

This Week:

	<u>page</u>
1. <u>AFRICANIZATION OF THE CHURCH AND THE ROLE OF THE EXPATRIATE MISSIONARY</u> by the Bishop of Nakuru, Kenya	884
2. <u>THE INSERTION OF THE MISSIONARY INTO THE LOCAL COMMUNITY</u> by Fr. B. Joinet, PA	888
3. <u>MINUTES OF THE DEVELOPMENT GROUP MEETING</u>	896
4. <u>MINUTES OF THE HEALTH GROUP MEETING</u>	897
5. <u>NEWS FROM AND FOR THE GENERALATES: AN ANNOUNCEMENT</u>	898

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(inclusive)

AFRICANISATION OF THE CHURCH AND THE ROLE OF THE EXPATRIATE MISSIONARY

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What do we understand by africanisation of the Church? The term can be properly understood and too easily misunderstood. The Church--the community of the christian faithful--is Universal or Catholic. It remains always and everywhere the unique Church of Christ. Substantially it is the same everywhere--its doctrine, its message of salvation, its liturgy, its sacramental system, its catechetical commitment. In this sense the Church can never be africanised or europeanised. . .it is a constant reality. . .the saving presence of Christ. However the accidental garb the Church wears differs from age to age, from place to place. This is evident on the mere dimension of language alone. . .the Good News to be preached to all nations must be so preached in the local language; the liturgy of the Eucharist must likewise express itself in terms of the traditions and culture that differ from country to country. In this sense we may correctly speak of the "africanisation" of the liturgy or of the Gospel message of salvation--perhaps it is best not to speak of the africanisation of the Church, but only of the Church's modes of expression.

We must beware here of a transfer of political idiom. What is valid on the political plane is not necessarily valid in the administration of the Church. What can be done speedily in developing a nation, or abruptly as in the case of Uganda, (even though dubiously) cannot therefore be paralleled in Church administration. The role of a Bishop is focal to the well-being of the local Church. Not every priest is episcopal material. . .pastoral and personal qualities of a high order are required. The People of God need a bishop. . .not urgently a black bishop rather than a missionary bishop. . .rather a shepherd who leads by example more than word, a man who inspires his people by his personal likeness to Christ. So too the people need priests--not urgently local rather than foreign. . .a blend of both. . .and never necessarily exclusively local.

True, in the normal evolution of the Church the local Church will be in local hands. . .but there is a danger here of forgetting that the whole Church is Missionary, that even Kenya priests in Kenya must be missionary minded and prepared to serve outside their own milieu. This is important and has not received sufficient attention in the past.

The role of the Missionaries remains the same. . .to plant the Church, hand it over eventually to local clergy and pass on. During the time of transition. . .when the moment has come for Africa to assume responsibility, then the Missionary steps aside generously and still remains available, ready to serve where maybe he has been accustomed to lead, ready to second initiatives that commend themselves to him but faintly... .

This is a time of tension. . .when the Missionary must not give the impression of clinging on. . .when the local priest must walk warily. . .when each category needs the other if now in inverse proportion.

An African must be ready to carry out work of the expatriate. . .not in the same way as the expatriate carried it out. He must carry it out in his own way, but bearing in mind that it is the Universal Church that he hopes to localise, guided by the same spirit of Christ who breathes freely here and now, as he did in the early centuries. The local clergyman should be free to make his own decisions, and the Missionary should help towards this. The local clergyman wants to put up his own structures and architecture of the African Church, in his own way. To make mistakes. Succeed and fail. In short, he wants to head, direct, guide and inspire the Universal Church of Christ here and now, in an African milieu



and under the Papal leadership. Up to now, we have seen Missionaries as teachers only. We are now evolving from this concept of a Missionary and getting into a two-way traffic. It is true to say that in spite of the wind of change that has blown and is still blowing through Africa, the African is still on the receiving end, as though he has nothing to give. It is a humiliating situation. It has outlived its usefulness.

Since we attained our political Independence, the spirit of Nationalism has gained unprecedented momentum and fever. The Church serves the same people as the Government. Her work or rather her view of life of the African Catholic has been affected by the spirit of nationalism. This is the reason why we should all the more, africanise properly, and without strings attached. We are indeed indebted to the expatriate Missionaries for their work, their dedication, and their sacrifice. It is true in general to say that these bearers of good news gave us in the past, what they considered the best, coloured of course by their home milieu. It is also true to say that the African received the good news as best he possibly could in the surroundings in which he found himself.

An African priest or religious for that matter, linked to his compatriots as he is by the bonds of origin, character, feelings, mentality, thought-process, inclinations, traditions, and cultural background, possesses exceptional opportunities for introducing the faith to their minds, and is endowed with powers of persuasion far superior to those of any other man. In general, he has access where a foreign priest could not set foot.

On becoming Christians, our people often think that they have to disown their African heritage. This is a misconception of Christianity. It can be corrected with far-reaching effectiveness only by one whose background is similar to his people. A native priest can convincingly explain to the people that by becoming Christians they do not disown themselves, but take up the age-old African values of tradition - "In spirit and in truth".

