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In this issue: What consequences can be drawn for dialogue with traditional African religions and for popular piety in general from the conference on Folk Christianity reported on by Aylward Shorter? He sees Christianity in Africa to-day as a synthesis of doctrines and practices on the one hand and the elements of traditional religious culture on the other. Archbishop Zoa's contribution to the Sedos Seminar on this topic will be reported on in a later Bulletin.

At the Seminar we also heard the witness of Father Hartford "To opt for the poor to-day is no longer optional", and how he tries to live this. Cardinal Arns' interview on this topic is reproduced in this issue. We quote some reflections on the plight of refugees in Africa. And there are accounts of two recent meetings in Rome, one on Guatemala, the other on Hunger in the World.

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Coming Events:

Sedos Executive Committee Meeting	Friday 22nd, April - 16.00 hrs at Sedos Secretariate.
3rd Anniversary of the Martyrdom of Mgr. Romero of San Salvador Eucharistic Concelebration. President: Cardinal Ugo Poletti.	Wednesday 3rd March - 17.30 hrs. at Basilica of the XII Apostles, Rome.
Yoga - Vipasana - Meditation: Theory and Praxis	April 18-23, 16.30 - 18.30 hrs. At C.I.I.S. (Tel. 622.16.76.)
Présentation et film: Raymond et Pierre Jaccard deux prêtres Fidei Donum.	Jeudi, Avril 21, 19.00 hrs., Centre S. Louis, 22 Largo Toniolo.

News

Frères Raymond et Pierre Jaccard sont deux frères prêtres, missionnaires au Cameroun à titre de Fide Donum. Pierre nous écrit : "Depuis 17 ans, nous sommes au service des lépreux... au point de vue chirurgie et appareillage....

Ce travail que nous avons essayé de réaliser pour les lépreux, nous l'avons étendu aux enfants infirmes. En pleine brousse, nous avons constaté qu'il fallait réaliser des appareils très simples que les parents pourraient un jour réparer, modifier ou refaire à nouveau....

Nous aimerions pouvoir informer différentes personnes-surtout des supérieurs de Congrégations travaillant dans les Pays du Tiers Monde-que sur place, avec de tout petits moyens, on peut trouver une solution à tous ces infirmes que l'on rencontre un peu partout aussi bien dans les villes qu'en brousse.

Les Frères Jaccard seront à Rome du mercredi 20, jusqu'au samedi, 23 Avril.

Constitutions: Thanks to Fr. Panteghini, Superior General of the Priests of the Sacred Heart (SCJ) for the copy of their new Constitutions.

Guatemala Meetings. Two meetings organised by Sedos and Justice and Peace - USG-UISG were held on February 15 and 16. They provided an opportunity to share in an eye-witness account of conditions in Guatemala particularly among the Indian peoples of that country. There has been adequate documentation of the religious sect to which Rios Montt belongs. With its headquarters at Ukiah in California there are alleged similarities between it and the notorious fundamentalist Sect of Jim Jones. (see page 94).

Conference on Hunger in the World. This Conference was held on February 22 for a general audience and was presented again the following week to approximately 70 Treasurers General of Religious Societies in Rome. There is projected further action by the Societies following the proposals of Fr. Olivier OP at the Conference. (see page 97).

Sedos Seminar on Dialogue There were seventy participants representing fifty Congregations and Societies at the Seminar held at Villa Cavalletti.

The personal accounts given by the Resource Persons describing how they lived in situations of dialogue with Hindus in India, Muslims in Bangladesh, Mindanao, Sudan and Uganda, with traditional African religion in Cameroon and with the poor in Northern Brazil was the highlight of the Seminar. Arriving at some consequences of these experiences was a challenging and demanding work. The Report of the Seminar will appear in a forthcoming issue of the Sedos Bulletin.

FOLK CHRISTIANITY AND FUNCTIONAL CHRISTOLOGY

Aylward Shorter

Fr. Aylward Shorter WF summarises some of the points raised at a Conference on "Christianity in Emerging Africa", held in Windsor, England in the summer of 1982.

Le Père Aylward Shorter, PB., résume quelques questions qui ont été soulevées lors de la Conférence sur "Le Christianisme dans une Afrique en voie de croissance", qui s'est tenue à Windsor (Grande Bretagne) durant l'été de 1982.

Early studies of mission-related Christianity in Africa, whether by African or western historians, tended to focus on the evolution of church structures and on the comings and goings of missionaries. The decade which followed the achievement of political independence evinced a new interest. This centred on the proliferation of independent churches which was hailed in some quarters as a new reformation and an era of promise for African Christianity. This movement of independency has not, in fact, lived up to such expectations, although its importance is not to be belittled. Instead, a quiet revolution has taken place, largely through the expansion of the mission-related churches. At the end of the 1970s sub-Saharan Africa is massively Christian, with some 150 million Africans claiming to be Christian in one sense or another (1). It is a quiet revolution because the large Christian minorities (and in some cases overall majorities) constitute an infrastructure, or at most an alternative structure, within countries where the ruling elites are secular or even antipathetic to Christianity.

FOLK CHRISTIANITY

Scholars are recognizing today that the massive Christianity of contemporary Africa is basically a popular synthesis of doctrines and practices introduced by the formal agents of Christianity on the one hand, and of elements of traditional, religious culture on the other. This fact is as true of mission-related Christianity as it is of the most syncretist and nativistic independent churches. The synthesis goes by various names: "Folk Christianity", "Village Christianity" or "Popular Christianity". (2)

It is important not to misunderstand the nature of this Folk Christianity. It is not a kind of sub-Saharan Christian "soup" which can be found everywhere. It is a plural phenomenon, and it would be better to say that there are many Folk Christianities. Christianity

in many different denominational forms (but mainly Catholic) has interacted with different physical environments, different economies and different inherited symbolic universes or cultural systems.

