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75 n. 14

THE LOCAL CHURCH -- THREAT TO UNITY OR FULFILLMENT OF CATHOLICITY?

There has been much discussion since the Bishop's Synod of the theme of the Local Church, and our first two articles this week are concerned with it. The first one by Fr. Witte points out the historical and theological foundations for the notion, while the second by Fr. McNamara is much more wary of the whole idea.

Our article on Ecumenism in Evangelization is, we think, timely and very much to the point. The various Christian denominations (or "ecclesial communities" if you will) have caused grave confusion among those whom they seek to evangelize in the name of the same Christ. It is a scandal that cries to heaven. What are we going to do about it? The CARA article shows how modern research techniques can be applied to ongoing formation and renewal in religious Institutes.

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COMING EVENTS:STUDY GROUPS:

<u>SMALL COMMUNITIES</u>	28 APRIL 1975	4:00 p.m.	SEDOS SECRETARIAT
<u>SIGNS OF THE TIMES</u>	29 APRIL 1975	4:00 p.m.	SEDOS SECRETARIAT
<u>PRIMARY EVANGELIZATION</u>	(now) 5 MAY 1975	4:00 p.m.	SEDOS SECRETARIAT
<u>EXECUTIVE COMMITTEE</u>	19 MAY 1975	4:00 p.m.	SEDOS SECRETARIAT

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NOTE: The Secretariat will be closed on 25 April, the Anniversary of the Liberation.

realistically, a certain tension between "local Church" and "universal Church" can easily arise, though the ideal situation perhaps is a perfect harmony. So it is not to be wondered at that there arose in the course of centuries two ecclesiologies; the oriental ecclesiology with the local Church as central and primordial point, which need not exclude the affirmation of the universal Church and the acceptance of its universal head, the successor of St Peter; on the other hand, the western ecclesiology with the universal Church and its head, the Pope as central and primordial reality, which need not exclude the affirmation of the local Churches, as Church in the full sense under its head, their bishop. Especially because of historical circumstances, polarizations have driven the two ecclesiologies to strict opposition and led to separation. Thus the Decree on Ecumenism says: "For many centuries, the Churches of the East and the West went their own ways, though a brotherly communion of faith and sacramental life bound them together. If disagreements in belief and discipline arose among them, the Roman See acted by common consent as moderator". That was a picture of the situation in the first centuries. The separation came with its terrible consequences. Vatican II seems to see in the original "orientalization" of the local Churches the possibility of a menace for the unity of the universal Church. Orientalization helped - once "external causes and mutual failures in understanding and charity came up" - "for setting the stage for separations". And yet, the same Council declared two paragraphs further on: "From the earliest times... the Eastern Churches followed their own disciplines... Far from being an obstacle to the Church's unity, such diversity of customs and observances only adds to her comeliness, and contributes greatly to carrying out her mission... To remove any shadow of doubt, then, this sacred Synod solemnly declares that the Churches of the East, while keeping in mind the necessary unity of the whole Church, have the power, ("facultatem" the Latin text says), to govern themselves according to their own disciplines, since these are better suited to the temperament of their faithful and better adapted to foster the good of souls." And "although it has not always been honored" this is then called a "traditional principle."

So we see that there is, according to Vatican II, a double-sidedness in "orientalization". On the one hand it may create, in certain circumstances, a danger for the unity of the universal Church. On the other hand, "it adds to her comeliness," and, much more important, "it contributes greatly to carrying out her mission." So we can summarize the Council attitude in these words: "Orientalization" of the Eastern local Churches should be exercised sincerely and thoroughly, but one should always keep in mind the safeguarding of the necessary unity of the universal Church. This summary might be useful when we consider the attitude of African and Asian bishops with regard to the problem of local Church - universal Church.

A theology of the local Church was part of the patristic tradition and that of the early Middle Ages      Later on it disappeared completely, at least in the Western Church. The Eastern Orthodox theology continued to defend the view that the whole Church is realized in the local Church, though all the local Churches have a tendency towards the totality. We cannot go into the history of the disappearance of this theology in the Western Church and into the reasons why the theology of the local Church had to wait until Vatican II before it got its place back in Western theology.

THE LOCAL CHURCH IN THEOLOGY AND HISTORY by J.L. Witte S.J.

Cardinal Joseph Malula, Archbishop of Kinshasa (Zaire), said during the Synod: "In the past, foreign missionaries made Africa Christian. Now African Christians have to make Christianity African". That is a programme for the future that will be subscribed to by the great majority of the bishops of the Third World. It takes a theological stand on the problem of the relationship between the local and the universal Church, because it asks from the universal Church the approbation of the Africanization in the African local Churches. This "Africanization" is still an insufficiently determined notion. But if we understood Cardinal Malula and the other African bishops well (we have at the moment at our disposal only the summaries of their speeches given in the Osservatore Romano and the texts of some interviews), they are not asking for a radical "adaptation" of the Gospel to African morals and customs. They ask only for a full integration, or an "enfleshment" of Christianity in African culture. Is that fundamentally anything more than the demand of fresh and vital local churches, not to be hindered in developing themselves according to the inner dynamism of truly catholic Churches. Can the universal Church permit this? That is the question.

We found a fairly complete description of what such inner dynamism of truly catholic Churches stands for, in the Statements and Recommendations of the First Plenary Assembly\* writes: "To preach the Gospel in Asia today, we must make the message and life of Christ truly incarnate in the minds and lives of our peoples. The primary focus of our task of evangelization, then, at this time in our history, is the building up of a truly local Church. For the local Church is the realization and the enfleshment of the Body of Christ in a given people, a given place and time. It is not a community in isolation from other communities of the Church one and catholic. Rather it seeks communion with all of them. With them it professes the one faith, shares the one Spirit and the one sacramental life. In a special way it rejoices in its communion and filial oneness with the See of Peter, which presides over the universal Church in love."

From the description here given, it is very clear that this central problem for missionary activity today is fundamentally an ecumenical problem: the question is how the unity of the universal Church can be conserved and even intensified, while the local Churches through forthgoing indigenization more and more differentiate. We ask ourselves: Have the bishops of Africa and Asia rightly evaluated the position and function of the local Church in its relation to the universal Church? We will have to go back deep into history to formulate a satisfying answer.

In the first centuries the local Church had a central position in the building up of the Church of Christ. Primitive Christianity was aware of the fact that this "building up" happened in the local church under the guidance of the bishop. The local church indicated the communion of a group of faithful, who living in the same village or city, celebrated the Holy Eucharist together under the guidance of their bishop. Somewhat later the "local Church" could also extend itself to an ecclesiastical province. It was a rather elastic concept; but always the "local Church" or "particular Church" has the connotation of a unity, "identical in opposition" with the universal Church. This means that, if we take the Church

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\* of Federation of Asian Bishops' Conferences. The Assembly...

