurrection of Jesus, the first Pauline communities seemed to have encouraged women and men missionaries to work together in the public realm
- by the end of the 1st century and through until the 1960's, apart from some valiant efforts to move into the public realm, women were again restricted to the domestic realm. In effect, they were to care for women and children as teachers or nurses or carers of orphans or in other works of charity
- after Vatican II Catholic women missionaries begin to claim for themselves missionary activity that propels them into the public realm.

The First Era – Women as Co-workers with Paul

In those NT Letters that unequivocally can be identified as written by Paul, (I Thessalonians, Galatians, I and II Corinthians, Philippians, Philemon, and Romans, written between 51-63 AD), there is evidence that women had an important role in the mission of early Christianity. (Incidentally, this allows for an interpretation of Paul as other than unredeemably misogynist). Time precludes a detailed examination of Paul's Letters but there are two important points to notice about the role of women in the different Pauline communities:

· Women as co-workers and deacons

In Philippians 4:2-3 we read (I urge Euodia and I urge Syntyche to be of the same mind in the

Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the Gospel, together with Clement and the rest of my co-workers, whose names are in the Book of Life). Paul is writing to two Gentile women, Euodia, whose Greek name meant “good journey” and Syntyche, another Greek name that roughly translates as “good luck” urging them to be united as they struggle in the work of the gospel. They are named by Paul as co-workers with him and Clement in the proclamation of the Gospel.

In Romans 16:1-16, Paul equates some women with deacons, apostles, and co-workers. For example, Phoebe is one of the women whom Paul knew and described as “sister” (Gk *adelphē* –), “deaconess” (*diakonos*), and “benefactress/patroness” (*prostatis*) in Rom 16:1-3. Phoebe belonged to the Church at Cenchrae, a Greek seaport. The three titles that Paul gives her are critical for our understanding of women’s role in the mission of the Pauline communities. “Sister” *adelphē* –, is a term that can identify a member of a missionary team because Paul frequently uses the masculine equivalent of sister, “brother” as a designation for Paul’s important missionary collaborator, Timothy (cf. Phil 1; II Cor 1:1; I Thess 3:2). Phoebe is also called ‘a deacon’, another title frequently used by Paul of men (cf. Phil 1:1; I Cor 3:5; I Thess 3:2). Phoebe is also referred to as patroness or benefactress, *prostatis*. In this instance, the masculine equivalent is *prostatēs*, and means legal patron. These texts suggest a Christian community which has moved well beyond “ladies a plate please” mindset.

· Women as heads of household churches

In his First Letter to the Corinthians, Paul is concerned about discord in the community generated by Christians allying themselves with important authoritative figures in the early Church – Christ, Apollos, Cephas or Paul. While in prison in Ephesus, he learns about this because “it has been reported to me by Chloe’s people that there are quarrels among you, my brothers and sisters” (I Cor 1:11). Chloe is the head of a household church. In primitive Christianity, the household was “the basic structural unit of the early Christian Church”,⁶ and often enough leadership in the household church belonged to women. Christians gathered in households to celebrate the Lord’s Supper, to hear the Gospel proclaimed and explained, and to provide hospitality for travelling missionaries such as Paul and his companions. The fact that Paul mentions Chloe indicates her important leadership and missionary role in the early Church. Paul would have regarded people like Chloe as “social equals in Corinth”.⁷ Women’s role as leaders of household churches formed a bridge as it were between the private and domestic realm. Household in the ancient world implied more than the nuclear family home as it would have included the extended family, servants and slaves.

The Second Era – Post Pauline developments

However as the Deutero-Pauline Letters, those Letters formerly attributed to Paul but now regarded as written by his disciples after his death, (Colossians, Ephesians, I and II Timothy and Titus), indicate, by the end of the first century, the situation was changing and a patriarchal culture was ensuring that women’s primary role remained domestic rather than public. This is obvious in those texts referred to as the “household codes” (Col 3:18 *Wives, be subject to your husbands, as is fitting in the Lord*); Eph. 5:22-6:9; I Tim 2:11-14 *Let a woman learn in silence with all submissiveness. I permit no woman to teach or have authority over men; she is to keep silence. For Adam was formed first, then Eve; and Adam was not deceived; the woman was deceived and became a transgressor*); Titus 2:1-10; cf. later 1st and 2nd century writings, I Peter 2:18-3:7; Didaché 4:9-11; Barnabas 19:5-7; I Clement 21:6-9; Epistle of Polycarp to the Philippians) which enjoin obedience and submission of women to their husbands, and forbid them to teach or have authority over men.

The canonical Gospels and Acts of the Apostles offer conflicting messages regarding the role of women. Women disciples are faithful disciples as their presence at the cross and the tomb of Jesus indicate. In particular, their role as first witnesses of the Resurrection is pregnant with missionary overtones. However, as some texts, particularly Luke-Acts indicate, the Good News can and is sometimes interpreted as bad news for women. One example suffices to explain Luke’s somewhat ambivalent attitude toward women. All the Gospels have stories about women who anoint either Jesus’ head or feet. In Mark and Matthew, just prior to the Last Supper, we have the wonderful story of the unnamed woman who anoints the head of Jesus in a manner reminiscent of Samuel’s anointing

of Saul in the Old Testament. In John's Gospel, Mary of Bethany anoints the feet of Jesus, again just before the Last Supper, and so prophetically acts out the actions of Jesus in washing the feet of the Disciples. In Luke, an unnamed woman, who is identified as a sinner, repents of her sinfulness and washes the feet of Jesus with her tears and dries them with her hair. Luke denies her the type of prophetic role that we find in Mark, Matthew and John.

Therefore, as the 1st century draws to a close, we see that women are again relegated to the domestic realm, where they tend to stay for the next nineteen centuries. There are attempts to recapture something of the pro-active roles of Prisca or Evdoia and Syntyche as the lives of Clothilde, wife of the first Frankish Christian king, Clovis, Hilda, abbess at Whitby in the 7th century, the Beguines and Hildegard of Bingen in the late medieval period, the two famous 16th century women, Teresa of Avila and Angela Merici, Foundress of the Ursuline Sisters, and the English woman, Mary Ward, who founded the Institute of the Blessed Virgin Mary in 1609, indicate.

One of the most obvious signs of women's relegation to the domestic realm is the Church's insistence on the cloister for nuns. In 1298, Pope Boniface VIII's Decree, *Periculoso* insisted on the necessity of a cloister for women religious. This was reaffirmed by Pope Pius V's *Circa Pastoralis*, (1566). In the early 17th century, Church authorities required that the Visitation community founded in France for work among the urban poor be semi-enclosed. Though the Foundress, St Jane Francis de Chantal, had hoped that her community could engage in missionary work unhindered by a cloistered life style, in 1615 she was required to adopt the cloister structure.

The 19th century witnessed a veritable explosion of women's congregations, many of them founded to work on the foreign missions or to work among the poorer classes in a Europe that was becoming industrialised, urbanised and secularised. We may like to see this development as an indication of incipient feminism. However, it is more correctly understood as a response to a patriarchal Church's belief that the role of women was essentially that of being carers and nurturers. For example, in the early 19th century, the Archbishop of Lyons wrote to Mother M. St John Fontbonne in the early 19th century, "we must have apostles for the children and mothers of families, and the aged",⁸ confirming that women's ecclesial role was to be restricted to their biological roles of caring and nurturing. There was little enthusiasm among Church leaders for cloister-free congregations. This emphasis on the importance of the cloister meant considerable tension for those women religious actively engaged in mission. As many of us know this problem did not begin to be resolved until well into the 20th century, when women religious, particularly in the English-speaking world sought to redress this tension. Vatican II then encouraged and legitimated what many women religious knew in their heart of hearts, and what the 20th century exercise of mission required of them.

The Third Era – Contemporary Developments

After World War II, the situation of religious women began to change. Their involvement in schools and hospitals necessitated professional education, and this in turn led them, particularly in North America to recognise the need for theological education. Vatican II (1961-65) and slightly later, liberation theology, radically subverted traditional ways of understanding the mission of women. Women's attempts to move beyond their traditional and biologically determined roles of nurturing and caring were not always greeted with approval and acclaim by key figures in Church and society.

However, women missionaries, influenced by liberationist theologies, particularly feminist theologies began to envisage their task as other than domesticating women and girls for their roles as wives and mothers in a patriarchal culture, and a patriarchal Church. Rather, mission was about liberation so that women could become the subjects of their own development. This work occurred in different ways. It can be seen in women missionaries' efforts to work with oppressed women and to identify strategies with them that would allow them to move beyond those situations that prevented them from confronting the reality of the patriarchal culture's oppressive elements.

In some instances, it led to women religious working outside of the institutional Church.

Another important development at this time was the emergence of lay women missionaries. To some extent, some lay women had been active in mission within their countries through their involvement in such organisation as YCW, or the YCS, but the affirmation of the role of the laity in the life after Vatican II, coupled with the decline in the number of women entering religious life, saw significant developments in their involvement in missionary work.

Just as important were developments at the scholarly level. Authors like Elisabeth Schüssler Fiorenza, Rosemary Radford Ruether, and more recently Elizabeth A. Johnson, are identifying the parameters of theologies that legitimate such developments and show them to be consistent with Christian tradition.

To conclude: what might women bring to mission?

- A capacity that they also share with many lay male missionaries, and that is moving beyond understanding mission as only a Church-directed and Church-focused activity
- Their innate and acquired ability to respond readily to people's immediate personal needs represents an example of embodied proclamation that often speaks more loudly than verbal proclamation
- An experience of marginality in Church and society that allows them to empathise and identify with other marginalised peoples and groups
- A growing enthusiasm for a theology of mission that directs attention to the presence of the Spirit in creation, in history and in other cultures and traditions. This provides a theological foundation for understanding mission in categories other than ecclesiocentric, or Christocentric.

The movement from women's mission understood as domestication to mission understood as liberation is proving for both women missionaries and those among whom they live and work subversive of more traditional understandings of mission, and encouraging a movement toward more egalitarian and inclusive structures in Church and society.

References cited

- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Vol. No. 16 American Society of Missiology Series, ed. ASM Series Editorial Committee. Maryknoll: Orbis Books, 1991.
- Collins, Raymond F. *First Corinthians*. Vol. 7 Sacra Pagina, ed. Daniel J. Harrington. Collegeville: The Liturgical Press, 1999.
- Flemming, Leslie A., ed. *Women's Work for Mission: Missionaries and Social Change in Asia*. Boulder, San Francisco: Westview Press, 1989.
- Hubert, Mary Taylor, and Nancy C. Lutkehaus, eds. *Gendered Missions: Women and Men in Missionary Discourse and Practice*. Ann Arbor: The University of Michigan Press, 1999.
- Irvin, Dale T., and Scott W. Sunquist. *History of World Christian Movement*. Vol. 1. Maryknoll: Orbis Books, 2001.
- Lernoux, Penny. *Hearts on fire: The Story of the Maryknoll Sisters*. Maryknoll: Orbis Books, 1993.
- MacHaffie, Barbara J. *Her Story: Women in Christian Tradition*. Minneapolis: Fortress Press, 1986.
- McNamara, Jo Ann Kay. *Sisters in Arms: Catholic Nuns through Two Millennia*. Cambridge/London: Harvard University Press, 1996.
- Wire, Antoinette. *The Corinthian Women Prophets*. Philadelphia: Fortress Press, 1990.

Footnotes

¹ See David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, ed. ASM Series Editorial Committee, American Society of Missiology Series, vol. No. 16 (Maryknoll: Orbis Books, 1991), Dale T. Irvin and Scott W. Sunquist, *History of World Christian Movement*, vol. 1 (Maryknoll: Orbis Books, 2001).

² See Steven Bevans, SVD, and Roger Schroeder, SVD. Book not yet published, but have I been able to read their manuscript.

³ Barbara J. MacHaffie, *Her Story: Women in Christian Tradition* (Minneapolis: Fortress Press, 1986), 1.

⁴ See Leslie A. Flemming, ed., *Women's Work for Mission: Missionaries and Social Change in Asia* (Boulder, San Francisco: Westview Press, 1989), Mary Taylor Hubert and Nancy C. Lutkehaus, eds., *Gendered Missions: Women and Men in Missionary Discourse and Practice* (Ann Arbor: The University of Michigan Press, 1999).

⁵ See Penny Lernoux, *Hearts on Fire: The Story of the Maryknoll Sisters* (Maryknoll: Orbis Books, 1993).

⁶ Raymond F. Collins, *First Corinthians*, ed. Daniel J. Harrington, Sacra Pagina, vol. 7 (Collegeville: The Liturgical Press, 1999), 74.

⁷ Antoinete Wire, *The Corinthian Women Prophets* (Philadelphia: Fortress Press, 1990), 42.

⁸ Cited by Yvonne Turin, *Femmes et Religieuses au XIXe Siècle: Le Féminisme en Religion* (Paris: Nouvelle Cité, 1989), 70, quoted in Jo Ann Kay McNamara, *Sisters in Arms: Catholic Nuns Through Two Millennia* (Cambridge: Harvard University Press, 1996), 602.

Ref.: Text received from the Author by e-mail. October 2005.



La violence occulte : L'indifférence

Impacts sur le développement en Afrique

- Nathanaël Yaovi Soédé* -

On définit habituellement la violence comme l'exercice d'une force coercitive sur autrui. Ainsi, on parle souvent de la violence pour désigner les pratiques agressives dans les rapports sociaux, en particulier les meurtres, les attentats, les enlèvements, les tortures, les emprisonnements et toutes formes de sévices exercés sur autrui. Ces violences provoquent des drames en Afrique comme partout dans le monde.

Il existe à côté d'elles une autre forme de violence non moins nocive: la violence occulte ou subtile. Souvent imperceptible et sournoise, elle multiplie les acteurs et les victimes de la méchanceté humaine dans la société. Elle se manifeste particulièrement à travers tout ce qui incite à l'agressivité, crée ou développe des situations de misère ou d'injustice.¹ Retenons dans ce domaine des formes de langage culturel et artistique (tels les mass media, les films, etc.), les structures sociales oppressives et l'indifférence.

Notre étude porte sur le phénomène de l'indifférence dans le contexte de l'Afrique contemporaine. Après un aperçu sur l'indifférence, nous tâcherons de repérer les mentalités et les pratiques par lesquelles elle paralyse le développement humain.

L'analyse permettra de relever quelques-uns des défis que l'Église-Famille de Dieu devra assumer dans un tel contexte pour faire des baptisés de vrais témoins du salut du Christ.