Folk Christianity is not to be defined in terms of pagan survivals within Christianity, although elements of continuity with ethnic, religious tradition are verifiable (3). Nor are orthodoxy or orthopraxis the decisive factors, as if Folk Christianity represented the level of latitude in faith and practice which was tolerable to the clergy or the purists. Folk Christianity is not a lowest common denominator, nor even a highest common factor. It is defined by the extent to which Christianity (in one of its imported forms) has become customary to a social grouping. As such, it is an emerging complex of religious meanings, and it is not, of course, devoid of tensions. It is not, however, a working misunderstanding, but a consensus of working understanding. (4).

It is also the product of an interaction between Christians at the grass-roots or "banana-roots" and the official or formal agents of the churches. Through these latter, Folk Christianity is permitted to transcend the borders of settlement areas and ethnic groups, to share ideas and to benefit from centralised renewal. Folk Christianity, despite the initiatives and the restraints which come from church elites, is the spontaneous growth of an unprogrammed inculturation.

For those who have eyes to see and ears to hear, Folk Christianity in Africa is alive and well. The average diocesan priest, missionary or catechist is an - at least intermittently conscious - exponent of Folk Christianity, but in the groves of academe it is dying of theological neglect. This is because theology is more ideological than functional, and the criticism can be levelled at both African Theology and Black Theology (5). This is more than ever apparent in the failure to produce a convincing African or Black Christology.

A BLACK CHRISTOLOGY

Fourteen years ago, Harry Sawyerr in Sierra Leone criticised Paul de Fueter's suggestion that Christ should be presented to African converts as "chief" (6). He did so on the plausible grounds that colonialism had caused chiefs to be discredited. There are, perhaps, places where "Christ the Kabaka", "Christ the Mukama" or "Christ the Mtemi" permit a mystical appropriation of African chiefship by the church, but it should be submitted that this is not necessarily an entirely healthy development. Harry Sawyerr suggested "Christ the elder brother" or, in St. Paul's phrase, "the first-born among many brethren" (7), pointing out that the elder of the elders was the lineage head and Christ was accordingly the head of every family. Damian Lwasa, with less justification, proposed "Christ the ancestor" (8), while a more recent proposal attempts to combine the two ideas, making the lineage head the "living ancestor" or

plenipotentiary of God (9). Here, of course, we are back once more at chiefship since chiefs were often living ancestors *par excellence*. Sawyerr's suggestion provided an opening for Black Theology and the concept of Christ as the "universal brother" of diminished humankind.

Black Theology: has centred itself predictably upon the "Black Christ", the argument being that missionaries have propagated the false picture of Christ as White and on the side, therefore, of oppressor, rather than the oppressed. Black Theology does not argue from the premise that, in virtue of the resurrection, Christ belongs to all the races and that blackness can be predicated of him with as much justice as whiteness. Such an idea is in any case, too esoteric for the average African Christian who stubbornly points out that in actual, historical fact Christ was not black. However, in so far as, according to Black Theology, Christ's blackness stems from his solidarity with the black oppressed, even this claim is undermined by the existence of black oppressors. The Deity, as the Nigerian playwright Wole Soyinka has pointed out, "can no longer be identified along the simplistic colour line" (10). All of which does not ignore the priority of practical liberation in Black Theology, nor yet (as we shall see) the role of a more or less explicit Black Christ in Folk Christianity. The problem is that the Christ of Black Theology has no ultimate, present or historical reality for the African Christian.

Christology in Africa has hitherto belonged to an ideological sphere.

It has been the product of scholars, working in the libraries of universities and seminaries. It has been a notional theology and not couched (to use Cardinal Newman's terminology) in the grammar of real assent - the imaginative expression of popular faith. There are two possible, current approaches to a functional African Christology indicated by Folk Christianity in its African forms. Neither of these approaches is conclusive and neither is without a serious drawback which remains to be overcome. However, both approaches rest on the evidence of the law of worship as the law of faith and find their source material in liturgy or paraliturgy.

A LITURGICAL APPROACH

The first form of functional Christology is intrinsically liturgical and can only be the product of a church which is expressly and successfully sacramental. It evokes the image of the risen Christ as the Lord of Life in the Eucharist, and it envisages the latter as essentially the "feast of life". In the Eucharist the life of the Spirit is continually imparted to the community. Such a view of the life-giving, Spirit-imparting Christ links up, not only with the vitalistic themes of African religious tradition, but also with the realities of rural community-building. It rests on the evidence of contemporary, vernacular hymn-literature which interprets the eucharist

in this light (11). However, it is a Christology which can only flourish where the celebration of the eucharist is central to a church's life, and this, alas, is not even true of Catholic Christianity in rural Africa, let alone of churches which place less emphasis on sacraments.

CHRIST THE HEALER

A second form of functional Christology possess a wider appeal because it is not so tightly linked to the sacramental system. It employs the image of the nganga or doctor-diviner (12). This approach was first put forward a year after Harry Sawyerr's strictures on "Christ the chief" by R. Buana Kibongi. Kibongi argued that the traditional nganga is a healer and a revealer, that this is precisely the role of Christ in the maximum degree, and that the African Christian encounters Christ in the light of his experience of the Christian priest as both God's doctor and God's evangelist.

