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WOMEN -- ACTIVATING THEIR POTENTIAL

In this issue we remain on the topic of Women's Year and begin with an article in which Fr. McCormack MHM, a recognized authority on population and development themes, explains what women can do to help in the building up of their countries. He does not dodge the problems raised at the Bucharest and Rome Conferences; indeed he puts them in a new perspective for us.

We make no apologies for reproducing Sr. V. Buisseret's letter on "Women and the Ministry", though it is over three years old. It is still timely and hard-hitting. And she was seventy-five years old then! Fr. Masson's article on the contribution that the "New" or "Young" Churches can make to evangelization is also worthy of close study. You may not agree with him, but his viewpoint must be considered carefully as one element in a continuing debate.

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INSIDE COVER: SPECIAL ANNOUNCEMENT ABOUT PARISH LEADERS COLLOQUY conducted by
THE ECUMENICAL INSTITUTE

COMING EVENTS:

<u>HEALTH WORKING GROUP</u>	16 MAY 1975	2-3:00 p.m.	SCMM-M GENERALATE
<u>EXECUTIVE COMMITTEE</u>	19 MAY 1975	4:00 p.m.	SEDOS SECRETARIAT

NOTE: The Secretariat will be closed on May 8th (Ascension Day).

SPECIAL ANNOUNCEMENT

At the suggestion of a number of people the Ecumenical Institute (see SEDOS 74/898) is going to make available one of the seminar-workshops presently being conducted in many parts of the world by its corporate faculty. The aim is to share some of the practical methods, models and approaches developed in collaboration with local churches across the world over the past twenty years.

THE PARISH LEADERS COLLOQUY is a two and a half day event designed for concerned Churchmen, lay and clergy, religious and secular. It focuses on:

1. Evangelization in the "post-modern" world.
2. Religious life in a secular age.
3. Grassroots renewal in the parish.
4. The Church as Mission to the world.

Participants have found this course provides a framework within which a genuinely creative response to these issues is possible. It facilitates a practical rearticulation of the profound depth of the Christian faith in a twentieth century context, at the same time suggesting means by which it can be given concrete sociological form.

Dates: 26 May -- 29 May
Time: Beginning 6:30 p.m. Monday evening with supper.
Ending 2:00 p.m. Thursday.
Cost: £ 30,000 all inclusive: room and board,
curriculum materials, etc.
Location: Villa Cavaletti, Frascati.

We do feel that this is a great opportunity and hope very much that you can avail yourself of it. We would like you to have a first hand impression of the Institute; also your subsequent reflections would be valuable. For any further details or information, feel free to contact the Ecumenical Institute at Via Monzambano 5/5, 00185 Roma, telephone 49.28.63.

WOMEN AND THE DEVELOPMENT OF THE DEVELOPING COUNTRIES by Fr. Arthur McCormack, MHM

(Fr. McCormack is Development Coordinator of the Mill Hill Missionaries London and at present consultant to Mr. Rafael Salas, Executive Director of the UNFPA.)

United Nations International Women's Year 1975 has already produced a number of events throughout the world concerning the status of women. The highlight of the Year--the U. N. World Conference to be held in Mexico City June 19th through July 3rd--will focus world attention on the rights of women which have been so sadly neglected in so many different ways in different regions of the world. Except perhaps in some matriarchal societies and in some specialised areas, it is only too true that "it is a man's world".

Strangely enough, it is in parts of the world in which women seem to have made the most progress that the women's movement seems strongest and sometimes takes bizarre forms which those intent on the true liberation of women feel uneasy about. It even promotes women's "rights" such as abortion on demand. Nevertheless, it is not easy to generalize; nor can one take much comfort from the fact that two Asian countries have women prime ministers, while the developed countries of Europe, U.S.A., Canada, Japan, Australia and New Zealand can only count one potential prime minister amongst them.

However, here I would like to deal with the relation of women's rights to basic human rights, the right to food and the right to a minimum standard of living, for those millions, hundreds of millions, especially in the Third World, who do not enjoy these rights and sometimes are so tragically bereft of them that they die of hunger or live in inhuman conditions.

The world in which we live, contains "human tragedies reflected in the inability to secure adequate food, health services, education, housing and employment, in the stress on the environment and in other obstacles to the whole development process. In these circumstances everyone suffers. . .but it is the women and children who suffer most. In some countries these human tragedies are related to the unprecedented population growth, which has doubled the world's population in a single generation. Today, the absolute number of people suffering from severe malnutrition is greater than at any other time in the history of mankind. Millions face starvation. Here again women and children are the first victims." (From a draft of a suggested Declaration prepared by Women, Food and Population Programme. Washington. See Bibliography.)

In these circumstances, it might seem to be a luxury to talk about the rights of women in developing countries. Actually in many ways, they are or should be and can be the key to measures needed to relieve poverty and hunger. They can help to promote the authentic development which the less fortunate half of the world needs. Their work alone cannot make the difference between food shortages and an assured food supply, between poverty and plenty. But we have reached an era when we can say that without the full cooperation of women and an improvement in their condition, visions of a better world for all will prove to be empty dreams.

This is the negative way of expressing the fact that the role of women could be decisive in creating a more just world, a world more in keeping with God's will.

There are two areas connected with world poverty which I should like to consider. The first is food: the second is responsible parenthood and population.

At the U.N. World Food Conference in November 1974 in Rome where 130 countries gathered to consider the world food crisis, it was stressed time and again that however necessary food aid may be in the foreseeable future a much greater use of the efforts of the 800 million small farmers of the developing countries is necessary to produce the increased food supplies that are needed for more mouths to be fed every year (500 million extra per year in the developing countries alone). At the Conference it was pointed out that over 50% of that number are women, for in large areas of the world women do the bulk of the work of the farms. It will be often largely up to women to see to it that there is enough food.

Because women are in charge of feeding their children and their own families, women are or could be the chief agents for wiping out polio, which affects millions of children, not only in situations of starvation but also in areas where there is no real shortage of food. The due consequences of KWASHIORKOR and other deficiency diseases are more widespread than actual hunger. They are more easily prevented and eradicated, with food which is available but, for some reason, often enough ignored, is not used. Education of women to provide the right kind of food, including proteins and vitamins, is to enable them to safeguard the physical and mental well-being of the children; and may in others be a matter of life and death.

At the World Food Conference the participating countries recognized the central importance of women in food production and in development in general. This found expression in the Report and in a strong Resolution of the Conference. (See Introduction VIII "Women and Food"; see also Resolutions II, IV and V in Bibliography.) The education of women in better ways of food production, in nutrition, in housecraft and home economics is an investment which will pay dividends much higher than more grandiose schemes. Hopefully, the result of the Conference and the Year will be positive concrete action to recognize the economic contribution of women in households and farming; and offer education and training for women on an equal basis with men in food production and in agricultural technology, marketing and distribution techniques as well as consumer credit and nutrition information (see Programme already mentioned.) Governments have accepted these aims at the Bucharest and Rome Conferences but constant effort is needed to see to it that they are implemented.

In most cultures, women have the major role in the family of bringing up and educating the children. Even where schooling is available, the training at home is of the greatest importance. But only half of the children in the developing world go to school and even many of them have a very rudimentary education without any possibility of follow-up.

There is a need then for more education, some of it of a non-formal or informal educational type, although the kind of "de-schooling" that would be simply functional, could be especially harmful to women in their role. Equality of girls with boys in sharing whatever educational opportunities are available becomes more important than ever. This education for girls as well as boys while geared to their surroundings and needs should be as extended as possible so that they can not only bring up mentally and physically healthy children but so that women can contribute more effectively to the rural communities in which they live. This, of course, does not mean to say that they should not make a contribution to urban communities as well. But with the emphasis on food, it is important that rural life and rural communities should be transformed to enable them to increase steadily needed food supplies. These will be more easily forthcoming if, in addition to the teaching of new

farming methods, especially using an intermediate or appropriate technology, social conditions are improved and glaring injustices removed to give incentive to farmers, men or women, to produce and distribute more food.