In any case, though after some struggle, Vatican II introduced a theology of the local Church in several parts of the Council documents. The most developed exposition about "new local Churches" is found in the Decree on the Church's Missionary Activity (Ad Gentes), ch. III. The particular Churches are seen here as Churches in the full sense, "communities of faith, liturgy and love," with a "laity striving to set up a public order based on love and justice" (n.19). The council insists here on an embodiment of Christianity in the culture of the people. The last paragraph (n.22) occupies itself directly with the problem of indigenization. It states: "From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, these Churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Savior's grace, or the proper arrangement of Christian life. If this goal is to be achieved, theological investigation must necessarily be stirred up in each major socio-cultural area, as it is called... As a result, avenues will be opened for a more profound adaptation in the whole area of Christian life. Thanks to such a procedure, every appearance of syncretism and of false particularism can be excluded, and Christian life can be accommodated to the genius and the dispositions of each culture. Particular traditions, together with the individual patrimony of each family of nations, can be illuminated by the light of the Gospel and then be taken up into Catholic unity." If the indigenous clergy, or the missionaries coming from outside the country, follow up these indications seriously, can there be any doubt that the result will be a theology which - though faithful to the Revelation - will be very different from our Western theology of today?

For the purposes of our article chapter III of the Decree on Ecumenism is still more interesting. We see this chapter as the "Magna Charta" of the indigenization of the local Churches. Here we see in the example of the Eastern Orthodox Churches, in their separateness and in their way to full communion, how the R.C. Church today values the local Churches. There are, of course, similarities. The qualification "sister-Churches," applied in n.17 of the Decree on Ecumenism to the Eastern Orthodox Churches can be applied also to the local Churches of the Third World in their relationship to the local Churches of the Western-World. The qualification "sister-Churches" has a deep foundation, both historically and dogmatically. There is between "sister-Churches" an intimate bond of "koinonia" through the common participation in the eucharistic in the Blood of Christ. That creates a vital consanguinity in the Blood of Christ. Thus the relationship between "sister-Churches" is founded in the Holy Eucharist. It was in this sense that the term was used by Church Fathers and in the early Middle Ages. "Sister-Churches" in the beginning did not presuppose separation, but expressed the common joy in the eucharistic "koinonia" with the risen Lord.

When afterwards canonical separation between two "sister-Churches" occurred, this separation could not destroy the vital, sacramental link between these Churches, as long as they remained faithful to the eucharistic communion with Christ and to its essential conditions, especially with regard to ministry. -The question may be put in this context: How could one suppose, or even suggest, that the one Church of Jesus Christ does not "subsist" in any way in such a separated "sister-Church", but exclusively in the R.C. Church? - We are glad that the Vatican Council reintroduced the term "sister-Churches" into theological language and we see in the first place, in the application of the term to the Eastern Orthodox Churches, a basis for the comparison between these local Churches and the Churches of the Third World. There are other points of similarity. Both groups of local churches try



to express, "in faithfulness to the doctrine of the apostles' teaching and fellowship, to the breaking of bread and the liturgical prayers" (Acts 2, 42), what has been handed over by the Apostles, as essential for the one Church of Christ (we speak here only about the intention). Both groups are realizing the development of Christian tradition and the necessity of an "incarnation" in soul and body of their local Christian communities or Churches. Both groups are dissatisfied with an imposed Western pattern of religious life.

Is the Decree on Ecumenism not proposing some general principles about indigenization where it describes history, liturgical and spiritual tradition, discipline and the proper character of Eastern theology, indicating also some principal conditions in order to restore communion and unity or preserve them? Why should African and Asian churches, who are in communion with the Pope, "a priori" be excluded what has been decided in the Decree in n.14-18 of the Decree on Ecumenism in relation to the separated Eastern Churches? Even in relation to "differences in theological expressions of doctrine." Vatican II was extremely mild, admitting that "sometimes one tradition has come nearer than the other to an appreciation of certain aspects of a revealed mystery, or has expressed them in a clearer manner. As a result, these various theological formulations are often to be considered as complementary rather than conflicting". And when in the same paragraph the Council comes to speak of those former Eastern Orthodox, "who are preserving this heritage" and "are already living in full communion with their brethren who follow the tradition of the West," it uses this strong formulation, expressing the high esteem for the different tradition: "This sacred Synod declares that this entire heritage of spirituality and liturgy, of discipline and theology, in their various traditions, belongs to the full catholic and apostolic character of the Church."

Is the possibility that an eventual African or Asian theology would belong to the full catholic and apostolic character of the Church, denied by Pope Paul VI in his concluding address to the Vatican Synod? We do not think so. It is true that the Pope after a declaration about the necessity of a certain adaptation to nation and culture in the work of evangelization added: "It would, nevertheless, be dangerous to speak of diversified theologies, according to continents and cultures. The content of faith is either catholic, or it is not." The passage has clearly the character of a serious warning against an independent and radical adaptation, though the necessity of adaptation is admitted. The possibility of an African or Asian theology is not explicitly denied. But the emphasis is given to the warning for dangers. This seems to us to be fully understandable. There is indeed not only similarity, but also a profound dissimilarity between the Eastern Orthodox and the African and Asian local Churches. The most important dissimilarity - in relation to our problem - seems to us to be the following: most of the local churches in the Third World do not have a long Christian tradition. They have not developed for centuries in a Christian milieu, in which Christianity could become rooted deeper and deeper in the indigenous culture. When separation came between the Eastern Orthodox and Western Churches, both already possessed their more or less well developed liturgical forms and devotions, adapted to the profoundly Christianized people. This is not the case in most of the local Churches in the Third World. Generally speaking, they cannot build upon well developed indigenous liturgy and Christian customs. They have to create them. That means that in the hot climate of strong, or even extreme nationalism, with the tendency to return to the deeper lying roots of their own people, they are tempted to fall back on elements of former, indigenous religions. Dr. G.J.C. van der Horst, writing about the danger of syncretism of Christianity

and Bantu religion, points to the following elements: the African idea of God is confused with the biblical concept of God; Christ, the Reconciliator, is seen as accomplishing the task of African mediators and prophets; magical union with forefathers is easily identified with communion of saints; the African concept of life after death is identified with hell and eternal life. Thus the unique character of biblical faith would be lost. We cannot judge how far Dr. van der Horst is right, but we give his opinion as a confirmation from the Protestant side about the danger of syncretism in the African world.

Next to this danger of syncretism, one could still point to the tendency, especially among the so-called "black theology people" in North America, towards a sectarian exclusivism, which could become really dangerous for the unity of the universal Church. The fact of an intense activity does not in itself make the local Church fully fruitful for the whole Church of Christ. An intensive activity of an introverted local Church is driving towards an exclusive attitude in relation to all other Christians and local Churches and becomes therefore dangerous for the necessary unity of the universal Church; thus, it will act objectively against the outspoken will of Christ "that all may be one".

