

SERVIZIO DI DOCUMENTAZIONE E STUDI
DOCUMENTATION AND RESEARCH CENTRE
CENTRE DE DOCUMENTATION ET DE RECHERCHE
SERVICIO DE DOCUMENTACION E INVESTIGACION

SEDOS

BULLETIN

86/No. 6

15th June, 1986

SEMINAR
ON
THIRD WORLD
THEOLOGIES
MAY, 1986

CONTENTS

	<u>Page</u>
1. INTRODUCTION Bill Jenkinson, CSSp.	139
2. QUESTIONS FROM THE ASIAN CHURCHES Michael Amaladoss, SJ	141
3. A PROPOS DE LA THEOLOGIE D'EGLISES AFRICAINES Boka di Mpasi Londi, SJ	147
4. THE CHURCH IN LATIN AMERICA: BASIC ECCLESIAL COMMUNITIES José Marins; Carolee Chanona; Teolide M. Trevisan	158
5. CHALLENGES WHICH HAVE EMERGED FOR MISSION CONGREGATIONS AND LEADERSHIP I. A View from Asia. Michael Amaladoss, SJ	169
II. Point de vue de l'Afrique. Boka di Mpasi Londi, SJ	172
III. A View from Latin America. José Marins, Carolee Chanona, Theolide M. Trevisan	174
6. SYNTHESIS (English)	177
7. SYNTHESE (French)	181
8. "GOOD IDEAS"	186
9. APPENDIX I - SEMINAR PROCESS	189
10. APPENDIX II - SOLIDARITY IN CRISIS NETWORK	192
11. APPENDIX III - A PASTORAL LETTER OF THE SOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE ON ECONOMIC PRESSURE FOR JUSTICE.	194
12. LIST OF PARTICIPANTS	198

INTRODUCTION

This Bulletin is the record of the fifth in a series of annual residential Seminars organised by SEDOS to work on the AGENDA drawn up at the 1981 SEDOS Research Seminar on the Future of Mission. The AGENDA outlined a programme for future planning, study and research in mission under three headings:

- Directions in mission to-day;
- The central role of the local Church;
- The particular tasks of missionary institutes in the future.

This year's SEDOS seminar was a special effort to listen to the local churches of the so-called 'third world' to hear what the theologies of those churches are saying about mission issues to-day and about the contribution they make to the universal mission of the Church.

The 1981 Research Seminar on the Future of Mission singled out four directions in mission: proclamation; dialogue; inculturation; liberation of the poor. They are still the key issues to-day. And they emerged once again at this year's Seminar in the presentations made by the key-note speakers, all of whom came from the 'third world'.

The 1981 Seminar saw authentic proclamation of the Gospel as a witness by word, by the silent witness of action, or by the even more silent presence of a Gospel life lived faithfully among others. This is, at the same time, a listening to life, discovering the presence of God's Word and Spirit among a people, a presence which has preceded the missionary. It saw the goal of proclamation therefore according to two models, different but complementary:

- (a) extending the visible communion of the Church,
- (b) recognising and furthering the values of the Kingdom.

It indicated that this second model is achieving more prominence to-day and may be directing us to what will become the priority in much future proclamation.

Readers of this record of the 1986 Seminar will note how the speakers from local Churches of Africa, Asia/Oceania and Latin America affirm this direction. It appears in the questions from the Asian Churches raised by Michael Amaladoss of India, in the theology of

African Churches described by Boka di Mpasi Londi from Zaire and in the story of the basic ecclesial Communities narrated by the Latin American team of José Marins, Carolee Chanona and Theolide Trevisan.

SEDOS Annual Seminars are attended by an average of 85 members many of whom are Superiors General, their Assistants or Mission Secretaries. They are concerned with the new directions in Mission but they have also an unavoidable preoccupation with the consequences of these new directions for their own institutes. At these Seminars there is an openness to the new and a down-to-earth practical analysis of what may follow if and when the new challenges are honestly faced. It is not easy to maintain a balance between the two. As the Seminar evolved the challenges to traditional understanding of mission, preparation for mission and the role of missionary institutes became clearer.

The key-note speakers were asked precisely to address this question on the concluding day of the Seminar - the challenges that have emerged for Mission Congregations and Leadership? These contributions need to be read in conjunction with their key-note addresses. Some of the most challenging questions appear in these addresses. They go beyond the role of the institutes or of "full-time" or "part-time" missionaries and touch the whole mission project of the local Churches and of the universal Church to-day.

How will the challenges and questions raised at this seminar be treated? Will they be heard, taken seriously, or shelved and confined to discussion by the General Administration of SEDOS?

Or will they be passed on to the members for study and for action? An urgent appeal that this should be done came from both key-note speakers and participants. We hope that this record of the proceedings will be both a help and an incentive to do this.

The process followed at the Seminar is found in Appendix I.

At a special evening session of the Assembly the participants unanimously recommended the setting up of a SOLIDARITY IN CRISIS NETWORK. (See Appendix II).

A Special Interest Group met to examine the situation in South Africa. Fr. O'Riordan, a participant at the Seminar, who had recently been expelled from South Africa addressed the group. The recent Bishops' Pastoral on economic pressure was circulated to all participants. (See Appendix III).

QUESTIONS FROM THE ASIAN CHURCHES

Michael Amaladoss, SJ.

(Fr. Amaladoss taught theology at the Institute of Religious Studies, Delhi, India and was editor of Vidyajyoti. At present he is Assistant to the Superior General of the Jesuits in Rome).

INTRODUCTION

Asia is a vast continent with a variety of cultures and situations. Any attempt to speak of an Asian Theology is bound to be very general. It will also be conditioned by my particular point of view, which is Indian. Secondly my aim in this talk is not to give you a survey of all that is happening in Asia but only to point to significant, sometimes problematic, new thrusts. I shall group my remarks around three challenges that the Churches in Asia are facing. After presenting a new situation that gives rise to a new theological perspective I shall point to questions that the theologians - at least some of them - are asking.

I. THE CHALLENGE OF THE GREAT RELIGIONS

1. Situation: Asia is the cradle of all the great religions, including Christianity. All of them are experiencing a revival in a search for identity in a post-colonial situation. This revival has given rise in some areas to fundamentalist movements. On the other hand growing industrialization and urbanization is leading to a certain secularization. In this situation the religions are called to collaborate in the defense and promotion of common human and spiritual values. This was the theme, for instance, of the addresses of John Paul II to other religious leaders during his recent visit to India.

This call finds a resonance in the hearts of Christians today because of a growing positive approach to other religions after the Second Vatican Council that urges us on to respectful dialogue with them. A meaningful, experiential and open encounter with the other great religions is really a new "sign of the time" in the life of the Church. Such encounters are often occasions for humility when, for example, the "mystic" religions think of Christianity as an inferior religion, still tied to rituals, laws and structures or when the Church is admired for the wrong reasons like its efficient organization, its international network, its schools that are bearers of modernity, etc. and not for its spirituality or for the Good News it brings.

2. Theological Perspective: In this situation a new theological perspective is emerging. One may call it a paradigm-shift from a Church-centred view of the plan of God for the world to a kingdom-centred view. Without ignoring human sin and sinful social structures, all history is seen as salvation history. God, his Word and his Spirit are active in the world from the beginning leading

it to the fullness of his Kingdom. The religions too are elements of this cosmic covenant. The Church is called and sent into the world to be at the service of this "Mystery" as its first fruits. It does not exhaust or monopolise this mystery. Other religions too are playing a role in the history of salvation, because the salvific dialogue between God and the human person is taking place not merely in the secret of his heart, but takes account of his social nature. The primary focus of evangelization then is the Kingdom and comprises various activities like liberation, dialogue, inculturation and proclamation according to the situation. The building up of the Church is only at the service of the building up of the Kingdom.

3. Questions: This new perspective raises various questions that need to be pursued:

Regarding the Church: 1) If the Church is no longer seen as the centre of the world and of salvation history what is its self-awareness as the herald of the Kingdom? 2) What are the socio-political implications of the broadened process of evangelization, especially when the Church is called to collaborate with other religions in the defense and promotion of common human and religious values?

Regarding Christ: How do we understand the unique and universal mediatorship of Jesus Christ in the context of the cosmic activity of Christ and his historical manifestation and continuing presence in the Church? Some theologians speak of the cosmic, unknown Christ; others speak of Jesus proclaimed by those committed to him in faith. Still others seek to discover the dialectical links between the cosmic Christ and the historical Jesus in the over-all context of the "Mystery" of salvation. Some would distinguish between the spheres of Christ and of the Spirit. This is a question that is very much debated. While we may not be able to unravel the mystery, we could try to locate it more precisely and accurately.

Regarding Christian Life: For Asians dialogue is something intra-personal, an attempt to come to terms with their own roots as Hindus, Buddhists, etc. We hear claims of people being Hindu - Christians or Christian - Buddhists. From this point of view of a more positive and integral approach to other religions, prevalent ideas regarding syncretism will have to be revised. One will have to learn to live with pluralism. In this context how would we assess the claims of some who speak of the possibility of going beyond "name and form", of transcending structures and symbols?

II. THE CHALLENGE OF THE POOR

1. Situation: The poverty in most countries in Asia needs no demonstration. But in recent years religiosity has also come to be recognised as an integral element of the Asian situation. Both poverty and religiosity have negative and positive aspects. Poverty is oppressive;

but one can choose to be poor for the sake of the Kingdom. Religiosity can be superstitious and alienating. It can also be the source of prophecy and inspiration.

Another important element of the Asian situation is that the fight against oppression is more and more engaged in by multireligious action groups. If we wish to avoid the privatization or the marginalization of religion in such multi-religious groups we have to see that the religions through dialogue, while rooting each one in his or her faith, also provide a common inspiration to the task of liberation. This is the collaboration we have already spoken of in the first section.

2. Theological Perspective: There is a quest for integral liberation.

One seeks freedom not only from economic injustice and political oppression but also from social bonds like the caste system. One sees the need for cultural change: a transformation of world-views and value systems. One looks to the liberating motivation and inner strength of authentic religion. One sees the usefulness of tools like marxist politico-economic analysis. But one also looks for new models of socialism. One seeks to integrate the insights and methods of leaders like Gandhi. One seeks roots in one's own tradition as a way of avoiding alienation, even if this tradition has to undergo transformation.

3. Questions:

- 1) The Asians are searching for an integral humanism. Asian traditions have in the past perhaps promoted the ideals of personal growth and fulfilment through detachment and contemplation and have sought social harmony as a context and support for this personal sadhana. Today the communal dimensions of human existence, experience and fulfilment and the commitment to historical action are more stressed. We need to hold both these dimensions in a dynamic equilibrium. As an Indian theologian, George Soares-Prabhu has expressed it: "Asian thinking is always holistic. Experience in its totality (personal and communitarian, mystical and societal) will replace praxis as the hermeneutical key to an Asian theology of liberation". But this holistic perspective is still the object of search.
- 2) Another area for research is how to make religions relevant and a force for unification rather than division in the experience of multi-religious action groups. Otherwise these groups will become marginalised as far as religion is concerned and the Church itself will lose the cutting edge of its presence to the world.

- 3) As a result of recent history the relationship between the Church and the State has taken a variety of forms in Europe and America. There is however no reason why this should be a model to the countries in Asia with multi-religious populations. These countries will have to evolve towards a situation when we have States that are neither confessional (Islamic, Buddhist, Hindu etc.) nor purely secular-technocratic that have no respect for religious values. This is the only way in which minority religious groups can contribute to nation-building without feeling marginalised and self-defensive. But this is hardly possible as long as the Church itself preserves its "foreign image" in its liturgy, its theology and its organizational structures. This leads us to the next point.

III. THE CHALLENGE OF SELF-DISCOVERY AND GROWTH:

1. Situation: Already in 1974, at their first meeting in Taiwan, the Federation of Asian Bishops' Conferences spelt out the task of evangelization as the building up of the local Church through a three-fold dialogue, namely with culture, with the religions and with the poor. At the International Mission Congress in Manila in 1979 evangelization was declared to be the task, primarily, of the local Church. The China situation - the 'three self movement, e.g. and the role of the Philipino Church during the recent struggle for liberation have re-focused the attention of Asians on the need for becoming local Churches. There however seems to be a gap between promise/desire and reality. Assessing the Pope's recent visit to India (Feb. 1986) Parmananda Divarkar writes:

"As far as India is concerned, we are still suffering from the connection of a large part of the Church with the colonial expansion of western Europe. It is not just a question of a surface appearance of being foreign. The problem lies deeper and cries for a radical solution; we have not grown from a seed but are transplanted. At first sight it might seem an advantage to skip the slow stages of growth that lead from conception to maturity and to find oneself catapulted into adulthood, with all the trappings of a fully developed Church. But the laws of life can be bypassed only at the expense of vitality and eventual fertility"...

"A journalist who followed the papal tour, concludes his otherwise positive reports with the comment: 'It is clear that John Paul II is a strong Pope, a fighter for what he believes

in, while the Catholic Church in India is quite the opposite.' Whatever be the measure of truth in this statement, would it be impertinent to suppose that John Paul is effective because he is free to be himself, whilst the Church in India is not ... We are not a young Church, except in the sense that we have never really grown up."

2. Theological Perspective: Over the last twenty years reflection in Asia has moved from adaptation, through inculturation, to the building up of the local Church. This latter process, while supposing the dialogue between Gospel and culture, also includes the creation of indigenous forms of Christian life and ministerial organisation and contextual theological reflection in a community that is built up from below as a response to God's Word. The dialogue between Gospel and culture or inculturation is itself seen as an encounter between the Church, which is a particular historical and cultural expression of the Gospel, and a culture which is animated by other religion(s), popular or developed. Such inculturation is seen not merely as an incarnational process by which the Word takes flesh again in a new culture but also as a paschal process in which not only the new culture, but also the Church as the bearer of the Gospel is called to die and rise again. Aloysius Pieris has called it a "Baptism". This call to the Church to die seems to be threatening to many. Obviously the Church as a people, as a movement and as a mystery does not die. But as a historically and culturally conditioned expression in structures it must be ready to die and to take on new forms.

3. Questions:

- 1) It is one thing to speak of a participative Church from below as a response to God's Word and another to create conditions of freedom and responsibility that facilitate such a growth. Autonomy in communion, collegiality and subsidiarity are ideals often spoken of. But what seem real are structures of dependence, also financial and cultural, often internalised through formation and history. How can we create a participative Church?
- 2) The Church as people, the Church as a movement, the Church as a mystery will certainly endure. But are our models of the Church and its time-and-culture-conditioned structures called to die to rise again transformed into a new people? What is the role of tradition? How much of it is really normative and how much of it is relative? What are the criteria to distinguish the essential? Does one historical development necessarily contradict, dominate or condition another historical development?

