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In this issue: Archbishop John Roach in his address to the Plenary Assembly of Bishops in the USA, November 1983, spoke about women in the Church. While remaining completely faithful to the teaching of the Church regarding the ordination of women the Bishops, he said wanted to deal with a grave pastoral problem, the feeling shared by many women, that the Church neither understands nor appreciates their legitimate aspiration. This is only one of the sensitive issues around new ministries in the Church to-day. The pastoral problems are found more acutely in the local Churches of Latin America, Africa and Asia but also in North America and Europe. Duquoc's article reproduced in this issue was written well before the letter of the Congregation for the Doctrine of the faith dealing with the Minister of the Eucharist, referred to in our reading list.

Most of this issue's articles touch on new ministries. Desmond O'Donnell's on the Success of Sects is relevant to this topic. So also is the piece from Brazil. In Nova Iguaçu from where this article comes the ordained celibate priest is a luxury and it is not unique that a religious sister may be parish priest and a member of the local diocesan priests' Synod.

There is also a piece on the mission of a priest from Africa (Zaire) in Europe (France) "What colour is God's skin!?".

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Coming Events:

SEDOS RESIDENTIAL SEMINAR: MINISTRIES IN A DYNAMIC LOCAL CHURCH.	Villa Cavalletti - Grottaferrata. Tuesday, March 20, 18.00 hrs. to Saturday, March 24, 13.00 hrs.
SEDOS EXECUTIVE COMMITTEE MEETING	Saturday, March, 24, 1984 at Villa Cavalletti, 14.00 hrs.

New Sedos Members: The Executive Committee at its January and February meetings approved the applications for membership of the following Societies:

- 1) Priests of the Sacred Heart whose Superior General is Fr. Patrick Bradly. Their address is Via Rivarone, 85; 00166 Roma. (Tel. 6267.38).
- 2) Sisters of Our Lady of the Missions whose Superior General is Sister M. Bénédicte Ollivier. Their present address is Via Ferruccio, 23; 00185, Roma. (Tel. 73.20.03) but they will be moving shortly and are still looking for alternative accommodation. Any suggestions?
- 3) Fratelli di San Gabriele: Their Superior General is Brother Jean Bulteau and their address is Via Trionfale, 12840; 00135 Roma. (Tel. 376.5049). Welcome!

SEDOS Executive Committee meeting held on February 17, made final preparations for the Seminar on Ministry in a Dynamic Local Church. "Neighbourhood" group meetings of SEDOS members arranged by the Seminar Preparatory Committee were approved. A Sub-Committee made up of Sr. Christine Middelhoff, SA, Sr. Margaret Loftus SNDN, Sr. Marie-Rose Begué NDA, and Fr. Michael Amaladoss SJ, will be responsible for the Liturgy at the Seminar.

Missionaries of St. Paul Nigeria. The National Missionary Seminary of St. Paul was opened at Iperu-Remo in Ogun State on October 23rd, 1977. The Nigerian Bishops decided to establish the "Missionary Society of St. Paul" as a pious association of missionary priests in October, 1978. The ordination of the first priest from the missionary seminary will take place in 1985. Already, requests for St. Paul's Missionaries have come from other countries in Africa and South America.

In Kampala, in 1969, His Holiness, Pope Paul VI, of happy memory called on Africans to initiate a missionary movement: "You must be missionaries to yourselves." In Lagos, in 1982, His Holiness, Pope John Paul II said: "I rejoice deeply that you have begun to send missionaries to other lands, even before you have enough for your own vineyard"... As a missionary institute of primary evangelization founded by a national bishops' conference, the seminary and society are unique in Africa.

"Challenge of African Independent Churches": This Congress held in Pretoria was organized by the South African Missiological Society. Two of the twelve papers were by Catholics; Mr. K.E. Monyai on "The Challenge of the African Catholic Church"; and Rev. P. Pollitzer, OMI on "Ancestor Veneration in the Oruano Movement". Two major presentations were: "The Contribution of Independent Churches to African Theology" by M.L. Daneel and "Challenge to Missions and Missiology" by Dr. Turner from the Study Centre for New Religious Movements in Primal Societies at Cambridge University. There was also a paper on "The Role of Women in African Independent Churches".

The PMAS of Southern Africa was asked to undertake another Study Conference on this topic as the African Independent Churches with their four million adherents in Southern Africa are for many a closed book or a cause for confusion among members of the established Churches. (From Fides, February 8, 1984).

VATICAN II AND CRISIS IN MINISTRY

Christian Duquoc.

(L'ecclesiologia del Consiglio Vaticano II, Duquoc crede, ha lasciato una tensione latente fra ministero quale servizio comunitario e forza spirituale. Questa tensione non risolta crea un impatto sul problema del sacerdozio delle donne, per la mancanza di religiosi nel Terzo mondo e del celibato sacerdotale.)

In 1973 a world day for vocations was held. Two features in what the texts say about recruiting youth for the priesthood seem particularly relevant: reserve as to the reasons for the present crisis in ministry and silence as to the theological and institutional presuppositions that underlie recruitment.

The reticence is not unintentional. The crisis is affirmed only to be minimized. To be sure, the documents address the pessimism pervading the clergy because of a precipitous drop in vocations. Bishop Etchegaray refuses to "imagine a break in the chain of priestly ministry" and believes that "if few are called, it is because there are hardly any callers." The homily tempts one, doubtless unjustly, to attribute lack of vocations to priestly indifference. But is not neglect in perpetuating "the priestly corps" symptom rather than cause of the crisis?