Here let me make a comparison. The African people can be compared to Abraham, a nomad, a wanderer, a man of faith as he knew it. His milieu dictated the course of his life in human terms and in its geographical boundaries. His neighbours influenced his behaviour towards God. His vision of the covenant was not as clear as that of Moses. Yet he lived the terms of the covenant fully as far as he knew it. His affair with the slave girl can and must be seen and understood from the point of view of the time and circumstances in which it happened. The date, 1850 BC--the Ten Commandments on Sinai were promulgated about 1250 BC--600 years later. The question that comes up at once is "Could Moses reasonably accuse Abraham of not keeping a Commandment that was not yet promulgated?" The African priest (bishop) is like Moses, or he should be another Moses. . . a man of God. . . courageous, faithful to Yahweh. . . the Lord Jesus. . . fearless and prudent in the face of opposition and extremely understanding of his peoples' heritage. . . tradition. . . cultural background. . . and obediently adherent to the teachings of the Mother Church. Thus, he will be able to blend the new with the old, without the danger of bursting the old wineskins. Whatever is of value in the old African heritage should be grafted into the Church's teaching.

If the ideas we have outlined above are faithfully followed, with a proper understanding dialogue and the spirit of give and take, the Catholic Church in Kenya will be in a position to positively work towards a new genuine and native expression of the Church's deposit of revelation. Vatican Council II, has invited the young Churches to bring their particular viewpoints and gifts to bear on both the institutional structure and the doctrinal progress of the Church. . . in other words. . . to give as well as to receive.

We in the developing countries are in a unique position to infuse a breath of new life and new thinking into Western theological perspectives because we are not hampered by centuries-old institutions and traditions. We are relatively free to create new structures and elaborate new doctrinal formulations to the enrichment of ourselves and the whole Church. Here I'm thinking of such spheres as man's way of viewing God. . . man's expression of this in religious rites and practices, the relationship between the natural and supernatural, the African spiritual view of life, the nature of Sacraments, the essence of the Church, as an institution founded by Christ and as a response by men, the possibility of a re-statement of revealed truths in the context and language of a different culture and milieu.

One of the reasons why many good Church leaders, African as well as expatriates raise their brows when they hear "To express revealed truth in an African context and language" is because the truths of faith we cherish were formulated in stormy eras of upheaval and opposition. There is, however, less storm in our age. . . more favourable brotherliness and a welcome atmosphere of good-will.

In the process of africanisation, the role of an expatriate Missionary is that of an experienced driver who knows how to take a passenger seat without worrying about the bends, speeds and above all. . . the arrival time. Both the expatriate and local clergy should adapt to this new situation and experience which they did so much to bring about.

It is my contention that africanisation of the Church personnel should never be a matter of emergency. It should be foreseen at all steps and levels of training, formation and preparation. To place an African who thinks like a Westerner in a position of responsibility in the Church is worse than having an expatriate who claims to know and understand the African personality. The former will assume all is well and, may therefore, retard the life of the Church. On the africanisation of the Church personnel, hinges the africanisation of the liturgy, incorporation of African traditions, forms of worship, values and cultural heritage into Christian practices. Here let me repeat that Africanisation of personnel means more than a mere rubber stamp-African head of a local Church. The person in question should and must project the image desired by the African Church. We have already said that such a person is well able to translate and interpret the teaching of the Church in an idiomatic language with words and expression that put it in terms of African lives and experiences instead of a stilted translation that seems far from reality.

Pope Paul VI spoke very encouragingly to the Symposium of African Bishops in Kampala, August 1969, when he said, "You possess human values and characteristic forms of culture which can rise up to perfection such as to find in Christianity, and for Christianity a true superior fullness, and prove to be capable of a richness of expression all its own, and genuinely African".

At the same time, the Pope warned against possible dangers of religious pluralism, the danger of making Christian profession into a folklore etc. If we avoid such dangers then the Holy Father says: "You will remain sincerely African even in your own interpretation of the Christian life, you will be able to formulate Catholicism in terms congenial to your own culture, you will be capable of bringing to the Church, the precious and original contribution of 'negritude' which she needs particularly in this historic hour."

Any careful observer of the signs of events all over the World, and particularly in parts of our Continent, will agree that these events serve as a warning that perhaps time is not on our side. The Missionary and the local personnel owe it to the Church and to the People of God to do all we can in the time that God in his providential history of Salvation may still kindly grant us to build up a Church that can stand the chances of survival and growth even in the worst imaginable hazards. Such a Church will have to be self-reliant, self-ministering. . . self-propagating and self-supporting.

Here then lies the crux of africanisation of the Church and the role of the expatriate Missionary.

§ § §

#### BISHOP NJERIGE OF ELDORET TALKS TO THE VERONA FATHERS ASSEMBLY

We must maintain the principle of Unum Presbyterium. This means that as Priests we share in the same Priesthood of Our Lord Jesus Christ. Expatriate missionaries do not share less than local clergy and the vice-versa. Therefore, as a general rule, we should feel at home no matter where we are called to exercise our priestly ministry. We know this from our personal experience--the faithful are not usually unduly concerned about the nationality of the Priest as long as he is a true and genuine pastor--and his services are needed. Therefore, there is no need for Verona missionaries to panic and feel insecure in Kenya as long as their services are needed. The principle of Unum Presbyterium should be basis for encouragement and optimism in our priestly service to the People of God. . . .

For 80 years, the clergy coming from Europe and America took the important decisions, decided on apostolic options and chose the methods. Those days are definitely over. At present it is the Africans, Bishops, Priests, Religious and laity who must make the important decisions. At the very least they should be given a chance. Leadership belongs to them. This is a general rule. There will be exceptions to it in some parts of the Republic where the work of evangelization is entirely in the hands of the expatriate missionaries.