CONCLUSION

Let me conclude with three general observations on the characteristics of Asian theologies. They are, first of all, holistic. Tolerance is a characteristic of Asian peoples. Pluralism is a part of experience for them. Their world-view is inclusive integrating the "yin" and the "yang", the active and the passive in one total perspective. Sharp dichotomies are avoided. There is an attempt at consensus even in and through conflict.

Secondly, their approach is experiential. Realization (sadhana) rather than knowledge is the goal of life. Truth is experienced as a Being rather than as a creed. A certain pragmatism accepts plurality of levels and methods in experience allowing for process and diversity.

Finally, Asian theologies are dialogical. If dialogue with other religions is a dimension of our life, a reflection on that life can hardly be exclusively Christian.

- end -

A PROPOS DE LA THEOLOGIE D'EGLISES AFRICAINES

Boka di Mpasi Londi, SJ

(Fr. Boka di Mpasi Londi, SJ, from Kisantu in Zaire teaches pastoral theology at Lumen Vitae, Bruxelles, the Gregorian University, Rome and in Nairobi and is also editor of TELEMA. He composed the national anthems "La Congolaise" in 1960 and "La Zairoise" in 1971, both music and lyrics).

Mon exposé ne sera pas long et sûrement pas exhaustif. Je veux ouvrir seulement quelques grandes avenues pour orienter la réflexion.

Je me garde bien d'entrer dans les détails pour les réserver à l'échange de vues qui suivra l'indication des grands blocs que je vous propose.

Si par théologie on entend un corps de formules toutes faites ou de recettes abstraites, alors l'Afrique n'a pas de théologie et rien n'assure qu'elle en a besoin.

En Afrique, la théologie se présente sous la forme de vie, comme effervescence de pensée qui émerge de la foi vécue par le peuple de Dieu tout entier, étranger comme autochtone. Mais, c'est vrai, il existe une grande variété de tâches. J'en indique seulement les trois constantes:

1. D'abord l'exigence de base est l'expression.

Pour être vivante et viable, pour vivre et survivre la foi a besoin de s'exprimer. Le sujet responsable de cette expression, c'est le croyant lui-même.

2. Ensuite, la pierre angulaire est la personnalité ou l'identité.

En Afrique, la personne n'est pas un individu isolé, c'est un monde ouvert, un centre de relations, un "être avec", une communauté en miniature. D'autre part, la personne a priorité sur tout système d'idées et sur les choses. A ce double plan, à la suite des circonstances historiques que l'on sait, la personnalité africaine a été perturbée. Elle vit une sorte de crise d'identité anthropologique. Il faut "résoudre" cette crise.

3. Enfin, le lieu de la solution de cette crise, c'est la culture.

Par cultures, nous désignons ici simplement l'expression spécifique vitale de la personnalité humaine.

A l'heure actuelle, en Afrique il est difficile d'isoler l'effort de la pensée théologique de ces trois constantes: expression, personnalité, culture. Un terme les résume: l'INCULTURATION. Voilà l'idée force de la théologie africaine. Et s'il faut trouver un nom pour caractériser la théologie africaine, l'inculturation convient bien.

Elle vise à l'harmonie des différences.

C'est pourquoi il ne faut pas s'étonner que pour le moment les impératifs socio-économiques et politiques de développement et ses défis passent après la recherche de l'identité.

Si Jean-Marc Ela était ici, il frémirait et rougirait, mais rien à craindre parce que le rougissement sur un visage africain ne se voit pas ! Il est le grand protagoniste d'une pensée théologique axée d'abord sur les exigences de développement et de justice sociale pour construire un christianisme soucieux de l'homme en société à l'exemple de l'évangile. Je suis obligé, par honnêteté et par justice, de signaler cela parce que ici je mettrai l'accent spécialement sur l'inculturation. Pourquoi ? Mais parce que les impératifs du développement ont beau être là, et interpeller l'Africain, encore faut-il que l'Africain lui-même soit d'abord, qu'il existe d'abord, pour agir et promouvoir son développement. Aussi longtemps que la crise d'identité anthropologique persiste, toute autre entreprise risque d'être condamnée à l'échec, étant construite sur du sable mouvant.

En raison de la conjoncture historique déjà connue, les Eglises de l'Afrique sub-saharienne mettront forcément en relief des aspects liés à la justice et à la libération de l'opprimé. En Afrique du Nord où prédomine l'Islam, il y aura d'autres accents, tel l'esprit de dialogue, de collaboration, de compréhension

J'ai rappelé ces 3 constantes dès le départ pour dire que la question proposée ici par le Sedos n'est pas utopique ni artificielle, ni marginale. Elle reflète pour l'Afrique une réalité vécue et cette réalité est centrale. Jean-Paul II l'a constatée et l'a saluée dans ces termes lors de son premier voyage en Afrique :

" Il y a certainement maturité, la maturité d'un jeune, maturité de joie, une maturité de force, la maturité d'être soi-même, de se trouver dans cette église comme dans leur Eglise, ce n'est pas l'Eglise importée de l'extérieur, c'est leur Eglise, l'Eglise vécue, authentiquement, africainement ".

Et lors de son 2ème voyage, il en a indiqué la condition fondamentale :

" L'Afrique a besoin d'espace de liberté et de créativité ".

Mais déjà en 1969, à Kampala, Paul VI avait proclamé pour l'Afrique le droit de créer un christianisme propre. Il dit : " dans l'expression de la foi unique, un pluralisme est légitime, même souhaitable ; en ce sens, vous pouvez et vous devez avoir un christianisme africain ".

Et en 1980, à Nairobi, Jean-Paul II renchérisait en ces termes :

" Non seulement le christianisme est important pour l'Afrique, mais le Christ lui-même, dans les membres de son corps, est africain ".

Du côté des papes, comme nous le voyons, les encouragements ne manquent pas.

Et du côté des Pères généraux et des Mères générales ? Non plus. En effet récemment, dans une rencontre de formateurs sur l'inculturation de la vie religieuse, un Supérieur général s'est étonné de voir parmi ses membres un Père Maître, missionnaire, qui se montrait réticent vis-à-vis de cette aventure qui s'appelle inculturation.

Le Père général lui a dit : " Mon cher fils, c'est tellement simple ! L'agent principal de cette inculturation en Afrique, c'est l'Africain lui-même ; vous, hôte venu et accueilli chez eux, vous pouvez, au mieux, les aider, au pire les gêner ; mais jamais vous ne ferez l'inculturation à leur place, pour eux, sans eux, ou contre leur gré ".

Toutes ces prises de position inspirent confiance. Elles tendent à donner une sorte de réponse aux aspirations de la personnalité africaine, une sorte d'impulsion décisive aux initiatives de créativité.

Mais voilà qu'après le premier voyage de Jean-Paul II en Afrique, un ouvrage intitulé " Voici le temps des Héritiers " de Jean-Marc Ela et de René Luneau, faisant le point des questions essentielles des Eglises d'Afrique, a dénoncé l'écart entre les déclarations des beaux principes, et leur réalisation, leur traduction en actes. Signalons que cet ouvrage a pu être offert par un évêque au Saint-Père lors d'une visite ad limina.

I - DISPOSITIF D'EXPRESSION THEOLOGIQUE

Passons au dispositif d'expression théologique pour nous rendre compte s'il y a vraiment lieu de penser, de dire, d'affirmer qu'en Afrique une théologie africaine est en route.

D'abord un dispositif d'expression théologique se déploie à travers toute l'Afrique : il y a des Instituts de formation, des Centres d'Etudes et de Recherche, en outre colloques, organes de diffusion et publications variées se multiplient.

Trois traits caractérisent ce dispositif de réflexion théologique.

1. Certains Instituts de formation tels les grands séminaires étaient auparavant des champs de parachutage des produits de consommation arrivés tout faits ... du "ciel" ! Aujourd'hui ils deviennent des foyers de recherche, des ateliers de réflexion. L'objectif : retrouver, redécouvrir les valeurs traditionnelles locales, et revaloriser le patrimoine culturel dans lequel il faut incarner la foi, pour qu'elle continue à croître. Comme exemple, le Grand séminaire de Koumi, au Burkina-Faso. Quand on ouvre son bulletin, "Voix des Séminaires", on trouve régulièrement des études de recherche faites sur le terrain par les séminaristes eux-mêmes qui peut-être dans leur enfance et leur première jeunesse n'ont pas eu le temps de se plonger dans la culture authentique. Ils s'y mettent pour découvrir les racines dans lesquelles ils auront à introduire le message du salut. C'est une nouvelle conscience d'être séminariste, de se préparer à l'évangélisation comme prêtre. Le séminaire de Ouidah au Bénin fait de même dans son bulletin " Voix de St Gall ".

Et lorsqu'on parcourt les titres des mémoires de l'I.C.A.O., pour citer un autre exemple, on est frappé par le nombre de thèses et de mémoires qui toutes s'ouvrent sur les valeurs traditionnelles locales, pour en avoir une connaissance authentique.

2. Quelques Centres de recherche ajustent leurs méthodes : ils organisent des colloques pour donner aux connaisseurs de la culture locale l'occasion d'exprimer et d'interpréter eux-mêmes leur propre culture. Alors qu'auparavant la méthode consistait à aller interroger les gens pour en rapporter n'importe quoi qu'ils auront raconté, maintenant on leur donne la parole et on se met à leur écoute. En ce sens je citerai un centre qui est, pour cette méthode, remarquable : le C.E.E.B.A. (Centre d'Etudes Ethnologiques de Bandundu) dirigé par les Pères du Verbe Divin au Zaïre. En 20 ans, ils ont organisé 20 colloques, un par année, et dont on publie les actes. Ils ont commencé un immense ouvrage : le Dictionnaire des Rites qui en est maintenant au 4ème volume, chaque volume comprenant plus de 500 pages.
3. Dans ce processus d'expression culturelle de la foi, l'agent principal est de jour en jour non plus le prêtre, qu'il soit autochtone ou hôte, mais le laïc. C'est lui qui représente l'enracinement dans la culture. C'est lui qui se trouve dans l'axe de transmission des valeurs en Afrique et qui s'appelle la famille.

II - LIEUX D'EXPRESSION THEOLOGIQUE

Au risque de vous scandaliser ou de vous étonner - car nous sommes tous habitués à identifier l'activité théologique à celle des théologiens professionnels familiers des bibliothèques, confinés dans un cadre académique - je suis obligé de vous dire qu'en Afrique, lorsqu'on observe bien, le foyer de la réflexion théologique tend à se déplacer vers le milieu de vie, la communauté de foi.

(1)

Ainsi le premier lieu de créativité ou de production théologique et qui réunit le maximum des modes d'expression de la foi, c'est la liturgie.

J'en cite quelques caractéristiques vérifiables en divers pays : d'abord la recherche de l'expression corporelle, surtout gestuelle et rythmique, le mouvement cadencé qui va jusqu'à la danse. Créations artistiques qui font ressortir des lignes, des formes, des symboles, des couleurs dans lesquelles la communauté locale se reconnaît. Et les chants, ponctués par le sanglot du tam-tam et par le son festif du tambour, retrouvent les rythmes, les tonalités au diapason de l'âme. Les compositeurs de ces chants, les promoteurs et animateurs des chorales, ne sont pas toujours des prêtres ni des religieux, ce sont les laïcs eux-mêmes. Les homélies commencent à faire revivre le climat de dialogue, comme mode de participation communautaire à la pensée du prédicateur ; et en même temps cette pensée est elle-même soumise à l'épreuve du contrôle communautaire ; en effet, dans le dialogue, l'assistance exprime ses réactions spontanément et vraiment ; dans ces réactions, le prédicateur perçoit le contrôle direct de sa pensée : s'il est compris, approuvé ou non. Et lorsqu'à la fin d'une telle homélie, on chante le Credo, ce Credo reflète vraiment un consensus, une expression de foi commune : ensemble on s'est mis dans la lumière de la parole de Dieu.

Deux initiatives liturgiques plus ou moins développées méritent d'être mentionnées :

- a) la liturgie de Ndzon-Melen au Cameroun, c'est une initiative de la base approuvée par le sommet, les évêques.

- b) la liturgie ou plutôt "messe en rite zaïrois", telle est l'appellation officielle. L'impulsion est venue du sommet, les évêques, et la base a donné son accord. Ajoutons qu'en diverses régions, existent déjà des ébauches d'anaphores, aussi bien en pays francophone que dans les pays anglophones. Je ne pourrai pas donner à cet égard des informations précises sur les pays lusophones comme l'Angola et le Mozambique, mais je sais que dans le cadre de la liturgie, l'effort d'initiative est assez général en Afrique, témoignant de l'effort de créativité théologique pour exprimer la foi.

On ne peut passer sous silence les points de controverses notamment pour la messe en rite zaïrois : l'invocation des ancêtres, d'une part ; et d'autre part le déplacement du rite pénitentiel et du rite de la paix. Il s'agit précisément de ceci : au lieu de se trouver au début de la messe, le rite pénitentiel vient après la liturgie de la parole, voire après l'homélie. Et le partage de la paix, au lieu de se trouver après le Pater Noster, suit immédiatement le rite pénitentiel.

Voilà les 2 points qui font difficulté ; et jusqu'à présent, que je sache, la messe en rite zaïrois n'est pas encore officiellement autorisée en haut lieu. Deux fois le pape est venu au Zaïre ; malgré la solennité des circonstances, il n'a pas pu célébrer la messe en rite zaïrois.

Quelques points chauds : j'en signale seulement deux concernant la liturgie

- a) Vu la pénurie des eucharisties à cause du manque de prêtres, ne faudrait-il pas multiplier les ministres en ordonnant des laïcs qui sont déjà responsables de communautés ? On n'est pas encore arrivé à un accord sur ce point, ni théologiquement, ni politiquement.
- b) Vu les implications économiques, vu les impératifs de l'incarnation de la foi, les matières de l'eucharistie (le vin et le pain) reflètent-elles actuellement une véritable fidélité à l'intention du Christ ? Sur ce point aussi, la réflexion continue et aucun accord n'est encore intervenu.

(2)

Parlons maintenant du deuxième lieu : les petites communautés ecclésiales ou chrétiennes.

Contrairement à la liturgie qui est un moment passager, les communautés chrétiennes sont un lieu privilégié, et permanent, de la fonction essentielle de la foi, à savoir le témoignage. C'est au sein des petites communautés ecclésiales que se développent :

- a) la créativité des ministères : sur ce point, la réflexion théologique se développe à vive allure.
- b) la conscience d'être tous responsables et solidaires. Etant donné que la solidarité, c'est la pièce maîtresse de la sociologie africaine fondée sur la famille (élargie) il s'agit là d'une nouvelle conscience au sein de nos églises ; elle prend déjà une expression théologique d'importance capitale, appelée à devenir le tremplin du développement. On a beau faire des théories sur le développement, encore faut-il une base et pour le moment, l'émergence des petites communautés chrétiennes constitue une base fiable pour promouvoir un développement intégral, capable de durer.