Bishop Fréteilli re describes the priest as "the minister necessary for the eucharist." This statement is ambiguous. H. Legrand recently enunciated the early church's principle: "He who presides over the *church* presides over the eucharist." In identifying the priest as the minister necessary for the *eucharist*, are we not inverting this ancient principle?

In this Platonic approach the priest is viewed as the Christian *par excellence*. Not surprisingly, the form and structure of sacerdotal ministry are presented as though independent of the Christian community's evolving needs. Priesthood becomes self-defining—a call to a 'priestly state of life.' No allowance is made for a ministry whose form and structure would be defined by the community. Vatican II sought to do this by organically integrating ministries within the community. In practice, though, a centuries-old structuring of ministry within a state of sacerdotal life has prevented Vatican II's perspective from reaching fruition.

Further, the appeal to holiness and evangelical life passes over the priest's *social* function. The clergy (bishop and priest) determine the community's development and future. Despite statements about the links between Christ, service, ministry and community, in practice the church remains organized around a hierarchical priesthood that alone retains the reins of government.

THREE CURRENT ISSUES

Let me illustrate my point in three current issues: ordaining women, lack of priests in the Third World, and the law of celibacy.

Ordination of women. The recent document on ordination of women is hailed as supportive of women's liberation. But there will be little positive effect as long as decisionmaking power remains in the hands of a sacerdotal 'corps' practically independent of the community. This situation makes women marginal subjects. In present church organization one can share in government only as priest-something divinely forbidden women because of their sex. They are excluded from presiding over the eucharist (and the community) not because of incompetency or inability to live the Gospel, but precisely as females.

Some will doubtless object that true greatness does not stem from hierarchical status. But if the church claims to witness to the Kingdom's end-time fraternity, it ought to be anticipating it.

If the church's battle for women's rights does not entail conferring priesthood (as defined today); it at least demands that government be separated from priestly ministry. Exclusive retention of governing power under the disembling rubric of 'service' means failure both in theology of ministry and ecclesiology.

Lack of Priests: Secondly, many areas, notably Africa and South America, lack priests and thus celebration of the eucharist. This situation can be mitigated by ordaining—at least for this time in history—those men who effectively preside over communities without priests. Present understanding of ministry as priestly state, however, is blocking this solution. Rather than changing the system, the effort is spent on reproducing it. The community's *raison d'être* seems to be perpetuating the priesthood. Would not the reverse be more fitting: What ministers do the communities want?

Celibacy: The third issue concerns the law of celibacy. The law, in my opinion, is less a practical handicap than a doctrinal impediment. The community does not delineate forms of ministry after its needs; rather, a pre-established law selects candidates not for their ability to preside over a community but by reason of a personal charism. No proof presently exists that this charism fits one for presiding over the community nor that its lack is harmful. Celibacy makes sense only if ministry is equated with a quasi-religious state of life. The law of celibacy does not in fact impede reform of ministry; it is rather the time-honoured conception of priesthood as a state of life. Celibacy necessarily flows out of this conception.

Surprisingly, we speak of a "vocation" to the priesthood, but not to the episcopacy. Even though for some 1500 years bishops have been chosen not by the people but by higher authority, we yet preserve the older conviction that no one may lay claim to preside over a community unless called by that community and that personal charism is not relevant.

Can we conclude from the above that ministry should have no reason for existing other than the community?

PRE-VATICAN II ECCLESIOLOGY

Inability to imagine a form of ministry other than the present priestly state betrays an underlying ecclesiology opposed to Vatican II foci. The best explanation why our ministerial crisis has not been faced forthrightly is that we have to do with a conceptual system deemed unassailable because it pertains to our dogmatic tradition.

This doctrinal component can no longer be grounded in quasi-fundamentalist fidelity to Scripture. Exegesis does not substantiate either the theory of a sacerdotal state or excluding women from presiding over a community. The document on the ordination of women recognizes this: it reads, interprets Jesus' *silence* as excluding women's ordination, in light of a centuries-old practice. The best hypothesis for such a stand is that this age-old practice (once answering real needs) has been dogmatized into an essential church structure and now prevents addressing new community needs. This disharmony between structure and community interests typifies a hierarchical ecclesiology in the Platonic sense and is foreign to basic foci of Vatican II ecclesiology.

This time-honoured practice has gradually centered on two key ideas: the church as visibly prolonging the Incarnation and the priest as community mediator. The church is seen not as a community issuing from the gift of the Spirit, but as a structure deriving from the imperatives of the Incarnation. The church is that human-divine entity whose architecture is provided by the sacraments. The greatest sacrament is the eucharist, for which-as sharing in Christ's power-the priesthood is responsible. The priesthood-independently of competence and worth-ensures the permanence of this sacramental structure, quite apart from the needs of the community-in-history. The movement from a sacramental structure (conceived apart from the community's historical evolution) to a priestly state was inevitable.

The above summarizes the main thrusts of pre-Vatican II ecclesiology. It flowed from a poorly understood "descending" christology. Vatican II reversed this dominant ecclesiology in favor of the community as the historical milieu where the gifts of the Spirit are manifested in an always new, vital way. But the previous ecclesiology persists and seems to be why Vatican II's break with the past has thus far been ineffectual for renewing and transforming ministry.