The point I want to make here is that there must be a radical change in the internal attitude and activity of expatriate missionaries. Henceforth, they will be the ones helping the Local Church, and no longer the ones running it. Hence what I said above playing an auxiliary role. Among other things they will help by providing information, by suggesting solutions, but never by imposing solutions. Humanly speaking, this is not easy, especially for the older members of the Society. I do not blame them--I would do the same!

It has happened even in our country that some missionaries put pressure on Local Churches to follow some trend. By all means, you as missionaries have your rights and they must be respected, but Charity demands that we see the rights of others too. . . .

Father Mertens S.J. explains that the new attitude of service is an exacting one calling for patience and forbearance and the acceptance of some frustrations. He mentions five points:

- a) The role of the auxiliary Priest is like that of St. John the Baptist, becoming smaller so that the Local Church may be greater.
- b) The auxiliary must also accept changes, at times profound, in apostolic methods.
- c) He must accept to feel at times tolerated rather than wanted.
- d) Above all, he must accept to live in insecurity.
- e) Finally, a last point that must be accepted is the impossibility of planning ahead, and one must continue to prepare for the future without knowing whether it will come about. . . .

§ § §

THE INSERTION OF THE MISSIONARY INTO THE LOCAL COMMUNITYI. A GUESTA. From Stranger to Guest

One day in 1972 when I was feeling a bit fed up, I tried to work out what my presence as an expatriate priest in the Church of Tanzania meant for me. This soliloquy aimed at bucking me up, developed into an article entitled "I am a stranger in my Father's house". (1) Much to my surprise, it aroused profound echoes in many friends and readers, who flooded me with their comments. I was not surprised to see that certain images such as the one about "the spare wheel", and certain expression like "serving the community as it wants and when it wants", had been retained in a preferential manner and interpreted in a sense of passivity, whereas my article was meant to be an appeal to activity in interdependence: my character of stranger becomes a charism. I am different and as such I have something specific and new to offer the community receiving me.

My thoughts have evolved under the cut and thrust of friendly comments. Gradually they have centered on an image which has enabled me to see my presence in the Church of Tanzania under a new light, an image the power of which conjures up and can inspire a coherent behaviour in the most varied situations. It is the image of a guest.

B. I am Guest

By its very definition missionary means one who is sent. In the years following Vatican II, people were concerned to know who was sending whom. There was a lot of talk of the relationship of the missionary to his home diocese which was "sending" him out to "the missions". But today the Church has been established almost everywhere throughout Africa, with its living communities and structured hierarchy. No longer am I sent by my home Church, I am called by the host Church, whose guest I am. The era of missionaries is over, we are entering upon the era of guests. To me this seems true of "missionaries" living amid Christian communities and sharing in a pastoral effort coordinated by the local hierarchy. True likewise of those who answer a Government appeal to collaborate in a precise and limited job. True therefore for most "missionaries" without prejudice to the situation of those who urged on by the Spirit preach the Gospel in season and out of season in lands where the Word of God has not yet been proclaimed. . . .

1) The relationship guest-host is based on freedom.

To begin with, a guest is associated with freedom. My host is free to open or close his door on me, otherwise I am but an occupant. For my part, I am free to accept or refuse his invitation, otherwise I am but a prisoner. My host and I mutually acknowledge one another as free men and respect our freedom. Free man that I am, I do not lay down any conditions, nor for that matter do I accept things blindly. I do not agree to sign a blank cheque.

He would be a funny guest indeed, who, before accepting an invitation, would insist on being given the room on the south side and being brought his breakfast in bed. I still remember the time when certain guest-missionaries proceeding on home-leave laid down conditions for their return and demanded to be appointed to such and such a parish or to such and such a job. That period is gone. A guest attempting to lay down conditions will hear the answer that he is free to return to a diocese or stay at home, but

if he does come back, he will go wherever they need him. My host doesn't like to make promises that he is not sure of being able to keep and which would interfere with his freedom. That at least is clear. If I am appointed to another parish, at least I shall have been warned. I shall come back with full knowledge of what awaits me. If on the other hand I insist on laying down conditions, I mustn't complain if they are not accepted. After all, no one is under any obligation to invite me. Why should I come and interfere with the freedom of my host by imposing conditions on him? What right have I to impose myself?

My host is free to invite me and I do not expect him to renew my invitation automatically. I was much surprised to learn that in some dioceses guests go on home-leave and come back at the end of six months without having even asked their host if he wanted them back. The most surprising thing is that the idea of asking such a question doesn't even enter their mind. Unconsciously they feel their presence in their host's diocese to be a matter of course.

I respect the freedom of my host and lay down no conditions, but I do not for that matter commit myself blindly. I am free to choose an invitation. That is why I must find out about it. If I am eager to preach the Gospel among non-Christians and I accept an invitation from a diocese where 80% of the people are Catholics. I shall soon be disappointed. As a matter of fact, I shall have to spend an important part of my time hearing children's confessions. I shall complain and say that I have been misled. This is not "mission life". Why the deuce have I got involved in this pastoral servitude? Whose fault is it? I ought to have found things out for myself, and entered into a dialogue with my superiors and my eventual host. If I accept an invitation to a rural area, I don't complain afterwards at not having running water in my room. First of all, I find things out and then I accept with the full knowledge of what to expect or else I make a nice refusal. The person inviting me should not be offended at my courteous refusal. If he invites me, that means he recognizes my freedom not to accept his invitation. He knows very well that his invitation is not the only one offered to me. If he is surprised at my refusal, then it is for him to seek out the reasons discreetly.