The implicit Christology of some modern African literature, as well as of tendencies in both mission-related and independent Folk Christianity, confirms Kibongi's insight. The Christ-figures in the early moral plays of Wole Soyinka, and - to some extent - of his later political activist plays, present us with a saviour who is both healer and teacher.

Mission-related Christianity has found it increasingly difficult to integrate its priests-healers (and even its bishop-healers), but independent churches have mostly centred on a leader who has been hailed as a prophet-healer and sometimes with overtones of a "Black Christ" (13). In so far as an explicit Christology is concerned, the liturgical evidence in mission-related Christianity is less abundant, perhaps, than for the Christ-Eucharist-Life linkage. However, in hymns and even in proposals for alternative, African Eucharistic Prayers, Christ is hailed as medicine-man and his Spirit as the medicine he bestows (14). Needless to say, the picture of Christ as nganga has a direct and living appeal within Folk Christianity.

The drawback of this second Christological approach is that it is a scandal for the formal agents of mission-related Christianity. From the earliest days of the Christian mission in Africa the war between the Christian priest and pagan witchdoctor has been depicted in lurid terms, and the war has always ended in the vanquishing of the witchdoctor. For the image of the traditional doctor to become respectable enough to be applied to Christ, we must not only renounce the exaggerations which turned him into an agent of Satan, but we must purify and transform the concepts of healing and divining with which he is factually associated. If this could come about then (as Fr. Matthew Schoffeleers has brilliantly suggested) the doctor-diviner might be seen to acquire even greater appropriateness as the

vanquished medicine-man or to use T.S. Eliot's words, "the wounded surgeon" or "the dying nurse" (15).

FOOTNOTES

1. This figure was put forward by Dr. Adrian Hastings in the key-note paper at the 1982 Royal Anthropological Institute's conference on "Emerging Christianity in Modern Africa", held at Windsor. My first paragraph uses his ideas.
2. The term "Village Christianity" was coined by Dr. Adrian Hastings in his *A History of African Christianity, 1950-1975*, Cambridge 1979. "Folk Christianity" and "Popular Christianity" were used by him in the Windsor paper referred to in note 1.
3. My discussion of the nature and shape of "Folk Christianity" in Africa relies heavily on the exchange which took place at the Windsor meeting, following a paper on Zimbabwean examples of the phenomenon by Prof. T.O. Ranger.
4. The idea of the "working misunderstanding" was suggested by Dr. R.E. S. Tanner in *Transition in African Beliefs*, New York, 1967, p.122.
5. The distinction between an ideological and a functional theology was usefully made in a contribution by Prof. Matthew Schoffeleers at the Windsor meeting already referred to.
6. Cf. Sawyerr, H., *Creative Evangelism*, London, 1968, pp.72-4. The relevant passage is reproduced in Shorter, A., 1978, *African Christian Spirituality*, London, pp.65-7.
7. Romans, 8:29.
8. Lwasa, D., 1972, "African Traditional Community as a preparation for Christian Community Life", in *Omnis Terra*, Vol. 45, no. 4, pp.359-65; the text is also reproduced in Shorter op.cit. pp.141-150.
9. A paper by Dr. Charles Nyamiti, which-as far as I know is as yet unpublished - links ancestor and lineage head.
10. Soyinka, W., 1976, *Myth, Literature and the African World*, Cambridge, p.75.
11. Some evidence for this Christological approach is advanced in Shorter, A., 1980, "Creative Imagination and the Language of Religious Traditions in Africa", in *Kerygma*, no.35, pp.175-203.
12. Cf. R. Buana Kibongi, 1969, 'Priesthood' in Dickson, K.A. and Ellingworth, P. (eds.) *Biblical Revelation and African Beliefs* London, pp.47-56
13. Prof. Matthew Schoffeleers, in a stimulating paper to the Windsor meeting already mentioned, produced evidence both for Christ as medicine-man and for the medicine-man as a Christ-figure. Readers familiar with the literature on African Independent Churches will at once recall examples of "Black-Christ" healer-prophets. This section of my article is strongly indebted to the ideas (about to be published) of Fr. Schoffeleers.
14. I have, myself, been involved in the creation of such prayers, and several have appeared in earlier issues of *AFER* and in other Gaba Publications.
15. Cf. T.S. Eliot: *Four Quartets*. The reference to Eliot occurred to me after hearing Fr. Schoffeleers' paper (referred to in note 13).

TO OPT FOR THE POOR

AN INTERVIEW WITH CARDINAL ARNS OF BRAZIL

(L'interview suivant du Cardinal Arns a été réalisé en juin 1981 par Brady Tyson, professeur de relations internationales à l'Université Américaine de Washington D.C. Il a été repris du rapport IFOR, la publication de l'Association Internationale pour la reconciliation.)

Brady Tyson: *Dom Paulo, the church in Brazil is already known all over the world for the seriousness with which it is attempting to exercise the "preferential option for the poor" called for at Medellin. What are the major steps that the Brazilian church has taken and is taking to move in this direction?*

Cardinal Arns: I would like to answer this question by referring to the church in Sao Paulo. The church that has made this preferential option for the poor and the oppressed is a sign of the kingdom and, as such, is a source of division. It is a church that really evangelizes because it doesn't permit anyone to remain "neutral". Jesus of Nazareth was a sign of contradiction because seeing his acts and hearing his words, people were obliged to choose. In Sao Paulo we try to do this in a very simple way - through a common project. This project is a "pastoral plan" that is voted on in a city-wide assembly. What is decided will be the basis of the life of all our communities for the next three years. The plan is based on pastoral priorities. We have three criteria in choosing these priorities:

- i) an important human or social problem that causes great suffering for the people;
- ii) the urgent need to find an answer to this problem;
- iii) the possibility of a common action that will catalyze all the tasks and ministries of the church in relation to this great problem.