All of this is true and may explain the papal preoccupation. But what was so remarkable in the speeches of several African bishops and still more so in the Declaration of the Federation of Asian Bishops' Conferences we cited above, is the fact that they stressed so much the collegiality and communion with all the other bishops and the episcopal conferences, and especially with the Pope. The Asian declaration had the following to say about their own local Church: "In a special way it rejoices in its communion and filial oneness with the See of Peter, which presides over the universal Church in love." Could those Bishops not be given some encouragement in their rightly undertaken, necessary task, "to build up a truly local Church, as the realization and the enfleshment of the Body of Christ in a given people, a given place and time"?

The bishops of Asia, Africa and South-America have taken up the old doctrine of the first centuries about the local Church and applied it to their own local Churches. In doing so they have remained faithful to the new interpretation which Vatican II gave of the theology of the local Church. Our citations from various Council documents proves this sufficiently, we think. There remains the fact that Africanization and Asianization have a similar double-sidedness, as we have already observed in orientalization: It has to be done, but it is not without danger!

The African, Asian and South-American bishops will have understood the justified preoccupation of the Pope, expressed in his concluding address. There was indeed at the end of the Synod no sign whatsoever of a cleavage between Pope and bishops, not even in personal contact with outsiders after the close of the Synod (at least so far as has been publicized). On the contrary, there was an immense goodwill towards Pope and universal Church shown by African, Asian and South-American bishops alike, even after the concluding address. May that goodwill convince the Pope and his councillors that the rhythmical movement between ecumenical, Christ-centered unity in the Pope, and expansive, all-permeating catholicity, is still sound in the Catholic Church.

(An Excerpt from Ecumenism and Evangelization in "Documenta Missionalia 9: Evangelization").

THE LOCAL CHURCH: THE DANGERS INHERENT IN THE CONCEPT by K. McNamara

At an early stage in the Synod the preoccupation of the Churches of Africa and Asia with the problem of acculturation came to be summed up in terms of the local Church. In general what was meant by this phrase was not the diocese (for which Vatican II preferred the term 'particular Church'), but a group of dioceses marked by a certain coherence because of common nationality, race or culture. The local Church is the Church which is called on to impregnate a particular culture or region with the gospel. As such, it presupposes a certain degree of maturity, and must have at its disposal the necessary resources in personnel, expertise and institutional structures.

In support of this theme three main theological arguments were adduced: the logic of the incarnation--as Jesus of Nazareth was rooted in his own people, so should the Church be rooted in each culture; the concept of sacramentality, which required that the characteristics of each people should find visible expression in the local Churches; the principle of subsidiarity, whereby Rome should reserve to itself only those matters which the unity of the Church absolutely requires.

The nub of the problem, it quickly became evident, was how to strike the right balance between unity and tradition on the one hand, and pluralism and creativity on the other. As in the problem of development, deep issues were involved. There it has been a question primarily of the meaning of the gospel; here it was a question of the means for bringing the gospel to men, of the structural principles of the Church.

A striking feature of the debate was the differences it revealed between the Churches of Asia and Africa and those Churches, particularly in Eastern Europe, which are the victims of Communist oppression. In contrast to the former, the latter were mainly concerned to maintain their traditional forms of devotion and worship, and to preserve strong links with the Holy See, which they saw as a powerful source of support and protection. The message to the Synod from the persecuted Churches seemed to be: what we experience today, you may experience tomorrow; the shadow of tyranny, in one form or another, is never far from the Church of Christ; cling fast, therefore, to the unity of the universal Church.

Reservations about the claims being made for the local Church came also from other quarters. From some third-world bishops came the warning that the charge that Christianity was western or colonial was a slogan spread by enemies of the Church; in reality, people will willingly accept the gospel, in spite of foreign elements, if it is presented in a spirit of service and love. To this was added a corrective in the light of Christian origins, by Archbishop Ryan of Dublin: because Christianity came to birth in a given historical milieu, its institutions, language and ways of thought will be always in some degree extrinsic to other periods and cultures.

It was Cardinal Bengsch of Berlin, however, who really sounded the alarm on the theology of the local Church. Linking this theme to the at first sight very different question of liberation, he subjected both to a searching analysis from the standpoint of a bishop living and working under the shadow of Communism. 'I speak,' he said, 'from the experience of a country whose atheistic ideologists seek to impose their version of local Church and human liberation, namely: the Church--for the length of time that she continues to exist--must devote herself to the political goal which the State shall decide.' In thus linking the two major issues of the Synod, the Cardinal evoked the long history of the

Church's struggle against domination by secular forces, and the decisive part played in it by the Holy See. It is not surprising that he was heard with rapt attention. Having gone well beyond his allotted span of time, without even a single reminder from the presidential bell, he resumed his seat to the accompaniment of unprecedented applause.

The Cardinal explained that his objections were not to the aspirations expressed in the themes in question: 'Both intentions are understandable and noble. But both can be vehicles for a falsification of the gospel which will cause, and to an extent has already caused, unforeseeable damage to the Church. For the question of the local Church and of human liberation is not posed in a vacuum, but in today's world. But behind these questions in today's world are value judgments, theological pre-judgments, political standpoints, emotions, illusions and utopias, sometimes without our being aware of them. It should give us pause that the press, for example, is interested only in these two points, and praises everything that in some way promotes the autonomy of the local Church, or can somehow be linked to human liberation.' Going on then to deal specifically with the local Church, the Cardinal expressed his reserves in six paragraphs which can be summarized as follows:

The demand for greater autonomy for the local Church is widely fed by an anti-centralism and anti-Roman sentiment, which in many countries is linked, emotionally at least, to an anti-colonial spirit. This can cloud judgment, as is evident from some striking inconsistencies in the arguments adduced.

The primacy is given to the local Church, while the sense of the one universal Church, the bride of Christ, is being lost. The world-wide Church tends in consequence to be seen as a kind of federation, after the Protestant model.

The logic of the incarnation is often misinterpreted, as if Christ had to come to each socio-cultural context in the way it needed him. Here creativity is carried to the point of creating a new Christ.

As history shows, a local Church that inserts itself into its national or cultural environment, and distances itself from the centre, sooner or later becomes a servant of political powers.

The plea for indigenization on grounds of pastoral efficacy is open to two objections: it contradicts experience in other areas, e.g. technology, military science, education; and consistently applied, it would hold also for each parish, even for each professional or otherwise distinct group.

Experiments cannot be restricted to one locality, particularly in today's world. Many Churches would be under severe pressure to copy centrifugal moves which for them could prove fatal.