The exercise of freedom in accepting an invitation demands a knowledge of the conditions of such an invitation. That is why I think it would be advisable to give those who are preparing to be invited the opportunity of spending some years doing a stage in the country or on the continent to which they hope to be invited one day. That would avoid many a rude awakening with a better grasp of what it entails.

The exercise of this freedom also requires congregations or societies of "guest-missionaries" to inform their members about the different invitations being offered to them. This requires dialogue within congregations and between congregations and hosts. The time when a missionary could do anything, anytime, anyhow is over. It would be illusory to think that any guest whatsoever could live with any host whatsoever. A minimum of points of contact and mutual trust is necessary.

2) The relationship guest-host is dynamic and provisional.

A first invitation is an attempt at building up relations. It is not necessarily followed by a second invitation. This depends on the reactions and freedom both of the guest and of the host. It is at the very heart of this freedom that this much talked of

contract is placed which Missionary Institutes have to make with Ordinaries in accordance with the directives of Vatican II. Heaven knows what tensions it has provoked between religious and bishops. In fact this contract protects the freedom both of the host and of the guest. It means that my host has found out about me and freely takes the risk of inviting me. It also means that I have found out about the conditions of the invitation and accepted them. It means above all that this invitation is only provisional, a trial; and that after 3 or 5 years we can separate good friends or continue freely to live together. I must not be surprised if my host does not renew his invitation, nor must he be surprised if I do not accept a second one. Twenty years ago, one could be a missionary for life. One cannot expect to be invited for life. To the classical question of friends, "How long will you be away in Africa?" we could answer with a certain pride that it was for life. Now we can only answer that we stay in Africa as long as we are invited to stay there.

The relationship guest-host is a dynamic relationship which is gradually knit together and it can come undone. This dynamic and provisional character obliges the guest not to "settle down", and it helps the host to treat his guest with a minimum of respect. In a dynamic relationship nothing is ever definitive. It is built up daily thanks to the efforts of each one. Its dynamics are the dynamics of the provisional which is built and balanced constantly in freedom. This provisional aspect is not always perceived. We have seen that some guests took their return among their hosts as a matter of course. Some hosts for their part are inclined to consider that their guests are going to stay in their diocese no matter how they are treated, because of their vocation. It must not be forgotten that Jesus advised his disciples not to tarry in villages which did not welcome them, but shake the dust from their feet before passing on to more hospitable villages. This leads us to ask the question of the relationship between provisional invitation and stable vocation, between provisional invitation and a commitment which is meant to be definitive.

3) The relationship guest-host is the expression of a friendship, itself based on a common vision.

Freedom is a necessary condition of the relationship guest-host, but it is only a condition. In theory a host may invite everyone, but in fact he only invites a few people to his home: his relatives, his friends and the people he trusts. It is friendship which forms the basis of every authentic invitation. In turn all friendship is based on sharing: a community of origin, of proximity, of interests, tastes or ideals. A host invites party members, his fishing or hunting companions. If the host and guest have nothing in common, they will quickly part company by common consent.

What binds us together, guests-expatriates and our hosts, is a common faith and a concern for the Kingdom. We know we have a common vocation and we help one another to understand it and follow it. According to the fine expression of Saint-Exupéry, "Love is looking in the same direction together". That means that my host and I are looking to the future together and are trying to plan and coordinate our activity. If I arrive at my host's place with ready-made ideas, with my little pocket-sized plans for pastoral work, and intend to achieve them at all costs, then there is no possible relationship of host-guest. My host's house is only the field for my little personal experiments. In the



same way, if my host regards me only as an executant and imposes his plans on me without my being able to say what I think, then I am no longer a guest but a mere hack in the local pastoral work. This relationship of host-guest requires a twofold conversion. Conversion on my part, passing from the status of missionary in charge to that of guest in dialogue. Conversion on the part of my hosts who in certain cases must pass from the status of employers giving imperative directives to blind, silent robot-executants to that of hosts respectful of persons who do not hesitate to enter into dialogue with their guests in the pursuit of the Lords's Will. Such a conversion cannot come about in a day. It takes time, patience and a tremendous respect for persons. This means that as guest my first concern should be to get to know and understand my hosts and build up with them a relationship of mutual esteem and trust. Missionaries have had to pass from "working for" to working with" and finally to "being with". The guest starts off from "being with" in order to arrive at "working together". On this condition alone is a healthy relationship of guest-host possible....

#### 4) Having a "home".

This relationship host-guest is an ideal towards which we can and should tend. But we must be realistic. Guest means I am staying with my hosts. It also means that normally I have my own "home". Psychologically it is very difficult to be a perpetual guest. I am really free to accept or refuse an invitation only if I can stay at home.

Some guest-missionaries left their native land very young. They studied abroad and have partially forgotten their mothertongue. When they go home on leave, they feel out of place in a consumer society and left behind by their long-haired nephews and jean-clad nieces. They don't feel at ease at home, and in fact they no longer have a "home".