In this way we choose four priorities for the next three years. All our efforts to evangelize the city will be concentrated in these four areas. Through them the city will clearly see our option for the defense of the poor and their struggle for the right to life, health, housing and especially work.

At this time our priorities are: the formation of basic Christian communities; the world of work; the defense of human rights; the periphery of the city, where the great majority of the people live.

Tyson: *Dom Paulo, what are the prospects for significant progress in the struggle for liberation of the poor from poverty in Latin*

Arns: To consider possibilities of liberation, I think we should look first at the obstacles. One of the biggest is the policy of President Reagan in relation to human rights in countries "friendly" to the United States. Through this he is strengthening the neofascist governments in the Third World; he is escalating the arms race; and he is making the Third World ever more dependent on the United States. First World governments have been telling us for years that political repression is necessary to fight against communism. And we try to explain that all of this repression is an open door to communism.

They are leaving themselves with only two alternatives: to let Latin America become more and more poverty stricken, till we are one large "favela" from Central American to the southern tip of Argentina; or genocide, as it is occurring in El Salvador right now.

What possibilities do the poor have in this situation? As you know there is truly an "eruption" of the poor, sociologically and also spiritually throughout Latin America. Never have we seen such vast popular social movements. Just to think of 80,000 to 100,000 basic Christian communities in Brazil alone! Our poor make up 85 per cent of the population of the continent, and they are a people of deep and creative faith. Any hope we have for change is in this people.

Tyson: *Do you think the theme of human rights and dignity is still a useful theme after the misuse it suffered at times during recent years?*

Arns: I agree that the use that some governments and newspapers have made of "liberal" human rights has become more of an ideology to protect their own interests than a movement to protect the rights of all the people. But as we look at all the misery of our world - hunger, disease, war, unemployment, oppression - I think we must stop immediately any intellectual discussion of vocabulary and create a worldwide movement of nations and religions that say to the world: Basta! That's enough! "Many technicians have told me that the world could overcome hunger in a decade if it wished, but it does not wish to. The first right we must defend is the right to life.

Tyson: *Dom Paulo, some people say that there can never be liberation in Latin America without armed struggle. Do you believe this is true, and, if so, does it make the non-violent movement irrelevant?*

Arns: This is a very difficult question to answer because it doesn't depend on wishes or desires, either yours or mine.

In the first place, I would like to say that I agree with Engels that violence is the arm of the rich. If the poor have a knife or a rifle, the rich have bombs and planes and tanks. The real power of a revolution is moral, and if it doesn't have that, the revolution doesn't even exist.

I would also like to say that violence isolates. A true revolution has to unite a country: violence always divides it. The hardliners become even harder in their views and only the moderates give in to one side of the other. I believe in a revolution based on respect, education, non-violent struggle, and the faith and courage of the oppressed.

But this cannot lead us to forget or avoid a very real problem. I can say with Dom Helder Camera, and I do say it: "I would rather die than to kill another human being". But I cannot and won't say that when the poor and persecuted react to the violence of their oppressors in rural or urban areas: "I'd rather see you all dead than to have seen you defend yourselves with some form of violence".

If Latin America was what I would like it to be, in every city and rural area there would be people training other people in methods of non-violence. But this is not so. The violence of the strong and powerful is wide-spread, and the poor are not prepared, as yet, for a united defense of their rights. Little landowners defend their homes that are being burned so that big corporations can take over vast acres of land. If they have no training in resistance to violence, won't they be led to respond with violence? I think they will, and who will throw the first stone to condemn them? Who is so morally superior?

Tyson: Dom Paulo, do you think that the so called theology of liberation is inherently incompatible with non-violence, or, as it is called in Brazil, "permanent firmness"?

Arns: I hope I am wrong, but the way in which this question is framed gives me the impression of being negative and prejudiced. It seems to present liberation theology as an instrument or theory of armed revolution. I think that liberation theology has as one of its points that it is necessary to form all the people in a popular movement to face the power of the state: to change the mechanisms of domination: to change the state from being an instrument of service to the privileged to being of service to an exploited majority. This is not simply a political service, but a ministry of charity and justice. Any serious Christians who want to arrive at a situation of charity and justice know that these must also be their means of arriving there.

Tyson: Do you believe that Adolfo Perez Esquivel has helped to make the struggle for liberation and social justice more effective in Latin America? Has he become a symbol of any significance since

he was awarded the Nobel Peace Prize?

Arns: I would like to start by being very frank about the First World and the symbolism the Nobel Peace Prize has for it. All the first World nations, international organizations, and the church should never have let Argentina arrive at the point it has arrived at today. It saddens me that a church that can offer to be mediator over territories does not (or did not) offer to try to stop the genocide that we have seen. In giving Adolfo the Nobel Prize they are trying to wash their dirty hands and consciences in his witness to justice. It is too little and too late. Adolfo has become a symbol because he has made visible the suffering of his country: the drama of the mothers crying for their sons and husbands who have "disappeared"; and he has made visible our repudiation of military dictatorships - the shame of Latin America.

Tyson: Dom Paulo, a few weeks ago all of Latin America remembered the assassination of Oscar Romero, the Archbishop of San Salvador, on March 24, 1980. What is the meaning of this man's life and death to the church in Latin America?

