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In this issue: "What's in a name?" "A lot", writes Michael Cahill.

Missionaries cross borders of language, culture and race. They incarnate the absoluteness of brotherhood and sisterhood in the Kingdom. They mirror it in a personal symbolism and in a cultural and geographical action. They are foreigners for God. Can the name 'foreign missionary' be resurrected then? And the related term "foreign missions" be abandoned? Must the activity of the missionary have a geographical emphasis? And is mission really everywhere?

A timely book has just appeared: *Going Forth*, by Omer Degrijse, CICM, on the missionary consciousness of Third World Catholic Churches. I looked in vain there for the term "foreign missionary". Maybe the name is not so important but the reality beneath it is. Fr. Degrijse writes in his final considerations:

"Mission 'ad gentes' remains an immense task. In many regions of the world evangelization has just started, and local personnel is still minimal in numbers. More than two thirds of humankind do not know Christ. The evangelization of the world cannot be carried out by Third World churches alone, without the help of the West. It is therefore nonsense to say that the work of mission has come to an end."

Fr. Jim Cooke has some very practical comments on investment policies. The Franciscans write to President Marcos and there are echos from the recent General meetings of the Dominicans and Jesuits.

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Coming Events:

SEDOS RESIDENTIAL SEMINAR:
MINISTRIES FOR A DYNAMIC
LOCAL CHURCH.

Villa Cavalletti - Grottaferrata.
Tuesday, March 20, 18.00 hrs. to
Saturday, March 24, 13.00 hrs.

Up-date Meeting on the Situation
in Uganda: Fr. Schrenk. W.F.

Wednesday - 8th February:
SEDOS Secretariate, 16.00 hrs.

News:

Liliane Fund Foundation: We have received a letter from this Foundation telling us that Missionaries are invited to ask for financial help for individual cases of handicapped children who are not reached by national health services because they live far away from Institutes for health care in rural areas or big slums. The Foundation wants to help by giving financial assistance for medical help, rehabilitation, schooling and self-support. The help is given via missionaries or social workers who know these children and who see to it that the help goes to the right destination. Assistance has already been given to handicapped children in Angola, Nigeria and many other countries. Apply to:

STICHTING LILIANE FUNDS
HEIDIJK 53,
5251 KM. Vlijmen
HOLLAND.

Application forms available at SEDOS or direct to above address.

New Superior Generals: Congratulations to Sister Bernadette-Josèphe Berquer on her election as Superior General of the Ursulines of the Roman Union, and to Father Fernando Galbiati as Superior General of the Pontificio Istituto Missioni Estere, at their recent General Chapters.

Soudan "Up-date": Sr. Giuseppina Tresoldi, Assistant to the Superior General of the Comboni Sisters and a member of the Executive Council of Sedos spoke to a group at Sedos Secretariate following her return from the Soudan where she attended a meeting on Educational developments in the Northern areas. Participants at that meeting stressed the increasingly urgent need for a liaison between schools and the family and social apostolate.

While she was there the President of the Republic published his Decree on the adoption of a Penal Code based entirely on the Islamic Shari'a for certain crimes. Copies of the letter of Archbishop Gabriel Zubeir Wako to all the Christian Faithful in the Archdiocese of Khartoum "On the New Penal Code" were made available to the group by Sr. Giuseppina.

She also had copies of the Archbishop's Statement on the Church's Position in Regard to the "New Penal Code" made on September 23, 1983. It makes clear the objections of the Archbishop to portions of the New code and the serious fears of the Christian and non-Islamic communities. Copies of the two documents are available at Sedos Secretariate. There is further tension in the Soudan following on the implementation of the Penal Code and the considerable protests against this in the predominantly non-Islamic southern part of Soudan.

FOREIGN MISSIONARIES: WHAT'S IN A NAME

Michael Cahill, CSSp.

(This is the slightly recast text of a sermon preached on the occasion of the Final Profession of three Sisters, two Nigerian and one Irish, on the 30th July, 1983).