L'indifférence dans le champ du développement en Afrique

L'indifférence désigne l'état apathique d'une personne qui ne s'intéresse pas du tout à ce qui se passe autour d'elle. L'indifférent n'éprouve aucune sympathie face à la souffrance de ceux qui l'entourent. Il reste étranger aux événements et se coupe du monde ambiant; il montre du dédain pour les autres et se tourne égoïstement vers lui-même.

L'indifférence apparaît comme un refus de s'affirmer et de répondre à des interpellations sociales. Du fait que, par l'indifférence, l'individu ne fait rien et laisse tout se dérouler devant ses yeux, l'histoire manque de bâtisseurs qui arrêtent le cours des situations dégradantes et des violences meurtrières. L'indifférence est la cause de bien des drames dans le sous-développement et les crises sociales d'un pays. C'est sur ce plan que, par la passivité qu'elle provoque, l'indifférence est une violence occulte, car sous l'apparence de la non-violence, elle introduit, par ses effets, toutes sortes de violences dans la société.

L'indifférence prend souvent la forme sournoise d'un désintéressement total doublé de mépris pour tout ce qui concerne autrui. Elle crée ou exprime des jalousies qui se dévoilent dans des agressivités plus ou moins ouvertes. Celui qui naguère était indifférent choisit, par méchanceté, de faire péricliter les affaires de l'autre, d'attenter à sa vie par l'empoisonnement, l'envoûtement et toutes sortes de pratiques charlatanesques ou ésotériques.

Ces types de violences occultes se retrouvent dans toutes les sociétés. Pour ce qui nous concerne, ils expliquent bien des paradoxes de l'Afrique. On se trouve en Afrique sur un continent riche de ressources humaines et naturelles, mais pauvre ; une terre rayonnante de la joie de vivre, mais incapable d'épargner à ses enfants la misère infra-humaine ; une culture de solidarité et de vie, mais peu portée à œuvrer pleinement pour faire tomber les murs des dissensions ethniques, politiques et des conflits meurtriers....

L'ordre politique est généralement en Afrique un champ de lutte pour le ventre ou pour accéder

au pouvoir considéré comme un gâteau que chacun veut acquérir et manger avec les siens, au mépris de toutes les lois et de tous les devoirs de construction nationale.² Au milieu des ravages de la guerre, des dirigeants politiques sont capables de détourner ou d'arrêter la circulation des aides destinées à des gens affamés pour des raisons d'enrichissement personnel, de stratégies de conquête ou de conservation du pouvoir. De la même manière des règlements de conflits, comme ceux de la RDC et de la Côte d'Ivoire, peuvent être paralysés pour des intérêts d'individus peu soucieux du sort de leur pays et des plus grandes victimes de la crise sociale.

Quelle est l'attitude des gens face à ce phénomène ? À l'indifférence, on oppose assez souvent l'indifférence dans nos contextes sociaux de graves problèmes de développement. On rencontre particulièrement ce que nous pouvons appeler l'indifférence hypocrite. Des citoyens et des dirigeants affirment travailler pour le bien commun, mais ne se laissent guère toucher par le sort des pauvres ; ils restent sourds aux problèmes, aux défis et aux interpellations que lance à la conscience individuelle et collective la situation dramatique de leur pays.

Dans plusieurs pays africains, tout se trouve permis à tous les niveaux de l'État et de la vie sociale. On sait d'avance que les gens ne réagiront guère ou qu'il y aura toujours quelqu'un qui, à un niveau de décision, se laissera corrompre. On peut mépriser les droits d'autrui, les forces de sécurité peuvent faire des rackets au vu et au su de tout le monde, les gouvernants interpréter ou changer les Constitutions à leur guise, pour conquérir le pouvoir et s'y maintenir en sacrifiant le devenir d'une nation à leurs fins égoïstes, etc.

Des dirigeants politiques et des citoyens occidentaux savent exploiter ces faiblesses pour développer, dans les nations africaines, des systèmes de gouvernements et des pratiques économiques et sociales qu'ils ne peuvent se permettre pas même dans une campagne d'un pays du Nord.

Devant ce phénomène d'indifférence, quelles attitudes prendre ? Que préconiser pour contribuer à libérer les uns et les autres des comportements contraires, en fait, à leur vrai épanouissement ?

À l'école de Gandhi, de Martin Luther King et de la *phronesis* grecque

Gandhi et Martin Luther King nous proposent la voie de la non-violence face aux drames qui génèrent la violence. Le terme de non-violence que nous devons à Gandhi est une traduction des concepts indiens *ahimsa* et *satyagraha* qui signifient, selon les travaux de François Vaillant, refus de la violence et utilisation de la «force de la vérité».³ Comme telle, la non-violence n'est pas synonyme de laisser-faire ou de démission. Elle oppose à l'action violente une attitude de résistance par la non-coopération et la persuasion des oppresseurs et de leurs victimes sur ce qui convient (vérité) : la justice, l'égalité, le respect des devoirs et des droits de tous les hommes et femmes à des conditions de vie décentes, la reconnaissance et la promotion de la dignité humaine.

Vaillant relève dans ce sens le lien entre la non-violence et la *phronesis* d'Aristote que Thomas d'Aquin traduit par *prudencia*, qui signifie prudence. Le mérite de Vaillant est de montrer que, par la prudence, la justice, le courage et la tempérance structurent l'existence de valeurs qui engagent à mener une vie de rapports humains de paix et de développement. La prudence (*phronesis*) engage le sujet à donner un sens à sa vie et à rechercher, par la réflexion, la délibération et le choix conséquent, les moyens appropriés pour atteindre la fin voulue. Ces moyens sont ceux qui permettent d'assumer les événements et les conflits historiques pour que «les hommes parviennent à éliminer les rapports de violences qui caractérisent leurs relations interpersonnelles et internationales, afin que grandisse le bien de l'humanité».⁴

L'intérêt d'une telle problématique, c'est de nous inviter à poser le problème de l'indifférence en termes de sens, de signification de l'existence. Devant l'indifférence qui se développe dans nos sociétés, on peut bien se demander ceci : les acteurs sociaux ont-ils des raisons de vivre qui les engagent véritablement à exister pour réaliser leur humanité et le devenir collectif ? Hommes et femmes prennent-ils le temps de penser ce que doit être leur être-vie, leur vie-relation, leur rapport aux autres, au monde et aux richesses ?

Il nous semble que, par faute de n'avoir pas imprimé à leur existence un sens d'où découleraient les valeurs d'ouverture, au-delà des limites du ventre et du clan (universalité, justice), de don de soi,

de responsabilité, de fidélité (courage), de maîtrise de soi et des désirs égoïstes (tempérance), beaucoup de personnes se laissent guider par l'instinct de conservation et la libido. Ces pulsions intérieures ne sont-elles pas des sentiments qui incitent tout homme à chercher avant tout à protéger sa propre vie, à jouir et à accumuler des biens pour lui-même?

Pour que la responsabilité éthique ne tourne pas court

Dans les sociétés africaines, des idéaux et des orientations éthiques contribueront à sortir hommes et femmes du monde de l'indifférence. Il est urgent de former les uns et les autres à se dire ce que doit être une existence responsable, du point de vue du désintéressement, de la construction du bien-être collectif, du don de soi, de l'inventivité et du travail.

Tout ne s'arrête pas cependant là. Car il peut arriver que l'option éthique ou l'individu lui-même manquent de consistance ou de détermination et que la fin ne soit pas atteinte. On se retrouverait alors dans des situations qui rendent personnes et sociétés inopérantes. En amont de la question de sens, se pose donc celle de ce qui doit animer l'individu pour que l'orientation qu'il imprime à sa vie soit un vrai facteur d'essor humain. Aussi devons-nous chercher à savoir ce qui structurerait et motiverait la mentalité et les choix de l'Africain pour qu'il ait tant de mal à maîtriser les appétits et les élans égocentriques de son rapport à la société.

Nous situerons, pour notre part, une des raisons de cette situation au fait que, dans la culture africaine, on appréhenderait un peu trop l'être comme une chose concrète. Existe et vaut ce qui est concret, ce que l'homme peut toucher et dont il peut faire l'expérience. Cette approche de l'être marque le rapport de l'Africain à l'invisible. En effet, selon la vision africaine du monde largement répandue, l'invisible est le voile de l'invisible. Mais, comme tel, il détermine l'existence et devient source de normes éthiques et religieuses qui s'imposent à tous à une seule condition : offrir à l'homme, au quotidien, d'acquiescer et de faire l'expérience effective de sa puissance de vie pour vaincre toutes les formes de mort, en particulier la maladie, la misère et tout ce qui ne permet pas de connaître des jours paisibles et heureux.

L'image de «manger», auquel se rattache celle du ventre, circule abondamment dans les différentes formes de langage. Elle signifie et souligne que le rapport de l'individu au monde est une relation avec quelque chose qui existe pour être vécu, senti, savouré ou consommé comme un aliment. C'est dans cette perspective que l'on affirme que la vie dont vibrent l'homme et le cosmos «se mange».⁵

La vie est précieuse. Elle représente un grand bien qu'aucun individu ne veut perdre. Celle du monde existe pour nourrir et consolider celle de l'homme. Du coup, la vie, c'est d'abord ma vie, la mienne et celle de mes proches (famille, village, ethnie et cercle des amis) qu'il faut protéger avant tout, et non celle de ceux qui sont en dehors du clan. Aussi certaines formes d'indifférence expriment-elles une stratégie de vie. Elles montrent, en effet, que nul ne veut risquer sa vie, par peur de compromettre les conditions actuelles de l'expérience qu'il en fait ou d'être emporté par la mort à force de vouloir gagner davantage. Dans cette logique, il vaut mieux, pour certains, se contenter de peu, croupir même dans la misère et rester vivant, que de viser des conditions de vie supérieure.

Les mutations contemporaines aggravent cette situation avec les influences de la société de consommation. Avec celle-ci, l'Occident a introduit en Afrique une autre culture, non moins néfaste, de la jouissance du bien matériel ou de la vie.

Mourir à une conception et à un mode de vie

L'Afrique a besoin, pour les générations actuelles et futures, d'une éducation dont les valeurs structurent en ses enfants une approche de l'être qui libère leur existence d'une vie enfermée sur elle-même et empêtrée dans des habitudes d'indifférence. Il est urgent de convaincre les personnes de la signification profonde de la vie qui édifie, libère et accomplit pleinement l'individu. La vie est en devenir. La mort qui advient au terme de la vie est celle-là qui y est inchoativement présente dès son commencement. La mort marque la vie; elle est au coeur de la vie, se meut avec elle et existe avec elle. L'anthropologie africaine traduit cette vérité lorsqu'elle définit la vie de l'homme en terme

de vie-mort ou de mort-vie. Elle ajoute au binôme vie-mort un troisième élément (la vie) qui le transforme en une trilogie vie-mort-vie pour signifier que la vie est l'horizon qui s'ouvre devant l'homme qui accepte de passer par la mort à soi, la mort à tout ce qui est contraire à l'épanouissement humain authentique.

Il faut reconnaître que dans le champ social, beaucoup d'Africains se refusent à cette mort. Ce qui explique, pour ce qui concerne les responsabilités endogènes du sous-développement du continent, l'indifférence et ses drames.

Nous avons à affirmer la signification de la trilogie vie-mort-vie moins dans les rites culturels et l'oralité que dans nos désirs et comportements. Notre devoir est également de montrer, dans le quotidien, que la vie qui anime l'être humain et celle par laquelle il se réalise sont marquées par la mort. Martin Luther King invitait les gens à ne pas croire que «la vie est une suite de confort sans mélange».⁶

Il faut nous convaincre que la mort synonyme de mort à soi est le creuset de toute réussite humaine et sociale. En Jésus de Nazareth, Dieu-Vie est le Chemin à suivre pour opérer les conversions nécessaires. En sa personne l'homme s'accomplit dans la transcendance. Il appelle l'homme à (re)naître à la vie divine qui se révèle et se déploie comme une vie livrée, donnée pour que les autres, le monde aient la vie en abondance (Jn 3,5; 10,10).

La vie qu'est l'homme et qu'il lui faut rechercher, c'est la vie manifestée en Jésus de Nazareth. Celui qui l'accueille va à contre-courant des visions du monde et des pratiques qui privilégient la jouissance de la vie, l'accumulation pour soi et les siens de biens terrestres. L'évangélisation devra en ce sens faire découvrir, particulièrement en Afrique, ce qu'est la vraie vie à «manger» dans le Christ. Il est utile d'amener le baptisé à confesser, dans le Nazaréen, le Dieu-Vie dont la relation aux hommes est un appel à la mort à soi pour que les autres fassent aujourd'hui l'expérience du déjà-là et de l'à-venir du Royaume. Ce Dieu est, non pas indifférence, mais présence à l'homme. Il voit sa misère, intervient en sa faveur et invite son témoin à œuvrer, avec lui, pour que l'homme, tout homme, dans et avec sa communauté, soit libéré de ses oppressions (Ex 3, 7-10 ; Jn 6, 5-15).

Dans le Christ, la fidélité à la loi commence, par conséquent, par la présence aux événements, aux angoisses et aux espérances de la vie de l'homme. Le cœur qui s'ouvre à ces «signes du temps» écoute l'appel à devenir l'acteur du salut en son Nom. À Dieu-Vie qui se cherche des témoins pour délivrer les hommes de leur servitude et du péché, il répond: «Me voici ; envoie-moi !» (Is 6, 8). De ce point de vue, l'indifférence est une attitude grave. Elle n'est pas seulement contraire à l'amour. Elle détruit les bases de son expression humaine et ne permet pas de multiplier les serviteurs ou les témoins de l'amour dans la vigne de Dieu qu'est le monde.

Le disciple est, comme le prophète, un guetteur (Ez 3,17), une personne qui déchire le voile de l'indifférence, veille, éveille hommes et femmes⁷ et «provoque à aller toujours de l'avant, toujours plus au large» en vue du développement intégral et du salut du peuple.

L'Église-Famille de Dieu a plus que jamais la mission de développer, à travers l'évangélisation, une éthique de la présence aux autres pour que femmes et hommes, en Afrique, brisent les carapaces de l'insensibilité, de l'accoutumance au *status quo*, de la passivité, de la peur de l'engagement face aux problèmes sociaux. La responsabilité éthique des baptisés est de mourir à tout ce qui ne favorise pas l'esprit de sacrifice et de gratuité dans le travail et les rapports humains. Il s'agira de tout mettre en œuvre pour que nul ne soit indifférent à tout ce qui touche le droit de tout être humain à une vie digne et juste.