AN UNRESOLVED TENSION

Lumen Gentium itself contributed to this situation. Its authors did not draw out the logical conclusions of their position. They did affirm the priority, ecclesologically, of the Christ/community relationship. But they did not sufficiently integrate this insight into the church's hierarchical structure, which thus remained quasi-autonomous. An instance is the failure to articulate the difference between ministry as service and priesthood as "sacred power."

The first says community needs provide ministry with its *raison d'être*; the second that ministry is grounded, in its object, not in the community but in Christ. Both concerns are legitimate. But these two poles contain a latent tension: the community is not master of its destiny, does not determine what it needs for evangelical vitality. Rather, a social 'corps' is in effect sole possessor and dispenser of juridical and political power; and no regulations assure that such ministry will be, in fact, community service.

Two different ecclesiologies occasion two different understandings of "being unable to imagine a rupture in the priestly chain." If we fear a physical break in the sacramental chain as it moves through history, then we will do everything to continue it. But if our concern is the enduring gift of the Spirit among those who come together to live the Gospel, then the community's evangelical vitality will be judged more important than reproducing a model. The chain we fear to break is evangelical witness.

Objections will no doubt be built on Trent's statements regarding Holy Orders. A council text does not express the whole of our faith and so must be integrated into that whole. Right or wrong, the Catholic church saw in Luther a dilution of priestly ministry, a democratizing that undermined tradition. Hence Trent asserted that ministry has its origin and power in the Spirit of Christ, not in popular consent. But it also insisted that presiding over the eucharist not be divided from ministry of the Word.

Medieval theology maintains an essential point: if the community derives its truth and authority from Jesus Christ, it derives its sacramental ministry from the same source. No one may arrogate the right to preside over the eucharist without community consent, nor can a community claim to be the ultimate source of ministry. Trent did not set forth an ecclesiology. To deduce such from its texts on priesthood is a mistake. It would be cause for greater regret did our pastoral practice fear to move from a position upheld by only one ecclesiological leg. A ministry flowing from the church's real rather than ideological needs would reveal the relative character of a position that many judge to be dogmatic.

Ref. Theology Digest. Volume 30, No.2/Summer 1982.

(La tension, ayant son origine dans l'ecclesiologie de Vatican II, entre le ministère considéré comme service de la communauté ou comme un pouvoir sacré, est examinée dans cet abrégé d'un article de Christian Dubocq, rédigé bien avant la lettre de la Sacrée Congrégation pour la Doctrine de la Foi, sur le ministre de l'Eucharistie, publiée en Août 1983.

(The above article was written well before the letter from the Congregation for the Doctrine of the Faith on Certain Questions Concerning the Minister of the Eucharist sent to Bishops, August, 1983. - Ed.)

FAITH AND PLURALISM IN GLOBAL MISSION EXPERIENCE

Melinda Roper, M.M.

(Selon Soeur Roper plusieurs sujets confrontent l'Eglise d'aujourd'hui en termes de diversité et de communion: 1) la solidarité avec les pauvres, la justice et la paix; 2) le dialogue avec d'autres religions et nos propres problèmes de foi et d'éthique; 3) les théologies en voie de développement; 4) de nouveaux modèles d'Eglise et de ministères.)

Until my early thirties I was a product of the fading industrial and emerging technological society of the United States, with a smattering of questions from having lived for seven years in the semiurban, emerging industrial cities of Merida, Mexico, and Guatemala City. In 1971 I concluded two years of study during which time I forced my experience into the required academic molds. I had asked to do my final seminar paper on mission, but was told the theme wasn't relevant. I produced something on the comparison between the episcopal traditions of Clement of Rome and Ignatius of Antioch.

I then packed my things—mostly books—and headed for Chiapas, Mexico, ending up in a remote Indian village of about twenty-five families where no one spoke Spanish except the sister I was living with. Frequently after praying together, the people would gather outside their mud chapel to dance. Their dance was that of their Mayan ancestors. My questions broke loose from their academic casings and I began my romance with the pre-industrial, pre-technological, pre-urban peoples of our globe. Their sense of family and of community; their oneness with the earth and their struggle with life and death; their sense of reverence, celebration, and prayer—all these captivated me, for in some wondrous way they drew me into a harmony and mystery I had never experienced. One short year of my life; a romance that has become a living parable of the wisdom of God in the poor of our earth. Perhaps one must take some experience of the past and purify it of all its frustration, pain, and suffering and let it become a beam of light that permits us to dream of the reign of God.

On a recent Sunday in our chapel at Maryknoll, we sang the joyous, hopeful song:

Let us build the city of God
May our tears be turned into dancing!
For the Lord, our light and our love,
Has turned the night into day!

Whether our hope springs from purified images of the past, or from poetry and song that move our hearts beyond our experience, we know that visions and dreams are vital to our faith.

In my present job, I have visited the cities and villages of our globe. The misery, the hunger, the blood of the poor permeate my heart, my thoughts, and my dreams. I visit the local churches and find personnel caught up in well-intentioned struggles to deal with the suffering that surrounds them and of which they have become a part. I hear of the tensions, problems, and successes as individuals, groups, parishes, and dioceses attempt to work together. What is seldom, if ever, shared are visions and dreams of the coming of the reign of God in a particular culture, time, and place.