That is why it seems to me that no one should accept an invitation before being rooted in his own culture and being sure of his cultural identity. To this end it would seem extremely useful that each guest should have the possibility, if he so desires, of going back "home" for 2 or 3 years after a tour of ten years in his hosts' place. This change, a hard one certainly, would enable him to be reinvigorated in his home milieu, rediscover his own culture and get initiated into pastoral work in his home milieu. In particular he would have direct experience of pastoral difficulties in Europe, in comparison with which the difficulties encountered in Africa would assume more correct proportions....

#### C. Ambiguous Invitations and Guests in Difficulties.

This attempts to analyze the relationship host guest enables us to take a critical look at certain invitations such as are offered and accepted today.

##### 1) Paying guests.

As a guest I must understand that there are invitations and invitations. I can be invited out of friendship or because I have a car and my host would like to get into it, or again because I have a personal fortune and my host hopes I will use it to build the house to which he hopes to invite me. I ought to know that certain invitations are ambiguous and are addressed to paying guests. If I accept such an invitation, I ought to know that

it is not addressed to me as a person, but to my money. I ought not to be surprised if one day I am presented with the bill. After all I did accept freely. If I do accept such a delicate invitation, I am a guest but I myself am building the house and providing the daily budget for my hosts. My host becomes "de facto" my guest while remaining my host "de jure". He depends on me entirely and I am liable to be tempted to use the power the money gives me. I must not be surprised if my host at times jibs at such a situation of dependency in which his invitation has placed him. If I have the least bit of common sense, I shall not complain of his ingratitude but rather I shall blame my own stupidity which has put both of us in an impossible situation. We know of those parish communities which prefer to have an expatriate priest as pastor for the good reason that he has got money and spends it open-handedly in the parish, something that makes him "popular".

It is the done thing for a guest to bring a small gift, a rose, a cake or a bottle of vintage wine. But it would be a bad taste to leave my Mercedes 220 beside the Volkswagen or small Citroën of my hosts by way of parting gift. Such a gift would be rather crushing and humiliating for my hosts. In Africa as in most other countries, the dialectic of gifts requires that the person to whom I make gift should in his turn make me one. If my gift is too substantial, he will not be able to make me an equivalent gift and will find himself in the situation of debtor and dependent. It pains me to note that certain hosts have become so accustomed to being maintained by their guests that they are no longer aware of how abnormal their situation is, but on the contrary take pleasure in it. Far from refusing a Mercedes 220 as an insulting gift, they ask for another one when the first one has finished up wrapped round a tree. It is no longer a question of a relationship between free men, but of a degrading and childish relationship. Certain invitations are not accepted, still less should they be bought.

## 2) Barnacles.

On the Atlantic coasts there is a kind of shell-fish called barnacles. They cling tightly to the rock on which they have been stuck. I have a feeling that it is the same for certain expatriate-guests. They came out as missionaries full of ideals but have not been able to make the transition from a colonial situation to one of independence. Others are a bit discouraged at the lack of dialogue in their diocese. After a few attempts at dialogue, they throw in the towel and seek refuge in the routine administration of the Sacraments. Some would like to go back home, but they feel they have been cut off for so long from their home milieu that they would find it hard to readapt themselves. So they withdraw into their shell in their hosts' house. The dynamic relationship of guest-host is dead. They are liable to become a burden both to themselves and to their hosts.

In certain cases a change in invitation is psychologically impossible. A sole solution remains: to go back home. But the African host is often too polite and too discreet to suggest such a solution. The initiative for such a decision is incumbent on the person concerned or his Institute, one of whose aims is precisely to help its members readapt themselves at home.

But in many cases the relationship guest-host could be revitalized by moving out and accepting another invitation more in keeping with the aspirations of the person

concerned. This requires a change in mentality in certain societies of guest-missionaries among whom changes of diocese are still regarded as abnormal and exceptional. If one of their members is sent to another diocese, certain of the confreres welcoming him instinctively wonder what are the reasons for this change. In the conception of the guest-missionary, such changes are as normal as could be, since generally speaking invitations are temporary and it is not easy to find at the first accept an invitation corresponding to the character, gifts and aspirations of the guest.

Most congregations still feel bound to the dioceses which they founded and are afraid to attract in visitors from other dioceses and other countries. This sort of things limits the number of possible invitations. For instance, certain dioceses are exclusively Catholic, and those who are not Catholic would feel uncomfortable in such places. Other dioceses of the same kind similarly detain guests: would prefer to work in big parishes where they could have a diverse flock; they are in a diocese which is only of Indian minority, which they don't know how to handle. They feel at ease while in a neighboring diocese a simple priest or priest too at times a parish of 20,000 Christians. A greater variety in ministerial staff would allow for a greater variety in invitations. The affective links which in the majority of dioceses link parishes with the bishop, being born of the same faith, are solid and strong, but that doesn't necessarily mean that young guests should follow in the footsteps of their fathers. At a time when bishops, who took part in the discussions of Vatican II, have become bishops of the whole world at a time when many priests could no longer agree that they are not just at the service of their diocese but at the service of the whole country, it would seem desirable that congregations of guest missionaries should transcend national barriers confining them to certain diocesan orders.

But, given a liberal or Institutes throughout the dioceses and allow bishops to rely on confidence on the diocesan congregation. If presented in the diocese of several congregations of guest-missionaries would be a source of riches.

From a diocesan perspective in dioceses as different as Honolulu, East-Africa, Nairobi, Uganda, and the Congo, the response was positive.