In the light of these arguments, the restrained warning on the theme of the local Church in the Pope's closing speech should cause no surprise. One can understand some immediate sense of disappointment on the part of some who had argued the need for greater autonomy for the local Church. But to have expected that their case would be accepted without reserve was unrealistic. One recalls a similar sense of disappointment during the Council when the Draft Decree on Religious Liberty was postponed, through a decision of the Pope, from the third to the final session. The net result however, was the final emergence of a much improved Decree. In this instance, too, it seems safe to predict



that in due course, Pope Paul will issue some guidelines on how, without prejudice to the gospel or the role of the Chair of Peter, the legitimate concerns of the synodal Fathers may be met. This applies to the relationship of evangelization to liberation, as well as to the theme of local Church.

Clearly, the arguments of Cardinal Bengsch must be measured against the weight of the case he was criticizing. Nevertheless, his stress on the unity of the Church was timely. In an age of ecumenism, pluralism and openness to the world, all of which are essential today, it is easy to forget that, in the Church of Christ, unity is more fundamental than diversity. The ideal of unity by consensus, so attractive in the perspective of dialogue with the Oriental or Protestant Churches, and from other viewpoints too, can easily become utopian. The experience of these Churches bears this out. Without a given unity, and an effective principle to maintain it, pluralism in doctrine and liturgy reduces the desired consensus to vague and ineffectual communion. Real unity cannot be achieved by the pooling of differences, certainly not the kind of unity willed by God for his Church. This Church, which is Christ's body, is one before it is many; and the local Churches, though they truly manifest the Church of God, do so only because they share in the unity of the one body, which is expressed in the world by the apostolic college, and finally guaranteed by the See of Peter.

In this light one can only regard as unfortunate the phrase repeated a number of times in the course of the Synod: Rome should reserve to itself only such matters as the unity of the Church absolutely requires. Who is to decide when this condition is verified? Doubtless those who used the phrase at the Synod would repudiate any intention of weakening the position of Rome; doubtless, too, in some particular matters control from the centre needs to be relaxed. Nevertheless, in so sensitive a question formulation is all-important. At Rome the phrase could not but be reminiscent of views associated with names like Eybel or Tamburini, who sought to limit the Pope's right to intervene in other dioceses to exceptional circumstances, and whose views were explicitly excluded by the First Vatican Council.

ECUMENISM IN EVANGELIZATION: WE NEED DEEDS, NOT WORDS.

By Rev. Fr. James Puglisi, S.A.

It seems that in the past two years and in the year to come one or more events of ecumenical interest have taken place or are about to take place. It is no coincidence that evangelism has been on the agendas of almost every major and minor assembly of Christian Churches throughout the world. Christianity is being challenged by factors different than any it has ever faced in its long two thousand year history. The Christian Church finds itself struggling to interpret the command, "Go teach all nations", to a new world which is being constructed by forces primarily outside the influence of religious belief. In many ways the situation is the same as that which the early Church faced in its effort to preach the Good News of Jesus Christ in an essentially pagan world. Let us briefly look at the events which have occurred in the past several years which have a particular importance for our understanding of evangelism and what happens when we not only preach the Word but begin to live it.

In the past year we saw the Synod of Bishops meet in Rome to discuss evangelization in the modern world and it was on the eve of that meeting that we witnessed the Anglican and Catholic Churches agree on the nature of ministry and ordination, an agreement coming from a long series of dialogues and studies which have brought these two Churches closer together than ever. The example that we must look at is how this accord has affected the lives of these two Churches. In some countries like the United States, the concept of "covenanted parishes" has arisen. This concept is becoming more and more common among individual Episcopalian and Catholic parishes. It is a way to give a living witness not only to the Gospel of Christ but to these accords which the Churches have agreed to. I would like to cite the text of the covenant which has been made between two parishes.

Whereas it is the will of the founder of the Christian Religion "that they all may be one";

Whereas the highest leadership of the Roman Catholic and Anglican Churches have expressed a desire for reunion of these Christian Churches;

Whereas the theologians of these Churches are meeting to solve the theological problems involved in reunion;

Whereas the Episcopal Bishop of Milwaukee and the Roman Catholic Archbishop of Milwaukee have expressed a desire that the parishes in their dioceses prepare themselves for this reunion;

Whereas the peoples of St. Peter's Episcopal Church and St. Rita's Roman Catholic Church both in the City of West Allis and the State of Wisconsin are conscious of the Will of Jesus Christ and the desire of their respective Churches for reunion;

We do hereby enter into this Covenant. We do solemnly pledge:

1. To place no impediment in the way of reunion.
2. To include in all our liturgies a petition to God for the reunion of our Churches.
3. To include in our liturgies a prayer for each other.
4. To share as far as is feasible our facilities.

5. To make available to each other the program sponsored by the individual congregation.
6. To periodically gather together for prayer services.
7. To work together for social justice and the Common Good.
8. To sponsor joint social events.

We pledge ourselves to those objectives and ask the blessing of Almighty God on these covenants that we might be faithful to them to His honour and glory.

Pastor (Anglican)

Pastor (Catholic)

Vestry

Parish Council

(Taken for actual covenant service)

From this I think we can see not only the progress that has been made in ecumenical co-operation but also the challenge and the courage of two groups of Christians to take seriously first the Gospel message and secondly the mandate of Christ for the Church and for the world. This is what I would call evangelism in action, not words alone but the action whereby those words mean something and bear witness to the truth which is hidden in them.

Secondly we saw the call of the Holy Father... for a local and then universal Holy Year of Reconciliation and renewal. At the core of this Holy Year we hear the trumpet call of the apostle Paul to the Church of Corinth: "If anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come! All this is from God, who through Christ has reconciled us to Himself and gave us the ministry of reconciliation. That is God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:17-20). These words of St. Paul strike the heart of the missionary in such a deep way because this reconciliation which Paul speaks of is at the very center of our Redemption by Christ. What then does it mean to be reconciled to God in the way Paul beseeches his fellow Christians in Corinth? It really means that in practice we must begin to live that reconciliation, that unity which Jesus Christ has sacrificed his very life for. This unity and solidarity is achieved when a radical change of heart occurs within the individual first and then within the Church as a whole. The Second Vatican Council states this very clearly when it speaks about renewal: "There can be no ecumenism worthy of the name without a change of heart. For it is from newness of attitudes, from self-denial and unstinted love that yearnings for unity take their rise and grow toward maturity. We should therefore pray to the divine Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity toward them" (No. 7). Therefore, this renewal which Paul speaks about under the form of reconciliation is the same which the Second Vatican Council spoke about ten years ago. As Paul says, we must be "ambassadors for Christ" which means that we must be always "Confessing Christ" in both word and deed.

This in fact brings us into confrontation with several problems which face the missionary enterprise as a whole, namely the ever present tension between orthopraxis and orthodoxy in the process of evangelization. At this point I would like to give just a few citations showing that it is the mind of the Church that we should be ecumenical in our approach to evangelism.