Why are we so hesitant to share and articulate what the reign of God will look like and feel like according to our own experience in a particular place? Jesus spoke of the reign of God in parables that reached deep into human experience through concrete images which expanded the hopes and dreams of fullness of life of those who heard him. We cannot limit Jesus' description of the Kingdom to one image or one parable, nor to a select few. Jesus' visions of the reign of God don't fit together into a picture we can frame with our own limited experience and intellectual and cultural categories. Just as we cannot limit the vision of the reign of God, neither can we limit our own or that of others. We have here a key to loosening the bonds that constrict the freedom, diversity, and communion of the church.

Another way of saying that is that an individual, community, or church must recognize and own its experiences while, at the same time, being open to the experiences and visions of others. As I look at my own experience and listen to those of others, I become profoundly aware of my own limitations. In this limitation there is always the danger of trying to force the dreams and experiences of others into my categories--the proverbial elephant and the six blind men. Then there is the greater danger, as a friend of mine says, of falling in love with our own mistakes.

From my experience, I shall now draw some sweeping generalizations. It seems to me there are several key issues that face the church today in terms of diversity and communion:

1) solidarity with the poor and justice and peace; (2) dialogue with other faiths and new ethical and moral questions; (3) emerging theologies; (4) new models of church and ministry.

The visions and dreams, as well as the concrete means for living them out, are the cause of much creative tension in the church around the world. Will they deteriorate into conflict and division? I believe there are certain tendencies in the Roman Catholic Church that must change if greater communion is to come about. These are:

1) the tendency to remain *dominated* by Western **culture**; (2) the tendency to maintain itself by *uniform* structures, ministries, and styles of authority; (3) the tendency to consolidate decision making and power in the hands of a few, i.e., clericalism; (4) the tendency to preserve one dominant form of theology.

I know that my story is a very common one among missionaries and it has many implications. I believe that individual missionaries, and a church that is in mission, must abandon attitudes and postures of control, and embrace dialogue in all dimensions of human life.

God has been faithful in the past and moves freely among us in all our diversity, inviting us to communion with all sisters and brothers around the world. God is worthy of our trust in the present and in the future.

Ref: International Bulletin of Missionary Research. Vol. 8 No. 1, Jan; 84.

(Melinda Roper, President of the Maryknoll Sisters, has been a missionar in Guatemala and Mexico. This article is taken from an address given at the Mission Congress in Baltimore, Maryland, March 17-21, 1983, sponsored by the United States Catholic Mission Association.)

THE SUCCESS OF THE SECTS

Desmond O'Donnell, OMI.

(Pourquoi les gens s'affilient-ils aux sectes? Leurs motivations fondamentales sont bonnes, mais elles sont exploitées par les sectes. Citons: la recherche d'une solution à des problèmes personnels, le besoin d'une fraternité, le désir d'améliorer le monde, de trouver son identité, de ne pas être sans pouvoirs, d'éviter des dommages, de rechercher la transcendance. . . . Le P. O'DONNELL examine les motivations immédiates et déterminantes et conclut par une mise en garde: le danger que des mouvements "orthodoxes" en voie d'expansion utilisent les mêmes techniques que les sectes avec comme aboutissement la perte du don précieux de la liberté.)

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The purpose of this article is to outline the actual dynamic by which sects succeed in gaining members. I am not referring to the wellknown sects only, but to cults and special groups even within organizations such as Churches, which use many of the techniques to a lesser degree. The reader will be able to make applications if he or she has had experience of sect--influence at any level.

BASIC MOTIVATION

Very few people join a sect for evil reasons. Perhaps the greatest crime of the sects is that they misuse good people and good motivation in those people. In fact they usually succeed best when society or churches have failed to touch this good motivation especially in the young.

Search for a Solution: In situations which are complex and when a person's world seems confused, there will naturally be a *search for a solution* and the simpler the better. This can range from a desire for personal harmony to a desire to ease the pain of other people in a confused society. It makes no difference whether the answer given is special health-food, a pilgrimage to Mecca, an eastern Guru, devotion to the secrets of Fatima or a very strict rule of life. Each of these may make some contribution to personal and meta-personal harmony but there is a strong temptation to accept it as *the* final and only answer for serious problems.

Alienation is fast becoming the pathology of our age; loneliness is increasing in the developed world, especially in cities. Thus the *need for companionship and permanent community* is seriously felt, as depersonalization continues to grow. The Churches are failing badly here despite many serious efforts. Perhaps the failure is due to the difficulty of building up a lasting community as well as to the inaction of pastoral leaders. Here the sects come rushing in and they offer what looks like instant community to lonely young people who are healthily resisting the impersonal nature of schools, Churches and work situations. The fact that what the sects offer is phoney is not seen in the beginning.

To make a better world. Most good people have a desire, however vague *to make this a better world.* There is

a fund of untouched motivation in every Church in this regard. When young people express a willingness to work for social change in a parish, they are sometimes told to begin by sweeping the church. They are rarely presented with the great social writings of the Popes or advised to join the Justice and Peace movement. The sects speak much about the need to change society and offer detailed - but useless - plans to bring it about. Many sincere young people are attracted to this vision of a better world and to a chance to work towards its achievement.