(Texte légèrement remanié d'une homélie prononcée par le Père Cahill, le 30 juillet 1983, à l'occasion de la profession perpétuelle de trois soeurs missionnaires du Saint-Rosaire (deux nigérianes et une irlandaise)).

I heard recently of a young man who got into a wardrobe with a bucket over his head. He was making a home-recording of a song for a talent competition and was trying to get a good sound. There's a man who has a keen awareness of the effect of context on sound!

On the level of the meaning of what we say the context is equally important. The same statement expressed in different circumstances can have totally different effect. One such statement that we hear frequently today is "Mission is everywhere!". It can be true or false, helpful or harmful, opportune or inopportune depending on the setting. It is ambiguous and a half-truth of classic proportions. It is an umbrella statement and covers a multitude.

"Mission is everywhere"? In certain cases it has proved to be an inspiring and provocative statement in reference to both the Church universal and local. But it does not apply in the same sense to all the groups that shelter under this umbrella statement. One group is made up of those who used to be called "foreign missionaries". Over the last century in particular these have enjoyed a great prestige in the Church and their work regarded as possessing a certain nobility. In recent years they have suffered a major crisis of identity and function. The causes are manifold but one major contributory factor has been the careless and wrongful use of the slogan "Mission is everywhere!" with the implication that it mattered little where one worked and what one did. Within the universal mission of the Church there are many particular missions, vocations, roles and charisms. Those who worked on the "foreign missions" were the bearers of one such charism; one gift of the Holy Spirit which is part of the plan of God for the Church and without which the Church would be less, the witness to the Kingdom of God impoverished, seriously and God given less glory among humankind.

Charisms and names: We stopped using the terms "foreign missions" and "foreign missionaries" for excellent reasons. It helped us to recognize that a major change had taken ~~was~~ taking place in the Church, represented by a clear change in the relationship between the local churches from that of dependency to that of peer. For this and other good reasons certain terms were

dropped from current theological language. However it would be a pity if a particular charism should die the death of a particular outdated terminology. The essence of the charism must be preserved, rehabilitated and given a fresh impetus.

The charism in question: There are those in the Church who are touched by the mystery of God in a particular way, namely that he is the God of every person and of all peoples. He is universal Father. We recite so often that we believe in the Catholic Church, i.e. a Church which essentially is for everyone, which constantly must direct itself to everyone and invite everyone to it. 'Catholic' means for all, universal. The Church has to be so if it is to mirror, however inadequately, the reality of God who is a "catholic" God -- the God of all humanity. There must be within the Church a constant striving to make this aspect of God have an ecclesial and a human counterpart.

Those who go out from their own country and from their culture to live amongst other people to celebrate with them their common humanity and their common God and Father witness to the kinship of humankind in a special way. "The intention of the creator in creating man in his own image and likeness will be truly realized, when all who possess human nature, and have been regenerated in Christ through the Holy Spirit, gazing together on the glory of God, will be able to say 'Our Father'." (Vatican II, Ad Gentes, 7).

"In the roll of nations": These missionaries have been touched in the depths of their being by this insight into God. They give witness to their God not simply by words and actions but the consecration of their being and personhood to this apostolate. These missionaries demonstrate the relativity of the goodnnesses contained in the values of nationality, race, tribe and class and call attention to the absoluteness of brotherhood and sisterhood in the Kingdom.

Theirs is the vision of Ps.37.

*I will count Egypt and Babylon among my friends;
Philistine, Tyrian and Nubian shall be there;
and Zion shall be called a mother
in whom men of every race are born.
The Lord shall write against each in the roll of nations:
'This one was born in her' (trans. New English Bible, 1970)*

These missionaries incarnate the value and mirror it in a personal symbolism and in a cultural and geographical sacramental action. i.e. they are foreigners for God. Their essential message is that their God is not one who rejoices in any form of sectarianism or denominationalism. They are meant to be agents of reconciliation on every level. They represent a God who wants to draw all men and women into one great family of loving support. In their work they are meant to bring about dramatically the reality of the Church as the sacrament of humankind by crossing the borders of language, culture and race.