To begin with, the Decree of Ecumenism brings up the question of the relationship of ecumenism to mission and evangelism. In paragraph 12 of the decree we have a specific reference to the ecumenical dimension of evangelism:

Cooperation among all Christians vividly expressed that bond which already unites them, and it sets in clearer relief the features of Christ the Servant.

The decree on the Missionary Activity of the Church also makes more than casual reference to the need for joint witness to the Gospel in today's world:

In collaboration with the Secretariat for Promoting Christian Unity, we should search out ways and means for bringing about and directing fraternal cooperation as well as harmonious living with the missionary undertakings of other Christian Communities. Thus, as far as possible, the scandal of division can be resolved (Article 29).

Furthermore, a more recent document from the Synod of Bishops will show that it is not with words alone that we evangelize but with a life of action derived from the unity of the Good News. It is in this respect that:

...the ecumenical movement finds its origin, among other things, in the requirements of evangelization that call for unity among Christians. The Council has considerably encouraged the Catholic Church, according to the will of Christ, to institute a dialogue with the other Christian Churches and thus increase the concern for restoring unity among all Christians. One must beware lest the evangelization of one Church hinder the evangelization of other Churches, and care must be taken that all the Churches by a common effort, lead the man of our time to Christ... (Section 11, "Evangelization in the Modern World").

In the light of these documents it becomes apparent that the Roman Catholic Church is developing its own understanding of evangelization, not in terms of many missions but ONE Christian mission: the mission and ministry of Jesus Christ.

This then brings us back to the basic tension between orthopraxis and orthodoxy in evangelization. In being ambassadors for Christ, we must be faithful to Him in all that we do and say. Hence we see this tension arise between two extremities of evangelization. Certain references were made to these poles in the Instrumentum Laboris of the Synod of Bishops. In particular there is a need to unite these two aspects of evangelization and to reconcile them in our own minds and ask ourselves what is the tension that these provide for the proclamation of the Good News of Jesus Christ. Far too often the theory of evangelization has overshadowed the practice of evangelization. The lives of the preachers did not live up to the words that they preached and therefore did not present an authentic witness to the words of the Gospel. In the ecumenical dialogue we learn that it is at this point in the discussion that many of the documents that we have produced break down. They become just another monumental document to be placed on the shelf and quickly forgotten. For example, let us take the Documents of the Council themselves. Most people have at least read them when they first appeared ten years ago, how many remember what they say? Are they a lived reality or are they just another document of a very special moment in the life of the Church which succinctly expresses that moment as a part of history but is now nothing more than that, history! As I pointed out earlier many accords have been reached on the international level between the Roman Catholic Church and other Churches; what do they mean for the

life of the Church today and especially the missionary life of the Church? We need a unity of word and life to show that we really believe in what we are saying. If we are really confessing Christ then we must take seriously what St. Paul says to the Corinthians about living this reconciliation which we have received from God himself. It is quite evident that the witness of life is closely allied to the concept of evangelization and indeed confers all its power upon it. (Cfr. nn. 27-36 of Instrumentum Laboris).

The implications of the ecumenical movement for the missionary enterprise is quite obvious and even makes the credibility of that dimension of the life of the Church be called into question. If evangelization is to be credible to a world that it is waiting to receive Christ then we must ask ourselves at a very profound level what is the scandal of doing this evangelization apart from each other. This should be seen in the context of the many accords which have come from a long and often painful process of dialoguing. Are these accords to be taken seriously by the Churches or are they just pieces of paper to be filed with the plethora of other Church documents, read once and then quickly forgotten? If they are accords why are we afraid to begin to put them into practice? If they are not, then why do we call them such and deceive ourselves and cause confusion among the faithful? What then is to become of the serious soul-searching declarations made by the Bishops this past year in Synod? Are they, too, to be forgotten or are they going to have some serious impact on the Church and its mission?

Maybe we can take advantage of this Holy Year, not from any pilgrimage that we might or might not be able to make, but from the deep soul-searching that we can do individually and together on whether or not we will take seriously the Gospel of Jesus Christ to liberate all men from all forms of oppression, especially ignorance and fear; whether or not we can seriously put into action the accords that the Churches have reached so that the scandal of division among the Churches does not set nation against nation and people against people. Evangelization must imply a message not only in what we preach but in what we witness to with our daily life. Of all places it must be in the field of the mission of the Church that we proclaim the one Christ, not with words but with deeds. If we are to convince anyone that Christ is one and undivided then it must be done from the aspect of authentic witness, especially to the fact of the dimension of true discipleship which is found in the koinonia which we share among all elements of the Church of Christ. Christ's love, compassion and infinite capacity to recognize sincerity is our rock of security; his ability to detect fraud is a reminder to be on our guard against self-delusion. He is not fooled nor, in the long run, will others be fooled.

Christian witness thus stands firmly in the prophetic tradition which has always been as much concerned with inauthenticity in the institution as in the individual. As such we can expect as many types of witness as there are Christians witnessing--there will be the soft spoken Hoseas, as well as the vehement Nahums, but all will share in their total commitment to their message and incarnate it as completely as Jeremiah, if indeed their witness is authentic.

Finally in terms of putting into perspective the interrelationship of mission and ecumenism let us recall that the basic meaning of ecumenism is the making of the one world--oikumene. The purpose of mission is to spread the news of Jesus Christ so that the world might be one in Him by the love that He has shown for us and by the glory that the Father has given to Him so that no longer will darkness rule the hearts of men but the light which comes from God will lead us on. In that way the ruptures caused by sin will be healed:



man and God will be one; man will be whole again; peace will reign again between men; and man will find himself in harmony with nature. It is in this respect that we again should meditate on the words of St. Paul to the Colossians: "It pleased God that in Jesus Christ all the fulness of divinity should dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven making peace by the blood of the cross. And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled to His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him" (Col. 1:19-22).

In 1952 the World Council of Churches' Faith and Order Commission declared "The Churches should act together in all matters except those in which deep differences compel them to act separately". In 1964 the Vatican Council declared that "a bond already unites all Christians for mission". What still prevents us from manifesting that bond? Can it be the disparity between word and deed? If this is the case then we must search more deeply into our souls to reconcile this disparity and to make a unity for Christ that is not divided; he must be received in the simplicity of his teaching and work (Acts 1:1), that is in word and action. Only in this way does Christ evangelize through us to promote a living faith in others. Then we are ambassadors for Christ, as Paul says, and God is making His appeal through us.

--From Omnis Terra, April 1975

A horizontal row of approximately 30 small, stylized swirl or floral motifs arranged in a single line.

NEWS FROM AND FOR THE GENERALATES:

1. The Religious of the Sacred Heart, R.S.C.J., have moved their Generalate from Via Nomentana 118 to:

Via Adolfo Gandiglio 27  
Interno 1, Villino C, Scala B  
00151 Roma

Their new telephone number is: 53.86.71.