Most of Resolution II of the Food Conference already referred to deals with the need to provide the rural conditions for improvement in the food supply. It expressly recognises the important role of women in this field. There is no need to quote the details of this and other Resolutions of the Conference. A useful summary in an inspirational form of all the Resolutions is found in the Declaration "On the Eradication of Hunger and Malnutrition". But the Special Resolution VIII on "Women and Food", having noted the points about the place of women in farming and nutrition made the following requests in the name of the World Food Conference:

1. Demande à tous les gouvernements de faire pleinement participer les femmes aux mécanismes de décision en matière de politiques de production alimentaire et de nutrition dans le cadre de la stratégie globale du développement;
2. Leur demande aussi d'assurer aux femmes, dans la législation comme dans les faits, le plein accès à tous les services médicaux et sociaux et notamment aux aliments spécialement nutritifs pour les mères, aux moyens d'espacer les naissances de manière à permettre une lactation maximum, à l'instruction et aux informations indispensables pour élever des enfants mentalement et physiquement sains;
3. Leur demande en outre de faire figurer dans leurs plans des dispositions tendant à assurer aux femmes, sur un pied d'égalité avec les hommes, une éducation et une formation en matière de production alimentaire et de technologie, agricole, de techniques de commercialisation et de distribution, tout en mettant à leur portée les informations destinées aux consommateurs ainsi que des renseignements sur les questions de crédit et de nutrition;
4. Leur demande enfin de promouvoir l'égalité des droits et des responsabilités des deux sexes de manière que, aux côtés des hommes, les femmes puissent mettre toute leur énergie, leurs talents et leur compétence au service de la lutte contre la faim dans le monde.

Closely linked with food and development is the other great human concern: population in the context of fully human development. This is a delicate subject. It is especially so when it involves the fact that the human race cannot go on indefinitely increasing its numbers on a finite earth with limited resources (however much one may extend their potential and stretch their population-carrying capacity). It is important to have clear ideas about this subject because often confusion is caused by identifying it with birth control and regarding anyone who tells the facts about it as an enemy of Humanae Vitae.

On the whole food is not a controversial subject. The general objective to wipe out hunger and malnutrition is agreed upon, the need for the main measures are also clear though there may be differences of emphasis: to grow more food, to take measures to prevent famine, and to have early warning of possible famines, to have food stores available if famine strikes and so on.

On the other hand the question of population is controversial. It is for this reason, not because it is more important, that more space must be given it in this article. The publicity which came out of Bucharest, though not the Plan of Action, tended to add to the confusion. For example, a senior aid official in a donor country said after Bucharest that now that Bucharest had decided in favour of development not population policies, some of the money his government had earmarked for population could be spent on a steel mill, because this was development and "development is the best contraceptive". I am sure this rather strange attitude was not common; but it does show that misunderstanding was possible for those who had not studied the Conference and its Report too carefully. If it is true that population is too important a subject to be left to population experts, it is even more true that it is too important to be left exclusively to politicians.

It was well said at the Bucharest Conference that countries do not have babies: people do. And to be more specific women, not men, are mothers. However much some women's liberation movements tend towards a "uni-sex" attitude of life, this is a biological fact.

Perhaps in no other sphere of life have women been so exploited and their human dignity ignored. For years, we have been told that women in developing countries want many children and only when development comes will they want less. But often this data comes from men in developing countries where women are under masculine pressures. Dom Moraes, who toured India and countries all over the world and asked women as well as men for their views, found his experience backed up the few surveys we have of women's attitudes viz. that women generally want less children than they have. He asked one woman in a remote Indian village how many children did she have and was told "sixteen". On being asked how many she wanted, he was told "three".

There is this persistent myth that women want to be breeding machines. A common sight in parts of Africa is a poor pregnant woman with a child on her back and one at her side. Pregnancies in such rapid succession mean that such women can never be healthy. Our common sense tells us that scientific studies confirm this (Cf. e.g. Contribution of Family Planning to Health and Nutrition, AID, Washington; Chapters 5, 6, and 7 in Le Problème de la Population, ed. Moerman, Centurion, Paris; various publication of the W.H.O., Geneva; Women's Rights and Fertility, Ruth B. Dixon, in Reports on Population, No. 17, January 1975, Population Council, New York.) Spacing of children and responsible parenthood are a great need for women of the developing countries. These realities have important insights for the inter-related issues which can be summed up as follows:

The status of women in the areas of education, employment, the family and public life can be considered as both a determinant and a consequence of variations in the timing and number of marriages and births. Evidence from a number of countries suggests that a compelling argument can be made for the existence, under specified conditions, of a strong relationship between the exercise of women's rights in private and public life, on the one hand, and their reproductive behaviour, on the other. The current and potential impact of women's status on fertility is increasingly attracting the attention of demographers and policy planners concerned with reducing runaway population growth rates. The importance of birth planning in facilitating the exercise of the human rights of women as individuals, regardless of its demographic consequences, is as yet less fully acknowledged or understood.

Lack of the means to practice responsible parenthood, in accordance with religions, beliefs and wholesome cultural and social customs, is one of the main infringements of women's rights at the present day. At the Human Rights Conference in 1968 in Teheran, the right to opportunities for women to space the number of their children was affirmed. The Holy See Delegation assented to this. This right was again affirmed at the Bucharest Conference and at the Rome Food Conference a Resolution was presented((sponsored by 22 developing countries from all over the world) which called on "all governments and on people everywhere not only to make every possible effort to grow and equitably distribute sufficient food and income so that all human beings may have an adequate diet--a short-range goal which priority and the best techniques might make possible--but also to support, for a longer-term solution, rational population policies ensuring to couples the right to determine the number and spacing of births, freely and responsibly, in accordance with the national needs within the context of an overall development strategy." (See Bibleography. Recommendation was accepted to be put forward at ECOSOC entitled Population, the Status of Women and the Integration of Women in Development, at the U.N. Population Commission meeting February 18-28, 1975, to follow up Bucharest.)

This Resolution was based on the relationship between food and population and the need to slow down the rapidly expanding population growth.

It may be useful here to make a distinction between population policies and programmes for implementing responsible parenthood. The latter are more universally needed than the former because couples have this right of spacing or even choosing the number of their children in whatever population situation they may be. There is no population situation in the world which could justify an ungoverned spate of unwanted births; even countries who believe they need more children could not expect women to have them in such rapid succession that they destroy their own health and jeopardise that of their children.

The duty of responsible parenthood however does become more urgent in situations of great population pressure. For example, India has a population of 600 million increasing by 13 million per year with a population density of 507 people per square mile (much larger in reality when mountains, forests and desert and marginal land is taken into account). Its rate of increase means that its population will be over one billion (one thousand million) inhabitants by the beginning of the next century. It is no wonder Mrs. Gandhi has said about her poverty-stricken country, "We have to run to stay in the same place." To say the least of it, it does not help the famine situation in Bangladesh that the population density of that country is over 1,100 per square mile. In these cases, personal decisions of couples with regard to the size of their families to have a smaller number of children rather than a larger one, blends with the needs of the country, not to reduce its population (this is impossible), but to reduce the rate of population growth.

It is interesting to note that the message of family planning for personal reasons came loud and clear from Bucharest. Even Brazil, which not unnaturally has an expansionist population policy being a very large country with a small population density of 35 per square mile, affirmed also its policy of making family planning information and means available to all citizens including the poorest.