D. *For the purpose of this Act.*

It is the duty of the "convert, pag. 11", to proclaim the Good News to the Gentiles. We found the Church, and heaven knows what else. But after Vatican II, we have discovered the need for dialogue with non-Christian religions, the Christian value of development and of risks of liberation. We are far with expressions such as "Evangelizing is liberating" or "Developing the whole man". In this new perspective, an ever increasing number of pastors are freeing themselves from an all conquering pastoral effort centred on the reality of conversions and are inclining more towards a pastoral effort of witness and presence. Far from the aim of Christian life is no longer so much the preaching of the Gospel in the streets, but the sign of God's love above all by what they do. It is less a quest for converting than of ensuring a presence.

1000. By Catholic schools and hospitals had an direct aim teaching and healing, but they also had an indirect aim: to prepare people and sick people to discover Jesus Christ.

In many countries schools and hospitals have been nationalized. Teachers and doctors continue to work in these institutions. They are no longer the guests of the

diocese but guests of the Government who gives them their visa and their salary.

Convinced of the importance of development as an expression of the love of the neighbour, I can start off a small scale project within the framework of a diocese. I can also make a contract with the Government to take part in one of the Government projects in rural development. In both cases I am at the service of the local people and this service is the expression of my faith in Jesus Christ. I am not just at the service of the Church of Africa; I am at the service of Africa. I am no longer merely the guest of the sole bishops, I am everyone's guest.

This plurality of invitations is clear in certain countries. This gives me a freedom in the choice of invitation, which I did not have in the past. The role of my superiors is to help me discern the calls of the Spirit among all these invitations being offered to me. Some guests are called to work within Church structures, some others in smaller numbers, are called to work within Government or ecumenical structures. The gifts are manifold, the ministries varied.

## II. TAKING THE FLOOR IN MY HOST'S HOUSE.

Relations between host and guest are not easy, since my host is still not quite sure of being master in his own house. A retrospective glance at these relations shows that roughly they go through six stages.

1) In the first stage, at the start of the mission, expatriates are the only priests in the dioceses. They run everything in their own way or according to plans drawn up by their Generalates, which give them a "pastoral directory".

2) Gradually a diocesan clergy springs up and develops. A local African bishop is appointed. The missionaries are delighted and praise the Lord for having blessed their efforts and planted a local Church. They are delighted that they are no longer the masters but only the auxiliaries or servants. Then, once the ordination of the bishop is over and the thanksgiving Mass been said, they continue to act as in the past and run everything without realizing it. They expect the bishop to administer his diocese as they do.

3) The bishop faced with the organized and planned dynamism of the expatriate clergy feels himself overwhelmed and swims with the current. But gradually he feels himself caught between the expatriate clergy and his diocesan clergy who accuse him of letting himself be dominated by the expatriates. Then it is that we have the assumption of power by the diocesan clergy or by the bishop. This can be accomplished calmly, without too many clashes, when the diocesan clergy are numerous and gradually take over the key-posts and enjoy a majority in presbyterium meetings. But when the diocesan clergy are not too plentiful and expatriate guests continue albeit unwittingly to run everything, the take-over can assume the form of a coup d'état; for instance, during a stormy meeting the bishop is earnestly requested to get rid of his secretary or especially of his expatriate treasurer whose jobs have become the symbol of the influence of expatriate clergy. Such conflicts should not surprise us. After all St. James and St. John tried hard to take power in the apostolic college with the help of their mother. (Mk. 10, 35-40).



4) Undergoing this take-over which they in no way expected, missionaries feel themselves at a loss. Some of them leave in disgust never to come back. Others emigrate to other countries or to other dioceses. Most of them dry up, bow their heads and confine themselves in a passive attitude which they identify with the role of servant or auxiliary. They say, and they say it to one another, that it is up to the bishop and the diocesan clergy to decide on pastoral orientations. We expatriates, we cannot take any initiative. It doesn't matter what happens, they keep their mouths shut. They form the Church of silent people. This passive attitude is most painful to active men, accustomed to taking the initiative and often brimful of ideas. They feel frustrated but they concentrate on the service of the local community in the parish and outstations.

5) Finally the expatriate clergy gradually manages to pass from the situation of missionary to that of guest. They express their opinions and give advice but without any attempt to impose it. They take an active part in presbyterium discussions. They pass from being dependent to being interdependent, complementing one another.

6) In a final stage, there are only a few expatriate guests left in the diocese not so much to accomplish a pastoral job as to allow the diocese to keep a window open to the world and to the Universal Church.

If we take a look at East and Central Africa, we see that many a diocese has reached the stage of the Church of silence and silent passive people. This situation is lived out by some people as a crisis in their vocation. They question their role and their usefulness. This article is meant to be an invitation to them to take the floor and collaborate actively as guests with their hosts. Taking the floor is a bit delicate, since it requires me at times to put my foot in it but without treading on other people's toes.

From an article by Fr. B. Joinet PA

in Petit Echo, No. 654.

THE DEVELOPMENT GROUP

A meeting of the above group was held at 4:15 pm on 9 Dec. 1974 at SEDOS Secretariat.

Present: Sr. J.Burke SNDN, Sr.Mary Motte FMM, Sr. C. Oulette SCMM-M, Br. V.Gottwald FSC,  
Fr. B.Tonna and Fr. L.Skelly SMA.