Recovery of confidence: The crisis in vocations is due to a complexity of causes. The way forward will be found only if the missionary today, who inherits the mantle of the "foreign

missionary" rediscovers a solid theological basis which affords her or him a strong identity and which is equipped with a motivation as inspiring as drove the "foreign missionaries" of the past. I have described some elements of the theology. Part of this motivation will derive from the urgency of the need of the Christian message of loving solidarity in the world of today. We are faced with a world racked by pain, torn by divisions of all kinds. We are faced with a humanity that can no longer even rest secure in the fact that it has a future because of the dread of nuclear war. Never has there been such a crisis for the human race to face and for the Church to tackle in its programme of evangelization.

To witness to the universal love of God, to the bigness and openness of God, to the universal presence of God's grace, to the universal presence of his Holy Spirit --- this is the life of the missionary who is sent out by all churches, young and old.

Foreign Missionaries: What's in a name? A lot! We invent terms.

It is my belief that the title "foreign missionary" can now be restored to use with real benefits. It has had a good rest and is ready now to return to work with fresh zest. There is a need for it as no other term as accurately describes the particular apostolate that has been our concern. The related term "foreign missions" is I think, best left in retirement as it has connotations that may mislead. The title of foreign missionary comes to us "trailing clouds of glory" and represents an element in our tradition that we must preserve, both the name and the reality.

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"THE MISSION", GENUINE OPTION OF THE DOMINICANS

The "Mission" was one of the principal "options" approved by the Dominicans during their recent General Chapter in Rome. Other themes receiving particular attention included: the "continuity" in those works rooted in the tradition of the Order; "presence", in the sense of strengthening and extending the activity of the Order in the regions of the future, such as in Africa, Latin America and Asia; and "co-responsible participation" of all Dominicans in the great decisions of the Order.

Special attention was given to "Mission" during the course of the Chapter, and the following are the principal points emphasized:

- Renewed validity of the four priorities established at Quezon City and at Walberberg;
- Ecumenical dialogue, and dialogue with the great non-Christian religions;
- Mission in Europe: The urgent need to make a profound analysis of the mission of the Order in Europe, taking into consideration the cultural-historical conditions of the old world;
- intensification of personal and community efforts, so that Dominican parishes and shrines actually be places that are adapted for integral evangelization through doctrinal preaching, through openness and reconciliation, formation of communities, and solidarity with the poor.

MISSION IN AFRICA, LATIN AMERICA AND ASIA

This was an object of particular reflection during the Chapter. For the first time perhaps, at the level of a General Chapter, one spoke of the apostolic mission of the Order and of its application to three concrete regions: Africa, Latin America and Asia. This was something new at the Chapter held in Rome. In this regard, the Chapter emphasized some aspects of that particular mission:

- to intensify activity for awakening and forming indigenous communities that know how to accept the vocational call of the spirit; without, however, neglecting the collaboration of the Provinces and the Vicariates that are already present there or who are asking collaboration and assistance;
- the option of priority for the poor and for justice;
- the maintenance or the new establishment of centers of formation and of study, so that the candidates in the respective regions may have adequate means at their disposal for their integral development;

- collaboration of the entire Dominican Family, so that the religious cultural, social presence may be more complete and more coordinated.

Concrete Activities: Among the concrete activities ordered or commissioned, we note: The erection--if the Master General believes it opportune--of a "Vice Province" in Central America; strengthening of formation centers and centers of study in Ibadan (Nigeria) and Kinshasa (Zaire); institution of a Dominican community in Korea and in Indonesia; nomination of a Justice and Peace Promotor for the Asia-Pacific area, and of one for Latin America; nomination of an Assistant General for Africa; and the strengthening of such organizations as CIDAL, INTER-AFRICA, ASIA-PACIFIC, etc., which contribute to the animation of the Dominican life in the respective regions.

Ref. Fides, November 11, 1983.

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(Many religious/missionary orders of men and women are in the process of finishing the work of their general chapter. As was the case with our own Society, this often includes producing a text of constitutions to be submitted for approbation to the Sacred Congregation.