To those who are aware of the seriousness of world population expansion of this century--from 1.5 thousand million to 4 billion in mid-1975 to at least 5.9 billion and possibly 7 billion, by the year 2000--it may have come as a surprise that the message of

Bucharest was not so clear with regard to the problems of this rapid population growth and the need to reduce the rate of increase. Some saw lack of emphasis on the "population explosion" as a triumph for the poor countries against the rich. Actually, in so far as it was a victory at all (a very dubious one) it was rather won by the sparsely populated countries of Latin America and Africa helped by the Communist bloc and some Arab countries against the countries of the East with teeming, rapidly expanding populations of hundreds of millions, helped by developed countries such as U.S.A. and Sweden.

The 19 countries of the East have a population of over 2,300 million, while 63 countries of Latin America and Africa have only a total combined population of 720 million. 89 countries of the 136 countries at Bucharest have populations less numerous than the annual increase in India's population. It was no wonder that these countries stressed development so much and by-passed the need for population regulation. At it was, one country one vote, it was easy for their views to prevail. This was a pity because those countries who have problems of rapid population increase do need the moral support of the rest of the international community and their plight does affect the global situation and thus every country ultimately in the world.

For there have always been population problems but up to recently they have never extended beyond a particular region. Now for the first time in history, mankind is effectively conscious of its unity, of belonging to "one world" and an excess of population in one region is capable of disturbing the balance of the whole. An excessive regional growth, for example in Asia, can put into question the future of the human race as a whole. There is every reason to fear that if it is not slowed down damaging consequences for all mankind will be inevitable (even if richer countries reduce their consumption and extravagant ways of life: out of 30 million extra tons of grain needed each year 22 million is needed for increase in population, 8 million only for extra consumption).

The emphasis on the population problem is not then a genocidal plot by the rich against the poor or a trick by which the rich can avoid giving aid to the poor. It is a reality which we must honestly admit and jointly try to deal with.

Bucharest, indeed, eventually came to realise this and the Conference accepted the Plan of Action which encouraged countries to implement population policies suited to their needs; in the case of countries of the East their needs will be to try to reduce their rate of increase, in the framework of an overall development strategy. Those who interpret Bucharest as indicating that family planning is no longer needed and population programmes must be scrapped in favour of development have completely misunderstood the course of the Conference and its result.

This has been a digression, a rather lengthy one, but it does re-inforce my main theme of the role of women in development, which includes family planning and may well include programmes in certain countries, at least, of population regulation.

This role of women in development is just one aspect, an important aspect, of the struggle for the rights of women. By stressing the needs of developing countries I do not mean to imply that everything is well in developed countries (See the statement of Common Market Vice-President, Dr. Patrick Hillery, April 18, 1975, urging Common Market countries to end discrimination against women.) or that we should promote women's rights simply because it will help to make them an instrument of development or food production. The real aim of the movement is to remedy the situation where women lack human equality with men and are deprived of essential human rights.

But the area of family life and population pressures is one in which women are often subject to the cruellest infringement of their rights, and it should be an especial spur to action on our part, that this is true of Catholic countries. I am referring to the scourge of abortions, especially irregular or illicit abortions, to which women feel they are driven. These take place, it is true, in many parts of the world. But for a long time they have been especially prevalent in Catholic countries of Latin America. I can remember some years ago seeing women in Santiago, Chile, victims of crude back street abortions, lying on the steps of the University College Hospital, waiting for beds occupied by patients being treated for the same. Such conditions have now been improved yet frightening statistics remain to bear out what one woman member of the English Justice and Peace Commission said: "I wish that we would say soundly that we regard abortion as morally worse than any other form of birth control and we are disturbed that in so many Catholic countries it has become the major form of contraception." (Abortion, of course, is not a form of contraception but her meaning is clear! A.M.)

Of course, it is true that if social justice and development were achieved, there might be a complete change of life-style and therefore a reduction in the number of such abortions. But surely these women cannot wait for these changes, which will not happen overnight, to find relief from their horrible physical and mental sufferings, mutilation and premature death, caused by abortions in primitive hygienic conditions. It would be good if liberation theologians and liberation movements would take up their cause. There is not much specific material in their writings so far on women's rights and need for liberation. This liberation of women could and should begin at once. It is sophistry and against the facts to say, as some do, that people who are marginalised cannot be expected to act responsibly in this matter and that they are so poor that it doesn't matter how many children they have, six or twelve, because of their poverty. Needless to say, it was not a woman who made that bizarre doctrinaire statement. And surely the abortion wards of Latin American hospitals are proof that women are trying to act responsibly in desperate circumstances by refusing, with a distorted but brave maternal instinct, to bring children into a world which offers little but poverty and misery and ill-health to them.

The Vatican Council made it clear that concern for human development is part of the pastoral work of the People of God who share the human hopes and fears, the joys and sorrows, of humanity. Pope Paul has linked this in a beautiful way with devotion to Mary the Mother of God. In his lengthy exhortation *Marialis Cultus* issued on February 2, 1974, in which he gave guidelines for updating the theological and liturgical expression of devotion to Our Lady, there is a passage which pinpoints the role which woman should play, and should be enabled to play, and offers Mary as an example and inspiration of women:

'The modern woman will note with pleasant surprise that Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman or one whose piety was repellent to others; on the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of this world from their privileged positions (cf. Lk. 1:51-53). Modern woman will recognise in Mary, who "stands out among the poor and humble of the Lord", a woman of strength, who experienced poverty and suffering, flight and exile (cf. Mt. 2:13-23). These are situations that cannot escape the attention of those who wish to support, with the Gospel spirit, the liberating energies of man and of society. And Mary will appear not as a mother exclusively

concerned with her own divine Son but rather as a woman whose action helped to strengthen the apostolic community's faith in Christ (cf. Jn. 2:1-12) and whose maternal role was extended and became universal on Calvary. These are but examples, but examples which show clearly that the figure of the Blessed Virgin does not disillusion any of the profound expectations of the men and women of our time but offers them the perfect model of the disciple of the Lord: the disciple who builds up the earthly and temporal city while being a diligent pilgrim towards the heavenly and eternal city, the disciple who works for that justice which sets free the oppressed and for that charity which assists the needy; but above all, the disciple who is the active witness of that love which builds up Christ in people's hearts." (Marialis Cultus, No. 37; see also No. 34.)

The Holy Father in placing the vocation of women in the context of the devotion to Our Lady shows the spiritual source of the human undertakings which are needed to promote authentic human development and liberation. This underlines the fact that a change of heart even more than a change of structures, is needed, for if structures change and people's hearts remain attached to power, privilege and greed, instead of love, one slavery may simply be exchanged for another.

The Pope received on November 6, 1974, Mrs. Helvi Sipilä, Secretary General of the Mexico Conference in June and gave his blessing to the Year and its purpose of promoting women's human rights. In a recent speech on April 19, 1975, to the Committee for Women's Year, Pope Paul pointed to the need for greater efforts. For as he said, "There are still millions of women who do not enjoy the essential rights or elementary respect." The Pope went on to say that the Church gives its full support to the aims of International Women's Year and that the Holy See is happy to accept the invitation of the United Nations Organisation to participate in its way in the Year. He went on to say: "But the whole Church must be involved: a change of life-style in local communities should be accomplished with regard to the way that the rights of women and men are respected and cherished and about the participation of women in social life on the one hand and in the life of the Church on the other."