Someone Special: There is a need in most of us *to feel that we are in some way special*, be it in what we know, what we can do or even in who we know. This is not necessarily unhealthy as it expresses our need to build up our distinct identity. This desire to be an elite is stressed by the sects and even by movements within the Church where it can be motivated by a desire to serve selflessly or to feel superior in a selfish way. On the conscious level it can be the former and on the subconscious level it could be the latter. The sects do not bother which it is; they offer the chance to become 'someone special'.

Power: is a basic drive in the child from the moment of its birth as it tries to control a home and other people in subtle enough ways. Many people never outgrow this and they will repress the pleasure-drive almost totally in order to get power over others. Power, either by financial control or by special knowledge, amounts to the same thing basically and either can be used for good or evil. The sects offer some type of special knowledge which proposes *to give one power over one's own life and that of others*. This is difficult to resist if one is even a little insecure, as most young people naturally are.

Aggression/fear: Many people have been hurt either by parents or by teachers or by society and most survive this. But nowadays, with increasing self-consciousness among young people, there is a tendency to nurse and nurture these hurts, especially the bigger ones. The Christian Churches preach forgiveness but until recently have neglected the ministry of healing. The sects offer a chance to withdraw from, to desert, to wash one's hands of a world which hurt one, and thus the subconscious motivation is probably *aggression or fear of being hurt again*. This is not entirely blameworthy.

Search for Transcendence: There is in all of us a deeply spiritual motivation which is in search for something beyond the obvious, beyond the material; it is a God-inspired *search for transcendence*. Often the Church has missed this as it stresses morality and moral striving to young people. Church leaders sometimes lack patience and, in their desire to see results, they demand high moral behaviour before they offer high and transcendent motivation. Here again, the sects cash in and call their young people to some kind of meditation or prayer before they stress the behavioural demands of the sect's way of life. Then, they stay with the young person in their 'growth' or development, as Church pastors often fail to do.

IMMEDIATE MOTIVATION

No matter how vulnerable young people may be, unless they make contact through a recruiter there is little likelihood of their joining a sect. Here are techniques recruiters use.

They are usually friendly even to the extent of offering free gifts or free meals. It may be an offer of a free lecture with 'no obligation' and in the case of one sect the girls are told to offer sexual intercourse if all else fails, stressing that this shows how loving they are.

Recruiters discover what it is that concerns their contact, mostly by way of problems, in their own lives or in society. Here they offer the instant or magical solution, usually of a religious nature - a special prayer to be said at special times, the revelations of the latest stigmatist, etc.

Guilt is used from time to time as the recruiter shares details of his or her own sinful past, saying that there is a way to be free from this guilt and free from all future uncleanness. Adolescents will reach for this pseudo-relief from the struggle within.

The offer to be a leader in a new society soon-to-come is often held out by the recruiter. This promised promotion from the anonymity of modern life to a position of power is tempting for many young people today.

Plain pride is used. Young people are asked: 'Are you afraid to hear another point of view?' This is often accompanied by the peer pressure of another who has succumbed or who is willing to take the risk.

Subliminal messages can be given through the use of key words which are stressed in ordinary conversation even at the first meeting. This is continued if the recruit can be persuaded to attend a lecture.

These six immediate motives are used to get the active interest of the contact. From there on, in direct contradiction to the Good News - 'The truth will make you free' - the sect proceeds to use eight reinforcing motives which all together say - 'make yourself a little less free and we will make you true'.

REINFORCING MOTIVATION

Behave in a certain way. To reinforce motivation techniques which have been or are being used by the more reputable organizations and even right-wing Church groups, are called into service when the recruit becomes a novice. If a person can be made to *behave in a certain way*, it becomes much easier to have them believe. 'Just trust me and let go . . . you can ask questions later'.

Disorientation due to lack of sleep, deprivation of certain vitamins and constant work, increases suggestibility greatly. This is used by all cults when the victim 'enters'.

A change of name helps the process of losing one's individuality and freedom and this is reinforced by the change of clothing often insisted upon. If clothing is not changed, then some emblem is used as a symbol and focus-point of what the novice has

accepted or will become.

Privacy is always taken away from people in the sect community. They are constantly with others and are even encouraged to spy on one another. While some form of mantra-meditation is insisted upon, there is no encouragement given to reflective thought or questioning. The assault is not made on the mind directly, except to say that God or whatever cannot be reached through thought. The assault is on the emotions and thus more difficult to detect.

Loyalty to the sect is stressed and there is often the threat of serious punishment for failure. Secrets must be kept and consultation with outsiders is clearly forbidden.

The technique of disinhibition is used as the novice is encouraged to act in a childish way contrary to his or her inclinations. Vague reasons are offered for this foolish behaviour until eventually the novice no longer desires to behave as an adult.

Games are used also but rules are given gradually and complete trust is asked from the novice as he or she follows them. Dependence on the leader or on the group is thereby increased and individual responsibility gradually abdicated.

Some form of group confession is encouraged at first but usually insisted upon later. Constant vague references to this 'past' or 'old life' are made when the novice seems to be doubting or wanting to go back.

All this reinforcing motivation is of course accompanied by continued use of the basic motivation and of the immediate motivation mentioned earlier. All this leads to heightened suggestibility and to drastic changes in attitudes and beliefs.

MOTIVATION FOR ALL

Continuing the theme of motivation, may I finish by suggesting that apart from and together with the strong motivation which this mental coercion and psychic attack on our young people gives us to help them, there is another lesson to be learnt.