Tout le mouvement qui s'ébranle en Occident (information de l'opinion publique, contestation, marche, grève, procès, etc.) quand un journaliste ou une personne meurt à cause du mépris des droits de l'homme doit interpeller l'Afrique. Quoique peu sensible au sort injuste infligé à des populations au sud du Sahara, cette présence à autrui doit interpeller l'Afrique. Elle lance à l'Afrique un appel à prendre conscience de l'importance pour elle de combattre, elle-même, sur sa propre terre, les formes d'indifférence suicidaires pour la vie de ses enfants. Les Africains doivent apprendre à risquer leur vie, corps et âme, pour qu'aucun Africain, aucun être humain autour d'eux ne soit méprisé dans ses droits, opprimé ou tué.

Nous devons nous en convaincre et reconnaître qu'un homme qui croit que pour vivre, il faut

protéger sa propre vie se trompe sur ce qu'est la vie. Un peuple au sein duquel tout le monde cherche la vie et veut vivre, mais dont les fils et les filles s'engagent moins pour construire le bien public que pour le piller sans vergogne ne cessera pas d'aller de crises en crises.

On comprend pourquoi, malgré un si grand attachement à la vie et à la communauté, l'Afrique est minée par l'indifférence sociale et a du mal à se libérer de la pauvreté. Phénomène bien frappant comparativement à la situation des peuples qu'elle qualifie d'individualistes et dont les membres s'évertuent chacun à travailler pour se suffire et à tout mettre en œuvre pour que nul ne prenne le bien collectif pour un bien individuel.

Une éthique de la violence sur soi et les traditions culturelles

«Le refus de la décadence»⁸ oblige les Africains à un devoir de violence. Il s'agit moins de faire violence que de se faire violence. Les Africains ont à se faire violence pour insérer dans leurs schèmes mentaux, leur jugement et leur décision le devoir de mourir à tout ce qui refuse le développement à leurs nations.⁹ La violence sur soi implique ici la résistance intérieure et la résistance sociale. Nous avons à nous faire violence pour opposer une résistance intérieure aux propositions qui font des fils et des filles du continent des complices de l'exploitation de leur peuple. Il s'agit d'une lutte contre soi-même pour dire «Non !» à tout ce qui ne permet pas d'être solidaire du groupe en rattachant le devenir personnel à celui de la nation et de l'humanité dans la fidélité à la vocation chrétienne.

Dans le rapport à autrui et à l'ordre économique-politique, cette maîtrise de soi se doublera de la résistance sociale. Nous avons à mettre en pratique le principe de la non-coopération avec l'indifférent et toute personne dont les pratiques sont contraires à la promotion de la vie collective. La force de la vérité, de la persuasion et de la négociation, sans faux compromis ni compromission, nous en indique le chemin. La non-coopération est efficace lorsque des hommes et des femmes peuvent se lever, de manière solidaire, sans parti pris, pour la sauvegarde de la dignité humaine, et accompagnent leur option d'une conduite conséquente de résistance sociale non-violente. Il faudra ici résister aux intimidations, aux sévices autant qu'à l'argent, au «manger», aux propositions de poste politique, international, aux pressions de personnel et de systèmes sociaux qui sacrifieraient le devenir personnel et celui des populations d'un pays, d'un continent ou de l'humanité à des intérêts injustifiables.

Au-delà du sujet, cette violence morale s'exercera sur la tradition, les valeurs de l'éducation et la vie sociale. La pédagogie et le contenu de l'éducation ancestrale encore vivace, en dépit des influences de la modernité, structurent dès le bas âge, la conscience de l'individu. Pensée, jugement et mentalité cultivent souvent en lui la démission, le manque de créativité et d'ambition, la passivité, la peur du risque, l'enfermement sur soi et sur le clan.

Des valeurs traditionnelles qui invitent sans discernement l'enfant à ne pas poser beaucoup de questions, à parler peu devant les grandes personnes, à suivre tout ce qui est ordre ancestral; ou encore à se contenter du minimum, à ne pas avoir de grandes ambitions et à ne pas profaner la nature ne préparent pas l'Africain à lutter contre l'indifférence qui provoque, par le sous-développement, la violence sociale.

Il apparaît que le jugement critique et le discernement sont essentiels pour faire de la culture africaine une source de valeurs à promouvoir face aux défis de la violence occulte.

Le Christ fonde et justifie l'urgence de cette éthique de la violence sur soi et sur les traditions culturelles. Face à l'indifférence des uns au sort des laissés-pour-compte et face à la passivité de ces derniers eux-mêmes par rapport à leur destinée, le Nazaréen fait violence sur lui-même. Le récit de son baptême au Jourdain, de sa tentation au désert et de son discours programme à Nazareth le montre éloquemment (Lc 4, 1-21).

Jésus s'impose de ne pas se préoccuper de lui-même; il se refuse le plaisir humain de la satisfaction des désirs et des intérêts personnels (3-13). Il meurt à lui-même et rattache sa destinée à celle du peuple qui, méprisé par les puissants et laissé à lui-même, attend sa libération à la synagogue (14-21). Dans ce mouvement d'être, le Nazaréen, fidèle à son option fondamentale pour le Père, prend distance par

rapport aux théories, aux propositions des riches et des maîtres de son temps.¹⁰ Il leur oppose une résistance farouche en réfutant toutes leurs allégations contraires au projet du salut de Dieu (8,12).

Dans la violence qu'il fait sur lui-même, Jésus va au bout de l'abnégation en refusant d'acquiescer des intérêts auprès de ceux qui profitent de la situation d'oppression des pauvres. Il n'accepte pas de coopérer avec l'opprimeur. Il prend la cause des pauvres en établissant un ordre nouveau de valeurs et de conduite morale pour tous, opprimés et oppresseurs. Il exerce une violence prophétique en accompagnant ses attitudes de paroles qui dénoncent l'état d'injustice, de complicité avec le mal et d'aliénation présent dans les traditions culturelles et les pratiques sociales défendues par les pharisiens et les scribes. Aussi dit-il aux foules : « Vous avez appris qu'il a été dit [...] Et moi, je vous dis (Mt 5, 21ss)... ».

La figure de la Grande Royale dans le roman *L'Aventure ambiguë* de Cheikh Hamidou Kane¹¹ montre que les Africains peuvent faire preuve du courage et de l'esprit de conversion que sollicite d'eux le Christ. L'éthique de la Grande Royale est le refus de la décadence qui menace l'Afrique lorsqu'elle ne se décide pas, avec sagesse et détermination, pour changer les habitudes traditionnelles qui l'asservissent plus qu'elles ne la libèrent dans le rapport au développement et aux autres peuples.

Dans les nations et l'Église-Famille de Dieu de l'Afrique contemporaine, on rencontre des hommes et des femmes qui, dans cette perspective, sont de véritables prophètes qui ouvrent des chemins d'avenir. Mais, leur nombre insignifiant ne permet pas de voir monter, haut dans le ciel, le soleil de la vraie reconstruction du continent face aux multiples défis de l'indifférence.

L'action de l'Église-Famille de Dieu est nécessaire en Afrique pour " que beaucoup de baptisés participent à ces initiatives pour les marquer de l'exemple existentiel du «modèle christique». Cela n'est pas possible sans le souffle de l'Esprit du Père qui repose sur le Fils. C'est lui qui fortifie l'Église et ses membres, crée et entretient en eux les conditions de toute transformation humaine, culturelle et sociale : la conversion des coeurs et le renouvellement des structures d'oppression, de pauperisation ou de péché. De ce point de vue, l'Église-Famille de Dieu des pays du Nord est appelée à œuvrer davantage pour que ses fils et ses filles soient de vrais acteurs de la transformation du système économique mondial de l'enrichissement des uns au détriment des autres. Il y a certainement là un appel à dénoncer dans les nations et Églises du Nord, comme en Afrique, l'indifférence sociale... Combien les changements que susciterait une réponse prophétique à cette mission d'évangélisation contribueraient à créer une éthique de la présence à autrui, un ordre économique nouveau à l'échelle de la planète !

Notes

* Nathanaël Yaovi Soédé, docteur en Théologie, est responsable du département de théologie morale à la Faculté de Théologie de l'Université Catholique de l'Afrique de l'Ouest. Directeur de la revue RUCAO, il est l'auteur de plusieurs ouvrages aux Éditions de l'UCAO sur l'éthique africaine chrétienne. (ysoede@hotmail.com).

¹ Serge Molla, *La violence*, Paris-Genève, Cerf-Labor et Fides, 2001, p. 53.

² Jean François Bayart, *L'État en Afrique. La politique du ventre*, Paris, Fayard, 1989 ; Roger Gbegenonvi, «L'afro-réalisme. Essai d'autopsie d'une mentalité déliquescence» in RUCAO 7 (1994), pp. 15-22.

³ François Vaillant, *La non violence. Essai de morale fondamentale*, Paris, Cerf, 1990, pp.75-76.

⁴ *Ibid.*, p. 242.

⁵ Voir sur ce point et notre approche du concept de vie dans cette étude, Nathanaël Yaovi Soédé, *Sens et enjeux de l'éthique. Inculturation de l'éthique chrétienne*, Abidjan, Éd. UCAO, 2005, pp. 100-120.

⁶ Martin Luther King, *La force d'aimer*, traduction par Jean Bruls, 17^e édition, Paris, Castermann, 1963, p. 189.

⁷ Paulin Poucouta, *Lettres aux Églises d'Afriques*, Paris, Yaoundé, Karthala-UCAC, 1997, p. 147.

⁸ Yambo Ouologuem, *Le devoir de violence*, Paris, Seuil, 1968, p. 199.

⁹ Axelle Kabou, *Et si l'Afrique refusait le développement ?*, Paris, L'Harmattan, 1999.

¹⁰ Forte Bruno, *Jésus de Nazareth. Histoire de Dieu, Dieu de l'histoire*, trad. de l'italien par Benoît Dominique Sébire, Paris, Cerf, 1994, pp. 211-237.

¹¹ Paris, Julliard, 1961.

La violence dans les médias

Le refus de penser

- Jean-Paul Marthoz* -

Du sang à la une, «When it bleeds it leads»¹ : ces expressions collent au journalisme — à une certaine forme de journalisme comme un vieux sparadrap sur une blessure mal cicatrisée. Attentats et assassinats, enlèvements et bombardements : la violence et le conflit semblent être les ingrédients les plus naturels et les plus rentables du monde médiatique. Au point de déformer notre vision de la réalité : sur les chaînes locales américaines, les poursuites en voitures, les crimes et les brutalités absorbent parfois jusqu'à 60% des journaux télévisés.... Alors que la délinquance s'est dans l'ensemble atténuée.

La violence s'insère facilement dans l'univers journalistique, car celui-ci considère l'information comme une rupture de l'ordre des choses et il s'est toujours fondé, des feuilles à scandales du XIX^e siècle aux émissions de voyeurisme du XXI^e sur la mise en scène des drames et des conflits. L'info, c'est quand «le train n'arrive pas à l'heure», c'est «quand un homme mord un chien», c'est quand un gouvernement, un peuple ou un groupe déclarent la guerre ou livrent bataille.

Sur les grandes chaînes commerciales, l'information sur les pays du Sud, tout particulièrement, est dominée par la violence, non seulement celle des armes, mais aussi celle qui s'exprime dans la misère et la désespérance, et qui nous demande — au mieux — de panser les plaies plutôt que de penser les solutions aux crises et aux drames. Coups d'État, violations massives des droits de l'homme, massacres et génocide, enfants soldats et bébés affamés, seigneurs de la guerre et réfugiés, envahissent à intervalles réguliers les écrans, entre l'information nationale et les faits divers, entre la poire et le fromage. En 2000, une étude du *TransAfrica Forum*² sur la couverture africaine dans deux des plus influents quotidiens américains, le *New York Times* et le *Washington Post*, démontrait que sur 89 articles parus entre mars et août de cette année, 63 concernaient la guerre, les soulèvements militaires et les rébellions civiles et 12 parlaient de l'épidémie du *SIDA*. Exit la culture, les initiatives de développement, les actes de solidarité. Exit la vie, bonjour la mort.

Des victimes à l'écran

En 2003, la guerre en Irak a soulevé de multiples questions sur la violence et les médias. Fallait-il montrer la guerre telle qu'elle est: cruelle, écœurante, sanguinaire, au risque de choquer le public et d'être accusé de saper le moral de l'arrière ? Fallait-il au contraire «flouter» les corps déchiquetés et gommer les cadavres putréfiés, au risque de tronquer et de minimiser l'horreur et la souffrance ?

Dans ce type de guerre, en effet, le spectacle de la violence est une arme essentielle de la propagande : le choix de l'occultation n'y est pas toujours inspiré par la décence et la vertu, tout comme celui de l'exhibition ne procède pas nécessairement d'une noble politique de vérité ou de compassion. L'éthique journalistique, cette mère blafarde, s'est faufilée à ses propres risques et périls entre les pudeurs de la télévision américaine et les audaces de la chaîne qatari *Al Jazira*.

Ce conflit nous a aussi rappelé que le traitement médiatique de la violence est discriminatoire. Les corps des victimes du 11 septembre 2001 ont été gommés des reportages des médias américains, mais ces mêmes médias n'ont pas eu la même réserve pour montrer les morts des «sales petites guerres» africaines ni les blessés irakiens. Dans ces incursions dans les faubourgs du monde, le «porno humanitaire», comme l'appelle Régis Debray,³ a dominé de nombreux reportages. «Ces cadavres nihilistes, sans racines ni alentours, ne jonchent plus un champ de bataille, ne jalonnent plus une marche en avant, ne ponctuent plus un grand récit. Ils sont tombés là par hasard, déchets abstraits de tueries pour rien».

Dans ses dérives, le journalisme semble nous dire qu'il y a, d'une certaine manière, des sous-

hommes, sur la planète de l'information. Soit parce que l'on ne parle pas d'eux en tant qu'individus, soit parce qu'on expose leurs malheurs, leurs corps mutilés et leurs vies détruites avec moins de respect que pour les victimes qui nous sont proches. «Plus l'endroit est éloigné ou exotique, plus il nous est loisible de regarder les morts et les mourants en face», constatait Susan Sontag dans son essai *Devant la douleur des autres*. «Les représentations les plus franches de la guerre et des corps meurtris par le désastre sont celles où le sujet photographique est un parfait étranger, quelqu'un que nous n'avons aucune chance de connaître».⁴

La presse doit fournir une représentation de la réalité qui soit le reflet le plus fidèle et donc le plus divers possible du monde. Or, trop souvent, dans l'information qui vient des pays du Sud, il n'y a de place que pour la violence. Cet envahissement de brutalité constitue une distorsion de la réalité et il est en soi une violence faite à la dignité des hommes, une atteinte à leur image et à leur humanité.