The Pope spells out later in the speech the role that women should play in human development. "The Year not only seeks to obtain equality of rights for women but it seeks also the full integration of women in the world-wide efforts for development and in their increasing contribution to strengthen peace between men and peoples. This latter aim has a special relevance during Holy Year. As teachers within the family and also in all sectors of society, Christian women can give special support to the peace of the world and the building of a more just and fraternal world. Without the specific support of women--we are convinced of it and experience of peoples confirms this--progress will not be fully human."

The contribution which women make will vary in different parts of the world and in different cultures and will have to be by stages. This should not be used as an excuse for delay or putting off needed reform but as recognising that the goals will necessarily follow different routes in different societies and cultures and will evolve out of each country's perception of its own problems, stimulated by the reflection and resolutions of the international community. Wholesome cultural practices should always be given respectful attention, but respect for cultures should not lead to a condoning of ideas and practices manifestly against women's rights.

The Pope is realistic in his outlook. "Also," he says, "it is necessary to act with good sense and not construct utopian programmes, thought up on high by an elite for an elite but to reflect the true needs of people so they can proceed together by suitable and realistic stages."

This warning is very opportune because the Year and the whole movement for the liberation of women could suffer if certain groups from certain cultures tries to force very advanced views on those who they believe to be very backward. Being too far advanced, such views would be rejected by those who are not ready for them or who genuinely see undesirable elements in them.

The U.N. Conference on Women in Mexico will be a political one and will run the risk which the Bucharest and Rome Conferences ran that political capital will be sought out of the meeting and some delegations may try to switch the subject of the meeting to other causes in which they may be interested; there will be some, who like at Bucharest, do not want or feel they have no need to discuss women's rights and will try to divert attention from the topic of the Conference. This should not prevent useful exchanges of views, a tremendous educational operation and some concrete action plans to implement what the international community has agreed to already and will accept at Mexico.

A clear lead has been given to "Catholic" countries (however one may define them) and Catholic organisations and individuals to support the Year and the Conference and to help to bring to local level the change in customs that are needed to enable women to take their equal place in the community and to contribute to progress, especially in those countries who need it most.

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WOMEN IN THE MINISTRY -- THE PRIESTHOOD NOT EXCEPTED

(This article summarizes a letter written in 1971 to the Synod of Bishops of that year by a 75 year-old nun. We think it is still pertinent.

Sr. Valentine Buisseret called upon the Synod "to delegate to episcopal conferences the right to confer on qualified women, on an experimental basis, the exercise of certain ministries hitherto reserved to men, not excluding the priesthood". The two main topics of the Synod, the priesthood and justice in the world, are "of deepest concern to women" according to Sr. Buisseret, who was alerted to the material poverty of some parts of the world and the ministerial poverty of the Church during her missionary experiences in Mexico, Chile and the Congo, as well as her work in Belgium.

Her long letter begins by recalling that Pope John XXIII referred to the emergence of women in society as one of the "signs of the times" responsible for his summoning the Second Vatican Council. But she is careful to make it clear at the outset that "it is not a question of dealing with a group of ecclesiastical suffragettes, demanding top posts for women. Our sole preoccupation is service in the Church as it opens out to the world along the lines laid down by the council". Basically, the source of her request to the Synod is "woman's love for God and her fellow men, a love that is not different in quality from a man's love, since both have the same origin: the share in God's life given in Baptism".

Yet if the Church is compared with the rest of society there is, she says, "a marked contrast between woman's place in ecclesiastical institutions and the growing influence she exercises in the evolution of the structures of the modern world. . . .The Church remains the only institution governed solely by men."

This she finds paradoxical considering that "Mary of Nazareth has been described as the co-redemptress of humanity"; that Jesus placed great confidence in women and received great fidelity from them in return; and that it was women who brought the news of the empty tomb and thus were "the sole link" between the Resurrection and the Apostles' faith. On this last point she stresses the fact that the testimony of the women had no juridical value at the time and concludes therefore that a new "presentation" of women was involved in making them, in this sense, the first ministers of the word.

Woman's right to martyrdom was always recognised in the early Church, and constitute "the most significant recognition of woman's dignity". But in the patristic period an anti-feminist current was powerful. She traces its influence through St. Augustine and St. Thomas Aquinas, while noting the early exceptions of the deaconesses, especially in the East, and abbesses in the Middle Ages who had, "practically speaking, episcopal powers of government".

The letter continues with an examination of the doctrinal arguments against the inclusion of women "in full apostolic service". These have "no theological foundation whatever", she says, but are "invariably the result of social conditioning". She quotes the 12th resolution of the Concilium conference in Brussels (1970) passed by 143 votes to 21, with 13 abstentions: "We must denounce discrimination against women as practised in Church and State. The time has come to take seriously woman's place in the ministry".

St. Paul's prohibitions are often quoted. Sr. Buisseret submits that "we can compare his attitude to women with his attitude to slavery. Paul never condemns slavery. Indeed, he encourages Onesimus to return to his master, Philemon. Never does he entreat

Philemon to set Onesmius free. But he does inject into the master-slave relationship the Gospel precept of brotherly love which ultimately--but only after many centuries--brought about the abolition of slavery. Paul accepted the sociological structure of his day. He inserted his teaching into the structure and thus sowed the seed for a flowering which he himself would never see. Analogous to his attitude to slavery is his attitude to women."

A similar answer, she thinks, can be given "to the time-worn argument that since Christ did not choose women for his apostolic college it is difficult to see why the Church should do so today. It is obvious that neither the Apostles nor Christ himself could resist the social pressures of their day."

After attacking the notion of women's "impurity", which in spite of its pagan origin is a prejudice which "still lurks in the ecclesiastical subconscious", and is "enshrined in Canon Law", she complains that "the story of the Fall has been impressed on minds in its most literal interpretation". It is, she says, ridiculous to conclude that if Eve had not been there, Adam would never have sinned: "theologians are unanimously agreed that the first sin was man's sin, the sin of humanity."

She next considers the objection that the priest represents Christ and that therefore only a man can properly fulfil the symbolic quality of the office. To this Sr. Buisseret replies that "it is not difficult to dispose of this argument with the help of recent Christology. Christ, as head of the new humanity, assumes in his person all human values. He does not represent half of humanity--the male half." Moreover, "we might add that the priest at the altar is the symbol not of Jesus the Nazarene but of the Lord Jesus, seated at the right hand of the Father, enthroned in an eternal priesthood. If the symbol is to be really significant, if it is not to lack half its content, then we should welcome the advent of women priests. For we need a full, clear expression of the reality signified: men and women in the friendship of God, the whole of humanity reconciled in Christ."

Sr. Buisseret then returns to the argument that Our Lady, "the model of the perfect woman", was never a member of the ministerial priesthood: that "she lived a hidden life, in silence, modesty, self-effacement, deference to the will of others, a seeker of perfection but in the wings--in the cloister, one might say". Such a portrait, she feels, "is at variance with a true Mariology". For "Mary is the symbol of the new humanity regenerated in Christ", a regeneration which is not limited to women. "It follows that she is as much the model of the perfect man as of the perfect woman."

Nor should anyone argue, Sr. Buisseret maintains, "that man alone can convey the concept of father. The idea of paternity, attributed to God, transcends sexuality. It implies love, the source from which all good comes, and the relationship of filial dependance. It in no way implies that the minister must be a man. Besides, we can turn the argument round. We say that the Church is our mother. Surely a woman better reveals the maternal role of the Church than a man."

She concludes with some examples of the kind of function envisaged, as follows:

"1. A nursing Sister prepares for the sacraments a patient who has received only Baptism. He has told her the story of his life and wants to fulfil his Christian duties before dying. The religious is allowed to give him Holy Communion but only after a priest has heard his confession. The local clergy are overworked: they promise to come but the patient dies without the sacraments. This is a common experience for the nursing Sister: 'We hear the confession long before the priest. If only we had the right to reconcile in the name of

the Church, to give Holy Communion, to anoint the sick, and thus journey with our patients to their total liberation in Christ.'