Chairman: Sr. Danita McGonagle SSND.

1. Sr. Danita remarked that the Group had not met since May. It had now been revived in order that it might adopt a programme which would help the Sedos Institutes to follow up the insights of the Synod on human development, liberation and associated concerns from the point of view of evangelization. There was much discussion among those presents as to how best achieve this objective. What do the Institutes want the Group to do? What can the Group do? These were two vital questions and provoked lively debate.
2. It was finally decided that the Group would aim at the identification of the current concerns of the Christians of Asia, Latin America and Africa (including our missionaries) as regards one particular aspect of the "intimate" connection between evangelization and liberation (including human development and social justice): the basic values as these are perceived, and expressed by those involved in a specific culture. The area of values would be further restricted by initially focussing on 5 identified by the Synod list: faith, charity, justice, liberation (or freedom) and universal brotherhood (or solidarity). (See Sedos 74/795-XIII).
3. The group, however, thought it would render a service to the Generalates - and ultimately to the people in these continents - only if it found ways and means of inspiring our missionaries to face the crucial issue: whether what they are concerned about (and what they do as a consequence) is really communicating the Gospel to the local people.
4. It was agreed that for the next meeting, scheduled for Tuesday, Jan. 21, 1975 at 4 pm at the Secretariat:
  - a) the group would send in to the Secretariat questions and formulas that could further sharpen its enquiry
  - b) the Secretariat would check for answers in the available documentation (ecclesial and otherwise)
  - c) the "pilot" phase would concentrate on Thailand, Guatemala and the Cameroon
  - d) Fr. Tonna would include the orientations of this group in his report to the Assembly on evangelization priorities.

THE HEALTH GROUP

A meeting of the above group was held on 11 December 1974 at 4:15 in the SCMM-M Generalate.

Present: Sr. J.Burke SNDN, Sr.M.Motte FMM, Sr. Charlotte SA, Sr. Danita McGonagle SSND, Sr. C.Gonthier SFB, Fr. B.Tonna and Fr. L.Skelly SMA.

Chairman: Sr. Francis Webster SCMM-M.

1. The Group assessed what had been achieved by the last two large Health Meetings and held a lengthy discussion on a topic for the next one. Something to follow up on the Synod was indicated but health work had not been discussed as such by that body. Was this because women are the backbone of the health services but were not represented at the Synod? Or was it because the women's Institutes did not put forward any proposals on health work?
2. It was finally decided that the connection between the development of the local church and health work was one which deserved examination, and so the theme "Does the development of the local Church include health work?" was agreed on. It was decided to invite a speaker well acquainted with the local church and social work in some Third World Country. There was general agreement that Fr. H. van Hoof SMA would "fit the bill" excellently. Another speaker (preferably one who had attended the Synod) would be asked to respond to Fr. van Hoof's paper from the point of view of vital new ideas which had emerged from the Synod. The meeting would then break up into small groups which would later report their reactions to what had been heard and discussed.  
All members of the Health Group were urged to invite to the meeting as many people experienced in the health and social welfare fields as possible - especially those who might be passing through Rome with recent experience in Third World Countries.
3. The meeting would take place at 3:30 pm on 23 Jan. 1975. The venue was not decided on, but it was agreed that simultaneous translation in English and Italian should be provided. The papers to be delivered by Fr. van Hoof would be printed before-hand and would be available to the participants.

## NEWS FROM AND FOR THE GENERALATES -- AN ANNOUNCEMENT

The Ecumenical Institute consists of churchmen across the world who have set themselves the task of dealing seriously with the questions which confront the Church in the midst of this age of renewal. Their attention has been continually focused on the local Church, since it is not only the action of statesmen, scientists and economists, but also the actions and decisions of everyday people doing everyday jobs that will determine the shape of tomorrow. It is for this that the Church has always been primarily responsible.

Out of this understanding, the Ecumenical Institute (based in Chicago), was founded in response to a resolution at the 1954 Assembly of the World Council of Churches in Evanston, Illinois. There are presently 101 regional research and training centres located around the world that are seeking to genuinely serve the needs of the Church through providing highly practical workshops and seminars in theological and cultural studies and in sharing methods of parish reformulation as an expression of the Church's mission to the world.

Efforts to find ways of creating contemporary patterns of human community have involved the Institute extensively in the black ghetto on the west side of Chicago, known as "Fifth City", where the staff have lived and worked together with local residents since 1964. At the invitation of concerned persons around the world, the Fifth City methods are presently being tested in several radically differing social situations (including Aboriginal villages in Australia and refugee settlement houses in Hong Kong) in order to discover social methods that in principle are adaptable to any local parish situation in the world.

Probably the most creative programme presently available on the European Continent is the International Training Institute for World Churchmen (ITI). The ITI is an intensive three week weaving together of the foundational courses of the curriculum of the Ecumenical Institute. Since it was first held in Singapore in 1969, it has been taught in Bombay, New Delhi, Tokyo, Manila, Hong Kong, Addis Ababa, Nairobi, Seoul, Caracas and some twenty other locations with over 75 participants in each training institute. Twelve ITIs are projected for 1974-75. The ITI is a truly international and ecumenical happening. Concerned churchmen from many nations and denominational backgrounds gather for a time of serious struggle with the needs of the Church and the World and how we can practically serve as the agents of renewal and reconciliation in these times.