As is to be expected, there are different aspects of mission and evangelization that are highlighted in these documents. What is remarkable is the convergence of so many missionary groups in singling out the necessity of proclaiming the Gospel especially to the poor. Some might say, there is nothing really new in this. However, what is new is the insistence that evangelization and mission work today cannot be separated from a commitment to stand with the poor and oppressed as they struggle for their just rights. In other words, the theme of justice and peace based on gospel values has been taken up by many congregations not just as a side issue, but one that is meant to give a definite direction to their presence and work throughout the world.

Should we not see the guidance of the Holy Spirit in this growing awareness of the importance of the poor and the role they have to play in determining priorities in our own missionary apostolate? Certainly the great majority of our delegates at our own general chapter in 1982 thought so when they gave such strong approval to Constitution 112 and the document which accompanied it on promoting justice and peace.)

Ref. Arnoldus Nota. Nos. 1-2 Jan.-Feb. 1984.

INVESTMENT POLICIES?

ACTING ON RULE 144 OF THE OBLATE MISSIONARIES

James Cooke, OMI.

(Le No. 144 des nouvelles Constitutions des Oblats de Marie-Immaculée affirme distinctement que la politique des investissements ne peut pas être moralement indifférente, parce qu'elle touche à notre ministère en faveur de la Justice. Du moment que les Oblats sont invités à être très attentifs à leurs investissements financiers, on peut s'attendre à ce qu'ils puissent faire quelque chose et qu'ils ne soient pas démunis en face des gros investisseurs. L'article du Père Cooke, malgré sa brièveté, est un essai de présentation de quelques actions qui rentrent dans le domaine des possibilités;

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Rule 144 recommends a line of action for us Oblates: " Since investment policy is not without repercussions on justice ministry, particular attention should be given to placing our investments so that they do not favour enterprises which exploit mankind but rather are in some way of benefit to the poor."

SOME CASE HISTORIES

Seviso - Italy: In 1976 the small town of Seviso, north of Milan, suffered the effects of a serious explosion at a chemical plant owned by Icmesa, the Italian subsidiary of Hoffmann-La Roche, the Swiss pharmaceutical giant. A poisonous cloud containing dioxin spread over the area causing 193 cases of chloracne, a severe and persistent skin disease. Others were affected with liver disorders, nerve damage and a host of other illnesses. There was great anxiety about what had happened to the 41 containers with 2.2 tons of dioxin and dioxin-contaminated materials, as the chemical is the most toxic of all man-made substances. Hoffman-La Roche, the company responsible for getting the toxic waste out of Italy, had engaged Mannesmann Italiana which in turn had handed over the job to Spedilec, a company based in Marseilles.

No information was forthcoming from these companies regarding the whereabouts of the dioxin. The owner of Spedilec, Bernard Paringaux, was arrested but refused to talk. The dioxin was finally found in Anguilcourt-le-Sart, a village in northern France. Munich's "Suddeutsche Zeitung" commented: "The thought that a handful of private firms can lead an entire community of states around by the nose is incredible."

Vietnam: Dow Chemical of Michigan had its own problem with dioxin. "Agent Orange", one of the dioxin family, that was used during

the Vietnam war to defoliate the jungle, was suspected not only of causing cancer and other ailments among the U.S. servicemen who handled it, but also genetic defects in their children. In the course of the investigations related to the lawsuit brought by 20,000 servicemen against Dow Chemical, there was evidence to show that the Company had tried to conceal information about the danger of dioxin fearing more government control of the chemical industry.

Egypt: The Swiss Third World Lobby discovered that a giant multinational had used Egyptian children as guinea-pigs to test the safety of its insecticide Galecron. The children were sprayed with the pesticide to see how much of it was retained in the urine. The multinational concerned admitted that "it was not correct for us to have done this." Galecron was subsequently linked to cancer.

Problems for Investors: Known facts like these, which perhaps represent only the tip of the iceberg, pose a problem for investors, leaving them with the choice of one of three possible solutions:

1) do nothing about it either because they feel justified in divorcing business from ethics or because they feel that the whole system is so inter-connected and complicated that any efforts to control it are impractical;

2) try with one's own resources to seek out information about company activities in order to get the information necessary to be able to invest with a sense of moral responsibility;

3) join a group that is concerned about the morality of investments and has the expertise to advise and organize investors to object to malpractices.