"2. In mission countries, women Religious, who are already in charge of parishes, should have the bishop's permission to preach, administer the sacraments, act as animators of the laity.

"3. Religious women in education wish to give a really effective Eucharistic catechesis. They would like to have a Mass for the group but cannot get a priest. Could they not share the Gospel message through Biblical readings and dialogue, and Preside at a Eucharist adapted to the mentality, interests, problems of the group?

"4. Could a woman Religious not confer Baptism on children whose parents she has led to an understanding of the sacrament?

"5. Could she not Preside at a private First Communion celebration for which she has prepared the children?"

* * * * *

NEWS FOR AND FROM THE GENERALATES:

1. ONGOING FORMATION OF RELIGIOUS

The USG has arranged a one day meeting on this topic on Friday, May 9, 1975, at the SALESIANUM (via della Pisana, 1111 on the GRA, bus 98 crossed, from Largo dei Fiorentini). The meeting is to start at 9:00 a.m. ending with a Eucharistic Liturgy at 17:30. Fr. J. Holman SVD, Fr. I. Capitanio SDB, Bro. Pablo Basterrechea FSC and Bro. J. Shea CB will introduce the subject. Fees: Lit. 3.500 (Lit. 2.500 for dinner and SDB facilities, Lit. 1.000 for USG secretariat expenses).

2. PENTACOSTAL CONGRESS

10,000 "charismatics" from every continent will flock to Rome at Witsuntide for the celebration of their second world Congress. This will begin during the afternoon Friday, May 16th and will close after three days with a papal audience.

Cardinal SUENENS who will attend the forthcoming Congress with Cardinal WILLEBRANDS, has written a book on this subject called "A New Pentacost?" in which he takes a sympathetic view of charismatic movements which he depicts as an "epiphany" capable of awakening faith and inspiring hope.

3. STAGES THEOLOGIQUES D'HIVER 1975-76

Centre Saint-Dominique "LA TOURETTE", Eveux, 69210 L'ARBRESLE, F

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De plus amples informations vous seront communiquées en application à la direction.

THE "NEW CHURCHES" AS AGENTS OF EVANGELIZATION

by Rev. Fr. Masson, S.J.

Two of the terms in the title of this article need to be defined at the outset. In fact they take on meanings more or less broad both in current use and in ecclesiastical use. To leave them in their ambiguity would prevent the reader from understanding what we want to say.

Under the name of evangelization, the last Synod included practically every activity of the Church and its members, everything designed to arouse, maintain and develop the faith, this last term being taken in all its possible breadth. Such a fulness of meaning seemed at first sight very practical; in fact it would permit almost every intervention on any subject to be accepted within the scope of the Synod. But it had its great handicap; it made it practically impossible to compose a final synthesis sufficiently focussed and sufficiently exact; the facts showed this.

In order to avoid a disadvantage of this kind, and also because this article is issued from a Faculty of Missiology, the word evangelization is taken here in a precise sense, although still in a rich sense permitting wide application - the sense in fact in which it is used in the decree Ad Gentes (6): evangelization as the proclamation to non-Christians until new Churches are for all practical purposes established. Our description, which begins with Ad Gentes and keeps the same sense, introduces in addition an idea more clearly expressed in Lumen Gentium (17), that of particular Churches.

Under the name particular Church, as under that of local Church, current use signifies several different realities; the same applies up to a certain point* seem always to have made a clear distinction between these two expressions. This is why Cardinal Baggio, who is responsible for the Congregation for the Bishops, found it necessary to present a note to the Synod: "De accuratiore usu verbi: Ecclesiae "particularis" et "localis". This note could scarcely have been based on existing Canon Law, since this is in course of revision, but it referred to the Council; it is in line with conclusions drawn from the same documents and expressed by ourselves for some time. It differs from them on one point, in defining a diocese as a territorial division entrusted to a bishop, which is right; but it leaves out cases, which do exist, in which the "flock" of a bishop is not fixed by a geographical demarcation but by a personal relationship of the faithful wherever they may be to a certain bishop. This happens especially in the Oriental rites, both in the case of the Uniates and the Orthodox. Leaving aside, therefore, geographical considerations, which do not apply everywhere, to take up more suitably theological and hierarchical considerations, one could say that the vital unity in the universal Church is constituted by: a community united around himself by a bishop in the ordinary and immediate exercise of his jurisdiction, in view of his triple pleanary power, i.e. of teaching, or worship and of an authority of service. The Council gave profound expression several times to this subject: community of faith, hope and charity (L.G. 8); fellowship of life, of truth and of charity (L.G. 9); community of faith, liturgy and love (L.G. 19).

* to the term local Church. The members of the recent Synod themselves do not ...

The Council also indicated on what conditions a particular Church is "adequately established"; endowed with their own vitality and maturity; provided with a hierarchy of their own which is joined to a faithful people; adequately fitted out with requisites for living a full Christian life"; and finally, the point which brings us again to missionary activity: Making their contribution for the good of the Church universal" (A.G.6). This is very much what Cardinal Baggio stressed: "That portion of the People of God which is entrusted to a bishop to be shepherded by him, so that it constitutes a particular Church" (Christus Dominus, 11). The new Directory of the particular Church, always using the word to designate the community of a bishop.

What, then, is a local Church? The term is to be associated, according to the logic of semantics, with a geographical area. The Cardinal, in the same note, suggests applying it to the "sub-episcopal" (geographical) units, if one can so call them, which are parishes. He would even extend the term to still smaller local groups, such as basic communities, or religious houses of common life; this seems to us less suitable as the groups concerned, even though in a fixed place, have no territorial jurisdiction.

On the other hand, there is much greater reason for including with the local sub-episcopal communities the local supra-episcopal communities, that is to say, a grouping of several particular episcopal Churches in a larger socio-cultural unity; this is generally fixed by a geographical and political frontier and expresses itself in the concrete in an episcopal Conference. The term the Church of France, of India, even of Africa, or of Asia, is used.

"(Catholic) pluralism", said Cardinal Suenens, "is expressed in the local Churches which bear, make present, reveal in themselves the mystery of the unique Church of Christ. They are its concrete incarnation in space and time" (Spiritus, 49 (1972), 151).

This mutual exchange of goods and services is beneficial at the same time to the whole and to the parts: "The whole and each of the parts receive increase through the common effort to attain fulness in unity" (L.G. 13).

In the fulness of the measure in which they exist, live and share in the general dynamism of the Church, the Churches both local and particular have a duty of active evangelization of non-Christians. But actually it is certainly on the particular Churches, "of which and in which the universal Church lives", that this duty falls, beginning with a fundamental regrouping around, with and under a bishop.

These clarifications having been given, we would like to underline three new aspects of the work of evangelization which are increasingly giving a new slant to missionary effort:

1. The final aims of missionary action, formerly expressed principally in terms of the Universal Church, are now more and more expressed in terms of particular Churches.
2. The agents of missionary action, also traditionally considered in the perspective of the Universal Church, are looked upon more and more in the light of the local Churches.
3. Planning has undergone the same change.

Each of these statements is worth commenting on, and this could be enlightening for future action.

1. Missionary Action - its aim

We have already alluded to two different conciliar texts which are intended to determine the final aim of missionary activity.