Par rapport à la reconstruction de la personnalité africaine chrétienne, les communautés chrétiennes sont :

- a) un lieu d'élargissement des fonctions organiques de la solidarité traditionnelle, un éveil du sens de la responsabilité, spécialement chez les laïques, un approfondissement d'esprit de relation et de partage, deux caractéristiques de la culture traditionnelle.
- b) un lieu d'assimilation de l'esprit évangélique appelé à devenir de plus en plus le nouveau souffle pour une culture nouvelle, non seulement pour les chrétiens mais aussi pour les non-chrétiens : l'évangile tend de plus à inspirer, à animer la vie sociale, la vie spirituelle, aussi bien pour les chrétiens que pour les non-chrétiens.
- c) un lieu d'autocritique. Critiquer les autres, c'est bien facile ; mais comme il est difficile de s'autocritiquer ! Au sein des petites communautés, on est acculé à exercer la fonction d'autocritique, un peu comme dans les familles ; et là aussi, la vie en modernité est en train de se mettre en prise directe sur les valeurs traditionnelles : l'esprit d'autocritique au sein du groupe.
- d) Enfin, le lieu d'émergence d'un laïc vraiment engagé et responsable ; et c'est là la garantie de vitalité et de survie de nos églises. Mais ce qui est nouveau dans cette prise de responsabilité par les laïques, c'est qu'ils se mettent à réfléchir et à penser, alors que jusqu'à présent ils attendaient du prêtre, qu'il soit autochtone ou non, des produits tout faits de sa pensée. Aujourd'hui le laïque sait qu'il a la responsabilité de son église jusque dans l'expression d'une pensée appropriée, ce qui suscite chez eux le désir d'information et de formation.

Les points chauds. J'en indique trois :

- l'insertion du prêtre, de la religieuse, du religieux au sein de ces communautés : artificielle ? naturelle ? problématique ?
- la présence de l'hôte, le missionnaire ! Est-il un membre réel ? un collaborateur, un catalyseur, un juge, un agent de sûreté, ou un gardien des biens entreposés !... La méditation continue.
- l'ouverture aux autres religions. Et dans le cas d'ouverture aux autres confessions chrétiennes, se pose le problème de l'hospitalité eucharistique.

III - IDEES-FORCES

Après le Dispositif et les Lieux d'expression théologique, passons en revue quelques idées-forces et quelques tendances qui se dégagent cette fois de l'activité des théologiens professionnels, à la lumière de quelques publications récentes.

1. Première idée-force, première tendance originale dans la recherche et la réflexion théologique : ce sont les ancêtres.

Sans m'étendre outre mesure, je voudrais souligner seulement un point : Etant les médiateurs à la fois de vie, de bénédictions et de vertus, dont Dieu est la source, les ancêtres sont aussi le modèle, l'exemple de la responsabilité pour la vie. Cette sensibilité, cette prise de responsabilité vis-à-vis de la vie que nous avons reçue et que nous avons à transmettre, n'est pas un discours abstrait mais un engagement comportant des devoirs,

des obligations morales et donc la vive conscience d'être un exemple. Voilà pourquoi l'ancêtre, c'est le saint de la famille, le saint du clan.

C'est cette sensibilité et cette compréhension qui nous préparent à accueillir le Christ presque sans réserve. Et l'on comprend que lors de son passage à Nairobi, Jean-Paul II ait été irradié de recevoir d'un prêtre africain, l'Abbé Charles Nyamiti, professeur de théologie au grand séminaire et au High Institute qui vient d'être créé son livre intitulé : "Christ as our ancestor". Tous les mots étaient bien mesurés. En recevant le livre, le Pape rayonnait d'aise et sans doute de curiosité.

Effectivement c'est un courant nouveau que cristallise cette préoccupation de nous tourner non plus vers des systèmes ou formules de conserves ni vers des principes abstraits mais vers une personne, Jésus-Christ, reconnu comme notre Ancêtre. C'est capital quand on sait que l'Ancêtre représente un lien vital global, traduit dans les termes biologiques mais non réductible à ceux-ci. En effet, la vie humaine ne se ramène pas à la seule biologie... Il lui suffit, par exemple, de s'entendre dire : "Jésus est notre Ancêtre" pour qu'un Africain régulièrement éduqué et non encore déformé vibre, se sentant tout entier pris en charge et mis en sécurité. Oui, Jésus est notre ancêtre ; il n'est plus un étranger, lui, du moment qu'il est admis et compris comme ancêtre : il nous appartient, nous lui appartenons, il est nôtre.

Quelques mois après que le Professeur Charles Nyamiti eut présenté au Pape "Christ as our ancestor", un groupe de neuf jeunes théologiens africains, quelques-uns encore étudiants, serrés autour de leur aîné Mgr A. T. Sanon, en collaboration avec deux de leurs amis français, R. Luneau et J. Doré, ont publié une première approche christologique qui annonce nettement les couleurs. Sous le titre "Chemins d'une christologie africaine ils nous livrent un mouvement de pensée polarisée non plus vers des notions d'essence, de nature, mais vers une personne vivante, à travers des réalités auxquelles l'africanité est directement sensible au point de vue spirituel. Il s'agit, en somme, de la relation personnelle au Christ vivant. Est-il un être, grand frère, libérateur ? Alors s'établit une relation vitale qui parle et interpelle.

2. La deuxième idée-force, c'est la famille et le mariage qu'elle implique, sous-entend. A cet égard, la réflexion théologique est restée longtemps en retard, prisonnière des nuages ! Ces dernières années, le rythme s'est accéléré pour récupérer le temps perdu dans les préjugés non contrôlés. Une recherche patiente, attentive, appuyée de compétences sociologiques a pu accumuler une documentation impressionnante qui a finalement rétabli la vérité culturelle de la pratique traditionnelle du mariage sous ses différentes formes : progressive, polygame, monogame.

La première relève de la formalité (de l'ordre cérémoniel ou rituel). Son caractère progressif reflète les étapes ponctuées par la dot et les naissances, selon les régions et populations où cette pratique est de tradition. Du reste, elle n'est du tout aussi répandue qu'on l'imaginerait à première vue.

La deuxième est un effet de tolérance sociale. Elle tente de résoudre certains problèmes posés par l'expérience du premier contrat pleinement matrimonial qui, lui, est monogame.

La troisième est, en définitive, la forme originelle, fondamentale du mariage traditionnel. En témoigne déjà sa structure : c'est d'une part, un contrat entre deux personnes, un homme et une femme, et d'autre part, une alliance entre leurs deux familles. En général, la dot est versée,

dans la phase initiale, non pas même par le fiancé seul mais par sa famille avec ou sans sa contribution. A cet égard, il est vrai, la pratique traditionnelle connaît des évolutions, sans changer la structure elle-même. Il est donc erroné de continuer à s'imaginer que la norme, la forme constitutive du mariage en Afrique soit la polygamie. Non ! C'est la monogamie. Cela est indubitable, indéniable.

Grâce à toutes les études dont la revue *Telema* a réussi à se faire l'écho dans un dossier s'échelonnant de 1976 à 1984 (notamment les numéros 4/76, 2/83 et 4/84), un consensus s'est imposé, avalisé par le SCEAM dans sa réunion de Yaoundé en 1981 et par la Plénaria romaine l'année suivante (voir *Telema* 2/83).

Bref, on peut dire qu'à l'heure actuelle une chose est irréversiblement acquise : le constat sociologique, la mise au point visant à réhabiliter la vérité culturelle de ces formes du mariage. Une réflexion théologique peut désormais conduire d'une façon à peu près sûre vers des indications pastorales précises.

3. Troisième idée-force : la présence de l'hôte, le missionnaire et son rôle : partir ou rester ? A quel titre ? Pour quoi faire ?...

Il y a une semaine, deux Italiens, missionnaires, chacun sur son registre - Renato Kizito Sesana, l'ancien directeur de la revue *Nigrizia*, aujourd'hui missionnaire en Tanzanie, et Valentino Salvoldi, professeur de philosophie en divers pays, - lançaient un livre : "Africa, il vangelo ci appartiene" (l'évangile nous appartient). Ils n'ont pas écrit : "le christianisme", mais "l'évangile nous appartient"...

Ils essaient de traduire ce qu'est la conscience de l'Afrique aujourd'hui vis-à-vis du message qu'elle a reçu, et quel est le point qu'elle considère comme essentiel à savoir le message avant tout autre bagage : l'évangile est désormais nôtre ! Mais ils en viennent à l'idée d'un moratoire. Or en 1974, la CETA (Association des Eglises non-catholiques d'Afrique) réunie à Lusaka a suggéré, dans une perspective stratégique un moratoire, à savoir suspendre l'envoi d'aide en personnel, en moyens et en argent, pour tester la capacité réelle de survie de ces églises implantées en Afrique. C'était, notons-le bien, une mesure stratégique plutôt qu'un signe d'hostilité. Douze ans après, deux missionnaires italiens, au terme de leur expérience, prennent position : d'une part un moratoire leur paraît opportun, et de l'autre, un Concile africain s'avère nécessaire.

Complémentaire sans déboucher pour autant sur l'idée du moratoire, le témoignage du P. B. JOINET contribue à souligner des points de consistance et d'originalité de la personnalité africaine dans le livre " Les Africains m'ont libéré ".

Dans le même ordre, l'Abbé Julien Efoë Penoukou, actuellement doyen de la Faculté de Théologie au sein de l'I.C.A.O. à Abidjan, a fait un tour d'horizon des tâches que doivent affronter les Eglises d'Afrique. Sa réflexion n'a pas conduit à un moratoire mais bien plutôt à un Concile africain. (Voir "Eglises d'Afrique", Karthala).

4. Une quatrième idée-force : la vie avec son corollaire, la santé, et sa contre-épreuve, la maladie.

Voilà un point où les recherches commencent à peine à tirer au clair toute la complexité de l'activité culturelle, spirituelle, morale, sociale et scientifique de nos traditions africaines.

Ayant mis par exemple toutes les expressions d'une contre-épreuve de la vie, le mal, sous une seule étiquette, péjorative d'ailleurs et tout à fait impropre, "sorcellerie", on a marginalisé des valeurs essentielles qu'on a persisté à ignorer, à méconnaître, à mépriser. Là aussi les recherches anthropologiques font des progrès pour permettre à la réflexion théologique d'engager le processus d'une pensée organique pouvant justifier le qualificatif de Sauveur ou libérateur attribué à Jésus-Christ. S'il est vraiment sauveur il faut que Jésus libère de ce que la population a effectivement conscience d'être un mal pour elle ; et non plus seulement ni d'abord de ce qu'un catalogue des péchés suggère comme des maux, catalogue peut-être suspect, jugé artificiel, ou même faisant diversion par rapport à des préoccupations pressantes, continues, concrètes. Comprendre que ce Jésus-Christ entré dans nos vies, pour qu'il mérite de continuer à porter pour nous le titre de sauveur, de libérateur, il faut qu'il nous libère du mal réel, jugé tel par tous ; c'est mettre la théologie au pied du mur. Mais plutôt qu'à un abandon, c'est à une découverte, une conscience une exigence nouvelle d'une pensée théologique vis-à-vis du Christ que cette interpellation nous conduit. Il nous faut hardiment nous mettre au travail. Pour l'essentiel de ce dossier, voir Telema 2/78, 4/82, 1/83, 1/84.

On peut aussi consulter les ouvrages indiqués en note finale du présent article.

5. Une cinquième idée-force, la créativité ministérielle (que nous avons déjà signalée) sans laquelle les communautés chrétiennes seront des mort-nées.

Enfin, une dernière idée-force, la relecture du message évangélique en direct.

Nos jeunes générations sont à peu près allergiques au déploiement des systèmes d'idées abstraites sur la foi, sur la Trinité, sur l'Eglise etc... On voudrait un contact direct d'abord avec la parole de Dieu, là où souffle l'Esprit de Dieu ; cela signifie effort d'interprétation. Or comme par intuition de cette nécessité, déjà Paul VI à Kampala avait déclaré :
 " Vous pourrez demeurer sincèrement africains même dans votre interprétation de la vie chrétienne ; vous pourrez formuler le catholicisme en termes absolument appropriés à votre culture et vous pourrez apporter à l'Eglise catholique la contribution précieuse et originale de la "négritude" dont, à cette heure de l'histoire, elle a particulièrement besoin ".

IV - LA METHODOLOGIE

a) L'initiation, une pédagogie.

Un livre de Mgr A.T. Sanon en collaboration avec le Père René Luneau aborde la question pédagogique avec bonheur ; à savoir, il nous faut mettre à jour la pédagogie de la foi à l'aide de l'expérience traditionnelle d'initiation. Le titre : " Enraciner l'Evangile ".

Actuellement, dans beaucoup d'Instituts de formation, on prend conscience que le système éducatif africain appelé initiation se trouve être proche de la catéchèse initiatique pratiquée jadis par les Pères de l'Eglise... On découvre, de l'une à l'autre, beaucoup d'analogies inspiratrices, à commencer par le souci d'une éducation globale et participative, ce que fait le récit mieux que le raisonnement, ce qu'obtient la pratique plus que l'enseignement.

Au point de vue de la méthode, c'est certainement un progrès nouveau qu'on puisse s'inspirer de notre propre expérience traditionnelle jusqu'à présent considérée comme inutile et suspecte, pour ne pas dire pernicieuse et condamnable.

b) La kénose, un critère, une méthode inspirée de l'Incarnation (Ph. 2,7)

Au coeur même de la réflexion théologique, la démarche de l'Incarnation accomplie par Jésus-Christ devient de plus en plus la source inspiratrice de la méthode ; et le mot clé est : la kénose. En méditant sur Jésus, nous constatons d'une part une kénose personnelle exprimée dans l'Incarnation, dans sa mort, dans sa résurrection ; d'autre part une kénose culturelle dans le fait que s'étant fait sémite à part entière, il prend la parole avec autorité : " vous avez entendu dire, et moi je vous dis..." Il introduit là un principe qui nous est précieux : la rupture, qui produit un certain vide et rend ainsi disponible à l'accueil des richesses nouvelles. Or, c'est l'équivalent de l'expérience de conversion qui comporte nécessairement deux forces : le dépouillement de quelque chose d'ancien, pour l'ouverture à quelque chose de neuf, à un don nouveau.