Arns: For the faithful, Oscar Romero shows us the meaning of the resurrection: His presence is felt everywhere, and we would all say without doubt he lives. He is a martyr of the church of the oppressed, and his death makes every Christian and every bishop rethink the meaning of the church in Latin America today.

In the Bible real change always comes about through the poor, the weak. I think today also we see that the smaller countries of Central America are challenging the larger and richer countries of the South to become alert to the need of change. May God help us to work for change with the wisdom and the love for justice that was always present in the life of Oscar Romero.

Ref. Columban Intercom, July 1982.

3rd Anniversary of the Martyrdom
of
Monsignor Oscar Romero - Archbishop of San Salvador
Eucharistic Concelebration
President: Cardinal Ugo Poletti, Vicar of Rome
in the
Basilica of the XII Apostles, Rome
on
March 23, 1982 at 17.30 hrs.

REFUGIES - IMMIGRES

(In his Lenten message the Pope called for a generous sharing of ones goods specially with those who are exiled from their homelands, deprived of work, food, clothes and frequently of their liberty. Among these we draw special attention to the refugees of Africa, many of whom find their way to Rome. These short excerpts are from the White Sisters January Bulletin which was devoted entirely to the plight of the refugees. Ed.)

EN AFRIQUE

Quelques faits: 1 réfugié sur 2 dans le monde est un Africain

- 1 Africain sur 200 est un réfugié
- Nombre de réfugiés en Afrique: entre 4 et 5 millions
- 60% de ces réfugiés n'ont pas de secours directs
- Le nombre des réfugiés en Afrique s'est multiplié par 10 de 1965 à 1980

(Chiffres de 1979)

Pourquoi est-il si difficile d'avoir des chiffres exacts? Les Chiffres sont fournis par les pays qui ont des réfugiés à l'intérieur de leurs frontières, mais de nombreux réfugiés se mêlent à la population locale. Souvent, ils sont de la même ethnie et les frontières sont mal définies. Il faut ajouter que, pour des raisons politiques parfois, les chiffres sont minimisés.

Les causes de déplacements: Elles sont diverses: guerres entre Etats ou luttes ethniques, sécheresse, déplacements d'office (système politique et idéologique imposé par la force), ordre d'expulsion de tous les étrangers d'un pays, comportement de certains chefs d'Etat, etc., il est souvent difficile de distinguer entre "réfugiés", "migrants" et "personnes déplacées".

De plus certains Africains ont, pour de justes raisons, fui leur pays, mais le pays qui les reçoit ne leur reconnaît pas le statut de "réfugiés".

En résumé, on peut dire que dans la plupart des cas, là comme ailleurs, la cause réelle est une violation des droits de l'homme.

Pour Notre Reflexion: "Il revient aux communautés chrétiennes d'analyser avec objectivité la situation propre de leur pays, de l'éclairer par la lumière des paroles inaltérables de l'Evangile, de

puiser les principes de réflexion, des normes de jugement et des directives d'action dans l'enseignement social de l'Eglise".
(Octogesima Adveniens - Paul VI-1971-paragraphe 4)

Notre témoignage de la justice doit être un témoignage authentique. Ne montons pas dans le premier wagon qui passe. Prenons le temps de réfléchir afin de discerner où se trouve réellement la justice et non pas seulement où elle semble être".

(Père Arrupe - "Témoigner pour la justice" (Justice et paix-1972)

Liste des pays d'accueil: Elle est forcément très incomplète et, comme on l'a dit plus haut, les chiffres varient suivant les sources. On n'a inscrit ici que les principaux pays mais il faudrait encore mentionner le Burundi, le Nigeria, le Gabon, le Rwanda, la Namibie et certains pays en dehors de l'Afrique.

REFUGIES EN AFRIQUE 1980

Pays d'origine	Nombre de réfugiés	Principaux pays d'accueil
Angola	178 000	Aaire, Zambie
Burundi	154 000	Tanzanie
Tchad	100 000	Cameroun, Algérie
Guinée équatoriale	115 000	Gabon, Cameroun
Ethiopie	1 954 000 (dont environ 500 000 dans des camps de réfugiés et 850 000 déplacés à l'intérieur du pays)	Somalie, Soudan, Djibouti,
Namibie	36 000	Angola
Rwanda	175 000	Uganda, Burundi, Tanzanie, Zaire, Algérie...
Sahara occidental	50 000	Algérie
Uganda	105 000	Soudan, Grande-Bretagne, Zaire
Zaire	69 000	Uganda, Angola Soudan...
Afrique du Sud	7 000	Swaiziland...
(D'après le Haut-Commissariat des Nations-Unies pour les réfugiés)		

Pays d'accueil	Nombre de réfugiés	Venant <u>surtout</u> de:
Algérie	50 000	Tchad
Soudan	500 000	Ethiopie, Uganda, Zaire
Cameroun	70 000	Tchad
Zaire	400 000	Angola, Burundi, Rwanda, Cabinda, Uganda...
Zambie	35 000	Angola, Zaire, Mozambique, Afrique du Sud...
Tanzanie	158 000	Burundi, Rwanda, Uganda..
Ethiopie	15 000	Soudan
Djibouti	42 000	Ethiopie, Somalie
Somalie	800 000	Ethiopie
Kenya	5 000	Uganda, Ethiopie, Rwanda, Somalie...
Uganda	112 000	Rwanda, Burundi, Zaire
Angola	75 000	Nambie, Afrique du Sud
(Ces chiffres varient d'une année à l'autre et veulent surtout indiquer un ordre de grandeur)		

LES "CLANDESTINS" DU TIERS-MONDE

ITALIE

Pour eux, le voyage commence à Gênes ou à Vintimille. Ils sont tunisiens, marocains, algériens ou en provenance d'Afrique occidentale. Ils ont un passeport en règle, suffisant pour rester 3 mois en Italie comme touristes, la législation y étant assez "souple", mais non pour entrer en France. Sans permis de travail et contrat en règle, inutile d'espérer pénétrer dans ce pays. La gendarmerie française ne pourra que reconduire le "voyageurs" a la frontière italienne.