The first is in *Ad Gentes*. It sees the fulfilment of evangelization in the "planting

of the Church" (6). If one wanted to one could discuss this image, but what interests us here is not the image but the reality. The concept behind this expression is the Church in the singular, unique, universal, extending beyond its present human limits, to new men, new groups, new societies. What is stressed is the centripetal movement of assimilation. This outlook reflects the Ecclesiology of Vatican I, the accent placed on the primacy of the Pope; it also reflects what the missions have strongly developed in many of the new centres of Christianity - devotion to the Common Father of the faithful; finally it shows the desire of the newly-established weak communities to find support from the rock which is Peter.

On the contrary (the impression of contrast is false, as will be seen later!) the Constitution *Lumen Gentium* gives a different formulation: "Until such time as the New Churches are established" (17). We have had occasion elsewhere to comment at length on this text (*Kerygma*, Volume 6 (1972), No. 18, 35-53). Our purpose at the moment is only to take note of the expression itself, of its "plural" form. Obviously missionary dynamism has been influenced here and usefully clarified by the present historical movement in which the desire for autonomy and the achievement of independence by the young nations shows itself again after the outbreak of western world imperialism. The rediscovery by Vatican II of the "autonomy" (understood, of course, as *cum et sub Petro*, as has often been said) of the bishops in their own sphere is also found again here.

The decree *Ad Gentes* besides recognized very explicitly, in its final text, the extremely important fact of the establishment of local Churches as the aim of missionary activity. This is why what appeared in the first drafts only as the end of the general chapter on Mission Work (Chapter II) became a separate chapter (Chapter III), where at least some of the essential marks of a mature Church are described.

This new placing of emphasis cannot fail to mark the method of evangelization in the future. Rather than moving towards an excessive centralization in which the unity of Latin style and the direct intervention of central authorities would contribute to creating uniformity - which some people would consider the ideal - missionary activity will tend more than in the past to give an increasingly important place in the formation of communities to local elements and to "authenticity". It could be a matter of the languages of the forms of eucharistic and sacramental liturgy, even of the way of exercising authority; in short, it will be a matter of allowing all possible freedom to spontaneity, both particular (of an episcopal community) and local (of a definite cultural or political society).

There are already landmarks: On the one hand, the appointment of bishops or other indigenous people to take charge in the new Churches - which appointments will be more and more frequent and more and more speeded up. On the other hand, the creation and multiplication of Episcopal Conferences.

It is not only a question of "actions"; in fact, a good many powers (though undoubtedly too few so far) have been put into the hands of Conferences and of individual bishops; some of the latter consider that too much has sometimes been given to the former. And the Synod has shown clearly that the bishops of the new Churches, those of Africa most vigorously, claim the right to proclaim their problems, their objectives and the way in which the Churches should be established, in a healthy pluralist way.

2. Missionaries from elsewhere... Missionaries of the country.

The change of emphasis shown in the fixing of the aims of missionary activity finds its parallel in a new sense of positive responsibilities and of their distribution.

A more healthy theology, a more vital self-awareness, have made Christians understand that they cannot deserve their name in these days, nor even work out their salvation as they should, if their profession of faith remains individual and interior. Spiritual progress, as the human progress of which *Populorum Progressio* speaks, is henceforth seen as a reality both "global" and "interdependent. It does not concern only "my" soul which must be "saved", as an old hymn used to say, but the souls of the whole world for which each one is responsible. It is not concerned either only with the soul, but with the whole man, in a synergy more and more complete qualitatively and more and more universal quantitatively.

The Christian of today understands better, and the Synods and also the Council have repeated it to him often, that there is no true Christian who is not an active Christian apostle: by his life, his word, even possibly by his total giving of himself.

Now it must be admitted that this "active" and "independent" point of view has not - for several reasons - assumed its full dimensions in the Christianity of Africa and Asia.

Some Christian communities of Asia, converted even earlier than the west, have been able to co-exist for more than a thousand years with non-Christian neighbours without showing much apostolic concern towards them, scarcely exercising an apostolate, contenting themselves with peaceful co-existence.

As for the Churches born in these last centuries, and especially during the last hundred and fifty years, they have often lived in a state of almost total dependence and passivity.

Certainly, there are several reasons which explain this attitude, though they do not justify it. The 19th century saw in the world a technical, scientific and political supremacy of the West in which the people of Asia and Africa were for a long time dominated, not living their own lives nor even reacting in a truly free and personal way. The missionaries themselves came from outside, belonged to the West and shared in this "aura" of power. They had religious truth, intellectual acumen, great material resources. Their apostolate, often exercised in simple rural surroundings, gave them a position of considerable pre-eminence; by force of circumstances the introduction and direction of new developments - among others the developments of the Church - rested entirely in their hands.

In the eyes of the people, they seemed to be Providence. And they were so in many areas, with beneficial results on the whole.

This was not without the danger of an excessive drag on the initiative, and still more on the spirit of initiative, of the communities.

Missionary policy in general accentuated this drag. The directives came not only from missionaries who were foreigners (even though they were established on the spot and were sympathisers); they emanated from distant central offices where the outlook was necessarily western and where - with a praise-worthy intention but to an exaggerated degree - the aim was to guide all local initiative as by radio-control according to a plan fixed abroad. What young community, still small and rudimentary could have resisted this control so benevolent though a little stifling? So the communities were too ready to depend on them, as if this stage of infancy were normal and intended to last. Finally, and unfortunately, the Christian people and their missionaries ran the risk

of changing, imperceptibly and almost unconsciously, their mission as provisional tutors into that of perpetual masters.

The paternalistic solicitude of the one group and the too childish trust of the other thus lasted until the grand awakening in the middle of our century. Let us not deceive ourselves; we are not referring to political re-awakenings, to achievements of independence, though these were of great importance; but we refer also to spiritual re-awakenings, marked by the extension of education in all areas, by the deepening of Christian life in the elite of the young Churches, the clerical elite but also some of the laity, by putting local people in charge, and finally by the Council doctrine of the apostolic responsibility of every Christian and of every Church.

It was in fact during the Council that those drawing up the decree *Ad Gentes* were asked to indicate clearly, among the essential characteristics of a mature Church, a missionary awareness and effort (*Ad Gentes* 20).

It will be noted that the text of *Ad Gentes* does not make allusion in any way, as support for this statement, to opportunist considerations of psychology or politics. At the outset it places the reader at the heart of the Church's doctrine with this simple sentence which is nevertheless full of meaning:

"The particular Church, because it should be fully conscious that it is sent also to those living in the same land as itself who do not believe in Christ". Everything is said here, and clearly said, and it should be applied everywhere.

Moreover the news is not so new as it might appear! In 1886, when Leo XIII founded the Seminary at Kandy for Indian clergy, he had a medal struck on which was written: India, it is your sons who will be your saviours: *Filii tui, administri tuae salutis*.

Fifty years Father Charles repeated this thought for another country: Missionaries, he said, must found the Japanese Church which should eventually evangelize Japan.

It was nearly a century later that Paul VI exclaimed at Kampala: "The Africans should themselves be their own missionaries" (*A. AS.*, 19, 575).

One cannot but rejoice at the development of a missionary consciousness in the Young Churches; it is becoming very clear among the local bishops. It is beginning to come to light, little by little according to circumstances, among the local clergy. Young Indian Christians from the South are becoming missionaries to the North, in very different circumstances and with different languages. African priests from countries better supplied with clergy are offering to help or to replace in other countries where clergy are dwindling or have been expelled.

It has even happened that missionaries from young Churches have gone to another Continent: from India to Africa, and even to Europe! They are thus carrying out the duty which all particular Churches should assume in the Universal Church.

On a bigger scale, it is impressive to see, for example in the Synods, the bishops of the Young Churches concerning themselves with the religious problems of the West, and with the secularised masses who need to be re-evangelized.