It concerns the great gift of freedom. Even within the Church today there seems to be a rising right-wing movement in many forms. Their techniques-however well motivated-are the same as those used by the sects. Because a movement seems to have orthodox standing or at least is not condemned by the Church, many people, moved by one or more of the basic motivations mentioned, easily give up their freedom, rather than live with the ambiguities of everyday life to-day. Maybe Paul's words to the Galatian community are very relevant here:

'Some who do not belong to the brotherhood have furtively crept in to spy on the liberty we enjoy in Christ Jesus, and want to reduce us all to slavery' (Gal. 2:4). When Christ freed us, he meant us to remain free' (Gal.5.1).

LA PENURIE DE PRETRES, "UNE BENEDICTION DEGUISEE"

Diocèse de Mbala, Zambie

La pénurie d'ouvriers apostoliques dans le diocèse de Mbala en Zambie peut être considérée comme "une bénédiction déguisée". En effet, le résultat en est que plus d'une centaine de catéchistes, auxquels se sont joints plusieurs agents pastoraux bénévoles, accomplissent un travail remarquable, tâche habituellement réalisée par les prêtres. Telle est l'opinion de Mgr. Adolphe Furstenberg, évêque de Mbala, le diocèse le plus ancien du pays.

Livrant ses impressions à la presse, le prélat a déclaré que la population catholique de son diocèse, estimée à près de 87.900 fidèles, continue de mener une vie chrétienne active grâce au zèle apostolique du laïcat et ce en dépit d'une grave pénurie de prêtres.

Toutefois l'évêque de Mbala a souligné que l'insuffisance du clergé dans son diocèse constitue une des principales préoccupations de l'Eglise qui est à Mbala, d'autant plus que des centaines de chrétiens ne peuvent recevoir les sacrements régulièrement. Et Mgr. Furstenberg d'ajouter:

"Nombreuses sont nos succursales de paroisses et missions qui ne reçoivent la visite d'un prêtre que trois ou quatre fois par an".

L'évêque a fait remarquer que cette situation remonte à 1976. Dès cette année il ne pouvait plus envoyer de prêtres dans les postes de mission vue l'insuffisance du clergé. Beaucoup de ces prêtres, devenus malades, devraient rentrer dans leurs pays natal, tandis que d'autres sont morts. Par ailleurs l'évêque a relevé le vieillissement continu du clergé, qui l'a obligé de retirer du ministère actif des prêtres oeuvrant dans certaines régions.

Malgré cette situation critique, Mgr Furstenberg demeure optimiste car il y a eu une forte augmentation de vocations parmi les jeunes ces dernières années. "Cependant, a-t-il dit, la période de formation est longue et c'est seulement après quelques années que l'on pourra compter sur ces futurs prêtres.

- Fin -

TOWARDS A NEW MODEL OF CHURCH

South Africa

Albert Nolan, OP.

(Le père NOLAN trouve le modèle d'Eglise réalisé en Afrique du Sud très éloigné de celui si bien esquissé dans "Evangelii Nuntiandi". On pourrait le qualifier de "consommérisme" sacramentel, comme si l'Eglise n'était qu'une agence dispensant des services sacramentels ou rituels.)

(84/17) The fundamental problem, the fundamental reason why we are in a crisis is the inadequacy of the model of the Church with which we are still operating - especially at the grassroots level of the parish. This model might be described as "sacramental consumerism". The Church is seen as an agency that provides people with sacramental or ritual services: baptism, confession, Mass, weddings, anointing of the sick and burial. These products or services are seen to be needed and consumed by the people for the salvation or health of their souls. Other agencies provide for other needs: bodily and social needs. The Church is the spiritual or sacramental "supermarket".

Operating on this model, the parish and its pastoral agents will try to sell their "wares" to more and more people for the health of their souls. This means that one will try at all costs to maximise numbers and minimise requirements or demands. One sacrifices quality for quantity. Every possible method of persuasion will be used (reward or punishment) to get people to the sacraments.

It is not at all surprising that, when a parish operating on this model of the Church a pastoral or encyclical on social justice, it is like water off a duck's back. In terms of their model of the Church it is irrelevant, meaningless and a case of the Church interfering in affairs that are foreign to it, interfering in politics.

The crisis is deepened by the fact of secularization. Fewer and fewer people feel the need to save their souls and to make use of the Church's services. Those who want other things like justice, liberation and peace will look elsewhere.

At the root of the problem, then, is the need to change this model of the Church not only because we are in a crisis, but because it is a distorted, misleading and inadequate model. There is the need to move towards the model of the Church that is so well described in Evangelii Nuntiandi - a Church whose main task is the evangelisation and transformation of the world; a Church that is concerned about the salvation or total liberation of the whole person (body

and soul), of society and of the whole material universe; a Church that preaches and lives the good news of God's Kingdom.

This will not be a "consumerist" Church but a community of believers who witness to the world, appreciate and point out the signs of God's presence in the world (inside and outside of the Church) and identify the signs of evil and sin. In this sense it will be an evangelising Church that emphasises quality rather than quantity. People will join this church because of its witness and because of their own commitment and conviction, not for any rewards or to avoid any punishments - not out of fear or a feeling of insecurity.

There is of course a very important place for the sacraments in this model of the Church. The sacraments would come alive as celebrations of the community rejoicing in God's presence and God's promise for the future. (Extract of a talk in South Africa by Albert Nolan, OP).