Retraverser la mer? Rentrer chez soi? Impossible. Une seule chose à faire: essayer de passer la nuit clandestinement par la montagne avec l'aide de guides plus ou moins scrupuleux qui abandonneront les malheureux à la première difficulté. Et le voyage se termine souvent tragiquement dans les rochers à pic au-dessus de la plage.

Il est égyptien. Aîné de famille, à 10 ans, il a perdu son père pendant la guerre des Six Jour. Pour soulager la famille, il a commencé par s'embaucher au marché d'Ismailia, sur le canal de Suez. Un beau jour, il arrive comme "touriste" à l'aéroport de Rome, avec un visa d'entrée de 3 mois. Une chance! Il s'embauche pour ramasser les tomates: 20 000 lire pour 12 heures de travail. Au bout d'un mois, la saison est terminée; on le "remercie" comme on dit si élégamment en français! Il repart cette fois pour Florence, Pise, Gênes ou Turin. Son argent diminue

et l'hiver, il fait froid dehors. La nuit, il dort à la gare, dans de vieux wagons. Il trouve enfin à s'embaucher dans une pizzeria mais après un stupide accident de travail, il est mis dehors. Il a frappé à toutes les portes: elles se sont toutes refermées.

Sa petite maison d'Asmara s'est écroulée sous les bombardements éthiopiens. Suspecté de faire partie de la guérilla érythréenne, il doit s'enfuir vers le Soudan où se trouvent déjà 200 000 de ses compatriotes. De là, il essaie de passer clandestinement en France sur un cargo libérien faisant - il s'en aperçoit vite - le commerce de contrebande. Après maintes aventures, il se retrouve non à Marseille mais à Rome et y fait tous les métiers. Il y rencontre sa future femme, Méheret qui elle, est femme de ménage en ville, comme bon nombre de ses compatriotes. Tous les deux s'installent dans un vieil appartement en ruines mais ils en sont bientôt chassés. Le rêve s'écroule. Ils ramassent leurs affaires et repartent tous les deux. Où? Ils ne savent pas....

- fin -

PRECHEZ D'EXEMPLE ET PRATIQUEZ A LEURS YEUX CE
QUE VOUS VOULEZ LEUR PERSUADER

De La Salle.

ADULTES - JEUNES

SI TU RALENTIS, ILS S'ARRÊTENT !

SI TU FAIBLIS, ILS FLANCHENT !

SI TU T'ASSOIES, ILS SE COUCHENT !

SI TU DOUTES, ILS DÉSESPÈRENT !

SI TU CRITIQUES, ILS DÉMOLISSENT !

...MAIS

SI TU MARCHES, ILS TE DÉPASSENT !

SI TU DONNES TA MAIN, ILS DONNERONT LEUR PEAU !

SI TU PRIES, ALORS ILS SERONT DES SAINTS !

GUATEMALA TO-DAY

Some Impressions of a Meeting in Rome

(Sedos and the Commission for Justice and Peace of the Conferences of Major Superior's in Rome (USG-UISG) combined to provide an opportunity for representatives of the Guatemalan Justice and Peace Group to address a meeting held in Rome at the Generalate of the Brothers of the Christian Schools on Wednesday, February 16th, 1983. Here are some impressions of the meeting. Ed.)

Nothing short of live experience replaces a personal encounter with those who have lived through sufferings. It was this which made us hope that somehow Carmelita Santos would have been able to meet the Pope before he left for Guatemala so that she could share with him face-to-face, as she had with us, the simple account of what she had seen and lived through.

The first speaker at the meeting was Fr. Luis Fernaudes. "Why is it that we are not heard?" he asked. All the world knows the details of the massacres in the Lebanon. How few seem to want to know or believe the details of Guatemalan massacres." (When, if ever, will there be an inquiry reflecting the same honesty and quest for truth as has been made for Chatila and Sabra).

Priests who answered the appeal in the 60's to serve in Guatemala were partially motivated by a desire to combat the influence of Communism. Many have been disillusioned by the exploitation they have witnessed. They seek now to preach that justice which is a constituent part of the Gospel message. For this they risk their lives.

Carmelita Santos is a Catechist. To be a Catechist, a Sister, priest or brother is to run the risk of being killed, or worse, of being first tortured. There is a systematic policy of persecution of the Indian population which is satanic in its cruelty. When Carmelita tells the people they are all children of God, created by Him, in his likeness, they ask: "We Indian Guatemalans, are we not useless, despised, illiterate, without medicine, living like animals in the forest? We have been made to suffer only. Who possesses all the land? All the wealth?" "I did not want to get involved in politics" said Carmelita "but what could I say? And for saying that this was unjust we are killed."

"The soldiers of Rios Montt kill people with machetes, disembowel pregnant women, rape children of ten and twelve years. Why do they

systematically kill children? Why do they round up old people and kill them. We Indians respect the old people. They preserve the wisdom of our people. We bow before elders then we speak to them. And our children are innocent."