- ## 2. Reconciliation!

An audio-visual production on three screens, prepared by Multimedia International, is being offered free of charge to help pilgrims gather their thoughts on the essence of reconciliation.

A 25 minute meditation in a novel form, from Monday to Friday at 9, 10, 11, 12 and at other times on request--at Via dei Penitenzieri 18, Roma (off Via della Conciliazione).

The Generalates are cordially invited to experience it and to invite their Holy Year guests to try it!

ONGOING FORMATION :

THE CENTRE FOR APPLIED RESEARCH IN THE APOSTOLATE (CARA)

Since the Second Vatican Council many communities of men and women religious have found themselves facing a variety of new questions and challenges. Not all questions are pressing but among the critical ones are:

- What are our apostolic priorities in light of our diminishing personnel?
- What can and should we do to stimulate new vocations?
- Can we evaluate the effectiveness of our formation program?
- What is the best use of the resources at hand for the most productive results?
- Is there a consensus of opinion within the community on major issues?
- What is the best way to prepare the membership for the role of shared decision-making?
- How can we improve the financial stewardship of the community?

The next decade may prove crucial for religious communities in the United States as elsewhere in the world. If religious orders and congregations, which have throughout history constituted one of the Church's principal resources, are to survive, serious and systematic reassessment and planning about questions such as the above are indispensable. Such study must be done with the greatest objectivity and professionalism possible; it must be conducted on a continuing basis and in the context of the time and place, in full awareness not only of today's problems but also of the dedication and untapped resources available to us in our times.

CARA AND RELIGIOUS COMMUNITIES

The Center for Applied Research in the Apostolate (CARA) is no stranger to the response which religious communities are making to the decrees of the Council. Back in March of 1965, mainly through the efforts of the Conference of Major Superiors of Men, with considerable support from the Leadership Conference of Women Religious, this national center for Church-related research was established in Washington, D.C.

Although numbering among its founders Bishops and lay organizations, CARA's creation was chiefly the work of religious superiors. Much of the "seed money" to launch the Center came from religious communities and that in turn is now generating research and planning services valued in a single year at a half-million dollars, made possible through new donations, grants, contracts, fees, and contributed services.

Initial commitments were broadened as religious communities of men and women also provided professional staff for the Center even at great sacrifice to their own communities. At present, its research teams are comprised for the most part of members of religious institutes.

Today, as a result of this generous support from many religious communities, the Center is able to make a direct response to the Second Vatican Council which challenged the Church throughout the world to bring apostolic research and planning into every phase of its life and mission. Noteworthy is the fact that beginning in 1972 CARA developed (beyond its broad-ranging research interests) a specific research program for religious life.

### CARA's Program for Religious

CARA's Religious Life Program, in accord with the Centre's general purpose and policy, has the following three basic functions:

- to discover information
- to make information available
- to catalyze the application of information

The role is one of "information", not decision-making or initiating and organizing movements as such. More specifically, the information which is sought, preserved, and disseminated for utilization by CARA refers especially to: (1) the nature of religious life; (2) the specific goals and tasks of modern religious; (3) the structures corresponding to the goals, tasks, and strategies of present-day religious institutes; (4) personnel policies and approaches regarding recruitment, selection, training, placement, career development, and personal care of religious; (5) principles of finance and management; (6) stimulation of new thinking and projection of future problems, challenges, and opportunities.

CARA's Religious Life Program aspires to fulfill its objectives through three functions:

#### A. Research Function

The aim here is: (a) to provide the necessary theological basis for renewal, planning and development; b) to apply the concepts, principles, theories, methods, and techniques of the behavioral sciences to religious life renewal and planning; and c) to utilize the concepts, principles, theories, methods, and techniques of the administrative sciences to improve religious life.

#### B. Clearinghouse Function

CARA strives to become a national center for vital information affecting religious life and focuses on the continuing collection, cataloguing, and disseminating of information.

#### C. Services Function

CARA assists religious in undertaking or completing programs of self-study, establishing offices of planning and development, and in anticipating future problems and opportunities, moving to resolve the one and take advantage of the other.

### Completed Projects

In 1972 and 1973 CARA's Religious Life Program engaged in and completed separate research projects for the following religious communities: La Salette Fathers; Society of the Atonement; Divine Word Fathers; Marianists; New York Province; Sisters of St. Joseph, Chestnut Hill, Philadelphia, Pa.; Carmelite Fathers, Texas; Immaculate Heart of Mary Missions Society (Missionhurst); and Passionist Fathers, Western Province. The analysis of a survey of Jesuit High School Alumni has also just been completed.

Work in Progress

Currently the Religious Life Program is involved in assisting a number of communities of men and women to evaluate their present position in the light of the inspiration and charism of their Founder or Foundress and in the perspective of the needs, demands, and conditions of the modern world. The following is a partial listing of the projects in progress:

- MISSIONARY SISTERS OF THE SACRED HEART, Reading, Pa.

An examination of the apostolates of the Province, including a review of the Province's financial planning for the future and the means for improving the vocational outlook.

- SOCIETY OF THE ATONEMENT, Garrison, N.Y.

Ongoing assistance in implementing the results of an earlier study done by CARM for the study done by CARM for the Society.

- CONVENTUAL FRANCISCANS, Union City, N.J.

The chairman of the Apostolates Commission of the Immaculate Conception Province is working at CARM, planning a program of self-study for the parishes of the Province. He also assists the Center's own activities in the field of pastoral planning.

- REDEMPTORISTS, Lacombe, La.

Consultation on renewal of high school seminary, developed through CARM's Seminary Program.

- MARIANISTS, New York Province

Periodic consultative services from CARM in the development of criteria for the evaluation of ministries.

- SOCIETY OF THE DIVINE WORD

Assistance in the development of a computerized personnel information system to be based in Rome as an out-growth of the three-year SVD self-study.

- CAPUCHIN FRANCISCANS, New York Province

Consultative services from CARM on processes of goal-setting at the level of local communities.

- GLENMARY HOME MISSIONERS, U.S.A.

Evaluation of their Formation Program

- SISTERS OF ST. JOSEPH, South Bend, Indiana

Development and analysis of an Attitudinal Survey of the community (about 1,000 sisters).

- AUGUSTINIAN FATHERS, Midwest Province

Research and assessment of their Formation Program.

- AUGUSTINIAN RECOLLECTS, U.S.A.

Provision of data and analysis of data which will constitute the basis for planning and executing a more effective ministry to the Spanish speaking peoples of the areas for which the Province has assumed responsibility.

- DOMINICAN PROVINCE OF ST. JOSEPH

A study of the Preaching Apostolate among the priests of the Province.