Pour ne pas nous étendre outre mesure, soulignons le fait que la kénose culturelle se vérifie d'une façon claire et nette à la Pentecôte lorsque des peuples divers se sont déclarés "surpris, émerveillés de s'entendre interpellés dans leurs propres langues" * et non pas en hébreu. C'est une première confirmation de la kénose culturelle. Une seconde aussi explicite que la première, et définitive a lieu lors du discernement des Apôtres au sujet de la circoncision : faut-il circoncire et donc judaïser quiconque n'est pas juif et demande le baptême ? La réponse fut nette : Non.

Aujourd'hui, l'Occident est-il prêt à accepter de telles kénoses dans sa communication du message en Afrique ?

Premier corollaire. L'universel ne se vit que dans le singulier. Le Fils de Dieu est universel, mais dans son Incarnation, il s'est inséré dans une culture singulière (juive). Ce n'est pas cette culture comme telle qu'il a voulu absolutiser. Et on voit ici la nécessité d'une kénose pour dégager l'universel de ce qui ne l'est pas, afin d'éviter d'absolutiser ce qui n'a pas valeur d'absolu.

Deuxième corollaire : l'initiation et la créativité (déjà signalées plus haut) sont sous-jacentes à la kénose. En fin de compte, la pièce maîtresse au point de vue méthodologique c'est la kénose ; son modèle, c'est l'Incarnation du Verbe lui-même.

Les deux aspects de l'inculturation, missionnaire (kérygmaticque) et pastorale (communautaire) se retrouvent dans la kénose.

* Actes 2,11.

- a) L'aspect missionnaire de l'inculturation, dans notre démarche théologique, signifie le processus d'insertion du message évangélique dans une culture déjà existante pour éveiller, faire naître la foi.
- b) L'aspect pastoral désigne la nécessité pour la foi déjà née (et qui de soi est transculturelle) de s'exprimer dans une culture adéquate, inévitablement à créer.
- Si, sous l'aspect missionnaire, c'est la kénose qui est l'exigence primordiale, sous l'aspect pastoral, c'est la créativité.

Et voilà, à peu près, par-ci, par-là, quelques indications qui appellent pour conclure l'opportunité d'un Concile Africain. Dans chaque tentative de réflexion théologique, quelle que soit la piste prise, on se trouve acculé à une sorte d'impasse, un blocage qui n'est pas normal, et l'on pense qu'un Concile Africain pourrait conduire à un discernement décisif, analogue à celui des Apôtres à Jérusalem, analogue aussi à celui de Vatican II, plus proche de nous.

La Lumière de l'Esprit-Saint nous fait découvrir les impasses; Sa force nous en sortira!

Ouvrages à consulter sur Santé, Mal, Vie

1. M. Hebga: "Croyance et guérison", Clé, Yaoundé (1973) L'Harmattan
M. Hebga: "Prière de délivrance", Inades, Abidjan
2. de Rosny E. : "Les yeux de ma chèvre", Plon
de Rosny E. : "Ndimsi, ceux qui soignent dans la nuit", Clé, Yaoundé (1974)
3. Massamba ma Mpolo : "Une approche pastorale du problème de la sorcellerie", Cedi, Kinshasa
4. Shorter A. "Jesus and the witchdoctor", Chapman
5. Divers : "Pirogue" No 31 (Hebga)-No. 59 (Boca)
Projet, Etudes, Telema: guérisseurs traditionnels.

THE CHURCH IN LATIN AMERICA:
BASIC ECCLESIAL COMMUNITIES

Jose Marins; Carolee Chanona;
Teolide M. Trevisan.

(We would like to explain who we are as a team before we begin our presentation. We are an itinerant pastoral team which emerged in response to the Bishops' Conference of Medellin in 1968. Our special interest was to accompany the Church's efforts to implement that Conference at grass-roots level. There are three of us: José Marins, a diocesan priest from São Paulo, Theolide M. Trevisan, ICM, of the Brazilian community, Immaculate Heart of Mary, and I am Carolee Chanona, a Sister of Mercy from Belize).

We speak to you from the special vantage point of a pastoral theological reflection on these communities. We will share with you our understanding of the Church in Latin America to-day and what that Church is saying to you about the situation there, the problems and challenges it meets. We are in contact with basic communities in many churches of Latin America and also in the Caribbean. Once a year we visit the Hispanic community in the United States of America.

Our presentation differs from the two preceeding ones because the language of our peoples, specially at grass-roots level is largely a language of symbols, of peoples classified as illiterate. And so we introduce them to you through their symbols, the cloth banners and pennants which they have made and which we present to you now.

I. SYMBOLS

PANAMA: This symbolic greeting is a simple red pennant handcrafted by Panamanian Indians. It is dominated by the outline of a fish and was given to us at a meeting with basic communities on the periphery of Panama city at which Archbishop McGrath was present.

In their native language they told us, "Panama means the place

of the fish, so we drew this fish on our cloth. In our Christian tradition the fish is a symbol of Jesus but we selected it also because many of us are fishermen and as fishermen we want to tell you about how we experience Church. People who work on the land make paths and sometimes try to cement them. It's easier to walk on them that way. But when we work on the sea we cannot walk on a cement path. We cannot just follow the paths of yesterday because they may not lead us to the fish to-day. Finding the fish each day means that we must read the signs, - the tides, the sun, the shadows, the winds. We have to judge and so we learned also to judge and discern in our basic communities. It is not always important to repeat yesterday's ways. They do not lead to to-day's fish.

When we work on the small boats with nets we must work as a team, otherwise we get nothing. We don't all do the same thing on the boats; one directs, another handles the sails, others the nets. Doing different things we accomplish a common work. In the Church, too, we accomplish a common work. It is not so different."

BOLIVIA: This Bolivian banner was given to us by several hundred people who were representing the miners and the communities involved with them, - Indian campesinos, camp-dwellers and some people from the city. It was the first time they had come together to share their common experiences and in so doing they came up with this message. On the banner there are lights and shades symbolizing the constant debt in which they live. Then there is the figure which looks like an octopus or some kind of monster which is sucking out all the natural resources and wealth from the country.

Bolivia is the world's largest producer of pewter and has the richest subsoil of all Latin American countries but these resources are being taken away and fed into foreign commercial companies. So there is alienation and also extreme hunger. At this moment Bolivia suffers from a 14000% inflation. It is practically at the stage of total collapse. The poor in Bolivia, as elsewhere, even crush each other as they ally themselves with the interests of foreigners in trying to improve their lot.

Symbolised on the banner are the three groups, - the miners, the Indians and the campesinos. They are simple people. As they come together they talk about the difficulty of surviving to-day. At the same time they share the faith that guides them to see in this situation not one of total despair but one in which they are challenged to discover the resources they have in their own hands to challenge the situation. One is holding a scissors to cut at the tentacles of the monster that entraps them. It seems a puny instrument, out of

all proportion, but it is precisely the disproportion of a David and Goliath that is the strength of these poor people. The writing on this very colourful banner says that the basic communities are the people of God helping to transform their society.

HAITI: Haiti's symbol was given to us before the departure of the Duvaliers and before the visit there of Pope John Paul II. It portrays the Church as, at the same time, a sign of hope and a stumbling block.

A drum dominates the whole banner. It is symbolic of the culture of the people and reminds us of Fr. Boka's reference yesterday to his people to whom symbols of life were so precious. These symbols are all the more important in situations of misery and poverty for many can only express their desire for life through music and dance. The banner expresses joyful hope at discovering a Church that helps them to be aware that Christ is also Haitian, that he is identifying himself with the Haitian people, calling them, helping them to go beyond and transform their situation. However, the little church building at the centre of the cloth is half-in and half-out of the drum.

Even in Haiti, prior to recent events the Church had not drawn close to the people to hear them. It was seen as allied with the Duvaliers, a Church where the appointment of Bishops was largely controlled by the regime, a church that had not really made an option to be with the people but maintained its position in close alliance with the powers maintaining the status quo. It is not a unique situation. In Salvador, for example, not all the Bishops are sensitive to the people; some of them continue as military chaplains in a situation where the role of the army is seriously questioned by others. Some are suspected of denouncing to the government Christians involved in supporting the people.

BRAZIL: The greeting from Brazil represents the idea of the renewed faith of the Catholic Church. Different situations are pictured on the cloth. The participants who came to our meeting from different communities and dioceses in the area tried to discern what the situations said to them.

Their human suffering is portrayed by their having to leave their homes. New technology destroys the natural resources. The primitive situation of the people gets worse. Jesus is crucified in the human person, men and women, black and white. But there is hope in the situation for they are committed to change it and the symbol of this commitment is the signatures of the participants around the border of

the banner. Many could not sign it because they were illiterate but these kissed the banner as a sign of their commitment and solidarity.

DOMINICAN REPUBLIC: Their cloth represents a similar situation. The same anger and pain is shared by two different peoples on the island, - one French, the other Spanish speaking. The Haitian people, as portrayed have the worse part of the island. The dominant ideology of the stronger Spanish-speaking side means in fact the oppression of the weaker part. There is an incomplete figure of Jesus depicted on the cross, a sign that as long as they are divided they have to acknowledge Jesus is incomplete. His face cannot be seen. They cannot grasp his full significance. And so, to overcome this situation of injustice and lack of communion they have to "complete Jesus", transform the reality.

CONFLICT: Throughout the Continent there are different levels of conflict:

- areas of constant war in Salvador and Nicaragua;
- extermination of peoples in Guatemala;
- organised guerilla activity in Colombia and Peru;
- permanent repression and violence in Chile and in Paraguay which has the distinction of enduring the longest period of repressive dictatorship in Latin America.

At the same time there are situations of an emerging alternative such as in Brazil, Argentina and Uruguay. And throughout it all there is the basic desire for a change in the situation. Our peoples want peace. There are signs of hope when the common people come together and through concerted efforts do something to improve their situation at the local level.

In the next section we will try to show how the people became aware of their situation and how the signs of hope emerged.

II. BASIC ECCLESIAL COMMUNITIES

VATICAN II TO MEDELLIN: The Council was a moment of deep crisis for the Church, the people and the Bishops, specially in Brazil but also in many other Latin American countries. I (José) was with the Bishops during the Vatican Council. They felt they understood little at first, of what was going on and with a deep spirit of humility they started to study in afternoon sessions with theologians such as Congar, Schillebeeckx, Danielou etc. In the second and third sessions of the Council they heard experiences of other Churches in Europe and Asia and in the fourth session they began to

plan a continental session to incarnate the Council in Latin America. This came about at Medellin where two and a half years after the Council the Bishops, priests, laity, religious and other Christians met to make options as they tried to interpret what was happening in their own situations.

We were all involved in this. Before Vatican II we had been very concerned about the lack of priests. We asked sisters and lay people to replace them and they were given responsibility to catechise, to baptize, to give the Eucharist and so on. This brought us closer to our people and was a turning point for many of our Churches. At first we had been trying to do something for the people but we soon learned it was they who were teaching us how to believe in God, how to be less complicated. Many discussions and meetings took place on how to learn from the real problems of life, how to survive.

The next step was to start working from the peoples' situation, the new 'locus theologicus', the forgotten, the downtrodden, the poor. We as Church discovered a new situation. In the past we had often supported government decisions and we discovered now that we were considered the enemies of the people. We began to examine why the people could not survive, not just occasionally, but in a permanent way. We were not naive enough to think we could change the world in a few years!

We tried to make a theological discernment rather than a sociological study of the situation and we saw that it was simply not in accordance with God's will. We saw that it was sin. And so the Church spoke with a very prophetic voice in Medellin denouncing that situation and committing herself to change it. We understood well the Pope's statement later on when he visited Puebla - "It is not that there are poor and rich but that rich people become richer at the expense of the poor who become poorer".

"Evangelization" we understood as announcing good news to those who need good news. That meant liberation for people from the structures which maintained those situations contrary to God's plan. Not just liberation "from" but liberation "for":

- to create space for a possible changing of those situations;
- a liberation that would go from the personal, to the social, to the ecclesial;
- a liberation at the personal level from a way of living according to values contrary to the gospel;
- a liberation for the person to enter into relationships with others, not exploitative but collaborative, recognizing and respecting the dignity of the other;

- a liberation for working together as a people conscious of a "collective identity", of a collective history and destiny. They are conscious that they are persons, social beings, not lone individuals and that this defines their relations with other persons.

Option for the Poor: The point of departure for this evangelization is the preferential option for the poor, not an option for poverty, condoning poverty, but for the poor who suffer the consequences of a sub-human situation. Option for the poor is the point of departure, not the goal. The goal is to create a situation of non-exploitation, of justice and of recognition of the rights of others. In this sense the option for the poor is not exclusive. But it is from the vantage point of the poor that the rich are evangelized. Poverty and riches are co-related and if one's goal is acquiring material goods at the expense of others who do not have even the minimum of those goods then something has to give. The option for the poor is not reduced to obtaining material goods only. Just having clothes and food is not the end of human living. The reflection of God's image and nature in us requires that we be able to develop social, religious and cultural values to participate fully in society.

The basic ecclesial community is the space, the forum, where the simple people, the poor who have been marginalized both from society and the Church, have a place to be, where they can speak, be heard, discuss. The initial step is not therefore to gather people together for religious practices but to bring them together to experience relationships, to discover and experience their human values. To do this you must pitch your tent in the land of the poor. This involves a whole process of conversion.

Conversion: Many times we seem to be opting for the poor but instead we are opting for ourselves, using the poor to bolster our feeling of being authentic, using the poor as our measurement of how self-sacrificing we are. We need the experience of the poor to help us to be completely empty-handed so that we may be evangelized by them and learn from them those values that are still so present among them. This can lead to a new experience of who God is, God's mercy, and compassion, and graciousness. The option for the poor by those of us who are not materially poor is an option that leads us to solidarity with them in order to change their situation.

At the same time it is an option to become evangelically poor ourselves. As Jesus divested himself of his Godhead and became one with us in order to redeem us so we divest ourselves of riches to be

with the poor. We can then begin to relate to other values, to mobilize, to organize, to create, to undertake activities that would change the situation. Puebla and Medellin foresaw the effects of this conversion, this "letting-go". They call for a change in the way of being Church, for a prophetic presence in society.

We are paying a very large price for this prophetic presence. In this evening's Eucharist we will present some elements of this suffering. Because of their option for the poor since Medellin and Puebla more than seventy priests, two bishops, nine sisters and over six hundred lay leaders and church workers have been killed.

The basic ecclesial communities accomplish two types of conversions, - in Church and in society, because in both the poor are marginalized. As a result the way of being Bishop or priest or religious changes. Bishop Romero's conversion was such a change. He had not been one to be prophetic or to risk. The people changed him. The ground from which a theological consideration on liberation emerges is reflection on the faith of the people and the consequences of this for society.