"The soldiers came to our village, put the old people together, cut their tongues, their ears, their cheeks, beat them. They arrived at 8 o'clock in the morning and tortured people. At noon we women had to cook a meal for them. In the afternoon they began again to beat the people. We saw their brains. They left them in the sun naked. Many were still alive. Then before they left they dug a hole and buried them. Some were still alive some were dead..."

Regina Fernandez was a Catechist. Later she and others formed a Justice & Peace Group. She told us of her work and of the risks. One of her companions has been murdered. Another has disappeared. She cannot stay in one place but moves continually. "We posted people to watch for the soldiers coming whenever we met. Then they stopped coming in lorries. They came on foot in secret and surprised us. Often we fled carrying our children. We shared what we had. We ate corn and roots like animals. We slept in the open, under the rain. We try to get a piece of plastic. It is precious. We stretch it over sticks and sleep under it to keep the rain off. Many children die. Each day I say "I have lived another day".

"We baptise our children. We collect consecrated Hosts to distribute. Once a sister came to us. She risked her life. All came out to see her. We were so glad. The sisters are the bravest. Our people need someone to encourage them."

"We have only our lives. These we share. We have a great hope. A day has to come when all this will come to an end. We get medicines and bring them to the people. Medicines are very important. Anything I know about them I have learned from books. We use herbs too. And we celebrate and make a little feast whenever we can to keep ourselves in hope. Otherwise we die of despair. This is my sharing with you."

As I listened the memories of mass-rocks in Ireland crowded in. The priest saying mass on the mountain side. The altar a rock. The lookouts posted. The soldiers coming secretly. The fear of informers. The life in the mountains and bogs, hiding, on the run. And I reflected that our suffering had been little compared to these modern martyrs.

The last speaker was a Guatemalan priest who has had to flee the country. In one large area he told us only three religious sisters remain with the people. There is no priest. "So" he said "we remain crucified".

I conclude this short account of the meeting with an extract from the Letter of the Episcopal Conference of Guatemala written in December 1982 in preparation for the Holy Father's visit.

"CHE COSA TROVERÀ IL SANTO PADRE NELLA NOSTRA PATRIA?"

Una Chiesa che cerca di vivere la povertà evangelica e che è in pellegrinaggio verso la Casa del Padre, "tra il confort di Dio e le persecuzioni del mondo". Una Chiesa che si sforza, superando grandi difficoltà, di entrare nello spirito di rinnovamento che il Concilio Vaticano II e le norme emanate da Medellin e Puebla hanno richiesto. Una Chiesa che si adopera per impegnarsi nella salvezza completa dell'uomo guatemalteco, scegliendo l'opzione preferenziale -- anche se non esclusiva -- dei poveri e degli oppressi.

Una Chiesa che ripone la sua speranza in Cristo, e, per questo, lavora con il sogno della costruzione del Regno, anche se si ritrova sottoposta ad aggressioni interne ed esterne, che vengono esercitate sui figli perché si trasformino in traditori ed apostati della loro fede. Una Chiesa, in fine, che in questi anni si è adornata della corona della corona del martirio, come segno e premio della fedeltà a Cristo di molti dei suoi figli.

Numerosi sacerdoti, religiosi e religiose, che si sono compromessi, spinti dallo Spirito Santo, nel lavoro per il nostro popolo con entusiasmo apostolico, attendendo a ciò con grande spirito di servizio ed autenticità evangelica.

Migliaia di "delegados de la Palabra", catechisti e laici impegnati, che, con grande spirito di dedizione e semplicità, portano il messaggio salvatore di Cristo fino agli ultimi confini della Patria e formano vere comunità cristiane, dove si vive nell'amore di Cristo, si condivide e si spera. Molti di loro sono stati fedeli fino al martirio.

Una società lacerata dal flagello della violenza, che ha colpito senza misericordia in particolare gli indigeni ed i contadini: villaggi distrutti, campi bruciati, centinaia di guatemaltechi che fuggono, terrorizzati, dalle forze che si combattono e vagano sotto la sferza della fame, delle malattie e della paura.

Una Patria insanguinata da una lunga e cruenta lotta fratricida, che ancora geme sotto il peso dell'ingiustizia e non trova la giusta via per la riconciliazione."

Estratto del Comunicato della Conferenza Episcopale Del Guatemala,
22 dicembre 1982.

- fine -

HUNGER IN THE WORLD

(The Justice and Peace Commission of the Unions of men & women Religious held a meeting on Hunger in the World on February 22nd, 1983 in Rome. Fr. Johnson SJ introduced the topic. Fr. Bernard Olivier OP. made specific proposals to the Religious Congregations. We hope to return to these in a later Bulletin. Ed.)

1. The first statement I wish to make is that hunger is a problem, a major world problem. It hardly seems necessary to substantiate such an obvious fact. The United Nations World Food Conference, that took place in Rome in 1974, declared: "On the most conservative estimate, there are well over 460 million people in the world today who are permanently hungry and whose capacity for living a normal life cannot be realized. At least 40% of them are children." Nearly 10 years later the situation has become dramatically worse. The 2nd Brandt Commission Report, just published, simply says: "*Millions of people in the Third World do not eat enough. It is a fact unbearable to contemplate.*" A recent article in Time Magazine claimed that, in Tanzania alone, 150 children starve to death every day.

2. Secondly, this problem of hunger is linked to all the other problems we face in today's world. Many, especially in Europe and North America, are much concerned with peace and nuclear disarmament. But there can be no peace in the world until the problem of hunger is solved. A 1976 Vatican Statement described the arms race as "*an act of aggression, which amounts to a crime, for even when they are not used, by their cost alone, armaments kill the poor by causing them to starve.*" Therefore, whether we live in a poor or rich country, we are all necessarily involved in the problem of world hunger.