But it remains certain that some Young Churches have yet to be awakened to a universal and missionary vision.

3. Help, still... but more planning!

The role of the particular Young Churches, or the bigger local Churches, in evangelization, is not concerned only with the final aims, which they fulfil clearly than before

* represent the universal Church as perfectly as possible, ...

nor only with the agents of missionary action whom they must supply more than before, but also with plans for evangelizing and missionary action which should be more and more left to their decision.

Moreover, this is one of the demands most often expressed by the bishops of these Young Churches, whether in interviews which they grant or in official meetings of the Synods or of Plenary assemblies of the Congregation for Evangelization.

There is a long road to travel here in order to evaluate the progress which the particular Churches have accomplished during these last three decades.

There was a time when the image of the evangelizing Churches was substantially the same; the main characteristics were worked out for the Centre and reproduced everywhere.

At this same time decisions about the manner of missionary evangelization were also made at the Centre, even for problems specifically linked to local situations.

A solution chosen with a good intention, for an eternal problem existing in any society of any size; the degree of docility which global synergy demands and the degree of autonomy on the spot called for by the concrete situation and the capacity of the local authorities!

It is no longer worth defending this solution or discussing its foundation; henceforth it is certain that the increase of the Young Churches and their growth to mature responsibility will carry us beyond planning coming down wholly from on high. There is certainly no denying that general lines of action exist, and have a universal validity.

But even at the highest level the determination of these directives cannot be well carried out without much consultation of the local people in charge. Furthermore, it was in this way that the Synods and the Plenary Assemblies were set up and worked.

Besides, this is not sufficient. In the general framework mentioned above, actually established by common agreement, *cum et sub Petro*, local planning, in order to be adapted to circumstances, must necessarily be diverse.

This displacement of the centre of gravity of missionary planning was expressed officially on the technical level when the system of commission was replaced by that of mandate. Formerly a territory not yet evangelized, or in course of evangelization, was entrusted from on high, by the Holy See, to the higher authorities of a missionary society who undertook responsibility for it, providing as far as possible the personnel and the resources, and usually providing the head of the hierarchy: prefect apostolic, bishop, and directing in agreement with this head the whole apostolic policy. It is certain that often the influence of the international missionary society, with its numbers and often equipped with resources, was in fact stronger than that of the bishop. The fixing of apostolic objectives was done from a point of view always well-intentioned, but rather distant and vertical: not without advantages, however, for the effective co-ordination of efforts.

The indigenous bishops of the present time, considered individually, generally have not the same resources as the societies. They complain of being kept under control by the societies, who more or less supply them with personnel; they consider that the decisions made by foreigners whether outside or within the country are not always those called for and which they themselves would make.

They also have the feeling, theologically justified and confirmed by the decree *Ad Gentes*, of being, by duty and by right, "the centre of the whole apostolate" (n.30) and they

refuse to be "radio-guided" from outside.

Mgr Ishibangu of Zaïre wrote recently : "What seems to me to constitute a fundamental problem is the relationship of the universal Church with the particular Churches. Much is said about this and it is recognized that this problem causes difficulties in practice, especially in what concerns the right of initiative and decision" (Spiritus, 49, 1972), 142). This remark is especially valid in connection with the effort of evangelization of non-Christians.

Obviously we must beware of excess: "It would be deplorable if some bishops came to consider that their responsibility signified a complete "diocesanisation" of the missionary work of the Church" (A. Bell in Revolution in Missionary Thinking, 53).

If "freedom cannot be dissociated from total sincerity, from constant adhesion to its own deep and total reality" (J. Girardi, Christianisme, Libération de l'homme, 84), each young Church at every moment should see itself and should live its life in the totality of catholicism.

It is on the basis of this theological conviction, of this psychological attitude, and in view of a more harmonious co-ordination of effort, that the system of mandate was established. The local bishop is no longer the one who receives, as a result of decision made more or less outside his country, these persons or that help. But it is he who, having considered his needs and drawn up his plans, chooses and calls those collaborators whom he considers suitable (but whom, alas, he does not always find, in our time of few vocations). And it is he who decides, furthermore, in contact with the Superior of the group concerned, the place and work of each one according as he judges best before God.

Thus planning as well falls to the particular or local Church, in an egalitarian and fraternal dialogue with the other bishops who supply mutual help and the missionary superiors themselves.

We should not see in this just a kind of personal "claim", but rather a more correct understanding of the role of the bishops and the progress of their Churches.

It is in this kind of context that missionaries from outside will be involved in future.

A recent enquiry shows that the local bishops still want them (cf. Who will carry the Gospel to the nations tomorrow, 44th Missiology Week at Louvain, 1974, report of Father Fox, SVD). But they outline the portrait of the missionary of tomorrow. Perhaps the essential with regard to the duties of these missionaries in the local Church could be summed up under three headings:

The first is "insertion": the missionary root himself in his new community, accept fully and carry out the will of his superiors, esteem and share the conditions and life-style of his brethren, never say "them" but "us". Mgr N'Dayen, Archbishop of Bangui, in a pastoral letter of the 3rd January 1973 made some pointed remarks on this subject (see SEDOS, 1973, 173-175).

In this insertion, the missionary must practise an authentic and simple humility; it is not (it is no longer) he who has to draw up the list of problems and priorities for action, but those in charge in the country; he should not bring into his new surroundings the discussions and solutions of his country of origin; they would often be irrelevant. He must listen, learn, and in order to make his contribution - which remains very real - await the wish and the mandate of the local Church.

His only concern is to serve. Not that he did not do this in the past, but then service was often accompanied by two humanly encouraging characteristics: the exercise of

authority and the feeling of achievement. The first of these characteristics has definitely been taken from him and transferred to the local Church; the second, in occupations which are no longer chosen according to our western criteria, is also lacking to him at times. The essential is to serve, to help each local Church according to the way it chooses, to carry out this great work, necessary to its existence - missionary activity.

It is often said that this new emphasis indicates an essential and radical change in Mission. This is an exaggerated statement. First, because the final end remains unchanged: to give Jesus Christ to humanity and humanity to Jesus Christ. Secondly, because the changes which have happened concern in fact the ways of achieving this unchanged aim and its agents, i.e. elements which are important but never unchangeable.

The last word on this great availability to renewal has already been said by the first of the apostles to the Gentiles: (Others than myself) "preach Christ with the right intention, out of nothing but love". What does the person matter, "as long as Christ is proclaimed". (cf. Phil. 1, 16-18).

STUDY GROUP ON ONGOING FORMATION

The Group met at 4:00 p.m. on 22 April 1975 at the Sedos Secretariat.

<u>Present:</u>	Fr. G. Lautenschlager	C.M.M.	Fr. J. Farren	O.P.
	Fr. J. Daly	C.S.Sp.	Fr. R. Every	O.P.
	Fr. J. Gross	C.S.Sp.	Sr. M.J. van Dun	O.S.U.
	Sr. A. Deseyn	I.C.M.	Sr. A. de Sa	S.C.M.M.-M.
	Fr. J. Lang	M.M.	Sr. J. Burke	S.N.D.N.
	Fr. F. Doyle	O.F.M.Cap.	Sr. L. Giacchetti	S.S.N.D.
	Fr. J. Richard	O.M.I.		

Moderator: Fr. G. Lautenschlager, C.M.M.

For SEDOS: Fr. B. Tonna and Fr. L. Skelly, S.M.A.

There was a wide-ranging discussion as to the best method of conducting ongoing formation and what such formation should contain. The "awkward" question as to what ongoing formation (or renewal) meant was also raised and provoked lively argument.