III. METHODOLOGY

Reflection on the faith of the people in their situation leads to action. The methodology can be summarised in six points:

- 1) The theological locus is the place, the situation in which we are present with the people. Where we are is not therefore irrelevant. It has not just a geographical but also a ministerial and even theological connotation. Often we spent time talking about eternal problems, or about the Church as institution but these are not the people's problems. Their problems are concerned with the kingdom, the reign of God.
- 2) Praxis arising from consideration of this 'locus'. We analyse the situation, make a discernment on the practice of our faith; we try to apply the Bible to our communities not in a fundamentalist way as the sects do but taking into consideration the whole ancient tradition of the Church. The scriptures are very important. In them we meet the person of Jesus, his criteria, how he judged situations, his way of life, how he communicated his mission. We meet him not only in his historical situation, but Jesus present here and now in this community, in this Church. This leads us to action.

- 3) The Goal is important but not to be confused with the Church as institution. We are not aiming at new vocations or religious institutes or parish movements. The goal is the kingdom, the reign of God. We emphasize the personal, social, ecclesial and eschatological dimensions. Often we stress one dimension but we try to complement this one with the others for the sake of the kingdom.
- 4) The People as agent. The community is the agent and the clergy is the servant of the community. We believe in resurrection even in very difficult situations and we do not give in even when we are opposed by some members of hierarchies.
- 5) Celebration is very important for us. The fiesta is often the people's first experience of God's reign. It has an eschatological meaning for us. We celebrate because we have hope.
- 6) Evaluation. We try to evaluate constantly what we are doing. We try to learn from our mistakes, to complement our opinions with those of others, to face new challenges.

IV. CHALLENGES

Some urgent challenges both pastoral and political have emerged. We single out the following:

BEC Growth: BECs are the basic Church groups. If they are basic they must have all the elements necessary to be Church at that level. Because they are still in the process of becoming it is vital that there be space and opportunity for them to grow as ecclesial communities. This is not always clear to those responsible for authenticating, or recognising the BECs officially. How to allow the communities to mature fully is a challenge.

The Role of the Priest: The BECs challenge the role of the priest in mission. Priests often go through a crisis in this new situation. They feel useless. The ministry for which they have been trained and to which they are accustomed is no longer what is being asked of them.

They may have suffered all the woes and pains of the people but this sharing in pain is not unique to them. As the other dimensions of ministry are fleshed out and the laity's participation is acknowledged the priests need to reconsider their place in a community where there is now a complementarity of roles. Given our recent experience of a very clerical, pyramidal Church in Latin America it is imperative that the priest to-day knows how and when to intervene and not to intervene in the growth of the community. The fact that his intervention comes

only at a secondary moment in time does not mean that he is irrelevant or that his role is secondary. It is simply a question of being sensitive to a process that is emerging, of allowing a seed just sown to grow. His role is much more one of helping the communities to form, accompanying them and not being the central authority deciding what the community does.

The Role of Religious: Religious were asked at first to substitute for the priests. Now after ten to fifteen years experience of Sisters working pastorally, they in turn are being challenged to examine what is their role in relation to the process. Are they merely substitutes or does the religious-life have a unique and particular dimension to bring to this new situation, substituting neither for the priest or the laity but something unique to be discovered in dialogue with the community?

Role of Women: They are among the most active and creative members in the basic communities. The liberation of women is seen in a special way from Latin America. Because a people that was oppressed and marginalized is discovered to be one people, - men, women, youth, the elderly, the liberation of women is seen in the global context of the liberation of the whole people. This is not to say that the specific marginalization of the women is overlooked, but it is seen in complementarity with the liberation of the whole people. In this process the man is also liberated from those structures and conditions allowing him to see woman only in a certain way.

Co-ordination of Ministry is a challenge in each community. We are not looking specially for increased ordinations but trying to inaugurate another style in which the community will indicate how to co-ordinate ministries. These are not necessarily life ministries; they are temporary; they include men and women. They do not include ordination to priesthood. We avoid this discussion and try to act in the real situation in which we find ourselves to-day.

Political Challenges: The vocation to a political ministry is another challenge. We know there is a lot of support for ongoing formation in these ministries. Communities, at times, cannot keep up with those in this ministry and this gives rise to a certain separation but the persons in this ministry still feel the need for ongoing support. Related to this is the problem of how to ensure that the ecclesial dimension is not diluted as Christians and BECs become more committed to justice? This can create permanent tension in the effort to avoid reductionism and opposition while seeking to maintain integration and continuing reciprocity.

The Mission 'Ad Gentes' In order to be a full Church the Latin American Church must respond to the mission Ad Gentes. The Caribbean is within our geographical context but because of the difference of languages they have been somewhat marginalized. They suffer from the very same problems as we do although Christianity is a minority there while being a majority in Latin America. We do not emphasize church projects there. Rather we seek to answer the question: What is Jesus' plan for these peoples?, - and we seek the co-operation of all Churches in accomplishing that plan.

V. PROBLEMS

Inevitably there are problems which challenge us even further:

Protestant Fundamentalist Sects: These have lavish financial help and are committed to the ideology of a capitalist society. They are invariably supported by the governments of those countries where a policy of national security ideology is in force which means in practice, almost all of Latin America.

New Religious Movements coming from outside Latin America proliferate here. They come with preconceived ideas, "facts", answers to problems; they seek followers, vocations, not integration with the culture of the people nor dialogue with the Church. They do not listen to or collaborate with us.

New Conservative Trends: Another problem is the upsurge of tendencies to retreat, go back to more conservative attitudes as increasing and converging demands are felt to be too much. This tendency is seen in some Latin American seminaries to-day. Many aspirants entering the Seminaries are content to follow a model of the Church which pre-dates Vatican Council II.

Consultation: Another facet of present day ecclesial practice is that consultation of the Conference of Brazilian Bishops before the appointment of a new Bishop seems not now to take place. It happens frequently that men who are not in any way involved with the vital pastoral aspect of BECs are the very ones appointed Bishops, and usually to key places. We cannot yet speak of a division among the Bishops but there is definitely a sector that is gaining ground and that has a lot of support.

Refugees: There are more than one million Latin American refugees in different parts of the world. How do we accompany them? How can we help them pastorally?

The Church in areas of conflict? This challenge is particularly associated with the situation in Central America where there are areas called "liberated". The Church as Church has been absent from these areas yet there are large numbers of people who are Christian belonging to these communities. They are abandoned pastorally.

CONCLUSION

We began by presenting some symbols. We conclude now with two final ones. The first is from Chile the second from Argentine. From Chile comes this small piece of bone which a political prisoner received in his prison soup. He has carved it into the image of a tiny dove, a sign of hope in the presence of the Spirit of God. From the suffering Church comes hope, strength, peace.

And from Argentine, comes this small piece of wood on which is a drop of the blood of Bishop Angelelli from La Riota. We know he was killed together with a lay church worker because of their commitment. With them were two of his priests who were wounded. They got this drop of his blood on this fragment of wood from a local tree called 'bel arbor'. I show it to you as a symbol of the Bishop's death and of the deaths of so many others.

We end with a quote from this same Bishop: "We are given two ears, one to be attuned to the needs of the people, the other to be attuned to the will of God for these people. Only with the two can we announce the gospel".

CHALLENGES WHICH HAVE EMERGED
FOR
MISSION CONGREGATIONS AND LEADERSHIP

I. A VIEW FROM ASIA

Michael Amaladoss, SJ

I have basically three areas of questions as I look back on the last few days.

1. Local Church: The first theme that seems important to me is the local church. There is a growing sentiment that the primary evangelizer is the local church and that mission itself be understood as a practical way of communion among local Churches. Some key elements of this reflection include:

- the invitation of the local Church to a missionary enterprise;
- the theology of local church;
- what the local churches are asking today;
- the need for inculturation.

These four elements raise a number of questions:-

- How do these affect our policies of inculturation, our commitment to a specific country etc?
- How to be helpers, not leaders, sometimes even against the wishes of the local leaders whom we have first formed in our own image?
- How to let the Church be built up from below without imposing what we know of our church and its various structures, within, of course, the permissible limits?
- What are the implications of this for our policies regarding finances, aid for projects etc? In India, for instance, we have discussed in the past the possibility of making a distinction between development aid meant for all, given through autonomous agencies, - and the funds available to the missionary who should rather try to work with local resources. I think there is here a whole area of reflection regarding policies and action that concerns both leaders and members of mission-sending congregations.

2. Theology of Evangelization: A second area, more at the level of reflection, is the whole theology

of evangelization. The SEDOS Seminar of 1981 widened the focus of evangelization to include inculturation, liberation, dialogue and proclamation. This obviously focuses evangelization on the Kingdom. I think that as far as liberation is concerned there is a growing awareness that it is an integral dimension of evangelization. But I don't think that the same awareness exists with regard to inculturation and dialogue. Dialogue should not be seen only in connection with the Great Religions so that it is confined to Asia, but also with the popular religions in Asia, the Pacific, Africa and Latin America. (I draw your attention to the fact that recently, the three Vatican Secretariats, for Non-Christians, Non-Believers and Promoting Christian Unity, have brought out a progress report on their study of sects in the world. It has many implications for evangelizers and for people who are interested in building local Churches). Dialogue is also relevant to Europe and North America. Besides the sects which are present there too, there are proportionately more Muslims or followers of Asian religions in Europe, for example, than Christians in Asian countries.

3. Formation: The third area of questions concerns the broad topic of formation. If we are thinking seriously of working in the local churches according to the broadened understanding of evangelization which includes the promotion of justice, inculturation and dialogue, then we must ask ourselves some probing questions:

- Can relevant formation take place except through an experiential insertion in a place where these realities can be experienced and reflected upon?
- Can we form people for this kind of a situation in a hothouse, in so called international formation centers?
- What is formation? And where do missionaries get this experience during their formation period?

So, ultimately the question is, where do we form missionaries and how? - and not only missionaries, but where do we form the leaders of the local churches, the priests, religious and lay leaders in Africa, Asia/Pacific and Latin America? This is the basic question.

I can see that in concrete terms, setting up formation programs that are inculturated locally may take time. In the meantime, what kind of initiation is being given to missionaries going out to Africa, Asia and Latin America? Are they being formed in a hothouse and then thrown into a situation? Is there any place in Africa, for example, where someone who is going there could spend a semester being exposed to a particular African situation, learning more about it experientially, getting ready before he or she is thrown into a particular

mission situation. This is over and above the language school. I do not know of any place in Asia. I suppose each Congregation places its people in a community where they might learn some of this, but today, with all our modern means of teaching and learning could we not think of something more organized? As a kind of intermediary step before we can start forming all of the missionaries locally at all stages, I suggest that different congregations working in the same area could collaborate and set up institutes of initiation for missionaries in a particular country and in particular cultural areas within a country.

II. POINT DE VUE DE L'AFRIQUE

Boka di Mpasi Londi, SJ

Pour éviter les répétitions, je ne reprendrai pas les suggestions du P. Amaladoss, auxquelles je souscris. L'annonce de Jésus-Christ par le discours, par l'étude, par les oeuvres a produit la réalité actuelle que nous appelons les jeunes Eglises, les Eglises locales en Afrique.

L'heure et venue d'une phase nouvelle. L'annonce de Jésus-Christ doit s'approfondir par la qualité du coeur, la qualité d'attitude, la qualité de collaboration et, plus profondément, la qualité d'approche de l'homme. Si Jésus s'est fait homme, c'est pour nous et pour notre salut. Dans cette approche de l'homme, il faut inclure le missionnaire lui-même. Le P. Amaladoss, a suggéré comme défi la formation. Eh bien, il faudrait que dans la formation du missionnaire aujourd'hui, il n'y ait pas que le bagage du discours, du culte, le savoir des oeuvres, et le savoir-faire, mais aussi la qualité du coeur: qu'il soit un homme pour faire des hommes, être avec des hommes. Ceci nous amène à la qualité du témoignage.

En un mot, nous sommes peut-être arrivés à la phase d'une certaine spiritualité, en tant qu'étape dans notre identité d'homme qui s'appelle communion, ou amour, comme on veut; espace en tout cas où l'homme sent son identité d'homme au contact d'un autre. Est-ce que le missionnaire se sent homme au contact de ceux à qui il annonce, il communique le témoignage, qu'il soit physiquement présent sur le terrain en Afrique, ou présent dans son pays et collaborant d'un façon ou d'une autre?

Cette spiritualité aura un souci essentiel: la relève de toute manière, la relève non pas seulement comme successeurs, mais aussi comme collaborateurs. Faire en sorte que quoi que nous fassions, présents physiquement sur le terrain ou non, nous proposons toujours la création d'une relève locale, comme fruit lié à la pierre angulaire de la spiritualité missionnaire, à l'exemple du Christ lui-même et qui s'appelle la kénose. Celle-ci est une forme de fécondité et son fruit immédiat doit être la relève locale.

Mais voilà que les instituts missionnaires sont composés de religieux et de religieuses, de prêtres. C'est toute une catégorie au sein de l'Eglise. Le souci de la relève devrait nous porter peut-être, si nous appliquons la kénose, à donner priorité à la formation, à l'initiation chrétienne des laïcs. Que cette relève qui doit être le premier fruit de notre kénose ne soit pas une idée en l'air, mais

qu'elle s'incarne dans une catégorie d'hommes, une classe d'hommes au sein du peuple de Dieu, le laïc. Ainsi le dépouillement que nous aurons à exercer ne sera pas un exercice abstrait, acrobatique, mais produira un fruit réel, historique.

Cela suppose donc de l'animation. Notre séminaire ayant réuni un grand nombre de supérieurs, et donc de responsables, nous ne pouvons pas éviter de nous demander si une spiritualité fondée sur une kénose continuelle et féconde est possible sans un effort soutenu d'animation, de rappel.

Est-ce que les responsables des instituts et des communautés sont sensibles à la nécessité d'une animation continuelle, ponctuée de rappels? Par exemple, les documents de SEDOS sont-ils connus, médités, pour que d'étape en étape soient posés les jalons qui mèneront à une nouvelle forme d'être missionnaire, d'être présent, à une annonce de Jésus-Christ aujourd'hui par la qualité du coeur, la qualité du témoignage. Et comment cette connaissance circule-t-elle?

Cela nous mène à une petite question qui résume tout: au fond, croyons-nous en l'homme? Si Dieu a envoyé son Fils, c'est pour prouver qu'il croit, Lui, en l'homme. Est-ce que le missionnaire croit qu'il est un homme? Et que, de ce fait, il peut avoir besoin que d'autres aussi lui annoncent et lui témoignent, et le Christ, et leur besoin de salut?

III. A VIEW FROM LATIN AMERICA

José Marins, Carolee Chanona
Theolide M. Trevisan

We wish to underline in this short reflection how the missionary congregations can help us in Latin America.