- FRANCISCAN FATHERS, Holy Name Province Consultative Assistance in Planning Program

The Proof of the Pudding

The test of the Center's research capabilities and of the effectiveness of its planning assistance is in the response of those communities with which it has been involved. While some projects are still in operation and cannot yet be evaluated, the feedback from completed contracts has been positive.

One reaction to the Center's work, one that came from the grass roots of the Atonement Society's membership, was given by Father Joseph Egan, S.A.:

It was Thanksgiving weekend 1972. The largest number of Atonement friars ever came to Graymoor for a two-day working session on the CARA Atonement Study. These were exciting days. Things were happening at Graymoor. It wasn't long before the report seemed to become alive. And it sparked life in many friars. It pleased some, it irked others, it was a bore to a few and stimulating to many. No one can deny that the report stimulated lively, and sometimes heated, discussion. That discussion is still going on. This is how it should be for the report is not archives material. It's alive--and we, the friars, are the ones to keep it alive.

Mother Alice Anita, Superior General of the Sisters of St. Joseph of Chestnut Hill praised CARA's Attitudinal Survey of the Community's membership for its professional character, its appearance and format, and its general excellence.

Within the community itself, one Sister of St Joseph observed that: the CARA study helped us to see the work and the needs of the community in better perspective. For example, the Attitudinal Survey revealed that what some thought was overwhelming sentiment on some issues was actually favored by barely half the membership. The results of the Study, a copy of which was given to each sister, will certainly make easier the preparation for and the participation in the upcoming Chapter.

Father Paul Boyle, C.P. Provincial Superior of the Congregation of the Passion, Chicago, and President, Conference of Major Superiors of Men, reported that:

CARA's research project was thorough and objective in every area and has been most helpful in focusing the attention of our religious on the strengths and weakness of our Province. The resultant report has been received with seriousness and enthusiasm by all groups. Moreover the clear orientations toward the future have focused our attention on determining the kind of future we want to create.

Implementation - The Follow-Through

A key feature of CARA's research projects for religious communities is the Center's ability to assist them in following through and making use of the results of their studies. Commonly a copy of the final report is given to each member; CARA's researchers also assist in workshops to present or to act upon the findings of the study.

CARA's Program for Religious Life, then, has a three-fold thrust:

- Ongoing research on specific issues and dissemination of results
- Documentation - the collection, evaluation, and dissemination of pertinent information through carefully planned clearinghouse operations.
- Services - programs designed to assist religious communities in meeting general or specific needs



REPORT ON SPECIAL MEETING WITH MR. T. WAITE CONCERNING THE PHILIPPINES

This meeting was held at 4:00p.m. on 8 April 1975 at the Sedos Secretariat.

<u>Present:</u> Fr. Van Haegenborgh	C.I.C.M.	Sr. M. Heintz	S.A.
Fr. F. Kapusciak	C.M.	Sr. A. Gates	S.A.
Sr. M. Motte	F.M.M.	Fr. P. Conneally	S.S.C.
Bro. C. H. Buttimer	F.S.C.	Fr. M. Diamond	S.S.C.
Fr. T. Groenen	M.S.C.	Fr. W. Kinne	S.S.C.
Fr. F. J. Westhoff	M.S.C.	Fr. D. Wodarz	S.S.C.
Fr. R. Doromal	O.M.I.	Sr. A. de Sa	S.C.M.M.-M.
Sr. M. J. van Dun	O.S.U.	Sr. E. Berning	S.Sp. S.
Sr. K. England	O.S.U.		

Chairman: Bro. Charles Henry Buttimer, F.S.C.

From Sedos Secretariat: Fr. B. Tonna and Fr. L. Skelly, S.M.A.

1. Bro. Buttimer introduced Mr. Waite and explained the work he had done for the S.C.M.M.-M. in helping them prepare their last chapter.
2. Mr. Waite then explained his background--in theology and sociology--and his experience in education work in East Africa. He had helped Institutes and diocesan authorities concerned with education to develop their own resources so as to lessen reliance on external aid. He had also had contact with the Sudanese problem and that had given him valuable insights into Christian-Moslem relationships which had been very useful on his visit to the Philippines.  
 As regards religious Institutes, he stressed the contribution that they could still make to the building up of a true human community through full human development. But the Institutes needed to renew themselves and use their human resources to the full. Many want to do this but do not know how and do not realize that expert consultative help is available. But consultants, like himself could only help to diagnose weaknesses and suggest remedies. It was up to the Institutes themselves to bring in the necessary reforms. But it is not just a question of changing structures; attitudes had also to be changed. And of course what is suited to one situation (human or geographical) may not be at all suitable for another.  
 The Institutes also needed to cooperate with each other more closely and coordinate their efforts in various fields e.g. health, education, pastoral programmes. Not only that, but they needed to produce and help implement together practical plans to build up genuine human community, retaining the best of the old and integrating new ideas and method with local customs and circumstances.
3. Turning to the Philippines Mr. Waite gave a general picture of the political and social situation there. While stressing the repressive nature of the Martial Law regime he also felt that, in fairness, the positive social achievements e.g. in housing, of the government should be acknowledged. As far as rebel activity was concerned it had to be recognized that genuine grievances existed. On the other hand there was no denying that outside Moslem influences were exacerbating the situation by supplying arms, equipment, etc. It had been expected that the government "victory" in the recent referendum would lead to a "crackdown" on rebel activity, but so far this had not developed. On the contrary

there were reports of massacres by rebels, but these were difficult to confirm. Perhaps the lack of stepped up military activity and reports of massacres were simply excuses for retaining Martial Law in full force. Some of the Martial Law Administrators were in fact very community-minded--though not the one in Jolo-- and anxious to plan the rebuilding of social structures and intercommunal relations for the day when hostilities ended. The Institutes must be prepared to influence such efforts at reconstruction and reconciliation. Large scale government plans might easily kill local initiative. Coordinated efforts by the Institutes could ensure that an integrated development plan, which would create a genuine spirit of community among the various cultural and religious groups, would be put into practice. Though small in numbers the Church in the Vicariate of Jolo was highly respected by both sides in the conflict, as it had been even-handed in its dealings e.g. in giving medical treatment. We have seen that reconciliation is possible from what has happened in the Sudan; the same could be true of the Philippines.

The Vicariate has initiated a project which is to be studied and commented on by all concerned but especially the local clergy and the Institutes working in the area. It is to be hoped that articles will be produced by various members of Institutes, which could be published in Sedos Bulletin as a matter of record. In September of this year all involved will meet with the Bishop and hold discussions under the headings of (a) Mission, (b) Commitment, and (c) Community. A plan should emerge from these meetings. All the missionaries in the area are working under great stress both personal and Institutional. Many individuals needed outside help to identify the problems causing the stress and to face up to them. This help had been provided and most had recommitted themselves to carrying on with their work.