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MINISTRY AND THE LOCAL CHURCH

(Conclusion)

Dionisio Borobio

WHAT MINISTRIES?

Ministries and community are mutually inclusive. A Community without ministries is not fully a Christian community because it cannot adequately fulfill Christ's mission. Ministries without community are likewise incomplete because they lack their principal function. Ordained ministry makes sense in the context of a community. Far from undermining ordained ministry, this rather gives it perspective.

It is thus clear that a local community has a right to a pastor. Without such, it cannot suitably manifest God's free initiative in salvation nor express the headship of Christ or the centrality of the eucharist. As the German bishops say: "A community without a pastor is in principle, for both sociological and theological reasons, an absurdity." This right to a pastor underlines, first, a contradiction in the present church when communities without priests are not offered new ways to get them and second, when traditional models of church ministry are regarded as more important than the primary task of building community.

Non-ordained ministries are likewise not marginal, but essential if the church is to become itself. Each local community should have the right to establish such ministries as it needs to fulfill its tasks of proclamation, worship, and service and to be its true self. Wherever there is a Christian community without ministries there is a contradiction between the content of Christian mission and the concrete forms of its realization.

Ref. Theology Digest. Vol.30, number 2/Summer 1982.

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DIEU N'A PAS DE COULEUR

Albert Illombo

En octobre 1982, à la demande des Oeuvres Pontificales Missionnaires et avec l'accord des évêques de l'Ile de France, Albert Illombo, prêtre zairois, a été détaché de son diocèse de Tshumbe pour faire partie de l'équipe d'animation missionnaire de la région apostolique de Paris. Nous lui avons demandé son témoignage.

"Le fait d'être prêtre africain et missionnaire en France, cela surprend pas mal de chrétiens. Lorsque j'anime des journées missionnaires les questions fusent d'un peu partout: *"Tu es vraiment fidei donum? Tu es envoyé comme missionnaire pour évangéliser en France?"* Quelques uns ajoutent même: *"C'est le monde à l'envers!"*

PARTAGER, C'EST AUSSI RECEVOIR

Après un an en France, voici quelques impressions... Tout d'abord, je suis agréablement surpris de travailler dans une équipe qui m'accueille à bras ouverts, accepte et me permet de dire mon expérience chrétienne à ma façon, *non européenne*. Car si le Fils de l'Homme s'est incarné, il doit aussi être incarné dans la culture africaine, asiatique, latino-américaine. Il s'est fait homme, tout homme, tout l'homme.

En arrivant, je dois avouer que j'avais un préjugé certain! J'étais convaincu, pour de multiples raisons que je ne peux énumérer ici, qu'un Européen ne pouvait entendre que d'une oreille distraite le message de l'Evangile sortant de la bouche d'un chrétien venu d'ailleurs! Le dialogue franc et amical, au sein de l'équipe de travail à laquelle j'appartiens, commence à me faire changer d'avis. Je m'aperçois, et c'est ma première impression, que le peuple de Dieu qui est ici, au moins au niveau de ses responsables, a pris conscience que l'Eglise est devenue un vaste champ du Seigneur touchant aux quatre coins du monde, champ où les missionnaires peuvent et même doivent être des hommes et des femmes de toutes races, de toutes langues et de toutes cultures.

Seconde impression: si les responsables du peuple de Dieu *ici* en *i* sont à ce niveau, il faut reconnaître qu'à la base la réalité est loin d'être perçue et vécue comme telle par ceux-là même à qui il a été annoncé il y a à peine un, deux ou trois siècles! Je comprends cet état d'esprit. En effet, depuis l'époque dite de la *découverte* des autres peuples, l'Européen s'est situé en face de ceux-ci comme bien-facteur, dispensateur de tous les biens: matériels, culturels et spirituels. Il s'est ainsi forgé un complexe de supériorité dans lequel il s'est fait piéger. Il a tellement donné... qu'il a perdu le don précieux de savoir *recevoir*. Aujourd'hui où le partage est conçu comme capacité de *donner et recevoir*, et devient condition de vie chrétienne, beaucoup se sentent désemparés. Et, c'est cette mentalité qui bloque de vrais échanges entre Eglises différentes.

QUESTION DE BON SENS...

Je dois avouer cependant que j'ai rencontré cette mentalité davantage chez les adultes qu'au milieu des jeunes. Une évolution s'opère, mais il reste encore beaucoup à faire. Et, c'est là justement que se situe notre travail d'animation missionnaire. Une dernière impression: beaucoup de chrétiens confondent encore action missionnaire et aide au tiers monde.

Une assistance matérielle n'est certes pas à dissocier de l'action missionnaire mais nous n'avons pas que des biens matériels à donner et à recevoir, nous avons aussi à échanger nos expériences de vie de foi en Jésus-Christ. Je connais un ou deux jumelages qui sont complètement bloqués pour n'avoir pas compris que l'échange des biens matériels seuls ne suffit pas.

L'action missionnaire est surtout ouverture aux autres par et au nom de Jésus-Christ. Elle est ce partage de toutes les richesses que Dieu a déposées en tout homme, car tout homme est riche, riche de Dieu!