Une (in)culture de violence

La réflexion sur la violence dans les médias doit sortir du cadre réducteur de l'information pour s'attacher à décrypter les autres écrans de la réalité et de la virtualité. Elle doit porter non seulement sur les diffuseurs de l'information mais aussi sur ses récepteurs. Réfléchissant au débat sur la violence dans les médias, le journaliste philosophe français Jean-Claude Guillebaud écrivait: «Du mal, nous avons fait un spectacle.... Nous ne l'avons jamais autant contemplé.... À quel besoin obscur répond vraiment cette mise en scène de la violence, du meurtre, du massacre, de l'extermination.... Pourquoi l'exhibition du mal est-elle à ce point payante, et dans tous les sens du terme ? De quelle frustration secrète notre goût pour la contemplation de l'abject porte-t-il la marque?».⁵

Les émissions de «divertissement» et le sport sont, en dépit de leur inconsistance, les plats de résistance du menu médiatique. Toutes les études indiquent en effet que le public, surtout le plus jeune, se détourne des émissions d'information pour avaler à larges doses les concours les plus vulgaires et les sports les plus grégaires. Or, les «valeurs» qui s'y expriment sont rarement celles du respect de l'autre. De même, les jeux vidéos, qui absorbent une part croissante du temps de loisir des adolescents, sont gorgés de violence.

Ces programmes promeuvent une (in) culture de la violence qui n'est pas moins pernicieuse et traumatisante que les images chocs des *breaking news*.⁶ Sur l'île de la Tentation ou sur les terrains de foot, la brutalité codifiée, le mépris et la triche expriment des pulsions de violence qui, loin de servir d'exutoire, créent des attentes d'adrénaline qui irradient et corrompent l'ensemble du monde des médias.

Les chaînes de télévision commerciales américaines en ont tiré les conséquences en intégrant à leurs émissions d'information les techniques et les mises en scène de l'industrie du divertissement et du sport. C'est ce que les Anglo-Saxons désignent sous l'expression d'*infotainment* (information et divertissement) et que nous pourrions appeler par le même procédé «infortissement». Comme l'explique Matthew A. Baum, auteur de *Soft news goes to war*, les télévisions organisent, «conditionnent», l'information internationale, et en premier lieu la guerre, comme des sujets de divertissement, avec bandes son, graphiques et effets spéciaux. La réalité de la guerre doit correspondre à la virtualité des jeux vidéo. C'est ce que la guerre en Irak a fourni avec le système des *embedded journalists*. Intégrés dans des unités combattantes, les envoyés spéciaux ont donné à leur public ce qu'ils voulaient: des images de combat aussi virtuelles que les scènes des jeux vidéo apparaissent réelles. L'image du monde qui ainsi se dessine, au gré des images d'explosions et de tirs, pousse au cynisme et à la passivité, alimente le mépris et le rejet des peuples victimes.

La violence aveugle

Pris au piège de la déferlante de messages et de clips, le journalisme a besoin de «portes d'entrée» dans l'actualité, c'est-à-dire à d'éléments qui permettent d'attirer l'attention d'un public extrêmement sollicité. La violence en est une, mais elle constitue un piètre décodeur de la réalité. Sa visibilité a souvent pour corollaire l'occultation de ses causes. En fait, la violence aveugle, la violence absolue aveugle absolument.

Le terrorisme est dans ce contexte le meilleur allié de la dérive médiatique, non seulement parce

qu'il répond à la soif d'action et de rupture, mais aussi parce qu'il permet aux médias de se focaliser sur l'événement en tant que tel et leur fournit, par la saturation d'images choc et par la condamnation morale, une esquivance pour ne pas aborder avec l'audace nécessaire les griefs et les rancœurs qu'il exprime. Au contraire, l'action non violente inverse le «conte moral» de l'actualité et impose aux médias de s'interroger sur les raisons de la protestation. Les images des attentats kamikazes palestiniens, par leur brutalité, occupent tout l'écran et contribuent à ce que soient oubliées ou rejetées les revendications palestiniennes les plus légitimes.

Les icônes de l'Histoire

Ces réflexions sur les distorsions de ce qu'on a appelé le *journalisme bang bang*⁷ n'impliquent pas que les images de violence doivent toutes disparaître des écrans car nombre d'entre elles sont la mémoire du monde, le témoignage de ses ignominies mais aussi de ses héroïsmes. La figure du soldat républicain espagnol fixée sur la pellicule de Robert Capa, le petit enfant juif aux mains levées, le soldat américain traumatisé de la guerre du Vietnam, l'homme debout seul devant les tanks sur la place Tien an Men, la Madone en pleurs lors de la «deuxième guerre d'Algérie» sont des icônes de la dignité et de la tragédie. Car c'est bien vers cette réflexion sur l'humanité des êtres que doit s'acheminer la réflexion journalistique. Il faut évoquer la violence plus que la montrer, sortir de cette brutalisation de l'audience qui, à la fin, l'assomme ou l'engourdit.

L'éthique du journalisme trouve dans cette confrontation avec la violence son test le plus intense : chercher obstinément la vérité, en toute indépendance et en pleine conscience de ses responsabilités à l'égard de tous les acteurs du grand théâtre tragique de l'information. «Dire la vérité, toute la vérité, rien que la vérité, dire bêtement la vérité bête, ennuyeusement la vérité ennuyeuse, tristement la vérité triste». Ainsi écrivait Charles Péguy le 5 janvier 1900 dans le premier numéro des *Cahiers de la Quinzaine*. Malgré la prolifération des web-logs, l'obsession du «direct» et le téléphone satellite, l'ordre du jour du journalisme est immuable.

Notes

* Jean-Paul Marthoz est Co-fondateur de la revue *Enjeux internationaux* et Directeur international de l'information de « Human Rights Watch». info@enjeux-internationaux.org

¹ Expression utilisée par les journalistes de télévision. Littéralement, «quand ça saigne, ça ouvre le JT».

² *TransAfrica Forum*, Press Coverage of Africa, December, Washington.

³ Régis Debray, *L'œil naïf*, Le Seuil, Paris 1994, pp. 155-16.

⁴ Susan Sontag, *Devant la douleur des autres*, Christian Bourgeois éditeur, Paris 2003.

⁵ Jean Claude Guillebaud, *Le Goût de l'Avenir*, Le Seuil, Collection Points, Paris 2003, p. 42.

⁶ L'information flash qui interrompt une émission en marche.

⁷ Lire à ce sujet Greg Marinovich et Joao Silva, *The Bang-Bang Club*, William Heinemann, London, 2000. Un reportage sur la pratique du photojournalisme lors des dernières années de l'apartheid en Afrique du Sud.

Réf.: *SPIRITUS*, n. 180, Septembre 2005, pp. 267-272.

World Mission and Evangelism*

- Bishop Brian Farrell, L.C. -

My remarks are introductory and serve to position on the wider horizon of the ecumenical movement the theme of our meeting: the World Council of Churches' Conference on World Mission and Evangelism, held in May 2005, just outside of Athens, Greece.

Our theme

Every eight years, between one General Assembly and the next, the World Council of Churches calls a **global Conference** on a theme related to mission and evangelization. This Conference is organized by the department within the WCC called "Commission for Mission and Ecumenical Formation".

The theme this time was: "*Come Holy Spirit, Heal and Reconcile — Called in Christ to be Reconciling and Healing Communities*". The sub-title was meant as a call to the Churches and communions to see mission in the light of the **continuing work in the world of the Holy Spirit**, the divine source of the reconciliation of all men and women, indeed of the whole cosmos, in Christ: *pneumatology* as intrinsic to the world's salvation in and through *Christ*.

It will be hard to transmit to you the actual **experience** we shared at this Conference, which, beyond the few keynote speeches, was above all **participatory**: everyone was actively involved in a prayer group which met every morning and evening, in a wide selection of workshops and discussions, in common prayer of all the 600 participants each day in the tradition of one of the Churches or confessions taking part, and with numerous opportunities at meals and around the grounds of the venue to meet and exchange ideas with people from almost all the strains of Christian faith.

I will try instead to give you the background information necessary to understand why we were there, and I hope this will serve to remind us all that the Catholic commitment to the restoration of unity among all Christ's followers is irreversible.

I will deal with five points:

1. The modern ecumenical movement

The modern ecumenical movement began in the late 19th and early 20th centuries, when Protestant Christians began to pray and work together across confessional boundaries, moved by the awareness of missionaries of the very negative effect of division among the Churches on evangelization. The World Mission Conference at Edinburgh in 1910 is generally seen as the start of the modern ecumenical movement. About this movement, the Second Vatican Council says: "*In recent times more than ever before, [the Lord of the Ages] has been leading divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers of people have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians*" (cf. *Unitatis Redintegratio*, n. 1).

Soon after the Edinburgh Conference, in 1914, Robert H. Gardner, secretary of the Commission of the Episcopal Church USA, wrote to Cardinal Gasparri, secretary of state of Pope Benedict XV (1914-1922), asking for an audience with the Pope for the purpose of discussing a proposed meeting of all Christian Communions regarding Faith and Order issues. The audience eventually took place in 1919 when a delegation of five Episcopalians visited the Pope. I mention this only to show that there were ecumenical contacts with the Catholic Church from the beginning, although the Church's reaction at the time was hesitant and often contrary.

The First World Conference on Faith and Order took place in Lausanne, Switzerland, in 1927, but the Catholic Church did not send any official delegates. Things began to move slowly, and only an Instruction of the Holy Office issued on 20 December 1949, *Ecclesia Sancta*, helped to create a more positive acceptance of the idea of Catholic participation in ecumenical gatherings, something we take for granted today.

2. The WCC in the ecumenical movement

In 1937, the leaders of some Protestant churches and organizations agreed to establish a **World Council of Churches**, but its official organization was deferred by the outbreak of the Second World War until August 1948, when representatives of 147 Churches assembled in Amsterdam to constitute the WCC.

Since then, a growing number of churches on every continent has joined in this search for Christian unity. Today the WCC brings together more than 340 churches, denominations and church fellowships in over 100 countries, representing some 400 million Christians and including most of the world's Orthodox Churches, scores of denominations from such historic Protestant Reformation traditions as Anglican, Baptist, Lutheran, Methodist and Reformed, as well as many united and independent churches. While the bulk of the WCC's founding churches were European and North American, today most are in Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific.

As an organization, the WCC is governed by an assembly and a 158-member central committee whose officers and other members make up a 25-member executive committee.

3. Catholic participation in the ecumenical movement

In 1960 Pope John XXIII set up a "Secretariat for Promoting Christian Unity", which became a preparatory commission for the Council.

The Secretariat helped in inviting observers from other Churches and communions to the Council, as well as in preparing drafts of documents:

1. On the necessity of prayer for unity among Christians
2. On the Word of God
3. On catholic ecumenism
4. On the Jews
5. On religious freedom.

In the *Decree on Ecumenism* we have the Council's formal acceptance of a changing theological attitude to other Christians and to the communities to which they belong: "*The vision of the exclusive Church changed into that of the inclusive Church; not inclusive in the sense of dominating over all, but as acknowledging that every Church is used by the Spirit of Christ as an instrument for the sanctification of its believers and is gifted with several visible elements of Church-unity*" (cf. J. L. Witte, "The Basis of Intercommunion", in *Gregorianum* 51 (1970) 103).

To illustrate this point, let me just mention that in 1961, students at the Gregorian were using F. Cappello's *Tractatus canonico-moralis de Sacramentis*, Romae 1961, no. 62, pp. 50/52: Formal heretics and schismatics cannot be admitted to the Eucharist in the Catholic Church because they are unworthy. Material heretics and schismatics may very well be worthy, but still they cannot be admitted because the sacraments are entrusted by Christ to the Church and only those "who belong to the body of the Church of Christ" can receive them. "In effect, heretics (Protestants) and schismatics (Orthodox), until they are reconciled, in no way belong to the body of the Church".

On the other hand *Unitatis Redintegratio*, the Decree on Ecumenism, states: "*Moreover, some, even very many, of the most significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written Word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, as well as visible elements. All of these, which come from Christ and lead back to him, belong by right to the one Church of Christ.... It follows that the separated Churches and Communities as such, though we believe they suffer from the defects already mentioned, have by no means been deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church*" (n. 3).

How this change came about in a few short years is a fascinating study, but this is not the place to go into it.

We are celebrating forty years since the Council took this new approach. After forty years, ecumenism is alive and well in the Catholic Church, and between us and other churches and world communions. At the same time we cannot overlook the shadows and limitations which affect the search for full visible unity. After forty years of looking at the things we have in common, we are now obliged to look at the things which divide us. It has been relatively easy to resolve some of the long-standing Trinitarian and Christological questions; but it will not be easy to deal with the ecclesiological questions. We are divided above all in our respective ideas of what we mean by "church" (what is the nature and purpose of the church?), and what are the church structures and ministries willed by Christ and necessary for the *being* of the Church, and not just for its *well-being*. The restoration of unity, which is not uniformity, will need much serious study and dialogue, prayer and conversion of hearts, before it comes closer.

4. Relations Between the Catholic Church and the World Council of Churches

The world's largest Christian body, the Catholic Church, is not a member of the WCC, but has worked closely with the Council since the Second Vatican Council and sends Delegates to all major WCC Conferences as well as to its Central Committee Meetings and General Assemblies. The Pontifical Council for Promoting Christian Unity coordinates and oversees this collaboration.

The Catholic Church cooperates with the WCC chiefly on **four levels**:

1. On the level of **theological reflection**, the Catholic Church cooperates with the WCC through the work of the Faith and Order Commission, in which there are 12 Catholic theologians as full members of the Commission. This collaboration is very important for the Catholic Church because the very purpose of the ecumenical movement is *full visible unity* of all Christians in faith and communion. Theological differences need to be clarified and resolved.

2. On the level of the **Joint Working Group (JWG)**: The JWG was established in 1965 immediately after the Second Vatican Council, as an instrument of cooperation between the two different bodies, one being a Church and the other a Council of Churches. It is not a decision-making body, but offers suggestions and coordinates possible cooperation. The two partners establish a seven year mandate each time. The current mandate ends in 2005 with the completion and presentation of the JWG Eighth Report on the achievements of the past seven years. In November 2005, the Pontifical Council for Promoting Christian Unity (PCPCU) and the WCC will convene a two-day consultation that will discuss the future direction of the JWG and determine its new mandate.