4. As regards the general attitude of the Church in the Philippines, Mr. Waite was of the opinion that it was becoming more conscious of its responsibilities in the sphere of social justice. The Major Religious Superiors Association was the most outspoken and ahead of the Bishops and the local secular clergy on social matters in general. Indeed there was a feeling that the Superiors had committed themselves too far on the Referendum issue. Hence there was tension which could be fruitful but which could also be disastrous if it led to disunity within the church; such disunity could only play into the hands of those who supported unjust social structures.
5. During the discussion which followed Mr. Waite answered many questions from the group. He confirmed that in general Moslem-Christian relations tended to be good on a personal level, but most Moslems do not consider themselves to be Philipinos. But then it is difficult to say what it is to be a Philipino today as many Christians reject the present Philipino reality and the exploitation and injustice it involves. The Church could contribute much in the whole process of reconciliation and reform and thus help create a new sense of common Philipino citizenship and patriotism. To a questioner who asked about tension between foreigners (mostly Americans) and Philipinos he replied that this did exist and was based for the most part on cultural differences. Such tensions could in fact be fruitful if a sense of proportion was retained, but polarization of ideas and methods had to be avoided at all cost. As regards the future of the expatriate missionary, he was of the opinion that this must be seen as short term. The overseas missionary brought new insights in from outside and this was a valuable contribution in itself. The foreigner could act as a catalyst in many situations but must not expect to determine policy or set the pace of development.
6. The meeting ended at 5:55 p.m. after the Chairman had moved a vote of thanks to Mr. Waite.

L. Skelly, SMA

Documentation: A Special Gift to SEDOS from the Maryknoll Fathers

We are truly grateful to Father **Lang** and Father **Galvin** (of the MM Research and Documentation Department) for these books:-

ANTOINE, C.	Church and Power in Brazil
ARON, R.	The Jewish Jesus
BASABE, F.M.	Japanese Attitudes
BUULTJENS, R.	Rebuilding the Temple - Tradition and Change in Modern Asia
CAHILL, K.M.	The Untapped Resources: Medicine and Diplomacy
CALVEZ, J.Y.	Politics and Society in the Third World
CAMARA, H.	The Desert is Fertile
CARRETTO, C.	Letters from the Desert
	The God Who Comes
CHAMPLIN, J.M.	Christ Present and to Come
CHESTER, E.W.	Clash of Titans: Africa and U.S. Foreign Policy
CHETHIMATTAM, J.B.	Consciousness and Reality
	Patterns of Indian Theology
CLEARY, E.L.	Shaping a New World - Latin America
DE BROUCKER, J.	Dom Helder Camara: The Violence of a Peacemaker
DICKSON and ELLINGWORTH	Biblical Revelation and African Beliefs
DENTON, T.P.	Education for Justice - A Resource Manual
	Education for Justice - A Participant Workbook
	Pilgrimage to Nowhere
FRANCK, F.	Rich Church - Poor Church?
GATTI, E.	Why is the Third World Poor?
GHEDDO, P.	A New Moral Order - Development Ethics and Liberation Theology
GOULET, D.	A Theology of Liberation
GUTIERREZ, G.	Wiriyanu: My Lai in Mozambique
HASTINGS, A.	The Church and Revolution
HOUTART, F. / ROUSSEAU, A.	Live With Yourself - And Like It
HOVASSE, C.	Basic Community in the African Churches
HASSY, M.F.	Rhodesia - Struggle for Freedom
HAPUNGU, L.T.	Waterbuffalo Theology
HOYAMA, K.	Agent for Change: The Story of H. Steele
HACEOIN, G.	The Experience of God
HAGSAM, C.	The Assault on Authority
HEISSNER, W.W.	Burundi, The Tragic Years
HELADY, T.P.	Christians and Socialism in Latin America (Christians for
HAGLESON, J. (Ed.)	Socialism Movement)
HELADY, T.P. / SUHARTONO, R.B.	Development - Lessons for the Future
HESTERS, C.	Eden: Golden Age or Goad to Action?
HIRANDA, J.	Marx and the Bible
HIKIKAR, R.	The Trinity and Religious Experience of Man
	Worship and Secular Man
HOULI, A.	Freedom to be Free
HUZ, N.	My Life for My Friends

The Radical Bible, published by ORBIS BOOKS, 1972

PERUVIAN BISHOPS' CONFERENCE	Between Honesty and Hope
PETULLA, J.	Christian Political Theology
POWER, J.	Mission Theology Today
RICE, E.	Mother India's Children
SEDOS	Foundations of Mission Theology
SEGUNDO, J.L.	Evolution and Guilt
	Grace and the Human Condition
	Our Idea of God
	The Community Called Church
	The Sacraments Today
SEN, S.	A Richer Harvest: New Horizons for Developing Countries
SHORTER, A.	African Culture and the Christian Churches
	Missionaries to Yourselves - African Catechists Today
TEKEMANS, R.V.	Caesar and God - Priesthood and Politics
WELLS, A.	Picture-tube Imperialism? The Impact of U.S. Television On Latin America

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ANNOUNCEMENT: A Conference on Christianity in Africa

Christianity in Independent Africa will be the theme of the International Colloquy to be held from the 31st. August - 6th. September, 1975, at the Jos campus of the University of Jos, Nigeria. Organised by the "Centre for African Studies", London, this colloquy will be attended by theologians and specialists in religious sciences from various countries. Zaire will be represented by Fr. Ngindu Mushete, Professor at the Faculty of Catholic Theology in Kinshasa, who will present a paper entitled: "Actual tendencies and theological research in the Republic of Zaire." Here is a broad outline of the conference:- Opening session, presided over by Prof. E.A. Ayandele, on August 31st. September 1st.: Discussion theme is "The form of the Churches since Independence". This subject comprises the change in leadership and ministry; the balance between the local and central authority; the necessity of new forms and forces; the role of the woman; and the relationship between the Churches. September 2nd. is devoted to the models of new growth. Questions will deal with the change in the process of conversion and expansion and with the consequences thereof; the cultural adaptations; marriage and family life; the significance of ethnic and social divisions. September 3rd.: Discussion subject is "The involvement of the Churches in secular structures". This will include discussions on decolonisation, Church-State relations, education, health, development and mass media, and the political and social aspects of the prophetic role of the Churches. On September 4th., "Christianity and other religions and ideologies" will form the central theme for discussion. The phenomenon of the secularisation and intellectual criticism of Christianity will be dealt with. A comparison will be made with the present developments of African traditional religions and the African Islam. On September 5th; the theme is the present tendencies and the research accomplished so far in theology, spirituality and worship in intellectual circles and basic communities. They will deal with the use of symbols and the forms of prayers and rites; the content of the preaching and the problem of translation. The closing session on September 6th. will be presided over by Rev. Prof. E.B. Idowu. In this last session the participants will examine a programme of priorities in the research work for the future and will try to establish a collaboration between academic research workers and Churchmen.