No. 144 of our Oblate Rule makes it clear that investment policy, because it affects justice ministry, cannot be considered as morally indifferent. Since we are directed to pay particular attention to how we invest our money, it presumes that we can do something and are not powerless in the face of big business. The Rule then definitely excludes the first option, leaving us a choice between the second and the third. The second option is impractical for the large majority because the investigation of a company's operations requires the specialized knowledge of experts which few of us can claim to be. It is for these reasons that religious and other groups for whom investment policy is a matter of conscience, choose the third option.

Monitoring Company Practices: Interfaith Center on Corporate Responsibility (U.S.) and Ecumenical Task-force on Corporate Responsibility (Canada), are two organizations that monitor company practices, keep members informed and help those who have shares in companies suspected of unfair practices to lodge protests together through shareholders' meetings. ICCR and ETCR examine the operations of many major corporations with regard to labour, environment, consumerism, minorities, agribusiness, military production, government and foreign investments. A cross-section of the membership of these organizations would include:

The Canadian Conference of Catholic Bishops;

Catholic Arch-diocese, Milwaukee;
 Union Theological Seminary;
 United Christian Missionary Society;
 United Methodist Board of Global Ministries General Synod;
 Anglican Church of Canada;
 Society of Jesus (some provinces);
 Redemptorist Fathers;
 Brothers of the Christian Schools;
 National Council of Churches of Christ;
 Episcopal Church Publishing Company;
 Maryknoll Fathers and Brothers;
 Sisters of Charity of St. Vincent de Paul;
 Capuchin Order (Province of St. Joseph).

Three Oblate Provinces in the United States, Southern, Eastern and St. John the Baptist are members of ICCR while St. Paul's, Canada has joined ETCR.

The Oblate Generalate decided at its Plenary Session last September to seek associate membership in ETCR.

Role of ICCR and ETCR: Organizations like ICCR and ETCR do not simply indicate good companies in which you may invest and disreputable companies that you should avoid. The matter is not all that easy. Except in obvious cases like major manufacturers of armaments, corporations, multinational and other, are so large, diversified and linked to subsidiaries, that some of their operations may be highly commendable while others are not. What ICCR and ETCR do is to help their members to file shareholders' resolutions which lead to a discussion with the company about its questionable practices. In such cases, the company concerned may agree to make policy changes or at least examine them in the light of moral concerns. Companies value their reputation and cannot ignore what the shareholders are trying to say.

Some Examples of Action Taken: The Alcan Shareholders' Proposal initiated by ETCR is an example of how a company can be questioned about its activities. Alcan (Canada) through its 24% investment in Hulett's Aluminium (South Africa), is directly or indirectly involved in sales to South Africa's arms manufacturers. Some shareholders, including the Canadian Conference of Catholic Bishops and the Redemptorist Fathers of Canada, informed Alcan that they were very concerned about this link with the South African Government because of the country's oppression of the black population, continued illegal occupation of Namibia, military incursions into neighbouring states and its policy decision to become a major exporter of arms.

Shareholders mentioned that they become implicated in these injustices because of Alcan's investments in Hulett's Aluminium and requested information from the Company about the extent of its investments in the African company which is involved in the supply of fabricated aluminium products for the South African military. This was not the end. Alcan defended itself but without being able to convince its shareholders who pressed home their objections. What is important is that a dialogue is started, serving notice on companies that they are under scrutiny by some shareholders who are concerned about certain values to which the drive for profits must be subordinated.

"COMPANIONS OF JESUS SENT INTO THE WORLD OF TODAY"
SUMMARY OF FINAL DOCUMENT OF 33rd GENERAL CONGREGATION

(Sommaire du document final de la dernière 33ème Congrégation Générale des Jésuites. Ce document confirme et met en lumière les changements importants décidés par les deux précédentes Congrégations Générales, la 31ème et la 32ème. Il constitue un appel afin que les textes de ces Congrégations deviennent davantage une réalité vécue, et ne reste pas seulement un bel idéal.)