3. On the level of **staff**, the PCPCU, in consultation with the Congregation for the Evangelization of Peoples, appoints Catholic experts to work in various areas of the WCC's department of **Mission and Ecumenical Formation**. Since 1985, the PCPCU appoints a full-time staff member in the WCC Commission on Mission and Ecumenical Formation. Dr Maria Aranzazu Aguado Arrese (member of the Teresian Association) occupies that position in Geneva. In addition there is a Catholic consultant in two Working Groups of the same programme, that is, on Ecumenical Theological Education (ETE) and on Education and Ecumenical Formation (EEF).

4. On the level of **bilateral relations** between the WCC Geneva offices and offices of the Roman Curia, cooperation is wide-ranging and varied in terms of activities, and this is co-ordinated by the PCPCU. This cooperation involves, for example:

The appointment by the PCPCU of a Catholic full-time professor to teach at Bossey Ecumenical Institute, since 1968;

The PCPCU also appoints an observer to the Bossey Board, normally the staff liaison person for WCC relations in the Pontifical Council;

Invitations as "observer delegates" to major events of the WCC, including the next General Assembly in Porto Alegre, February 2006; the recent WCC Conference on World Mission and Evangelism in Athens, May 2005; and WCC Central Committee meetings every 18 months;

An annual visit to Rome by students and staff of Bossey Ecumenical Institute;

The occasional visits to Rome by the WCC Youth Interns are also part of this bilateral arrangement between the two partners.

The acceptance by the CWME Commission of affiliate status of four Catholic missionary religious institutes, after the San Antonio Conference in 1991 (Missionaries of Africa and the Society of the Divine Word; Sisters of Our Lady of the Apostles and Marist Missionary Sisters);

The appointment of three Catholic members of the CWME Commission (1999).

5. Working collaboratively towards the 2005 Mission Conference

The previous Mission Conference took place in São Salvador da Bahia, in 1996, on the subject of mission and world cultures. The Catholic Delegation numbered 11. This time, in view of increased contact and collaboration between the Catholic Church and the World Council of Churches, twenty official delegates attended, and all together about 50 Catholics were present, representing missionary congregations or agencies, or as part of other para-ecclesial organizations. Our delegation had representatives of the congregations and councils of the Holy See involved in programmes of the WCC; representatives of religious communities, missiology faculties, lay movements, Catholic agencies...

In preparation for the Conference in Athens, the PCPCU organized a preparatory 2-day session in Rome from 22-23 March 2004, attended by 20 participants from various institutions in Rome.

The local Church in Athens was very helpful in facilitating the Catholic Delegation's immediate

preparation for the Conference. The Catholic participants — both the official Catholic Delegation and other Catholics who, for one reason or another, were at the Conference — were present at Mass in the Catholic Cathedral on Sunday morning at 11.00 a.m., the day before the Conference began. Two bishops (Bishop Donald Reece of Saint John's-Baseterre and myself) and about twelve priests concelebrated with Archbishop Foscolos. Afterwards we met in the Cathedral Hall for a buffet lunch, and used the hall for a preparatory meeting.

This meeting, plus the morning Eucharist, enabled us to bond together as friends as well as brothers and sisters in faith, and this contributed much to making the Catholic presence and witness more convincing in a context in which not all those present were open to us.

A novelty of this Conference was the significant presence of Catholics and of Pentecostals and Evangelicals, who do not belong to the WCC. This was also the first time a Mission Conference was held in an Orthodox country, and the Orthodox presence had a specific influence on the Conference: it challenged the newer religious groups to face fundamental questions regarding continuity with the early Church, the role of apostolic tradition, and the criteria for judging the authenticity of their spiritual experience.

I hope that these few ideas will help you to understand why the Catholic Church was present at the World Conference on Mission and Evangelism, and why the Pontifical Council for Promoting Christian Unity will continue to seek effective forms of cooperation with the World Council of Churches and with the ecumenical movement in general.

* Ref.: Text given by the author at the SEDOS Meeting, Università Urbaniana, held on 25 October 2005.



What Protection for Migrants? Migration Policies and Human Rights*

(Mission on the Move: Migration, Proclamation, Witnessing)

- Graziano Battistella, SIMI -

Newspapers often carry news about immigrants, but it nearly always concerns immigrants *versus* legality. In fact, it is about immigrants who have arrived by irregular means, or are here without the necessary authorization, are employed illegally by employers or criminal groups; or again, are actually involved in crime. Everything is closely linked to immigration and legality, which leads inevitably to the link between immigration and security. But *whose* security? Primarily it is not the security of the immigrants, but that of the State, of the citizens, rather than that of the immigrants themselves. So, what protection can be offered to them?

In attempting to answer this question, I propose to make four points in this paper. First, I shall consider some of the migration policies, stressing how these policies mainly seek to assure protection against the migrants, rather than the migrants' own protection.

In the second point I suggest that the human rights' approach be used as a basis for migration policies. The human rights' argument however presents various ambiguities, not least that of broad acceptance as a principle but little acceptance on the level of means, and therefore of limited efficacy in assuring protection. The migrant is obliged to negotiate between admission and protection. Next, it becomes necessary to examine the ethical basis of the migration policies that consist in ensuring the security of the State and of society in the first place, rather than security measures for everyone. Therefore, one cannot expect the migration policies to provide the migrants with the protection of which they stand in need. So, in this context, civil society's contribution continues to be necessary to help protect the migrants.

1. The limitations of migration policies

In general, people may circulate freely within a State, but such circulation is regulated when crossing from one State to another. This regulation differs according to the provenance or the purpose of the movement. It is fairly free when it is a matter of the entry of tourists (nevertheless, based on the country of origin and the country of destination, some formal procedures may be required or the need to obtain a visa in advance); instead it is rather strict if it is a question of entry for work or for residence. Or rather, admission for reasons of residence is generally conceded only by four countries in the world (USA, Canada, Australia, New Zealand). Admission for work is regulated in various ways, according to type: documentation to be obtained in advance; occupation to be exercised, as well as length of stay and the possibility or not of settling in the territory with a family. In this respect, three broad migration policies may be hypothesized: permanent immigration, whereby the immigrant is admitted from the start as a resident and is permitted to carry out a wide range of occupations; long-term immigration, whereby the immigrant, once admitted, may renew his residence permit, until he/she can obtain a permit allowing him/her to remain indefinitely on the territory and be protected against possible expulsion; strictly temporary immigration, in general linked to a work contract limited to two years, and renewable, but which foresees return to the country of origin, and does not give any right to a long term stay or to settling on the territory with the family. There are migration policies in all areas, although in some geographical areas they prevail more, though with different stipulations. In this way, the first model is enforced especially in the above-mentioned four countries while the second example is enforced especially in Europe and the third, above all in Asia.

These models refer primarily to the policies for admission and integration, and therefore to the policy of the receiving country. Even though the destination has lost its importance, especially if viewed from the perspective of the immigration policies, since every country has a policy to

regulate the entry of foreigners, it nevertheless retains its validity in so far as the immigration policies control the migratory flows. The two most striking forms: the prohibition to go abroad (making it difficult to obtain a passport) — or encouraging people to go abroad (facilitating travel for citizens to go abroad) are effective, but seldom put into effect. In general, however, the policy of the country of origin has limited influence on the conditions of the migrants who go abroad, because every country only exercises jurisdiction within its own territory.

On examining migration policies one observes that in general they are not good examples of efficient public policies. In fact, on the whole they are not specifically designed to manage a problem as complex as migration but to obtain political advantages under the pressure of public opinion. They tend to respond to short term objectives, while neglecting the long-term impact migration has; they focus on control and neglect integration; although designed to manage a typically multilateral phenomenon, they are based on strictly national interests.

In a recent analysis of the migration policies of eleven of the most important countries of immigration, the authors (Cornelius and Tsuda 2004) have confirmed the hypothesis of a similar previous study, i.e. the “gap hypothesis”, meaning the discrepancy between the policies and their results, and the convergence hypothesis, i.e. the growing convergence in these countries of adopting control policies, integration policies and of public opinion concerning immigration.

In particular, any discrepancy between the policies and their results is attributed to defective policies that produce undesirable consequences (the permanence of temporary immigrants, anxiety about entry regulations at the frontier that leads to more hazardous types of entry; the inability to control the conduct of the employers); or that they are unable to compete with macro economic trends (such as unequal demographic growth and the development of countries); or they come up against the opposition of group interests (either those of the employer or of the recruiters or of the ONG / organised for the defence of the migrant); or, as mentioned above, because policies may be ambiguous with aims other than those stated.

To question why States persist in ineffective policies therefore seems to be logical, to which the authors answer that although the countries are equipped with the means to enforce a more effective control, their action is subjected instead to various group interests that ensure that immigration continues and is spreading (Cornelius and Tsuda 2004: 42). Indeed, the tendency to reduce benefits for immigrants appears to be increasingly used as a measure to control immigration. The United States legislation of 1996 (*Personal Responsibility, Work Opportunity and Medicaid Restructuring Act of 1996*) may be interpreted in this sense even though partly right, as well as the restrictions introduced into Italian legislation by law 189/2002 (the so-called Bossi-Fini). Nevertheless, this provision will not obtain the desired effects, since it is neither the benefits nor the protection that attract the immigrants, as much as other factors, primarily, the opportunity to improve their earning capacity.

It seems necessary, in the light of the role security has to play, to analyse today's migration policies, apart from the complex objectives and the at times contradictory aims of these policies that contemporaneously perform a function of inclusion by admitting foreign labour on the national territory, but also of exclusion by limiting the possibility of their insertion in various ways. This role was not important in the past. In fact, the analysis of the link between migration and security began and became noticeable in Europe at the beginning of the 1980's as a consequence of the changes in the migration policies of the 1970's and the progressive permanence of the immigrant population which at first was thought would return to its country of origin. The link between immigrants from the Magreb into France or of Turks into Germany with at times subversive overtones in the country of origin brought the question of security into the limelight (Miller 2004).

In 1992 Weiner introduced the subject of security in order to highlight the need to analyse migration from other aspects than those of political economy, apart from the role of the State. And in seeking to understand the attitude of the State, he suggested that more often than thought the factors of security and stability were more important than the economic aspects. Employing examples especially from the Asian context he indicated how immigrants could present a menace to the State.

The same theme was studied in the United States in the 1990's, especially after the attacks on the World Trade Centre on 11 September 2001. The most evident effect of this change in perspective

is that immigration management is being dealt with by a new ministry, the Department of Homeland Security, which shows that immigration is seen above all as a problem of security.

In Europe, with the tendency towards the progressive inclusion of new member States, there was a need to assure “a space of freedom, security and justice”. Greater freedom within the member States should be matched by a common effort to ensure security, seen especially as an external risk. In the popular mind this was immediately interpreted as the construction of a “European fortress”. Green Book.

The interesting aspect, as Bauman (2005) astutely observed, that is, the demand that the State furnish more security is increasing in a context of progressive economic liberalism typical of the globalization era. But economic liberalism is based on a State that is progressively ceding its functions to the market. And, thus, at the same time that less State involvement is demanded, and therefore less interference in order to ensure greater equity between people, more is being asked of the State in its role of providing security, identified as protection against foreigners, immigrants. While expenditure on social security is falling, costs are rising to protect the frontiers. One goes “from a model of inclusive society, inspired by the ‘social State’, to an exclusive State inspired by ‘penal justice’” (Bauman 2005, 84).

In this regard, the most striking measures have been taken to stop irregular immigration, via sea routes, especially from Mediterranean countries. Italy had established an Accord with various countries, like Albania, Marocco and Tunisia by permitting an annual quota of entries in exchange for cooperation against illegal immigration. This type of initiative functioned quite well, but when Libya became a major country of transit for irregular migrants, different strategies were suggested, such as the construction of centres in Libya to gather and repatriate immigrants coming from other African countries. The idea, first suggested by Britain, and then supported by the Italian and German Ministers For Internal Affairs in August caused lively reactions, was abandoned (MNS 2004). Libya’s cooperation was then obtained by lifting the embargo on the sale of arms to this country. In general however, as shown by the “Pacific Solution” Australia adopted to halt the arrival of asylum seekers was not without a follow-up. Not only, but single-handed the State is not in a position to provide the security demanded in times of liberalism and globalization and therefore delegates its proper functions to international cooperation, to the local authorities and to non-State agents (Lahav 2003:103).

Furthermore, by highlighting security as an issue that concerns the newcomer, the immigrant, the State’s stance is unsustainable because it is on a collision course with the market. In fact, at the same time as the market is allowed to increase the demand for immigrant labour it makes entry for immigrants difficult, and their condition precarious. It is an example of inconsistent immigration policies and reveals their inefficiency.

In reality, when one poses the problem of security as a problem of protection against strangers, it is necessary to distinguish between immigration and human mobility. From a numerical point of view alone, the disproportion is enormous and immigrants represent only a small fraction of the population that crosses the frontiers every year. In 2001, before September 11, some 500 million legal immigrants had entered the United States (Koslowski 2004).

But apart from the security of the State, in Europe the subject has been developed in a new perspective: the security of society. Taking up Ole Weaver’s position, for whom security regards “the conservation in time, within acceptable conditions on the plane of evolution, of traditional models of the use of language, culture, association, identity, and religious and national customs”.¹ Huntington (2005, 218) was quick to deduce that “in the contemporary world, the greatest menace to the social security of nations comes from immigration”.

This approach continues to overlook another aspect of the problem, namely: the safety of the immigrants. It is a matter of moving the accent from the security of the State or of society to anxiety about human security. The concept of human security has been defined by the United Nations Commission of Human Security (CHS) as the protection of the vital freedoms: freedom from poverty and from fear and the freedom to act for oneself. For this two policies are required: protection and *empowerment*. In addition, respect for human rights lies at the centre of human security.²

The CHS Report deals specifically with the need to protect and empower migrants. In particular, it notes the lack of an agreed international framework on the protection of migrants. The same gap was also noticed by the World Commission on the Social Dimension of Globalization (2004),

para. 428), that stated “*A major gap in the current institutional structure for the global economy is the absence of a multilateral framework for governing the cross-border movement of people*”.