Voilà quelques impressions parmi bien d'autres. J'ajoute que ce travail me passionne. Que l'on m'appelle *fidei donum* ou missionnaire, qu'il en ait qui se réjouissent, s'étonnent ou soient vexés de ce *missionnaire-en-sens-inverse* que je suis, je reste convaincu que l'avenir de l'Eglise n'est plus dans les *départs missionnaires en sens unique* mais bien plutôt en tous sens avec comme unique point de mire Jésus-Christ. Et cela, pour que son règne de paix, de justice et d'amour arrive dans le monde entier. Après, qu'importe que les missionnaires soient blancs, jaunes, noirs ou rouges... Dieu n'a pas de couleur!"

Ref: PEUPLES DU MONDE, no. 167-nov.1983.

Ref:

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SOCIO-ECONOMIC CONDITIONS OF THE WORKERS IN BRAZIL

René Stormacq, CICM.

(The life of the workers in Brazil is harsh. In the face of difficulties they have but one hope, that of the poor who, in the light of the Gospel, start closing their ranks.)

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While socio-economic contrasts are not exclusive to Brazil, this does not make the gap between the rich and the poor any less dramatic.

Cavier au champagne or sewer rat with bark: two menus, that of the rich and that of the poor. While a columnist of high society spends 40 million cruzeiros in one night in the Copacabana Palace to celebrate his thirtieth anniversary in journalism -- caviar, smoked salmon, champagne, imported whiskey -- and has the audacity to proclaim in public that all should tighten their belts in this period of crisis, the poor people of Ceará and of the North East eat rats and lizards, with the bark of trees, to keep from dying of hunger.

While the Minister of Planning and works is negotiating Brazil's foreign debt which has risen to 100 billion dollars, the worker, who is considered as nothing, sees his wages go down by 20%, starvation wages which are not even enough to feed his family.

There are endless dramatic examples of despair and violence provoked by the misery in which 80% of the population is living, but we shall simply accompany our friend João Ninguém and live with him one day of his working life in private construction. João Ninguém is the man in the street, who can be met by the millions. They are without history, poor victims of the system. It is 4 o'clock in the morning and João is already in line waiting for the bus to take him to Rio where, he is building a luxurious villa. He lives with his wife and four children in a two room shack, unfurnished without either water or electricity. A three hour trip, squeezed, pushed about, to cover the 40 km to Rio.

His salary is 70.000 cruzeiros (3,500 BF) but he does not dare complain for fear of losing his job. For ten hours a day he loads wheelbarrows with cement and concrete. At mid-day, a half hour for a bite to eat: in his lunchbox, a little rice, some black beans and a hard boiled egg. (Meat he eats twice a month on a Sunday with his family!) He then continues to load his wheelbarrows with cement until 5.30. To go home, he walks for half an hour so that he needs take only one bus and at the end of the month, that adds up to 5,000 cruzeiros in savings. It is 9.30 in the evening when he reaches home. The children are already sleeping. Exhausted, he doesn't have the courage to listen to Marie who wants to talk to him about her problems. A cold shower, a little rice... and he falls asleep at once... Tomorrow it all begins again!

This short, very simple account, helps us understand why it is difficult for the workers to organize themselves, to perceive the mechanisms of exploitation and to participate in building a more just and more human society.

Brazil is sick. It is suffering from a serious disease called "delusions of grandeur" on the part of the political and economic rulers of the country. The victims of this disease are the little people who comprise 80% of the population. They are the workers who have no means of defence and who have to accept any working conditions or salary.

One may ask: And the unions? The unions exist but they are entirely dependent on the government and on the Ministry of Labour which are linked to the management!

National Security: The only law continually in vigour that the Brazilians know is the law on national security. An attempt at organization of labour is threatened by intervention because the interests of the nation are at stake. Unfortunately, the interests of the nation are those of the dominant class, which is consolidating its wealth and power every day at the expense of the working class and the people. The violent and brutal intervention of the military police, the fear of being fired, and the inefficient action of the unions that have sold out to the bosses and the government discourage the workers and make it difficult for them to unite and organize. At present only a small minority are very courageously struggling, because of the risks and the disastrous consequences, for free trade unionism, for job security and for more just wages. But at what price! Democracy in Brazil is still a dream.

There is no lack of false promises for a better future, but the reality is that the people are hungry. In the North East, for five years drought has been progressively extending its deadly ravages. A sub-human race is being born because of famine and malnutrition. Infant mortality has reached 25% of all births and it is feared that it will reach 40% before a year is out. A radical agrarian reform is urgently and absolutely necessary but it has already been shown that the gigantic irrigation projects planned by the government will only benefit, as usual, the rich and the multinational corporations.

But all hope is not lost. Salvation will come from the poor (and they are many!) The signs of hope can already be seen in the organization of the people, in attempted free and genuine trade unions, and in the parties of real opposition. The Church is also present in this endeavour. She accepts the challenge, with the promise of the Holy Spirit. Based on a new reading of the Gospel and remaining faithful to Jesus Christ, she has chosen the poor. Not as before in the struggle FOR the poor with the sympathy, wealth and power of the rich, but she has chosen the poor because the Kingdom of Heaven is theirs. She has chosen the poor because she can no longer stand by and see so many victims, so many deaths caused by this capitalist system, and because the God of Jesus Christ is the God of hope and life. She has chosen the poor, the little people, the weak because, as for Saint Paul, it is in weakness that the power of God is manifested.

A SHORT SELECTION OF ITEMS ON MINISTRY

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