1. There was general agreement that ongoing formation was best conducted in the local church in cooperation with the local hierarchy. The effort should be inter-congregational and involve priests and sisters (both expatriate and indigenous). As far as possible it should be conducted by a team recruited on the spot from people who really knew the scene, its problems etc. If such teams were reinforced by "periti" from abroad well and good, but these must not be allowed to dominate the programme or set its tone. Experts in the various appropriate fields should be trained and as far as possible this should be done locally, lest they lose touch with the concrete realities of their home countries.

2. As regards the content of ongoing formation courses, there was general agreement that they should cover both the intellectual and spiritual. But they must concentrate on the personal meaning of the Christian values expressed so as to integrate these into the lives of the participants. How to do this successfully (always allowing for God's grace) was recognized as the central problem. There were plenty of courses available both in the developed countries and those of the Third World; we are not short on documentation. But how to devise a course which really had impact on the personal lives and convictions of those engaged in it was a far more important consideration. Many of the programmes given "at home" were lacking in immediacy and realism. Many of those given in the "mission" countries were too often dominated by outside experts, "stars" or "gurus", as some people called them. These latter were interesting but their impact was seldom lasting. Hence the need for courses devised and carried out in the milieu in which the missionaries (and their indigenous co-workers) found themselves, courses having the whole-hearted backing of the hierarchy and Regional Superiors.

3. The meeting finally decided that the following steps should be taken:

(a) Discover a valid working definition of "Ongoing Formation".

(b) Discover what the goals of such formation should be.

The results of such research would be sent to those who had attended the meeting.

The Group decided to meet again soon after Pentecost.

--L. Skelly, S.M.A.

LIST OF ARTICLES SELECTED DURING MARCH compiled by Sr. Agnetta SSpsIV. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article (Number of pages in brackets)</u>
2.CICM (MM-B/74)	<u>La situation actuelle de l'amerique Latine et de son Eglise</u> , by Guzman Carriquiry. In MONDE ET MISSION, December 1974. (28)
2.CSSP (CD/12/75)	<u>The missionary from abroad and the local Church</u> , by John Correia-Alfonso, SJ. In CSSP DOCUMENTATION, No. 12, 1975. (9)
2.FSCJ (N/5/75)	<u>Instituti missionari e missione nuova</u> . In NIGRIZIA, No. 5, 1975. (10)
2.MEP (ERB/84/75)	<u>L'homme nouveau chinois: mythe ou réalité?</u> by Léon Triviére. In ECHOS LA RUE DU BAC, No.84, 1975. (5)
2. MEP (ERB/83/75)	<u>La révolution de l'homme en Chine</u> , by Léon Triviére. In ECHOS DE LA RUE DU BAC, No. 83, 1975. (6)
2.MM (C10/3/72)	<u>The Peruvian Pilot Project</u> , by James J. Madden et al. In CHANNEL, Vol. 10, No. 3, 1972. (8)
2.MM : (C10/3/72 and C11/1/73)	<u>Spirituality needed in a Missionary</u> , by W. A. Kaschmitter, MM. In CHANNEL, Vol. 10, No. 3, 1972 and Vol. 11, No. 1, 1973. (1972-4/1973-
2.MM (B/3/4/74)	<u>Maryknoll and the indigenous peoples of Latin America</u> , by John Gorski, MM. In MARYKNOLL BULLETIN, Series 3, No. 4, 1974. (4)
2.MM (C/13/W-S/74)	<u>Mapuches: the Indians of Chile</u> , by Eugene Theisen, MM. In CHANNEL, Vol. 13, Winter-Spring, 1974. (4)
2.PA (PE659)	<u>Incardination of Missionaries in their Home Diocese</u> . In PETIT ECHO, No. 659, 1975. (10)
2.PIME (MeM/6/75)	<u>Due Testimonianze della Russia di Breznev</u> , by Piero Gheddo. In MONDO E MISSIONE, No. 6, 1975. (16)
2.SJ (B/27/2/74)	<u>The Liberating Action of Christians: The Proper Basis for a Social Pastoral Theology</u> , by Arnold Zenteno, SJ. In BLUEPRINT, Vol. 27, No. 2, 1974. (3)
2.SM (C/72/75)	<u>Marianist Center of Research and Development--Progress Report</u> . In COMMUNICATIONS (SM), No. 72, 1975. (3)
2.SM (C/73/75)	<u>The Catholic School, Medium of Evangelization</u> , by Brother Charles Henry Buttner, FSC. In COMMUNICATIONS (SM), No. 73, 1975. (7)
5.ADS (2/75/3)	<u>Statistics on Populations, Catholics and priests in Africa</u> . In ANECEA DOCUMENTATION SERVICE, No. 2/75/3. (2)
5.DC (1671/75)	<u>Notre foi en Jésus Christ: Déclaration de l'Episcopat du Zaïre</u> . In LA DOCUMENTATION CATHOLIQUE, No. 1671, 1975. (5)
5.E (13/75)	<u>Bible and Quran</u> , by J. M. Gaudeul, PA. In ENCOUNTER, No. 13, 1975. (14)

List of SELECTED ARTICLES (continued)

- 5.ICI
(476/75) Thailande: Une révolution Bouddhiste? In INFORMATIONS CATHOLIQUES INTERNATIONALES, No. 476, 1975. (5)
- 5.IRM
(64/253/75) Confessing Christ Today: An Orthodox Consultation, by Ion Bria. In INTERNATIONAL REVIEW OF MISSION, Vol.64, No. 253, 1975. (27)
- 5.IRM
(64/253/75) Confessing Christ Today, edited by Emilio Castro. In INTERNATIONAL REVIEW OF MISSION, Vol. 64, No. 253, 1975. (94)
- 5.L
(54/75) How well did Medellin read social conditions? by Ames Rolando. In LADOC, No. 54, 1975. (9)
- 5.MI
(113/75) Una experiencia de comunidades de base en Colombia, by Roman Cortes. In MENSAJE IBEROAMERICANO, No. 113, 1975. (4)
- 5.OS
(6/15/74) Statement of the Federation of Asian Bishops' Conference held in Taipei from April 22-27, 1974. In ONE SPIRIT, Vol. 6, No. 15, 1974. (4)
- 5.PdM
(80/75) Un mois chez les bonzesses, by Jean-Marie Bosc. In PEUPLES DU MONDE, No. 80, 1975. (2)
- 5.U
(34/74) Evangelization and humanization, by Horacio de la Costa, SJ. In UISG, No. 34, 1974. (16)
- 5.W
(25/4/74-75) The response to Ujamaa socialism: Maryknoll Missions in Tanzania, by Joseph Carney, MM. In WORLD MISSION, Vol. 25, No. 4, 1974-75. (7)
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ANNOUNCEMENT: SECAM ASSEMBLY

The 4th Plenary Assembly of the Symposium of African Episcopal Conferences (SECAM) from the 22nd to the 28th September, will meet in Rome on account of the Holy Year. The first two assemblies were held in Kampala in 1969 and in Abidjan in 1970. The third was also held in Kampala in 1972.

During the first assembly, the Bishops discussed various aspects of the Church in Africa; at the second, they examined matters relating to catechists and priests and worked on a final version of the statutes of SECAM; at the third, they studied the role of the laity. This year, in connection with the recent Synod of Bishops, the theme will be "Evangelization in Africa Today".

The Bishops will give particular attention to one of the subjects brought into prominence by the Synod: the "localization" of the Church: i.e. the Church must become more African in its liturgy, in its theological presentation and its expression. They will discuss ways in which the Churches can become less dependent on outside and will make plans for greater missionary cooperation which will extend beyond national boundaries. One of the immediate practical tasks is the implementation of a decision of the 1972 assembly, i.e. the establishment of a Panafrikan secretariat for the laity.