Local Church Becoming Missionary: We think that missionary Congregations can help the local church become a missionary church and at this moment, this is a priority for Latin America. It sensitizes our church and makes us more aware of the mission ad Gentes - to all nations. Missionary Congregations can help by giving us the preparation we need; by investing in and doing research into the preparation and formation of local people instead of bringing more people from outside; by helping us to evaluate our missionary commitment especially our methods, our priorities and the commitment of local people.

Pastoral de Conjunto: The challenge to the missionary congregations is to re-read their charism from the perspective of the church or area where they are inserted, to live their charisms in the situation where they are located. Also to integrate and collaborate in what we refer to as the "pastoral de conjunto", that is the 'pastoring' of the whole, seeing the whole situation of the people to whom they are responsible-seeing the experience of the people in its globality and unity and therefore not fragmenting their pastorate. For example, some are concerned only about catechetics. They see it as the whole. In reality it is but a part of the whole into which catechetics is inserted. Education, for example, must also be seen in relation to the whole social context. "Pastoral de conjunto" means seeing the parts in relation to the whole and having a sense of the whole so that goals that are common to each sector can be identified, options made and priorities indicated.

In many of our countries and churches there is no "pastoral de conjunto" so that the challenge for missionary Congregations is to contribute an overview greater than that of the local church. In doing this, they must be aware of other groups with other charisms in the local church and help integrate these into the common plan.

The local church has to avoid duplication and make use of the little it has to serve the larger and more common project.

Local Vocations: The very best members of our Congregations and those who have been in leadership positions should be sent to the mission areas and not kept back at Congregational headquarters for formation work or to produce the Congregation's bulletin etc.

Local vocations to the missions must not be placed in parishes or traditional pastoral work just to keep up the Congregation's commitments. We must believe that if we give our best personnel to the missions God will bless the Congregation.

We need to revise our ecclesiology and the image of the Church from which we are operating. If missionaries come to a local church and are concerned about getting local vocations for their Congregation they are helping themselves but this is not the commitment we await from them.

Governance of Congregations: A challenge confronting mission institutes today is to revise our model of governance, the way we govern ourselves within Congregations. Many mission institutes have their general headquarters in Rome. To what degree do we in our Congregations present as a model to local churches that form of governance which Rome also projects to the local church? Do we in our Congregations convey alternative models by decentralizing our own central administrations?

What are we doing to insure that the renewal programs and opportunities available to Superiors General and used by them are made available to all members of the Congregation? Sometimes there is a real gap in the thinking of leadership and that of the members of a Congregation. Decentralization and collegiality are important in a Congregation and benefit both the Congregation and the local Church.

The Local Church's Missionary Commitment: We understand and accept that some people will continue to spend their whole lives in mission. We are not trying to change this. In fact we begin with diversity of experience. The easiest experience for the majority of the Latin American Congregations and groups is to receive people from a sister church of the same nation or the same continent. Over the last ten years different congregations have accepted mission ad gentes - to all nations. But for centuries we have not sent missionaries outside the local church. Some people may have had an experience of mission but not the local church as a whole. Now that we have had a good experience of sister churches in Latin America - first from

inside the same country and later from within the continent, we are now open *ad gentes* - to all nations.

We would like to make the point that we are not interested in establishing national mission-sending Institutes or Congregations. This is the position at least in Brazil and in some other Latin American countries. There is a national Institute in Mexico, one in Columbia and one beginning in Chile. National Institutes are a possibility but the choice of a number of countries is not to found Mission Institutes but rather to implement the commitment of the local church to mission. We will try to do this through teams of priests, sisters, brothers, lay persons. Bishops when they have finished their term can also serve another church as part of these teams.

We are inviting all members of our Church to offer to a mission not a life-long commitment but at least five years of their lives. We recognise and rejoice in the long commitment to mission but we are implementing another style. We are not denying life-long commitment but complementing it. To serve another Church for five years as a member of a team means a kind of intinerancy. We understand this is impossible for countries like Japan and China where three years are needed to learn even a little of the language.

But these intinerant teams are insisting on the need for a commitment between churches, both to give and to receive. Mission is not a personal affair but a church affair entailing a kind of dialogue, a receiving and giving.

We distinguish three points in this missionary commitment: ad gentes, - to the nations:

- 1) With the local church let us go to non-Christians.
 - 2) ad ecclesiam - to the churches, let us be with the native church in the process of inculturation. Regarding the universal Church: when we dialogue with another missionary church our concern is not only about local issues but also about the problems of the universal church. Let us not leave only those in Rome to decide everything for the universal church but offer our view and our perspective in a spirit of deep communion with the Pope.
 - 3) ad invicem - to one another, taking more and more a universal view of the Church. We are catholic. We are not concerned only about the few square miles of our local church but as catholics we look at what the church is doing here and now in this world and are willing to contribute from our own poverty.
-

SYNTHESIS

(A synthesis of points which emerged in the group discussions).

Introduction: Some groups attempted to articulate where they had been most deeply touched during the seminar. Others preferred to pose a question or to share a concern. These observations can serve as a reminder to what we have been invited to live into during this week - as well as an invitation to go beyond what we have heard.

THE LOCAL CHURCH

Our missionary task is focused on the building up of the church as community from the base. The role of the priest in relationship to this community needs continual discovery and articulation.

The following three aspects frequently emerged when the local church was reflected on:

1. Inculturation: Meaningful theology originates in praxis; reflection on the encounter with God that takes place in the context of the local reality will be expressed by the people in their own language. Their's will be a living theology not a theology that springs from books. Inculturation of the Gospel occurs in a local community that is reflective and truly rooted in its own culture. Some participants warned against attempting to root the Gospel (incarnate it) in what could be called a "museum" culture.

(Some spoke of "inculturation" in relation to the expatriate's immersion in the culture, but these comments will be found later under "formation").

2. Dialogue: Two aspects of this issue emerged:

- A. Dialogue with other religions: Dialogue with the Great Religions as well as the traditional religions implies openness to the truth of the other - such openness is not easy.
A fear was expressed that the dialogue with Islam might no longer be seen as a priority.
It is important to remember that true dialogue is mission itself - it is not just a strategy. It is in a sharing of our full faith that we find a common ground for action.
- B. Dialogue within the Church: A dialogue between the local church and the "universal" church must be carried on faith-

fully, even when it involves dissent and criticism. To fail in this dialogue would be to express a lack of love and true loyalty, especially when the "universal" church is thought to be blocking the creativity and life of the local churches.

3. Role of the Mission Institute: The reflections from a number of the groups indicated that much questioning and searching revolved around this issue: For some it is not a question of whether or not we should be present in the local church; it is a question of the way in which we are present. Essential to the catholicity of the local churches of the northern hemisphere is their solidarity with the African and Asian local churches, one expression of which is the presence of personnel in each other's churches. Missionary institutes must bring that element of universality into every local church, including those of the northern hemisphere.

Some of the core questions for missionary institutes in deciding to stay or enter or leave a local church must be answered by involving the people of the local church itself. (This discernment, naturally, includes the bishop, but we must realize that sometimes we are wanted for the wrong reasons, or reasons unacceptable to our congregations). Missionary institutes (expatriate missionaries) must continually ask:

- In what ways are our ministries building up the local Church?
- How does our power (money, organization, man/woman power) relate to the true growth of the local church - and to the creation of a healthy independence?

FORMATION

This topic was one of interest and concern to members of religious congregations. The questions were more numerous than the answers:

Initial Formation:

- What part does the local church (the one I leave, the one I enter) play in formation? What part should the local church play in formation?
- How does the option for the poor figure in congregational formation programs?
- Where is the locus for formation - is it among the poor?
- Will we continue to recruit men and women from the middle class or will the poor become numbered among our members? If so, what does this imply for formation?
- What part do cross-cultural experiences play in formation for mission?

On-going Formation:

- What is provided for and expected of returned missionaries regarding on-going formation?
- What attention is given to the development of a missionary spirituality?
- As members of the central administration of mission institutes do we recognize the importance of focusing on our mission vision rather than the internal problems of the congregation/society?

EVANGELIZATION AND MISSION

We can no longer rely on our institutions as "tools" of evangelization. We can learn much from Christians in parts of Asia where the church cannot have institutions.

Evangelization is meant to bring into being the Reign of God. The starting point for this endeavour is people's lives. Seeing all human history as salvation history greatly effects our idea of mission. Believing that all cultures, religions, ethical human living can be salvific will make an enormous difference in how we approach the task of evangelization.

Our involvement with the poor - those who are nearer to the gospel-is essential to evangelization. When we become involved with the poor, we become involved with issues of justice. In relation to this we must ask the following questions:

- Does the concept of justice vary from culture to culture?
- Does the concept of justice within a culture condition the interpretation and content of works of justice, social justice movements etc?

Two questions surfaced regarding justice in the African context.

- What is the role of local African churches in the promotion of justice and peace in Africa?
- What is the role of the expatriate missionary in the promotion of justice and peace in Africa?

In many parts of the world, the gospel is being used to justify unjust structures, and is a factor in divisions. Does this reality compel us to re-examine our understanding of evangelization and our approaches to it?

The very important topic of the role of women in evangelization came up occasionally especially regarding Asian and African women. But nothing too pertinent surfaced and so it becomes one of those areas where the very silence points to a need for more concentrated thought.

The following question came up about schools administered by missionary Congregations/Societies:

- Are our schools truly Christian, or merely confessional?

New ministries, and "new people" doing old ministries was touched upon in some groups.

- Due to time constraints, the issue of new ministries was not developed, but mention was made of the great urban migration and the need to be among these millions of people.
- As for "new people" doing old ministries, the ordination of married men is something to be hoped for.

The group discussions indicated a willingness to live into some questions, and to continue to explore them rather than to try to find any quick or easy solutions. These included:

- A willingness to explore at every level, inter-cultural communication, aware that cultures, too, must be open to transformation and conversion. In this area the true meaning behind language and symbol must be continually sought. We may then begin to catch a glimmer of the truth behind such statements:
I am a Hindu-Christian... I will be Buddhist till I die etc.
- A willingness to explore the Christ of the gospels...of our experience...the cosmic Christ present in other religious traditions. (We were reminded that Buddha, too, can be thought of in cosmic terms).
- A willingness to explore the specificity of Christianity, what we mean when we say that Jesus Christ is the meeting place of God and the human person.

In conclusion the strong desire was expressed that what we have heard and seen during this week not get lost in the files, but be transmitted in an impelling way to the grassroots members of our congregations.

We were challenged to explore whether first world theologians are reflecting on the actual situations in their worlds as effectively and inspirationally as did our representatives from Asia, Africa and Latin America.

SYNTHESE

Introduction: Quelques-uns ont essayé d'exprimer les points qui les avaient le plus profondément marqués pendant le séminaire. D'autres ont préféré poser une question ou partager un souci. Toutes les observations, cependant, semblaient se grouper naturellement sous quelques titres généraux: elles peuvent servir de rappel de ce qu'on nous a invités à vivre pendant cette semaine. Elles sont aussi une invitation à dépasser ce que nous avons entendu.

L'EGLISE LOCALE

Il a été reconnu que notre tâche missionnaire est centrée sur la construction de l'Eglise comme communauté à partir de la base. Dans sa relation avec la communauté, le prêtre a besoin d'une découverte continue, qui doit s'exprimer sans cesse.

Sous ce titre très large de "Eglise locale", on a envisagé divers sous-titres: Inculturation, Dialogue, le Rôle de Instituts missionnaires.

1. Inculturation: Elle aura lieu à partir du moment où une communauté locale sera réellement enracinée dans la culture du lieu où elle vit. Quelques-uns ont mis en garde, pourtant, contre l'effort d'enracinement dans ce qu'on pourrait appeler une culture de "musée". Une théologie significative trouvera son origine dans la praxis; la réflexion sur la rencontre avec Dieu qui a lieu dans le contexte de la réalité locale trouvera son expression dans le langage du peuple. Ce ne sera pas une théologie livresque. (Certains ont parlé d'"inculturation" pour exprimer l'immersion de l'étranger dans la culture, mais on trouvera ces commentaires plus tard, sous le titre "Formation".)

Un groupe nous a cependant rappelé que les laïcs associés à nos instituts missionnaires nous font repenser et approfondir notre "inculturation", notre immersion dans la culture. Ils rejettent parfois notre sous-culture de religieux, rejettent aussi parfois notre théologie. Nous pouvons apprendre beaucoup de ce qu'ils nous disent.

2. Dialogue: Un dialogue entre l'Eglise locale et l'Eglise "universelle" doit être fidèlement maintenu même quand il entraîne désaccord et critique; échouer dans ce dialogue serait exprimer un manque d'amour et de vraie loyauté, surtout lorsqu'on croit que l'Eglise "universelle" bloque la créativité et la vie des Eglises locales.

Il importe de nous rappeler que le vrai dialogue est la mission même, pas simplement une stratégie. C'est en partageant notre foi dans

sa plénitude que nous trouvons un terrain commun pour l'action.

Le dialogue avec les grandes religions, aussi bien qu'avec les religions traditionnelles, implique une vraie ouverture à la vérité de l'autre; une telle ouverture ne s'acquiert pas facilement. On a exprimé la crainte que l'on oublie le dialogue avec l'Islam.

Rôle des Instituts missionnaires: Les réflexions de beaucoup de groupes ont indiqué bien des questions et des tâtonnements dans ce domaine; la synthèse suivante peut n'être que la partie visible d'un iceberg.

Pour quelques-uns il ne s'agit pas de l'opportunité ou non de notre présence dans l'Eglise locale; il s'agit plutôt de la manière dont nous sommes présents. Leur solidarité avec les Eglises locales de l'Afrique et de l'Asie est essentielle à la catholicité des Eglises locales de l'hémisphère Nord. Une manière de l'exprimer est l'échange de personnel entre les Eglises. Les instituts missionnaires doivent apporter cet élément d'universalité dans chaque Eglise locale, y compris celles de l'hémisphère Nord.

Certaines questions-clé des instituts missionnaires se demandant s'il faut entrer dans une Eglise locale, y rester, ou la quitter, doivent être résolues en engageant les gens de l'Eglise locale elle-même. (Ce discernement inclut naturellement l'évêque, mais il faut constater que parfois on nous veut pour des mauvaises raisons - ou pour des raisons inacceptables par notre congrégation.) Les Instituts missionnaires (les missionnaires étrangers) doivent constamment se demander:

- De quelle façon ce que je fais, ce que nous faisons, contribue-t-il à construire l'Eglise locale?
- Comment mon ou notre pouvoir (argent, organisation, main-d'oeuvre) est-il lié à la vraie croissance de l'Eglise locale et à la création d'une saine indépendance?

Plusieurs d'entre nous ont reconnu comme écueil la création d'une dépendance économique prolongée.