Berne Initiative and the *Global Commission on International Migration* (that is still in session). But, as noted in the Report, (CHS 2003: 47) “*Common to these initiatives is coordinating restrictive policies at the highest possible level, while agreeing to protect migrants at the lowest possible level. From a human security perspective, managing migration has to go beyond coordinating restrictive policies among States*”. Instead, what is necessary is “*a careful balance between national sovereignty, security and development needs on the one hand and the human security of people on the other*” (CHS 2003: 47).

The serious deficiencies that these migratory policies present show that ensuring the human security of migrants demands a different approach. Those deficiencies have been briefly listed above, but they may be further summarised in the exclusion impact these policies have. In fact, since they are built on the principle of the stratification of basic rights like status, they end by producing economic, social, cultural and political exclusion. At bottom, the concern is not to ensure the human security of migrants but to obtain as much as possible from the said migrants, in return for the minimum necessary. However it is a short-sighted policy that ends up by leading to irregular procedures and explains the limited effectiveness of the migration policies. As Bauman notes, “To curtail and restrict the freedom of the excluded adds nothing to the freedom of the free.... The freedom of the free requires, so to speak, the freedom of all” (1999:19). Migration policies that give migrants human security must be based on respect for human rights.

2. Human Rights of Migrants

When examining the problem of the recognition and protection of the human rights of migrants, in the first place one must note that, although the State acts autonomously in determining its own migration policy, it does not have unlimited freedom in this legislation. “There is, in fact, a fairly detailed — even if not comprehensive — set of legal rules, multilateral conventions and bilateral agreements that constrain and channel State authority over migration” (Aleinikoff and Chetail 2003: 11).

The low level ratification of the instruments available may come as a surprise. To mention only the most important international conventions: the ILO Convention 97 was ratified by 42 countries; Convention 143 by 18 countries and the Convention for the protection of rights of all migrants and their families by 29.

A brief analysis of adherence to the international instruments will quickly highlight some observations:

- most of the recipient countries are reluctant to bind themselves to international regulations in managing this phenomenon, that has generally been applied in relation to the flexibility of the Labour Market ;

- the tendency to have recourse to international instruments for an accord between governments on the management of migration flows in diminishing. In fact, over the last twenty years there have been very few ratifications of the ILO Convention and even the MWC has had to wait ten years before entering into force;

- none of the major recipient countries have ratified any of the international instruments. This probably depends on the current type of migration system, oriented to the admission of immigrants rather than to migrant workers. Nevertheless, even countries like the United States and Australia admit temporary immigrants and the ILO Conventions make no distinction between immigrants and migrant workers. As to the question whether or not the MWC also applies to immigrants, the debate has not reached a definite conclusion;

- apart from the absence of the main recipient countries, the MWC is lacking the adherence of any of the important countries of destination. This means that for the majority of migrants the Convention, although in force, is not effective.

While these observations on the poor adherence of governments to the international instruments to protect migrants throws a shadow on the impact that the argument on the recognition of the rights can have, it is right to present the observations of a more positive nature as well. In the first place, it should be observed that the number of countries that have adhered at least to one Convention totals 68, about a third of the countries in the world. From an initial prevalence of European countries that ratified Convention 97 in the 1950's and 1960's, when emigration was above all a preoccupation for Europe, more recently adherence regards more especially the Latin-American and African countries.

Asia as a continent had never shown any great interest in the international instruments. Of the 68 countries with a total population of about 43 million migrants. In particular, Convention 97 applies to c. 35 million immigrants, the 143 to 8.2 million and the MWC to 8.6 million. The impact of these instruments, if limited at the international level, can be significant at the level of certain areas. I am thinking in particular of Latin America, where the adherence to the MWC appears to be conspicuous, if one excludes the significant absence of major countries, like Brazil and Argentina. It should also be remembered that the lack of adherence of the major recipient countries does not mean lack of protection for immigrants. In fact, the European Union, the United States, Canada and Australia have an extensive operative system of national and regional legislation.

Concerning this, it should also be remembered that the international legislation that bears on the condition of the migrants is extended to many other instruments. In fact the ILO standards for workers is applicable in general also to migrants. Of particular relevance is Convention 181 on recruiting agencies, ratified by 17 countries, that stipulates that recruitment is normally cost free for the migrant (even if in practice it is otherwise in most cases). Besides, two protocols of the Convention against supranational organised crime should be borne in mind: one, on trafficking in migrants, the other on the contraband of migrants.³

Above all one must remember the instruments the international community has provided on human rights, that in general are also applied to migrants, unless the nationality is given as a criterion for exclusion. If the adherence to the Convention that regards immigrants is limited, adherence to the instruments of human rights is much broader, and therefore the migrants can count on this respect even if outside their own country.

If the humanitarian approach is used as the foundation of migration policies, one can deduce significant differences. Firstly, respect for the migrants' dignity is a priority. This means that the standard of living and of work must be examined with the aim of assuring this respect and that the State be an interested actor in the relations between the employer and the immigrant, to balance the unequal distribution of power. Secondly, the migrant is recognised as a person, not only as a worker, and therefore the obstacles of a civil, spiritual and religious nature attached to supporting a family, are lifted. Then the State recognises the limits of its own power and therefore of its obligations towards the immigrants, even if irregular. Above all, a policy founded on respect for human rights leads to the conclusion that, once admitted, the migrants belong. The recognition due to exclusion that is the reason why the migrants are recognised, is substituted for recognition based on the rights a migrant has.

But the subject of human rights presents many limitations as regards assuring efficient protection. Some of these limitations are of a general nature. It is difficult to guarantee social, economic, and cultural rights; concern over the rights often leaves the system that generates the abuses unchanged; human rights are used in an ideological way in order to obtain other advantages; it also seems that human rights, though equal for all, are recognised to those who are already protected, rather than to the victims. Other limitations are linked to the migrants' own situation. For example, the difficulty migrants have in entering the protection system.

More specifically, human rights have little weight when examining the three criteria on which immigration policies are based, namely, admission, selection and integration. As regards admittance and the selection of migrants, the humanitarian conventions say expressly that this area is reserved to the sovereignty of the State (MWC 79). The only element relevant to human rights is that the criteria for admittance and selection be applied in an undiscriminating way. Human rights play a greater role in the integration sector, but the basic criterion regulating integration is the length of stay. The longer the stay the more substantial is the packet of rights that a State is prepared to recognise.

However, the definitive limitation of human rights is their poor implementation. The poor adherence on the part of the States, mentioned above, reveals a glaring lack of application. But there is a more subtle problem that consists in the fact that human rights, that are often a protection against the State, need the State to guarantee them. This problem is particularly serious in the case of the human rights of irregular migrants. By definition, they are present in the State, but they are excluded by the State. Whereas human rights have their origin and *raison d'être* in simple human beings, members of the human family, without other connotations, they need to belong to something else, to the State, to be exercised.

Often, at this point, the irregular migrant who is a victim of some abuse comes up against the problem of contradiction. If the migrant appeals to the State for justice, he can obtain it but is

repatriated. Indeed, he is often repatriated before receiving justice, making it almost impossible for him to justify himself. If he foregoes appeal, he must accept to be exploited. In any case, it is a lost cause.

This question has consequences for the human rights movement itself. In fact, to follow up the affirmation and expansion of human rights as a basis for policies respectful of the dignity of the person means to pursue a universal perspective, since human rights belong to the person, they are not conceded, but recognised by the State, and therefore applied in every State. In the end, the question of human rights erodes the power of the State. However, in this way, it erodes the very basis of its own actuation, because the State alone can guarantee the protection of the rights. Thus, this problem concerns not only the migrant but also the movement for the protection of migrants: whether it is better to affirm human rights fully or whether it is better to come to a compromise?

The debate ends up by becoming a discussion on ethics. What is the ethical basis of the migration policies?

3. The ethics of migration policies

By and large, the ethical evaluation of migration policies focuses on the issue of the admittance of migrants. What ethical principles govern the admission policies? Essentially, this issue questions whether the State has or has not the right to limit entry to its territory, or, expressed in other terms, whether or not people have the right to circulate freely in the world?

As is well known, the norm and international practice give the State the full faculty to limit the entry of foreigners into its territory. In times like these, when the question of security has become so prominent, to speak of free circulation across frontiers sounds purely utopian. Yet the issue does not disappear, and is taken up from time to time. It was brought up recently by UNESCO.

In general the discussion is divided. On the one side, the realists maintain that the right to immigrate is not a right, and in fact it is not recognised in any regulations. The world is composed of States-Nations, and each State's duty is primarily towards its own citizens. Foreigners may be admitted into the territory, but in so far as it is to the advantage to the State permitting entry, that is of its citizens. The only exception to this principle is constituted by the duty, largely accepted by the international community, not to return those who have entered the territory on the grounds of seeking political asylum when founded on real fear of persecution.

On the other, there are the liberals, who uphold the idea of the equal moral value of every person, independently of the country of birth or of their parents'. Given that the great economic and social imbalance between States is an injustice, the result not so much of the nature of things, but of other factors, including the relational injustice between nations, people must have the right to seek other opportunities elsewhere. The free circulation of people is a question of distributive justice and the moral responsibility for the good of the national community cannot be exhausted within the national community, because the first responsibility is towards the human family.

It has been observed that both these perspectives lack something (Carens 1996). The realist position tends to justify the *status quo* and to leave the unjust situations unchanged. The idealist position tends to demand radical changes, a new world order, but without practical guidelines, it is therefore impracticable.

If the question, reduced to its essentials, ends up being a question of the maximum principles, that in any case do not modify the norm and international practice – it is to be noted that the migrants' respective countries of origin also have a prevalently restrictive policy governing the entry of foreigners into their territory – the current practice of migration policies lies between two extremes and hinges on the lesser or greater closure of entry to migrants. The ethical approach used to guide these policies is in general the consequentialist one. An example of a similar analysis is given in Ruhs and Chang's recent article. After having evaluated the migration policies on the basis of the rights conceded to the migrants and on the resulting consequences, they concluded that the majority of the policies in force are based on, the relatively low recognition of the moral position of the migrants, with considerable weight placed on economic efficiency and national identity (Ruhs and Chang 2004: 94). Their conclusion is that the policies which limit the rights of migrants too strictly as well as those that allow the migrants too many rights should be rejected. In fact, the latter would not be in the migrants' interests because, in order not to concede them too many rights, States would end up by curtailing immigration.

Naturally, the consequentialist approach presents the usual problems. If an action is to be judged only by the actions, on what criteria should such action be judged? But one must also avoid putting human development and human rights in opposition. Human rights must not be

included in a calculation of costs and benefits. They are a prerequisite of a humane life. States should agree on the non-negotiable principles and build migration policies around them.

In reality, this course of action still presents serious obstacles. Despite some exceptions, migration policies continue to be a unilateral action of each single State. At the same time as governments recognise migrants to be a vulnerable category because they are migrants and therefore in need of protection, and that to be effective this protection must be the result of multilateral accords, they avoid binding themselves to the multilateral instruments of protection that already exist. As shown at the International Labour Conference in 2004, the proposal for a multilateral framework of the problem was passed only after stipulating that it is non-binding (ILC 2004, §21).

Therefore, while better management of the migration flows calls for international regulations for migration, the tendency continues to be to use a migration policy as the last resource to affirm national sovereignty. All in all, so long as the countries of destination have an abundant foreign labour force, particularly at low cost, they will have little incentive to subscribe to a migration policy. The economic advantages deriving from adhering to such a migration policy would not compensate for the growing expenditure increased immigration would incur on security, society and culture (Koslowski 2004:3). Curiously, it might be precisely the State's anxiety about its security that would push it towards an international ruling, but it would not be a ruling preoccupied with the protection of migrants. National interest or the security of the State, rather than the security of people, is the ethical principle that would guide migration policies.

4. The role of civil society

What can be done in this situation, that involves macro aspects, such as State policies and international relations touching the very life of the national communities and complex aspects like labour, social and religious insertion, participation in politics and intercultural dialogue, and above all the foreign workers made vulnerable by their situation and needs as outsiders, for civil society and for religious groups in particular?

The first sector of involvement concerns protection through direct assistance. This means the traditional way of dealing with those in need and is a method that will always be needed. Bauman's stark perspective sees our world as the constant production of waste. Once the colonies acted as a dump, but now the tips are full. The temporary emigration phenomenon has grown up progressively, in order not to have to manage the overflow on the long-term. Now this has brought the creation of waste dumps in the societies themselves, in the urban outskirts from which there was no outlet. "For economic reasons the migrants are a collateral product of economic modernization" (Bauman 2005, 74), a global product for which however there are no global solutions. Therefore local solutions opposed to the equation of people with refuse continue to be necessary. In this religious have a long tradition and offer a variety of forms to continue it, centred in general on the concept of welcome, that is the exact opposite of exclusion, that generates the surplus/waste.

A second area of intervention regards legal or paralegal assistance, which has always accompanied action with migrants. From this aspect, they can become useful contacts the religious have for other activities carried out in other social sectors, even though they often only act as a reference, indicating organizations better equipped to help.

Another area in which religious have a long tradition is formation. It is not a matter of formal instruction as much as initiatives to inform migrants of their rights. As the CHS says, human security is gained through *empowerment*, and this depends on knowledge of one's rights.

This work of formation and awareness/conscientisation is also addressed to the local community, to ensure that it is ready to receive, and dialogue with, the newcomers. The rejection of the other is often due to the scant knowledge of the other person. Religious can create occasions for meeting and dialogue.

Work with migrants requires management skills to coordinate them, not only to increase the effectiveness of the services offered to them, but also to be able to interest the other people involved in the process: politicians, employers, go-betweens. As has been well expressed in the Human Development Report of 2003 (UNDP 2003: 145), what is required is not charity but policies. There are many initiatives in force in favour of migrants, but often poor coordination hinders more effective action.

All in all, the battle for the protection of migrants is a battle to gain more human security for migrants, rather than more security against them. But the migration policies, which also aim to manage the inclusion of foreign workers, are often based on the logic of exclusion. In practice,

many who would like to immigrate are not admitted; many of those who are admitted cannot be inserted and stay; many of those who stay cannot participate. Therefore, the battle for more protection is also a battle for more participation, because, as the ILO Report has already stated: “Rather than simply trying to manage people, a better approach is to involve them in the making of policies that affect them” (ILO 2004:127).

Notes

* Paper given at SEDOS Seminar 3-7 May 2005.

1. O. Weaver *et al*, *Identity, Migration and the New Security Agenda in Europe*, Pinter, London 1993, p. 23, quoted by S.P. Huntington (2005, 218).

2. <http://www.humansecurity-chs.org/finalreport/outline.html>

3. The **Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children**, which entered into force on 25 December 2003 and has 76 States parties; and the **Protocol Against the Smuggling of Migrants by Land, Sea and Air**, which has entered into force on 28 January 2004 and has 64 States parties.