Le Document énumère certains besoins contemporains qui demandent un meilleur service des Jésuites. Parmi ces besoins, on insiste spécialement sur la cause de la paix internationale et de la justice.)

Continuity with the Past: The principal message of the 33rd General Congregation of the Society of Jesus is one of continuity with the past and confidence in the future. Entitled "Companions of Jesus Sent Into Today's World," the Congregation's single document is divided into two roughly equal parts: "Companions of Jesus" (nn. 6 to 28) and "Sent Into Today's World" (nn. 29-52). As the brief introduction (nn. 1-5) points out, the special character of the historical moment in which the Congregation met was defined not only by the acceptance of the resignation of Father Pedro Arrupe and the election of his successor, Father Peter-Hans Kolvenbach, but also by the opportunity to look back over the past 18 years in the life of the Church and the Society since Father Arrupe was elected General in May 1965. It was a period of great change in the Church and the world.

Confirmation and clarification of Previous Reforms: The two previous General Congregations, 31 (1965 and 1966) and 32 (1974-75), introduced important changes into the legislation of the Society in response to the call of the Second Vatican Council (1962-66) for religious orders to reform and renew their life and work in order to better serve the Church in the modern world. In reviewing these years, the 33rd General Congregation, while aware of deficiencies in the actual practice of the decrees of the previous two General Congregations, did not hesitate to confirm, and in certain instances clarify, the reforms instituted by those Congregations. This message of confirmation and clarification, along with a call to transform the ideals of those Congregations more fully into a lived reality, is the main content of this single document of the 33rd General Congregation.

PART I

Life in the Church: The first part of the document has five subdivisions.

It begins with an attempt to situate Jesuit life as very much a "life in the Church" (nn. 6-8). Recalling the words of the Institute

that the very purpose of the Society of Jesus is to serve "the Lord alone and his spouse the Church under the direction of the Roman Pontiff," the document urges Jesuits to a more profound sense of obedience to and collaboration with the Pope and local bishops.

"Life in the Spirit": The second section is entitled "Life in the Spirit," and it singles out the importance of the personal and communal integration of Jesuit spiritual life and apostolic work. To this end, concern for regular personal prayer as well as authentic abnegation are cited as necessary conditions for that Ignatian discernment that allows for such integration in the life and work of a "contemplative in action."

"A Life in Union with the Brothers": In the third section of the first part, entitled, "A Life in Union with the Brothers," (nn. 15-19) the Congregation turned its attention to Jesuit brothers, expressed a certain satisfaction that, as a result of changes introduced by the two previous Congregations, there have been significant improvements in the training available to our brothers and in the scope of their apostolic work. At the same time, the Congregation recognized the special problems that have resulted in a decline in vocations to the life of a Jesuit brother and urged all Jesuits to consider the promotion of vocations to this life a serious responsibility. One important way to do this, the document notes, is to develop authentic apostolic communities with our brothers as the 32nd General Congregation urged.

"Formation for Mission": Section four of the first part is the briefest (nn. 20-22) and is concerned with "Formation for Mission." It notes the progress made in the training of Jesuits in response to the previous two Congregations and the writings of Father Arrupe. The need for "continuing formation" in the life of Jesuits, after their initial formation has been completed, is underlined.

"A Life in Poverty": Section five is called "A Life in Poverty" (nn. 23-28). Referring to the changes in Jesuit poverty introduced by the previous Congregations, the document calls for a more complete transformation of Jesuit life and work in response to the ideals proposed by those Congregations. The actualities of world poverty and the calls of the Church in recent years for greater solidarity with the poor are cited as motives for living a more authentic Ignatian poverty.

PART II

The second of the two major divisions of the text is concerned with the apostolic orientations defined in the previous two Congregations, most particularly Congregation 32 in its Declaration on "Jesuits Today" and its decree on "Our Mission Today." In the document "the service of faith and the promotion of justice" was identified as the central focus for all Jesuit apostolic work.