Certains continuent à se questionner sur le recrutement de vocations dans les jeunes Eglises locales: "Devrions-nous arrêter le recrutement actif et simplement accepter ceux qui viennent?" Certains ont déploré le recrutement de jeunes femmes d'Asie et d'Afrique pour un service, ordinairement domestique, dans leurs Congrégations à l'étranger.

Plusieurs d'entre nous pensent que l'Eglise locale a un vrai besoin d'exprimer les charismes propres aux Instituts missionnaires (ex. Maryknoll, Saint Sacrement) afin de devenir plus "riches" en spiritualité, en sens de la mission, etc.

Puisque la mission se fait aujourd'hui en tant de situations de conflit, il faudrait considérer comment nous pouvons faire vivre le Christ dans de telles situations.

FORMATION

Voilà encore un sujet qui intéresse et préoccupe les membres de nos congrégations religieuses. Les questions ont été plus nombreuses que les réponses:

- Dans la formation, quel rôle a, ou devrait avoir, l'Eglise locale (celle que je quitte, celle où j'entre)?
- Comment l'option pour les pauvres entre-t-elle dans les programmes de formation?
- Quel est le lieu de la formation? Est-il parmi les pauvres?
- Allons-nous continuer à recruter des hommes et des femmes des classes moyennes, ou les pauvres seront-ils inclus parmi nos membres? Si oui, qu'est-ce que cela implique pour la formation?
- Comment les expériences interculturelles jouent-elles un rôle dans la formation missionnaire?
- Qu'est-ce qu'on attend de ce point de vue des missionnaires rentrés dans leurs pays? Qu'est-ce qui leur est fourni? Qu'est-ce qu'on exige d'eux?
- Reconnaissons-nous la nécessité de maintenir sur notre mission une perspective plus large que la concentration sur nos propres problèmes internes? (Ce point entraîne aussi un équilibre 'administration' et 'mission' là-bas sur le terrain.)
- Quelle attention apporte-t-on au développement d'une spiritualité missionnaire?
- Pouvons-nous trouver 'la sécurité' dans une conversion personnelle au Christ sans sacrifier la dimension communautaire, ecclésiale de la foi?

Dans tout ce sujet de la formation initiale et continue, on a souligné l'importance de la formation d'attitudes.

EVANGÉLISATION ET MISSION

Le BUT est eschatologique: l'avènement du Règne de Dieu (quelques-uns ont préféré cette expression au terme 'Royaume de Dieu'). Le point de départ de cet effort est la vie des gens. Nous ne pouvons plus nous fier à nos institutions; l'Asie peut enseigner aux chrétiens occidentaux comment moins compter sur elles.

L'Histoire du Salut: voir toute l'histoire humaine comme histoire de salut a une grande influence sur les idées que nous nous faisons sur l'activité missionnaire. Si toute culture, toute religion, toute vie humaine vécue selon une éthique, peut être source de salut, cela changera énormément la manière dont nous abordons notre tâche d'évangélisation.

La dimension de pauvres, ceux qui sont plus proches de l'évangile, est essentielle. Lorsque nous nous engageons avec les pauvres, nous nous engageons dans des questions de justice, et la question se pose:

- Est-ce que le concept de la justice varie d'une culture à une autre, conditionnant ainsi l'interprétation et le contenu des oeuvres pour la justice, des mouvements pour la justice sociale, etc.?

Quant à l'Afrique, deux questions se sont posées sur la justice:

- Est-ce que les Eglises africaines sont suffisamment conscientes de leur rôle missionnaire face aux situations d'injustice? Est-ce que cela les préoccupe assez?
- Quel est le rôle du missionnaire étranger dans la promotion de la justice et de la paix en Afrique?

Encore dans le domaine de la justice, il y a eu une affirmation sévère:

On utilise l'évangile pour justifier les structures injustes; il devient élément de division. Ceci est inquiétant; on se demande alors si l'évangélisation vaut la peine.

Le sujet très important du rôle de la femme dans l'évangélisation est apparu de temps à autre, surtout quant à la femme asiatique ou africaine. Mais les réflexions faites n'ont pas été très pertinentes. Cela devient donc un de ces domaines où le silence même indique le besoin d'y penser de façon plus sérieuse.

Quelques-uns ont parlé de ministères nouveaux, et de "gens nouveaux" qui font de vieux ministères. Bien qu'on ne soit pas entré dans le détail à propos de ces nouveaux ministères, on a mentionné la grande migration urbaine; il nous faudrait être parmi ces millions de gens. On a reconnu la nécessité d'un travail pour la conversion des multinationales; on a aussi averti contre le danger de devenir tout simplement des "ouvriers de développement".

On s'est interrogé de la manière suivante sur le service de l'éducation:

Nos écoles sont-elles vraiment chrétiennes, ou simplement confessionnelles?

Quant aux "gens nouveaux" qui continuent les vieux ministères (ainsi que quelques nouveaux ministères), on a indiqué comme espoir l'ordination d'hommes mariés.

Questions générales: Les réponses ont indiqué le désir de vivre certaines questions, et de continuer à les explorer, plutôt que d'essayer d'y trouver des solutions rapides ou faciles. Il y avait:

- La volonté d'explorer à tous les niveaux la communication interculturelle, puisqu'on est conscient que les cultures, elles aussi, doivent être ouvertes à la transformation et à la conversion. Dans ce domaine, il faut chercher sans cesse la vraie signification sous-jacente au langage et au symbole. De cette manière nous pourrions commencer à entrevoir une lueur de vérité derrière des affirmations telles que: Je suis chrétien hindou...Je serai bouddhiste jusqu'à la mort, etc.
- La volonté d'explorer le Christ des évangiles...de notre expérience...le Christ cosmique présent dans d'autres traditions religieuses. (On nous a rappelé qu'on peut penser au Bouddha, aussi, en termes cosmiques.)
- La volonté d'explorer la spécificité du christianisme: ce que nous voulons dire en affirmant que Jésus Christ est le lieu de rencontre entre Dieu et la personne humaine.

CONCLUSION

Pour conclure, on a exprimé le ferme désir que ce que nous avons entendu et vu pendant cette semaine ne se perde pas dans les archives, mais soit transmis de manière à donner l'élan à la base dans les congrégations. Autre désir: que lorsque nous parlons de théologiens du premier monde nous contrôlions pour voir s'ils réfléchissent sur la réalité de leur "monde" d'une façon aussi effective et inspirant que l'ont fait les représentants d'Asie, d'Afrique et d'Amérique Latine.

—

"GOOD IDEAS"

IDEAS RELEVANT TO MISSION INSTITUTES

A. Inculturation:

1. Centres of Inculturation and Formation:

- Mission institutes should share with each other lists of local inculturation centres.
- Mission Institutes should develop these centres in collaboration with the local church if they have not already been established.
- Recognition of the importance of symbols to the people and drawing symbols from their own culture should be emphasized during formation and inculturation.

To clearly define our methodology towards Evangelization, what are our priorities? Are we just going to attach ourselves to the local church or emphasize aspects of the church which are not yet evident in the local church. In other words, what special charism(s) can we bring in order to enrich the local church.

2. Spirituality:

- It is important that we develop a mission spirituality so that missionaries will be in tune with different cultural ways of living the gospel, and in tune with local theologies.
- The Spirituality of Africa, Asia, and Latin America should be integrated into the spirituality of mission institutes in order to prepare guest missionaries before they are sent.

B. Solidarity between North and South

- Concretize the relationship between the local Churches, e.g. visits and "twinning" between cities in the South and the North.
- Solidarity with the poor as expressed in working with immigrant-workers and political refugees from the Third World.

- We need to work with people in the countries of the North to help them understand and become more sensitive to the cultural and religious needs of immigrant - workers and political refugees.
- As missionaries we must work against racism in our home countries and help our societies to see themselves as multicultural. On October 27, 1986 John Paul II will meet with leaders of other world religions in Assisi to pray for peace. This could be an occasion for missionary institutes to focus on world religions as 'tools' of Evangelization, as was suggested in the presentation of Fr. Amaladoss.

TOPICS AND SUGGESTIONS FOR FUTURE SEDOS SEMINARS
AND BULLETINS

- 1) The spirituality of the missionary (priests, religious and laity). How to live the Gospel in conflictive and violent situation.
- 2) Emerging ministries for women, especially in Third World contexts.
- 3) A multi-religion Theology.
- 4) The approach to Islam and Christian communities in the Middle East and North Africa.
- 5) The laity in the mission movement.
- 6) Reverse mission as evangelization of the powerful.
- 7) Evangelical counsels and inculturation.
- 8) Local support of Missionaries and its implications.
- 9) The role of mission institutes in the contemporary world.
- 10) Could Sedos work out criteria as to when a missionary institute could leave a country?
- 11) Could Sedos organize a common working plan or method for collaboration and cooperation for mission institutes working in the same country?

12) What is the impact of what the Third World churches are saying on the formation of missionaries:

- a) Initial formation.
- b) On-going formation.
- c) Formation of priests;
 Formation of women religious and brothers;
 Formation of lay missionaries.

13) Topics that arose during the seminar but were not dealt with adequately due to time constraints should be given to theologians or member institutes to develop and the results shared through the bulletin.

APPENDIX I

SEMINAR PROCESS

The process suggested by the seminar facilitator, Sr. Kit Collins, RSCJ flowed from the aim of the seminar. The objective of the seminar was to become aware of the principal thrusts of theological reflection in Asia, Africa and Latin America and to reflect on how these could qualify the concrete goals, tasks and priorities of mission in each area. Therefore, the process of the seminar provided maximum opportunity for both listening and interacting in a reflective atmosphere.

PRESENTERS

Role: Theologians of the third world are not mere echoes of theologians in the first world, but are asking different questions or asking similar questions in different ways and from different perspectives. Their new and provocative questions about the situations, needs, problems, and opportunities in their countries and local churches are often at the cutting edge of historical - ecclesiological development.

Activity: Within the context of the seminar, there was a keynote presentation by one of the theologians each day. A period of personal reflection followed after which participants reassembled for a response/dialogue session. During this period the theologians responded to the keynote presentation of that day in a dialogical fashion. Pointing out similarities and differences in perspective between the theologies from different parts of the world was aimed at deepening consciousness of one perspective (Asian, African, Latin American) while remaining in tension and dialogue with the others. This was followed by questions and comments from participants.

Exchange between keynote speakers and participants took place during the general session in the afternoon. The dynamic of in-depth focusing on one of the third world theologies each day (African, Asian, Latin American) began with morning prayer and continued into the evening liturgy.

PARTICIPANTS

Role: The participants of the seminar were major superiors and administrators of mission Congregations and agencies. The Seminar afforded SEDOS members the opportunity to become familiar with, understand and be challenged/confronted by the principal thrusts of theological reflection in Asia, Africa, and Latin America.

Participants explored together the implications of emerging third world theologies on both local churches and mission Congregations/Societies.

Activity: At the opening session, a kind of "Liturgy of Presence" to our world was pronounced as participants introduced themselves to the assembly and named the country in which they served. Small groups composed of members from various areas of the world became the forum for the sharing of personal experience in the context of listening and responding to the third world theologians. Group leaders met frequently with the facilitator to discuss and plan the on-going process of the seminar. The small groups met every afternoon for an extended period and then joined the general assembly where they asked questions of other groups, directed queries to the speakers or made observations and comments.

CHALLENGES

The last session of the Seminar was reserved for presentations by both the keynote speakers and participants on challenges that had emerged during the seminar.

Keynote Speakers Panel: The four resource persons participated in a panel which offered challenges to participants as congregational leaders.

Participants: The participants presented two documents. One was the Synthesis, the other the Good Ideas.

A. Synthesis: Each small group had been asked to discuss,
 "What questions, concerns am I left with
 -for myself
 -for us
 -for my/our Congregation?"

On the last evening, one representative from each small group gathered the responses and brought them to the Synthesis Committee. One person then prepared and presented the final Synthesis in the Assembly.

- B. Good Ideas: In addition to contributing to the synthesis each small group reflected on:
"What 'good ideas' have I/we for post-conference follow through?"
The Good Ideas Committee which was composed of representatives from each of the small groups met to compile and collate their lists. Two members then presented the "Good Ideas" to the General Assembly.
-

APPENDIX II

SOLIDARITY IN CRISIS NETWORK

INTRODUCTION

At the Villa Cavalletti Seminar in 1985 a proposal was made to study the possibility of establishing a communications and solidarity Network among Congregations/Societies. The Network would facilitate communications and request for action among Congregations/Societies when one or more of their members are arrested, disappeared or murdered because of their stand on a justice issue, their preferential option for the poor manifest in ministry and life-style etc. It was noted that persecution and martyrdom for the sake of the Gospel has been increasing and we can expect this trend to continue.

At the SEDOS Annual General Meeting later the same year it was decided to take action on the proposal during 1986. Collaboration between SEDOS and the UISG/USG Justice and Peace Commission was encouraged.

A proposal for the Network was submitted to participants during the Villa Cavalletti Seminar and it received unanimous endorsement. Some of the main points of the proposal are:

FUNCTIONS1. Communications

- A) The Network will send out Requests for Action to Congregations after working with the congregation involved. Actions might include: letter-writing to the congregation, family members, governments, international agencies; special Masses; prayer vigils; visits or phone calls to embassies etc.
- B) In order to facilitate the public sharing of information and action alerts by a Congregation the Network will share with a Congregation lists of appropriate organizations, facilitate introductions and contacts etc. The Network's files will contain lists of international organizations, embassies, and media contacts.

2. Local Church and Lay Church Workers:

- A) The Network will seek ways to work with appropriate Vatican Congregations and with the local churches regarding long-term strategy for dealing with persecution of churchpersons especially lay church workers who are so vulnerable. A number of points for consideration in a long-term strategy were mentioned:
- i. Encourage National Bishops' Conferences to set up a National Church Documentation Office to investigate, document and disseminate information on the disappearance or death of church personnel and those involved in human rights issues. Eg. Tutela Legal in El Salvador; The Vicariate of Solidarity in Chile.
 - ii. Encourage Congregations, Conferences of Major Superiors, Church organizations and dioceses to set up crisis plans/ networks in case of the kidnapping, disappearance or death of their personnel.
 - iii. Encourage local churches to share and publicize documents such as the Santa Fe Document (U.S), the Kinatanar analysis (Philippines), the Banzer Plan (Bolivia) and "How to Eliminate Religion from Ethiopia" (The Ministry of Information of Ethiopia) that criticize the church or a sector of the church and discuss strategies for persecuting the church.
 - iv. Publicly reject the growing use of vocabulary such as "religious right" or "religious left", or "religious radical", "liberation theology priests" (Latin America), "political priests" (Fr. Popieluszko, Poland) by the secular press or government. These terms inappropriately attempt to impose political categories onto church realities and attempt to divide the church.