Bibliography

Aleinikoff, A.T. – Chetail, V. (eds.), *Migration and International Legal Norms*, T.M.C., Asser Press, The Hague 2003.

Bauman, Z., *Vite di scarto*, Editori Laterza, Bari 2005.

Ibid., *La società dell'incertezza*, Società editrice il Mulino, Bologna 1999.

Carens J.H., “Realistic and Idealistic Approaches to the Ethics of Migration”, *International Migration Review* 30 (1996) 156-170.

Commission on Human Security, *Human Security Now*, United Nations, New York 2003.

Cornelius W.A. – Tsuda, T., “Controlling Immigration: The Limits of Government Intervention” in W.A. Cornelius *et al.*, (eds.), *Controlling Immigration: A Global Perspective*, Stanford University Press, Stanford, CA 2004.

Huntington, S.P., *La nuova America. Le sfide della società multiculturale*, Garzanti, Milano 2005.

International Labour Conference (ILC), *Report of the Committee on Migrant Workers. Conclusions on a fair deal for migrant workers in a global economy*, 92nd session, Geneva 2004.

International Labour Office (ILO), *Towards a fair Deal for Migrant Workers in the Global Economy*. ILO, Geneva 2004.

Koslowski, R., “Possible Steps towards an International Regime for Mobility and Security”, Global Commission on International Migration, *Global Migration Perspectives*, N. 8, 2004.

Lahav G., “Migration and Security: The Role of Non-State Actors and Civil Liberties in Liberal Democracies”, in United Nations Department of Economic and Social Affairs, Population Division, *Second Coordinating Meeting on International Migration*, 15-16 October, 2003.

Miller, M. “Security for Whom?”, paper presented at *Migration and Theology: An International Conference*, University of Notre Dame, 19-22 September 2004.

Ruhs, M. – Chang, H.J., “The Ethics of Labor Immigration Policy”, *International Organization* 58 (2004) 69-102.

United Nations Development Program (UNDP), *Human Development Report 2003*. New York: Oxford University Press, 2003.

Weiner, M., “Security, Stability and International Migration” in *International Security* 17, 3 (1992-93) 91-126.

World Commission on the Social Dimension of Globalization, *A Fair Globalization. Creating Opportunities For All*. Geneva, ILO 2004.

**Table I – Ratification of the Conventions on Migrants
(30 April 2005)**

Country	C. 97	C. 143	MWC
Albania	X		
Algeria	X		X
Azerbaijan			X
Bahamas	X		
Barbados	X		
Belgium	X		
Belize	X		X
Benin		X	
Bolivia			X
Bosnia & Herzegovina	X	X	X
Brazil	X		
Burkina Faso	X	X	X
Cameroon	X	X	
Cape Verde			X
Chile			X
Colombia			X
Cuba	X		
Cyprus	X	X	
Dominica	X		
Ecuador	X		X
Egypt			X
El Salvador			X
France	X		
Germany	X		
Ghana			X
Grenada	X		
Guatemala	X		X
Guinea		X	X
Guyana	X		
Israel	X		
Italy	X	X	
Jamaica	X		
Kenya	X	X	
Kyrgyzstan			X
Libyan Arab Jamahiriya			X
Madagascar	X		
Malawi	X		
Malaysia (Sabah)	X		
Mali			X
Mauritius	X		
Mexico			X
Morocco			X

Netherlands	X		
New Zealand	X		
Nigeria	X		
Norway	X	X	
Philippines			X
Portugal	X	X	
Saint Lucia	X		
San Marino		X	
Senegal			X
Serbia and Montenegro	X	X	
Seychelles			X
Slovenia	X	X	
Spain	X		
Sri Lanka			X
Sweden		X	
Tajikistan			X
Tanzania Zanzibar	X		
The former Yugoslav Republic of Macedonia	X	X	
East Timor			X
Togo		X	
Trinidad and Tobago	X		
Turkey			X
Uganda		X	X
United Kingdom	X		
Uruguay	X		X
Venezuela	X	X	
Zambia	X		
Totale	43	18	29

ANNUAL REPORT 2005

SEDOS ANNUAL GENERAL ASSEMBLY

INTRODUCTION

Allow me to begin this year's Report by briefly recalling what SEDOS (**S**ervice of **D**ocumentation and **S**tudy on Global Mission) stands for:

“SEDOS is a forum open to Institutes of Consecrated Life, which commit themselves to deepening their understanding of global mission. SEDOS encourages research and disseminates information through its bulletin and website, public conferences, working groups and its annual seminar”.

As we can see, SEDOS is the fruit of your commitment to keep alive this forum of continuous study on Global Mission. It is thanks to the cooperation and dedication of so many Institutes and personal commitment that SEDOS is able to continue to offer its services to everybody, wherever they are and whatever their faith. Thank you, each and all for this missionary spirit.

A special word of thanks to the members of the **Society of the Divine Word**. For many years they have generously offered the premises to house the office of SEDOS, a contribution that can not be repaid but by the Blessing of the Lord. A big word of thanks to the **Brothers of the Christian Schools** for offering their premises for just a nominal fee to host all the SEDOS Conferences, a contribution that makes it possible to continue offering this service. A personal word of thanks to the members of the **SEDOS Executive Committee** that all through the year give their time, encouragement and advice so as to facilitate and make possible the diverse activities of SEDOS. And we cannot forget to express our gratitude to our friends of **Misereor, Missio Achen and Missio Munich** for the continuous material and moral support they generously provide us with. We also wish to say *‘thank you’* to the many friends who through the year have sent so many words of encouragement.

SEDOS ORGANIZATION

This year we are pleased to introduce one Congregation that is eager to join our SEDOS family in our common effort, the **Misioneras Dominicanas de Santo Domingo**. Welcome to our family! May the Lord grant us many others to help in His work.

Executive Committee

The members of the Executive committee have once more managed to find time in their busy schedule to assist the Director and meet together in between trips. Specially appreciated were the calls and messages they sent from different parts of the World providing the office with guidance and help in planning the activities of SEDOS.

- Members of the Executive Committee for the Year 2004-2005

President: § Sr Mary Wright, Superior General of the Institute of the Blessed Virgin Mary. Elected to the Executive in 2001.

Vice-President : § Fr Teresino Serra, Superior General of the Comboni Missionaries. Elected to the Executive in 2004.

Treasurer: § Sr Monika Lita Hasanah, General Councillor of Ursuline Roman Union. Elected to the Executive in 2003.

Members

§ Sr Irini Chenouda, General Councillor of Our Lady of the Apostles. Elected to the Executive in 2003.

§ Fr Eric Manhaeghe, General Councillor of the Congregation of the Immaculate Heart of Mary. Elected to the Executive in 2000.

§ Fr Pierre-Paul Walraet, General Councillor of the Order of the Holy Cross (Crosiers). Elected to the Executive in 2001.

§ Fr Juan Antonio Flores Osuna, Generalate of the Xaverian Missionaries. Elected to the Executive in 2002.

§ Fr Michael McCabe, Generalate of the Society of African Missions. Elected to the Executive in 2002.

§ Sr Maureen McBride, Superior General of the Religious of Our Lady of the Missions. Elected to the Executive in 2003.

§ Fr Carlos Rodríguez Linera, Order of Preachers (Dominican Order). Elected as Executive Director in 2003.

Last year Fr Piero Trabucco, then Superior General of the Consolata, finished his fruitful term as a member of the Executive and as President of SEDOS. To him we express our gratitude for guiding SEDOS through all these years and we are sure to continue counting on his cooperation and support as Secretary General of the USG.

Fr Eric Manhaeghe, Immaculate Heart of Mary, finished his term as treasurer of SEDOS and we thank him for keeping the office as an ongoing concern through all the difficulties of these past years. This year he says 'goodbye' to us but he will continue to cooperate with us from his new assignment. Thanks, Eric!

Sr Irini Chenouda, from Our Lady of the Apostles, will finish her term of service in the Executive this year due to her multiple commitments. She will continue to give us a hand whenever we call on her. Thank you, Irini!

SEDOS Staff

We had two happy events among the members of the staff: the birth of a baby girl in April to Mrs. Margarita Lofthouse and the wedding in September of Ms. Ilaria Iadeluca. Congratulations and Blessings to both of them!

This year the office has been going through some changes and restructuring; something needed in order to cope with the new demands of the modern age and the needs of our members. Therefore an effort is being made to retrain the personnel in the use of some computer software. Mrs. Margarita Lofthouse has been away from the office for over a year due to a difficult pregnancy. During this

time and due to financial constraints we managed to keep the office functioning with only two permanent staff members. Databases have been updated and almost brought up to date. Some of the administration problems have been solved and we are committed to continue streamlining the office.

We have seen the need to downsize the office in order to adapt to the reality of our financial situation and the refocusing of our goals. As a consequence Mrs. Federica Pupilli finished working for us in September and we thank her for her dedication and sense of responsibility towards SEDOS during her years of service in the Documentation Centre. The other members of the staff you all know and they continue to offer their service to you. The publication of the Bulletin and Home page articles are taken care of by Mrs. Ilaria Iadeluca; Mrs. Margarita Lofthouse takes care of accounting, subscriptions and matters related to the running of the office. Apart from their specific tasks they are called upon to share in the organization of the different activities throughout the year.

Providing special, professional help is also Ms. Philippa Wooldridge as proof-reader and at times translating some work. Fr André Norelaers, OSC, has been sparing some time to help in the proof-reading of French material. And Mr. Stefano Cacace and Mrs. Emanuela Gismondi (who were married in February) have continued to manage the SEDOS homepage on a part-time basis.

LOOKING AT THE ACTIVITIES OF THE YEAR

During this year we have continued to strengthen the connections and relationships with the different groups and Institutions related to global mission, be they Catholics or from other Confessions. Time and energy have been invested in attending meetings and being present at events related to Mission endeavours in order to make our SEDOS resources available and known to staff and students at Universities and the members of different commissions and committee groups.

SEDOS has been present as a member of the Official Delegation of the Catholic Church to the WCC at the Encounter on 'Ecumenism and Mission' held in May in Athens. In June SEDOS was invited to Edinburgh to take part in a Meeting to set up the preparatory goals towards the celebration of the first Centenary of the Edinburgh Ecumenical Declaration in 1910. We have been in close contact and cooperation with the IAMS (International Association of Mission Studies) as well as with the Executive Committee of the IACM (International Association of Catholic Missiologists) in order to find ways of closer cooperation in our activities.

SEDOS attended the Congress on Religious Life, the Symposium on Bible organized by the International Biblical Federation and the Symposium on Mission in China, all held in Rome. We have also been present at a meeting of members of the Education and Mission Commission of the FABC in Thailand. SEDOS was also invited to address the Seminar of Mission Directors of the Pontifical Missionary Union in Spain.

A. SEMINARS AND CONFERENCES

Thanks to the financial assistance and spiritual support received from **Misereor**, **Missio Aachen** and **Missio Munich**, SEDOS has been able to continue organizing and carrying out its educational Conferences and the Residential Seminar in Ariccia during the year. Through these pages we want to acknowledge their help and to express our gratitude to the members of these three Organizations for their continuous support and encouragement and pray that we may continue to develop ever newer ways of cooperation in this field of Mission. Likewise our gratitude goes to the Brothers of the Christian Schools at whose General House SEDOS hosts its Conferences.

Conferences

- 7 December 2004: ANNUAL GENERAL ASSEMBLY

“The Instruction *Erga Migrantes Caritas Christi: A Response of the Church to the Migration Phenomenon Today*”, by Cardinal Stephen Fumio Hamao, President of the P.C.P.C.M.I.P.

24 February 2005: CHANGING DIRECTIONS IN MISSION

“Changing Directions in Mission – implications and challenges of mission from South to North”, by Lorenzo González, FSC; Alberto Prada, FSC; Sr Somchitr Krongboonsri, OSU; Fr Thomas Vatukulam, CMF; Sr Elisa Kidané, CMS; Fr Michael Onwuemelie, CSSP.

- 10 June 2005: SPIRITUALITY OF MISSION

“Tension between Living the Missionary Way of Life and Living the Mission of the Proper Religious Institute”, by Fr Glen Lewandowski, OSC, and Fr Eric Manhaeghe, CICM.

- 25 October 2005: ECUMENISM AND MISSION

Joint SEDOS Conference: Faculty of Missiology P.U. Urbaniana, Pontifical Council for Promoting Christian Unity, UISG, USG, SEDOS:

“Ecumenism And Mission: ‘Come Holy Spirit Heal and Reconcile’”, by Mgr. Brian Farrell (PCPCU); P. Gianni Colzani ; P. Alberto Trevisiol, IMC

- 17 November 2005: RELIGIOUS FUNDAMENTALISMS

Joint SEDOS Conference: UISG – USG: Commission For Interreligious Dialogue :

“FUNDAMENTALISMS”: Extremism in the Major Religions Used to Incite Violence, by P. Daniel Madigan, S.J. (Direttore dell’Istituto per lo Studio delle Religioni e delle Culture dell’Università Gregoriana) and Panel of Specialists from Islam, Jewish and Christian Faiths.

Residential Seminar

This year the Annual SEDOS Residential Seminar was held at Ariccia from the 3 to 7 of May. The topic on which the participants shared experiences was: **“Mission On The Move: Migration, Proclamation, Witnessing”**. The structure of the Seminar offered a balanced combination of input and personal experiences through the help of a well chosen group of speakers and the sharing of working groups. The Facilitator was **Fr Graziano Battistella**, a Scalabrini Director of the SIMI (Institute of Migration). Experienced speakers were invited from different regions: **Prof. Manolo Abella** from Geneva; **Prof. Vincenzo Cesareo** from Milan; **Mons. Sergio Lanza** from U. Lateranense Roma; **Prof. Maruja M.B. Asis** from the Philippines; **Fr Daniel Groody** from Notre Dame, In.; **Fr Michael McCabe, SMA**.

Next year (2006) our Annual Seminar will be held at Ariccia **in the third week of May – from the 16 to the 20** and the Theme of our research and discussion will be: **“Economy for the Mission: A Perspective from Religious Life”**.

B. SEDOS WORKING GROUPS

Our SEDOS Working Groups have continued to facilitate the exchange of ideas and the deepening and detailed study of the themes presented at the Conferences. The new Group of

Donne ad Gentes has been holding regular meetings and it has already established itself as a promising discussion forum.

SEDOS Working Group on Debt.