Mistakes: In the eight years since General Congregation 32, there have been certain mistakes made in the pursuit of this mission;

at times an exaggerated preoccupation with one or another of its dimensions seemed to distort the true meaning of an integral evangelization, with the danger of collapsing into a false supernaturalism or, on the other hand, of being caught up in a merely secular activism.

Nonetheless, the 33rd General Congregation looks on the experience of recent years as a time of grace and confirms the orientations of the previous two Congregations and, in particular, the two documents of the 32nd General Congregation cited above, which, as "the contemporary application of the Formula of the Institute and the charism of Our Holy Father, define our mission today with such depth and clarity that they should be kept in the forefront of our vision."

The Congregation, in confirming this contemporary expression of the
Jesuit

mission, cited the repeated summons of our recent Popes to work for integral evangelization that must include the promotion of justice. The need to collaborate with others is cited, and respect should be given to the roles proper to priests and religious and those more suitable for laypeople. Special attention is given to the intellectual apostolate and to both formal and non-formal kinds of education. The value of mutual collaboration between Jesuits scholars and Jesuits engaged in more directly social and pastoral ministries is urged.

Noting that full clarification of Jesuit apostolic mission can never be achieved through mere decrees, the document calls for all Jesuits to assimilate more thoroughly that "Ignatian apostolic pedagogy" that involves the continuing interplay of experience and prayerful reflection on experience. Finally, the document lists only some of the contemporary needs that call for the dedicated service of Jesuit apostles. Among these the cause of international peace and justice is stressed.

Ref: Ness and Features; SJ, Vol:11-No.6. November,1983.

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OPEN LETTER TO HIS EXCELLENCY, FERDINAND E. MARCOS
PRESIDENT, REPUBLIC OF THE PHILIPPINES FROM THE FRANCISCANS

Dear Brother President:

The Lord give you peace!

We Franciscans from all over the Philippines come to you in peace and recognize you as our own dear brother. We come to you in the name of the Lord, aware of our powerlessness in the face of the realities we find ourselves in, but at the same time acknowledging the full power of God over our lives and destiny. He alone can touch the hearts and minds of men.

Having lived so closely to our people in our work as missionaries and having deeply prayed over the present realities that surround us today, we are impelled in conscience and in the name of God to present to you our concern about the plight of our suffering people who are poor, deprived, oppressed and exploited, - and our own dilemma as missionaries.

We cannot allow ourselves to witness further the unnecessary suffering of our people through:

- 1) harassments, unjust detention, torture, and "salvaging" of political prisoners
- 2) repression of tribal Filipinos
- 3) promulgation of unjust laws (like PDs 1834, 1835, 1836, 1877 and 1877-A, and Proclamation 2045 as amended by Proclamation 2045-A)
- 4) harassment of media through unfair censorship
- 5) promulgation of economic policies prejudicial to the great majority of our poor people, especially through an export-oriented economy.

We support the stand of Jaime Cardinal L. Sin that national reconciliation is possible only "through the restoration of all those freedoms the people have lost, the freedoms whose denial has reduced the Filipino to being an exile in his own country. It (i.e., the covenant) also challenges the State to restore the dignity of our people and to recognize their right to participate fully in the political process."

We firmly affirm that we, as Franciscans, you, as our civil leader, and the whole nation must turn back now to the Lord of the Covenant through a conversion of heart so that we can begin once again re-creating new structures befitting our dignity as free human beings and as children of God.

Especially as Franciscans, we re-state our commitment to the Gospel, to peace and to the poor, for this is what we profess: "to live always according to the poverty and the humility and the gospel of our Lord Jesus Christ."

To proclaim the Gospel, to strive towards national survival, towards solidarity as a nation, towards justice and freedom and brotherhood, we urge you to act on the following recommendations:

- 1) Review, revise or revoke altogether PD 1877, as amended by PD 1877-A, & PD's 1834 and 1835
- 2) Repeal forthwith PD 1836 and reconsider the enumeration of crimes in Proclamation 2045, as amended by 2045-A
- 3) Create and respect an independent judiciary
- 4) Allow people an access to truth through free and responsible media
- 5) Aim at a more nationally subsistent economy.