3. We are also involved as Christians. This was expressed very graphically by F. Arrupe in a talk he gave on Hunger for Bread and Evangelisation at the 1976 Eucharistic Congress in Philadelphia. He said: "*If there is hunger anywhere in the world, then our celebration of the Eucharist is somehow incomplete everywhere in the world. In the Eucharist we receive Christ hungering in the world. He comes to us, not alone but with the poor, the oppressed, the starving of the earth. Through Him, they are looking to us for help, for justice, for love expressed in action. Therefore we cannot properly receive the Bread of Life unless at the same time we give bread for life to those in need, wherever and whoever they may be.*" I wonder how many of us think of this as we receive Holy Communion each day?

4. Therefore we must ask: What can I do? What can we do? What action should we undertake now as members of international religious congregations? Hopefully today's meeting will provide some answers.

5. Our first task is to try and understand why hunger exists. This is important because there are many false or incomplete explanations. With our invitation to this meeting we included ten commonly held statements 10 FOOD FIRST FUNDAMENTALS on hunger and we said that if you agree with more than three, you need to come to our meeting. It would be interesting to see how many you did agree with because, in fact, all of them are wrong. We hope by the end of today's meeting you will be able to explain why.

6. I now want to give a short introduction, to a 17 minute film strip called: "Towards food security" which we propose to show in a few moments so that you don't have to listen to me or someone else talking at you all the time. It is the second of two films on world hunger made by an American organization called the Institute for Food and Development Policy. The first is called "Why Hunger?" and I shall begin by saying a few words about that.

7. Its principal message is that hunger in the world is unnecessary. Three main arguments are given:

i) Hunger is an unnatural disaster. In other words, there is no lack of food for all the world's people. Enough grain alone is produced in the world to supply every person 3,000 calories a day - more calories than most Americans consume.

ii) Growing concentration of control. Wherever people are hungry, we find inequalities in control over food-producing resources. Fewer and fewer people are taking control over land, farming inputs, credits, and the processing and marketing of food. These inequalities are the root cause of most hunger in the world today.

iii) How do a few gain so much control ? The main reason is private control over essential resources which means that some expand at the expense of others. This process is accelerated by new technologies which, in turn, make agriculture a speculative venture for those with capital to invest. Soaring land values keep new farmers out and drive renters off the land. The process is a spiralling one which explains how hunger can grow even though food production per person increases. In other words, people are starving amid plenty, and the situation is getting ever worse.

iv) What is the appropriate response? The film ends with a few suggestions for what we can do. But these are taken up again in the second film which you are now about to see.

8. The second film is called "Towards food security". It has two main themes or arguments:

i) "The inefficiency of inequality" This is to show how an elite-controlled food system in the hands of a few inevitably underuses and misuses food-producing resources.

ii) Lessons not models. The second theme seeks to deduce certain lessons from groups and societies where people are succeeding in eliminating hunger. Four conclusions are reached, though the authors emphasize that these do not add up to an ideal model to be adopted by all.

And the film ends by returning to the question: "What can we do? Being an American production, suggestions are addressed primarily to people living in the developed world. But the challenge is there for all of us and, after the film, Fr. Chivici will make some proposals concerning religious congregations.

9. In conclusion, therefore, these 2 films are based on the fundamental proposition that world hunger is

NOT primarily a production problem,
 NOR a technological problem,
 NOR an ecological problem,
 NOR a population problem.

It is first and foremost a STRUCTURAL problem that calls into question the basic structures of society at International and national level.

This conclusion is borne out by the new Brandt Commission Report, Common Crisis which clearly states that "only a new relationship between industrialised countries and developing countries can help overcome this crisis. There is a clear common interest."

World Hunger: a Christian Reappraisal, a recent report published by the World Council of Churches, reaches a similar conclusion. This is how it puts it: "*The world produces enough food for all of humankind to be adequately fed. But global production of food does not automatically guarantee freedom from hunger everywhere and for all. Freedom from hunger is a complex issue. The root of the problem is not to be found so much in lack of technology, in economic inefficiency or in the inadequacy of relief systems, but rather, in social and economic organisation. The phenomenon of hunger amidst affluence will ever be present unless human determination intentionally establishes just, participatory and sustainable food systems at village, regional, national and international levels.*"

To achieve this goal, the report underlines a number of priorities including "broad involvement, especially by the poor, in the process of decision taking, resource allocation, production, pricing and distributing. It then makes the obvious point that, in the final analysis, this is a political question.

This is the reflection paper circulated before the meeting.

WORLD HUNGER

How many of the following statements (taken from a book on world hunger, published in the USA) would you agree with?

1. A major reason why people are hungry is that not enough food is produced.
2. Especially in certain countries, hunger is due to overpopulation.
3. To solve the problem of hunger, we must first help to boost production in the hungry countries.
4. While there is legitimate criticism of agribusiness corporations, at least such corporations efficiently produce food.
5. Redistributing land to the poor lowers production.
6. Our food system is based on democratic principles because it is based on privately-owned family farms.
7. Agriculture technology plays a very different role in the United States than it does in the Third World; here it frees people from arduous hand labour; there it cuts people out of work.
8. Exclusively private control over resources is a fundamental guarantee of our food security.
9. Big operators have proven themselves to be more efficient by the very fact of their growth.
10. An important role of the United States is to provide food aid for over-populated countries like Bangladesh that don't have the capacity to feed themselves.

- end -