The second ITI for Europe will be held in Frankfurt from 5-25 January 1975. Even though the beginning date of the programme is only a couple of weeks away, its significance for the Church across Europe merits serious consideration for participation. As a resource and consultation service for every dimension of the Church's life, the ITI is the best existing means of acquainting oneself with all of the possibilities for collaboration. Sending a representative to participate and observe the ITI in Frankfurt would provide an excellent basis for further discussion of how the Ecumenical Institute can best serve the needs of the Church in this particular locale.

For further information please write or contact the Rome staff at Via Monzambano 5, Interno 5, (between Termini and the University) 00185 Rome.



INDEX OF SEDOS BULLETIN 1974

AFRICA: 145-188 361-381 448-451 488-492 580-582 590-591 801-805 820-827  
       848 884-895  
 -Africanization: 884-887  
 -African Religions: 576  
 AMECEA: 18-19 61-63  
 ANNOUNCEMENTS: 17  
 ASIA: 199-216 278-295 455 459-469 583-584 592-593 609-612  
 ASSEMBLY: 1-3 7-8 64-67 74 107-108 225-228 299-300 393-412 440-457  
       495 577-579 624 837-846  
 BETHLEHEM MISSION SOCIETY: 30 52-57  
 BIBLIOGRAPHY: 39  
 BRAZIL: 40-47  
 BUHLMANN: 746-748  
 CHRISTIANITY AND ISLAM: 342-356  
 CHRISTIAN MEDICAL COUNCIL: 538-540  
 CHURCH IN EAST ~~ASIA~~ TODAY: 278-295 361-381 (*afreen*)  
 COMMUNICATIONS: 391-392 458 607-8 815 851  
 COR UNUM: 97-99 431  
 COUNTRY FILES: 859-883  
 CWME (WCC): 68-89  
 DEVELOPMENT: 40-47 100-1-2 267-269 305-310 358 432-434 896  
 DIALOGUE: 557-569  
 DIARY: 49-50 272-3 517-8  
 DOCUMENTS OF SPECIAL INTEREST: 13-14 270 358 554 836  
 ECUMENICAL INSTITUTE: 898  
 ELECTION OF OFFICERS: 7-8 64-67  
 ETHIOPIA: 848  
 EVANGELIZATION: 68-89 379-381 555-569 576 596-606 614-617 622-3 637-659  
       660-680 687-720 793-802 859-883  
 -Trends on: 577-584 587-595  
 EVANGELISM: 477-487 519-537 541-549 554 589  
 EXECUTIVE COMMITTEE: 4-6 51 90-91 229-231 232-234 277 301-304 429-431  
       472-473 494 496-503 574 585-586 721 771-773 830 847  
 FAEC (Federation Asian Bishops' Conference): 459-469  
 FORMATION FACILITIES: 108-144 145-188 189-223  
 GHANA: 859-883  
 HEALTH: 9-12 92-93 235-236 314-316 413-428 474 538-540 774-785 897  
 ISLAM: 342-356 452-453 570-571 831-836  
 INDIA: 382-385  
 KAUFMANN: 59-60 749-759  
 LANGUAGE GROUPS: 674-686 738-742  
 LATIN AMERICA: 189-197 311-313 321-336 454 572-3 594-5  
 LAUSANNE: 477-487 519-537 541-549 ~~706-720~~

LISTS of Documents: 15-16 104-107 274-6 338-341 760-766 790-792 852-853  
 -of Periodicals: 25-28 237-245 317-320 386-390 438-9 767-769 786-789  
 810-814 854-858  
 -of Books: 237 359-360 858  
 LUSAKA: 488-492  
 LOCAL COMMUNITY: 888-895  
 MISSIONARIES: 22-24 321-336 609-612 888-895  
 MOZAMBIQUE: 848  
 MULTIMEDIA: 851  
 NEIGHBORHOOD MEETINGS: 396-412 443-457  
 NEW MISSIONARY ERA: 849-850  
 NEW PATTERN OF MISSION: 749-759  
 NEWS FROM AND FOR THE GENERALATES: 29-30 48 58 103 224 271 337 357 437  
 493 516 613 770 898  
 NON-CHRISTIAN RELIGIONS: 59-60  
 OCEANIA: 217-218  
 PASTORAL MINISTRY OF HEALTH WORKERS: 779-785  
 POPE PAUL VI: 20-21 475-6 618 730-733  
 POVERTY: 358  
 REGIONAL STRUCTURES: 311-313  
 RELIGION AND PEACE: 828-829  
 ROLE OF THE FOREIGN MISSIONARY: 609-612  
 ROME: 94-96 246-266  
 RURAL (Mission, Development): 100-102 307-310  
 SELECTED ARTICLES: 26-28 242-245 296-298 388-390  
 SITUATION REPORT: 557-569  
 SOCIAL DIMENSION OF EVANGELIZATION: 596-602  
 SOUTH AFRICA: 435-436  
 SYNOD: 498-502 550-553 555-556 614-623 637-659 660-686 687-705 722-745  
 749-759 793-809 816-827  
 TEAM-MISSION PROJECT: 30 52-57  
 TRENDS: 577-584 587-595 634  
 UNION SUPERIORS GENERAL: 503  
 THEOLOGY (of Mission, Education Fund): 31-39 504-515  
 URBAN MISSION: 94-96 100-102 246-266  
 WOMEN: 307-310  
 WORLD COUNCIL OF CHURCHES: 504

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