It is very urgent, dear Brother, to realize that only in real encounter in humility, in freedom, truth, justice and brotherhood among us as a people, that we could really save our country now, work towards national survival and cooperate in the salvific action of God among His people. We pray you, in the name of God to heed the cries of our people and to consider immediately the above recommendations.

Today, dear Brother, we stand before God as a people in need of conversion, peace and reconciliation. We implore Him to have mercy on us all.

Yours sincerely,

Sr. Giovanni Faustino, CFIC.

Fr. Bienvenida B. Baisas, OFM

Sr. Leticia Reyes, FMM.

Fr. Artemio Raymundo, OFM Cap.

Sr. Volanda Tancinco, FSPIF.

Bro. Manuel Murillo, SFD

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CORSO DI AGGIORNAMENTO
PER MISSIONARI E MISSIONARIE REDUCI

21 maggio - 8 giugno 1984

Il Corso avrà luogo a ROMA, "Domus Mater Amabilis" delle Suore Passioniste - Via Don C. Gnocchi, 75. Tel: 06/62.43.270

- SCOPO: Il Corso vuole essere una convivenza fraterna di Missionari reduci dalle missioni, per uno scambio di esperienze e per un aggiornamento di carattere prevalentemente pastorale.

- PARTECIPANTI: Organizzato dagli Istituti Missionari Italiani, il Corso è aperto ai Missionari e alle Missionarie di ogni Istituto, come anche ai Preti Fidei Donum e ai Missionari Laici.

- CONTENUTI: L'Evangelizzazione rimane il tema di fondo di tutto il Corso. La Sacra Scrittura verrà presentata come la fonte dell'Evangelizzazione, mentre la Morale indica la via per raggiungere una vita cristiana pienamente vissuta. La settimana dedicata all'Inculturazione ha lo scopo di richiamare l'attenzione del missionario sui popoli e le persone a cui è rivolto il messaggio evangelico: la necessità di conoscerli e di apprezzarli per poter recare l'annuncio in modo adeguato e perché esso penetri le culture dei vari popoli.

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Le domande si intendono accettate, salvo comunicazione contraria. Si prega di segnalare il nome e cognome, numero di partecipanti, indirizzo e telefono.

Il prossimo CORSO - 20 Agosto - 7 Settembre, 1984.

RECOMMENDED READING

Fr. Thomas Cullinan, OSB, who spoke at the SEDOS Seminar, on December 13, 1983 sends information about three books which he considers worth mentioning for people/groups who would like to take further, some of the "re-reading" of the gospels which he recommended in his conference. They are:

JESUS BEFORE CHRISTIANITY: Nolan, Albert. OP; Darton, Longman & Todd. An excellent book for use by groups, chapter by chapter.

THE PROPHETIC IMAGINATION: Brueggemann, Walter. Philadelphia, Fortress Press. Challenging opening up of what the prophets and Jesus were actually doing in their own times. A little repetitive.

THE POLITICS OF JESUS: Yoder, John Howard. Available from Mennonite Centre, London and from Catholic Institute for International Relations, (C.I.I.R.), 22 Coleman Fields, London, N1 6AF. Harder work than the previous two, but an excellent and detailed theological discussion of the New Testament.

ALSO RECOMMENDED

CATALYSTS: Dionne, Rene, WF., and Fitzgerald, Michael, WF. Dublin, The White Fathers of Africa, 1980. Pp.308. Profound reflections on missionaries, Catalysts of to-day together with an inspiring selection of scriptural and other quotations. A valuable resource book for meditations about power - the power that appears folly to some, weakness to others, the kind of power which does not dominate but empowers.

GOING FORTH: Missionary Consciousness in Third World Catholic Churches. Degrijse, Omer, CICM., New York, Orbis Books, 1984. PP.98. An analysis of the growth of missionary consciousness in the churches of Africa, Asia and Latin America. Well documented bringing together of information valuable for assessing and evaluating mission in the coming years.