SEDOS Working Group on China.

SEDOS-CBF Working Group "Bible and Mission".

SEDOS Working Group "Donne 'ad Gentes'".

C. SEDOS PUBLICATION

SEDOS Bulletin

The publication of the SEDOS Bulletin continues to be one of the main tasks of all the office personnel. The publication continues to be in English and French, although the voices calling for space in Spanish are increasing and getting louder. This is a point that we should consider in a near future in order to include our brothers and sisters in South America.

This year we have been working in order to improve the databank on subscriptions and we have recovered some back payments due to us, hence the overall increase in receipts from subscriptions shown in the accounts. The number of direct subscribers is around 480 and the exchange copies, complimentary copies and Generalates bring the number up to around 800.

The editorial policy continues to maintain the global scope of the articles inserted. All the members of our Congregations read and come across good articles on Global Mission. We invite and encourage all our readers to share their insights by writing or sending us information about the many interesting articles they come across so that we could make them available to everybody.

SEDOS Homepage

Our Webpage (at <http://www.sedos.org>) is frequently consulted, a fact that we have been able to confirm during our contact with people at different meetings and Symposiums. The contents and availability of the material posted to all is widely appreciated. We made a commitment to change and improve the webpage and lack of funds have prevented us from doing it sooner. This year we dared to request some help from *Propaganda Fidei* and they generously offered some help as a way of recognizing and thanking SEDOS for its service to the formation of Seminarians all over. Thanks to this help we are planning to introduce various possibilities of interactivity, such as forum discussions and on-line subscriptions.

Documentation Centre

Last year we mentioned and discussed the new trends in Libraries and documentation centres. We already began to analyse the possibility of teaming up with some wider Organizations or Faculties of Missiology in Rome or elsewhere in order to benefit from joint resources. The needs of the people are changing and for SEDOS to continue to maintain a Documentation Centre, as in the past, is an enormous onerous task with very little benefit. The Documentation Centre continues to be open and available to all but the way we used to collect data and organize the work in the Library have changed. The personnel has been reduced and we no longer try to do the repetitive work being doing elsewhere. We plan to work more on the digitising of material.

We have found a new Internet technician and efforts will continue to be made during this coming year to strengthen the database of titles and to look for an appropriate way to make the Catalogue accessible through the internet.

LOOKING AHEAD

SEDOS has come a long way since its beginnings 40 years ago. All through the years it has played an important role as a forum for Missionary Religious Institutions and not only for them but for Missiologists of Protestant Churches as well. SEDOS still has much to offer to all as an open Forum for discussion and as a Centre to gather and channel resources and information on Mission trends.

Information technology has spread all over our World and it has reached practically all the Institutions, therefore SEDOS will invest more of its resources in this field so as to provide a better and faster service to all. This year we will continue with our programme of training the office personnel through the help of a new webmaster. This will facilitate a better management of our content and the possibility of having, at a date not too far off, an on-line information bulletin and on-line subscription facilities with members coded access to SEDOS data. The restructuring of the office will result in a well trained and homogeneous team.

The idea of an on-line 'Forum' seems to be a welcome challenge, but we are still looking for a person to coordinate the contents to be posted.

On the Documentation side we plan to begin collecting and selecting a digital archive to be offered on the internet and, if possible, to make it available on CD. We would also like to begin (if donations can be found) to digitise the contents of the SEDOS Bulletin from the beginning and to offer it as a valuable collection of the developing of missionary thinking since the Second Vatican Council.

These are our main goals for the near future out of the many possibilities open to us. Naturally, this calls for a commitment of material resources and personnel on the part of the Religious Congregations members of SEDOS. We still gratefully count on the generous help from Misereor, Missio Aachen and Missio Munich. We are grateful for the great help and commitment that some of the Congregations are offering. But we need more help and thus, we invite all our members to help find more means (voluntary personnel and/or monetary contributions) towards the goal of providing a better service to the cause of Mission. There are other Missionary Congregations that do not know about us and are not members of SEDOS. Maybe our members could (in their contacts) encourage them to join in our efforts to serve the People of God.

Respectfully yours,

Carlos Rodríguez Linera, op
SEDOS Executive Director

SEDOS WORKING GROUPS

- Working Group on China -

For the Working Group on China, 2005 was a quiet year. Members were encouraged to participate in the Fifth European Ecumenical China Congress in September. Several of them did so.

This working group will begin a new season of shared reflection and study on the Church in China. All interested in this question are welcome. Special attention is given to the concerns of the Generalates of those religious institutes having a concern for the Church and people of China.

The first meeting of the new season will be on **WEDNESDAY, 25 JANUARY 2006**, at 15.00 hours in the SEDOS Office. Its theme will be a review of religious, social, political and economic happenings in China during 2005 and their impact on the communities of the participants. Subsequent meetings will take up themes from the European Ecumenical Congress on China.

- Working Group on Debt -

The SEDOS Working Group on Debt is part of the world-wide campaign for cancellation of the unjust debt. The Working Group has formed a coalition of more than 90 religious congregations who each year participate in a letter-writing campaign calling for debt cancellation.

This year, the SEDOS Working Group on Debt joined with millions of people around the world during 2005 to continue to call for the cancellation of the unjust debt of the world's most impoverished countries. The Working Group on Debt coordinated a letter-writing campaign to the leaders of the G7 nations urging them to cancel this unjust debt. The SEDOS campaign specifically asked more than 90 General Councils of religious congregations to send a letter in the name of the congregation to the Heads of State of the G7 countries calling for debt cancellation.

In July of 2005 the Heads of State of the G7 countries (France, The United Kingdom, Germany, Japan, The United States, Canada, Italy) met in Gleneagles, Scotland, and cancelled the unfair debts of 18 of the world's poorest countries. That decision was ratified by the International Monetary Fund and the World Bank at their Annual Meeting in Washington in September. This is a welcome first step that sets a precedent for a broader debt cancellation as more than five billion of the world's poor live in countries still sunk in debt.

If the money spent on repaying the debt was instead invested in poverty reduction and economic growth, millions of deaths would be prevented and lives improved. **Tanzania** has abolished primary school fees since receiving debt relief, meaning 1.6 million more children now go to school. **Mozambique** was able to offer all children free immunization against common diseases, while in **Uganda**, 2.2 million people gained access to clean water.

Debt cancellation is an important step in the achievement of the Millennium Development Goals set by the United Nations. In an address at the United Nations on February 24th, Archbishop Celestino Migliore, the Holy See's permanent observer at the UN said,

"We are convinced that the MDGs can only be achieved if poverty eradication policies are aimed squarely at the poor as persons of equal worth; if serious progress is made in good governance

and combating corruption; if financial and trade reform is adequately introduced to make markets work in favor of developing countries; if the long-standing 0.7% [of] GNP pledges are truly honored in justice and solidarity; and if debt is canceled in all the applicable cases”.

United Nations Millennium Development Goals

By 2015 all the 189 United Nations Member States have pledged to:

1. Eradicate extreme poverty and hunger.
2. Achieve universal primary education.
3. Promote gender equality and empower women.
4. Reduce child mortality.
5. Improve maternal health.
6. Combat HIV/AIDS, malaria and other diseases.
7. Ensure environmental sustainability.
8. Develop a global partnership for development.

The SEDOS Working Group on Debt meets on a regular basis depending on the schedules of its members. New members are welcome. For further information please contact: aratac@pcn.net.

- Working Group on Bible and Mission -

During the year 2005, the Sedos Working Group “Bible and Mission” met five times. This is the summary of all five sessions:

15th meeting: 18 January 2005:

Topic: We continue with reading the Bible in an African Context.

The articles chosen for discussion: Joseph KALLANCHIRA, SVD, “Telling Stories to Communicate the Word. Storytelling as a Missionary Method in African Oral Cultures”, VERBUM SVD, 39/3, 1998, pp. 247-266; *Idem*, “Using the Stage to Communicate the Word. Popular Theatre as a Missionary Method in African Oral Cultures”, VERBUM SVD, 40/4, 1999, pp. 439-451.

16th meeting: 8 March 2005:

Topic: Reading the Bible in an African Context.

Articles by Jean-Marc ELA, “A Black African Perspective: An African Reading of Exodus”, in: R.S. Sugirtharajah, *Voices from the Margin. Interpreting the Bible in the Third World*. Orbis, 1991, pp. 256-266; Francis ANEKWE OBORJI, “Poverty and the Mission-Charity Trend. A Perspective from Matthew”, in: *International Review of Mission*, XCI/360, Jan. 2002, pp. 87-101; Review of the Book by West, Gerald and Dube, Musa W. (eds.) *The Bible in Africa: Transactions, Trajectories and Trends*, Leiden, Brill, 832 pp, in: *Journal of Religion in Africa* vol. 34-3, 2004.

17th meeting: 3 May 2005:

Topic: Reading the Bible in an African Context.

Articles: J. UKPONG, “Inculturation Hermeneutics: An African Approach To Biblical Interpretation”, in: W. Dietrich and Ulrich Luz (eds.), *The Bible in a World Context. An Experiment in Contextual Hermeneutics*, Grand Rapids, Cambridge, 2002, pp. 17-23; J. UKPONG, “The Story of Jesus’ Birth (Luke 1-2). An African Reading”, pp. 57-70.

18th meeting: 5 October 2005:

Topic: This time we move to reading the Bible in the context of Oceania/ Pacific.

Article: Judith E. McKINLEY, "What do I do with Contexts? A Brief Reflection on Reading Biblical Texts with Israel and Aotearoa New Zealand in Mind", PACIFICA 14, June 2001, pp. 159-171.

19th meeting: 15 November 2005:

Topic: We carry on with reading the Bible in the context of Oceania/ Pacific.

Articles: Ennio MANTOVANI, "Challenges of the Bible to Christian Life in PNG Today", Catalyst 28, 1998, pp. 102-116; Paulo KORIA, "Moving Toward a Pacific Theology: Theologising With Concepts", The Pacific Journal of Theology 22, 1999, pp. 3-14.

Some Notes

The focus of our working group is to study and share experiences on how the Bible is read and used in different contexts. The articles we chose help us to start our discussion or sharing of experiences. We react to the author's view, we give certain critical note as well as positive appreciation of the endeavor. At the same time this helps us to recall our own experience of how the Bible is used in other contexts or in my own context.

The participants come from different backgrounds and many have a rather extensive mission experience and this makes the exchange more interesting. In general the participants find the discussion enriching.

The attendance at the meeting always varies due to the fact that many participants are members of their Councils and so they are often absent because of being sent elsewhere else. Some of the participants have been absent for a year. It would be good if we could find new ways to promote this working group.

- Working Group on "Women 'ad gentes'" -

The "Women 'ad gentes'" group is made up of religious sisters from all Congregations:

The Consolata Missionaries

Marist Missionaries

Franciscan Missionaries of Mary

Sisters of Our Lady of Apostles

Missionaries Servants of the Holy Spirit

Daughters of Mary Auxiliatrix

The group came into being in September 2004 in answer to the wish to create a workshop of religious sisters to reflect on the mission 'ad gentes'. We felt there was sufficient general interest to set up a network for mutual exchanges.

Its finality is to reflect on and share mission perspectives. It aims to start an exchange of material and resources focused on the progress each Women's Institute is achieving in the mission 'ad gentes'. The group meets once a month and invites the leaders at the general level – Secretaries, Coordinators, General Assistants – of the Secretariats or Offices for Evangelization – mission to attend.

At the first meetings we presented the schema of the administrative structure of the different Congregations, with special attention to the missionary project, the challenges, the current problems.

The meetings always open with a prayer. In view of our shared journey, we asked ourselves which 'doors' are open, which are shut, and which are those to be opened?

1. The 'Open Doors':

- The opportunity to meet between us each other, get to know as well as the exchange of information, initiatives, documents, etc. proved mutually enriching.
- The sharing, was open and sincere on the programme of each Congregation with its respective framework, hopes, difficulties, without being on the defensive in order to help one another to be far-sighted, so as to walk towards a future to be lived together.
- It was enriching to learn about the different charismas and to see how the Lord leaves his mark in every Institute.
- We learned what "to network" means.

2. The 'Closed Doors':

- The need to find a common language in which each member can express him/herself without too much difficulty.
- Few participants, perhaps for lack of a spirit of cooperation.
- The members have other commitments and are at times out of Rome.
- A clear vision of our goals is needed.
- Perhaps a permanent coordinator would help?

Author Index 2005

	<i>Page</i>		<i>Page</i>
ABELLA, Manolo (ILO, Geneva)	102	KROEGER, James, M.M.	79
ALDANA, Josefa, SFIC	12	KUSUMALAYAM, John, OP	25
ANTE, Oscar, OFM	Vol. 7/8 87, 158	LANZA, Sergio, Prof.	136
ASIS, Maruja, M.B.	Vol. 5/6 118	LINERA, Carlos Rodríguez, OP	2,50,78,126,209
BAISAS, Bienvenido, OFM	Vol. 7/8 91	LIZADA, Linda, R.C.	151
BATTISTELLA, Graziano, SIMI	109,162, 199	MARTHOZ, Jean-Paul	192
BERTEN, Ignace, OP	73	McCABE, Michael, SMA	127,154
BEVANS, Stephen, SVD	Vol. 7/8 110	MORALEDA, Domingo, CMF	175
BODJOKO LILEMBU, Jean-Pierre, SJ	138	OHARA, Satoru, SJ	76
CESAREO, Vincenzo, Prof.	129,161	PAREDES, José Cristo Rey García, CMF	3
D'AMBRA, Sebastiano, P.I.M.E.	51	SCHREITER, Robert, C.P.P.S.	106
de BERRANGER, Olivier, Bishop	Vol. 7/8 96	SEMPORÉ, Sibdé, OP	133
DEBT/SEDOS	Vol. 3/4 91	SILBER, Stefan, Dr.	168
DJEREKE, Jean-Claude, Fr.	19,68	SMITH, Susan, RNDM	180
FARRELL, Brian, L.C. Bishop	71,156, 195	SOÉDÉ, Nathanaël Yaovi	186
GALLARES, Judette, R.C.	60,145	STANISLAUS, Lazar, SVD	81
GIBBS, Philip, SVD	Vol. 7/8 117	THEUNIS, Guy, M. Afr.	Vol. 7/8 101
GROODY, Daniel G., CSC	146	WRIGHT, Mary, IBVM	99
HAN KIM, Jung, Prof.	32		

Feliz Navidad

Joyeux Noel



www.qumran.net

Happy Christmas

Buon Natale

Happy New Year 2006