Co-Coordiators of the Network:

Sr. Helene O'Sullivan, SEDOS

Fr. Willie Van Frankenhuijsen, UISG/USG
Justice and Peace Commission

A PASTORAL LETTER OF THE SOUTHERN AFRICAN
CATHOLIC BISHOPS' CONFERENCE ON ECONOMIC PRESSURE FOR JUSTICE

(Special Interests Groups met during the seminar and one focused on South Africa. A participant who had worked there for a number of years shared this document with the group).

-
1. Our fundamental role as bishops is pastoral care. That is to say we are called, at all times and in all circumstances, to give pastoral guidance to those who are in our care. We do this by preaching the gospel, by interpreting it for our times and by bringing to bear upon our situation its hope and challenge.
 2. In times of serious crisis, there is usually a great deal of conflict and confusion about issues so central to people's well-being, that a clear vision of the issues and of what God demands from people committed to his Gospel is difficult. In such times all Christians are called upon to open themselves to that gift of the Spirit known as discernment. As for ourselves, it is our pastoral duty to give a lead in exercising that gift. This prophetic task of ours, as it is called, demands of us that we reflect on the issues in the light of the Gospel (cf Mt 5) to see them through eyes opened by Jesus' teaching, and to decide on what the Lord is demanding of us here and now. This decision is a decision of conscience, a decision or option that might open up new perspectives for others and thus give them a lead and provide them with a definite direction. It is a decision that inevitably involves taking a bold stand on controversial issues in the sphere of politics and economics, since it is these very areas that are at the root of the conflict and confusion.
 3. In such circumstances our prophetic witness might provide a challenge to people far beyond our dioceses, our country and our Christian fold. It might also provide encouragement and bring some measure of hope to millions of people who are beyond our usual pastoral care.
 4. It is this prophetic calling that requires us at certain times to make a direct intervention in the affairs of our country. We

realise that our stand represents a point of view that not all Catholics will agree with. But while we acknowledge that in such matters our decisions of conscience about how to pressurize the present government to change do not oblige all Catholics to agree with us, they do give a lead that must be taken seriously. For, what we have done, we have not done lightly.

It was only after much reflection, discussion, listening, consulting and prayer that we have decided upon the stand that we are now taking on the issue of putting economic pressure on the apartheid government. As St. Paul once said about another issue: "I have no direction from the Lord but give my own opinion ... and I think that I too have the Spirit of God". (1Cor 7:25:40).

5. We must emphasise from the start that it is the unprecedented seriousness of our present crisis, the enormity of the present suffering of the oppressed people of South Africa and the horrifying spectre of escalating violence that has led us to take this stand. Anyone who does not appreciate the untold daily sufferings of the people, the pain, the insecurity, the starvation and the horrors of widespread unemployment that are associated with the present system, will also not appreciate the need for drastic and extraordinary measures to put an end to all this misery as quickly as possible. The system of apartheid has caused so much suffering and so much harm to human relations in our country for so long and is now being defended, despite some reforms, with such repressive violence that people have had to resort to the strongest possible forms of pressure to change the system. It seems that the most effective of non-violent forms of pressure left is economic pressure.

6. We are deeply concerned about the additional suffering that some forms of economic pressure might cause and we remain very sensitive to the possibility of further unemployment and escalating violence. But against this we have to balance the enormity of the present suffering and rate of unemployment and the prospects for the future if the system of apartheid is not dismantled soon. The aim and purpose of economic pressure is to change our society so that the present sufferings may be removed together with the obstacles to unemployment deriving from the apartheid system.

7. In considering economic pressure, we recognise that it can be a morally justifiable means of bringing about the elimination of injustice. In deciding in a particular case whether such pressure is justified or not, one needs to balance the degree of injustice and the pressing necessity to eliminate it over against the hardship such pressure may cause.

8. Many have already judged that the situation in our country is one in which economic pressure is justified. We not only respect their decision but express our admiration for their dedicated service in working for justice here. We assure them that their efforts have not been in vain, but have helped bring about some of the changes that have occurred so far.

9. We are aware that certain developments are imminent, such as the initiative of the Commonwealth Eminent Persons Group, and the forthcoming Federal Congress of the National Party. These may demand a reassessment of the issue of economic pressure. Should the government announce really basic changes, there may be mitigation of economic pressure or at least its maintenance at the present level until the genuineness of such changes is clear. On the other hand, there may be an increase in economic pressure should the government prove intransigent.

10. We ourselves believe that economic pressure has been justifiably imposed to end apartheid. Moreover we believe that such pressure should continue and, if necessary, be intensive should the developments just referred to show little hope of fundamental change. However, we need to point out that, in our view, intensified pressure can only be justified if applied in such a way as not to destroy the country's economy and to reduce as far as possible any additional suffering to the oppressed through job loss.

At the moment we can see no justification for the sort of pressure that would leave a liberated South Africa in an economically non-viable situation. However, we also recognize that the most important factor in deciding on how much suffering should be allowed to flow from economic pressure is the opinion of the oppressed of our land. It is imperative therefore that their views be as fully canvassed as possible. Such consultation is especially important in local consumer boycotts, where, in order to achieve conformity, not infrequently forms of intimidation are used that range from the regrettable to the most inhuman imaginable. The latter cannot be condemned strongly enough.

11. We realise we cannot give specific advice on how exactly economic pressures can or should be applied. The feasibility, effectiveness and consequences of each method vary from one case to another and change with circumstances. Only those with the necessary expertise can make these judgements, and in doing so they need to keep always in mind the conditions justifying such pressures.

12. Recognising that the final word is far from being said, we will set up a commission to advise on various aspects of the overall issue that will arise.

13. We acknowledge yet again that in taking steps such as the scrapping of influx control, the government has initiated certain potentially genuine changes. However, if these are not linked to the issue of negotiation with accepted leaders of the people, the current civil war situation will continue and with it an escalating spiral of violence. Such negotiations are possible only if political prisoners are released and their organisations unbanned. The release of such leaders is therefore a vital element in considering the degree to which change is genuine and economic pressure needs to be applied.

14. We have taken a decision of conscience over which we have agonized. It has been a Gethsemane experience, torn as we have been between the need to promote positive non-violent action against apartheid and the fear of adding to the misery and violence. We now call on you, dear people of God, to reflect on what we have said. To some it may be inadequate, to others deeply disturbing. We beg you not to make hasty judgements about it, but to reflect in the light of the Gospel on the crisis through which we are passing. In such a time we must all examine our Conscience in order to make sure that what we seek is God's will and not our own.

Together we must pray long and hard and we must fast or do other acts of penance. As your Bishops we call for an intensification of the campaign of prayer for justice and peace and for the observance of a special day of prayer and fasting on the first Friday of each month. In this we shall be co-operating with other believers who are embarking on similar observances. May the Spirit who has transformed God's people so often in the past, do so again in our midst here in South Africa.

APPENDIX IV

PERSONNEL OF THE SEDOS SEMINAR
ON THIRD WORLD THEOLOGIES - MAY, 1986

Steering Committee

Helen McLaughlin, RSCJ
 Francesco Pierli, MCCJ
 Michael Fitzgerald, PA
 Giuseppina Tresoldi, SMC
 Margaret Loftus, SNDN
 Bill Jenkinson, CSSp.
 Helene O'Sullivan, MM

Kit Collins, RSCJ	Facilitator
Victoria Busch, RSCM Mary Alice Haley, OSM	Liturgy
William Halliden, SSC Oswald Gill, OFM	Hospitality
Bill Jenkinson, CSSp.	Moderator
Margaret Loftus, SNDN	Synthesis
John Casey, MM Antonio Pernia, SVD	Good Ideas

Secretarial and Interpreters

Jacintha Alagiah, SEDOS
 Jeanette Dstous, SA
 Dot Hewlitt, RSCJ
 Daniela Persia, RSCJ
 Valeria Gulielmi

RESOURCE PERSONS

Michael Amaladoss, SJ
Società di Gesù
Borgo S. Spirito 5,
00193 ROMA

Fr. Boka di Mpasi Londi, SJ
Pontificia Università Gregoriana
Piazza della Pilotta 4,
00187 ROMA

José Marins
R. Florida, 230
04565 S. Paulo - SP
Brasil

Carolee Chanona, RSCM
R. Florida, 230
04565 S. Paulo - SP
Brasil

Sr. Kit Collins, RSCJ
Center for Educational
Design and Communication
821 Varnum St. N.E.
Washington, D.C.
U.S.A.

Teolide M. Trevisan, ICM
R. Florida, 230
04565 S. Paulo - SP
Brasil

PARTICIPANTS

ACI Leonora Avendaño
Ancelle del Sacro Cuore
di Gesù
Largo dei Monti Parioli, 3
00197 ROMA

CICM Herman Louwagie
Nestor Pycke
Juliano Vandevoorde

Missionari di Scheut,
Via S. Giovanni Eudes, 95
00163 ROMA

CMF Alonso Gustavo
Josef Wetzstein

Figli del Cuore di Maria
Piazza Eculide, 5
00197 ROMA

CP Vincenzo Carletti
Congregazione della Passione
Piazza SS. Giovanni e Paolo 13
00184 ROMA

CSSP	Frans Timmermans Thomas Farrelly Anthony Geoghegan Congregazione dello Spirito Santo Clivo di Cinna 195 00136 ROMA	FMM	Rose Fernando Irene Mathias Francescane Missionarie di Maria Via Giusti,12 00185 ROMA
ICM	Matilda Fernando Missionarie del Cuore Immacolato Via di Villa Troili,30 00163 ROMA	MC	Teresa Agostino Suore Missionarie della Consolata Via Umiltà 00130 Monterosi VITERBO
IMC	Luis Augusto Catro Istituto Missioni Consolata Via delle Mura Aurelia,11 00165 ROMA		
MCCJ	Francesco Pierli Missionari Comboniani del Cuore di Gesù Via Luigi Lilio 80 00143 ROMA	MEP	Jean Paul Bayzelon Missioni Estere di Parigi 128 Rue du Bac 75341 Paris Cedex 07 FRANCIA
MEP	Jean Baptiste Itçaina Missioni Estere di Parigi Via A. Ristori 26 00197 ROMA	MHM	Peter Leliveld Mill Hill Fathers St. Joseph's College Lawrence Street, Mill Hill, LONDON NW7 4JX U.K.
MHM	John Ball Missionari di Mill Hill Via Innocenzo X, 16 ROMA 00152	MM	Curt Cadorette John Casey Maryknoll New York 10545 U.S.A.
MM	Joseph O'Neill Maryknoll Via Sardegna 83, 00187 ROMA	MMM	Catherine Dwyer, Medical Missionaries of Mary Greenbank Mell Drogheda IRELAND

NDS	Patricia Watson Gisa De Fonseca Our Lady of Sion Via Garibaldi, 28 00153 ROMA	O-CARM	Djanar Poespowardojo Order of Carmelites Via G. Lanza, 138 00184 ROMA
OFM	Oswald Gill Fratelli Minori Via S. Maria Mediatrice, 25 00165 ROMA	OP	Rose Tipper Irish Missionary Union Orwell Park Dublin, 6 IRELAND
OSM	Mary Alice Haley Suore Serve di Maria Via Ferrucci, 23 00185 ROMA	OSU	Jean Hartono Mary Walter Santer Orsoline dell'Unione Romana Via Nomentana, 236 00162 ROMA
PA	Etienne Desmarescaux Michael Fitzgerald Henri Maurier Padri Bianchi Via Aurelia 269 00165 ROMA	PIME	Franco Cagnasso Missioni Estere Pontificio Istituto Via F.D. Guerrazzi, 11 00152 ROMA
RSCJ	Helen McLaughlin Paquita Tamayo Religiose del Sacro Cuore di Gesù Via A. Gandiglio, 27 00151 ROMA	RSCM	Maria Lucia Brandao Victoria Busch Religiose del Sacro Cuore di Maria Via Adelaide Ristori 26 00197 ROMA
SA	Maria Haller Suzanne Le Gal Missionarie di Nostra Signora d'Africa Villa Vecchia Via Frascati, 45 00040 Monteporzio Catone	SCJ	Jacques Steffen Sacerdoti del Sacro Cuore di Gesù Via Casale S. Pio V. 20 00165 ROMA SCJ Giacomo Matti Via Nosadella, 6 40123 BOLOGNA

SCMM-M	Mary Pawath Sarah Summers Medical Mission Sisters 41 Chatsworth Gardens Acton London W3 9LP ENGLAND	SDB	Jim Mc Linden Società Salesiana Via della Pisana 1111 00163 ROMA
SFB	Isabelle Subijana Madeleine Blaise Suore della Santa Famiglia Via del C. Santovetti 58 00165 ROMA	SJ	Michael Schultheis Henry Volken Società di Gesù Borgo S. Spirito,5 00193 ROMA
SMA	Willie Van Frankenhuijsen Società delle Missioni Africane Via della Nocetta 111 00164 ROMA	SMC	Giuseppina Tresoldi Libanos Ayele Suore Missionarie Comboniani Via Boccea 506 00166 ROMA
SMSM	Sr. Emerentiana Cooney Thérèse Desseux Suore Missionarie della Società dei Maria Via Cassia 1243 00189 ROMA	SNDN	Margaret Loftus Suore Notre Dame di Namur Via Monte Altissimo,23 00141 ROMA
SSC	John McGrath St. Columban's Grange Road, Donghmede Raheny Dublin,13 IRELAND	SSC	William Halliden Società di S. Colombano Corso Trieste,57 00198 ROMA
SVD	Carlos Pape Joy Thomas Antonio Pernia Società del Verbo Divino Via dei Verbiti,1 00154 ROMA	TOR	Thomas Panicaruparampil Francescani Terz' Ordine Regolare Via dei Fori Imperiali,1 00186 ROMA

Giancarlo Collet
Romero-Haus
Kreuzbuchstrasse,44
CH 6006 Luzern
SWITZERLAND

Angelica Fernandes
Missionarie Dell'Immacolata
Via di Torre Gaia,45
00133 ROMA

Joe Fernando
Caritas Internationalis
Citta del Vaticano,16
ROMA

Marie Galvin, SSC
Columban Sisters
Magheramore, Wicklow
IRELAND

Cecilia Giacovelli
Centro Studi Pontificie Opere
Missionarie-V di Propaganda 1/c
00187 ROMA

Richard O'Riordan
Monard
Whitechurch
Co.Cork
IRELAND

Robert Vander Gucht
COELI
Rue Boulet,31
B-1000 Bruxelles
BELGIQUE

COMING EVENTS
SEDOS SEMINARS 1986-87

WORLD RELIGIONS AND PEACE
Tuesday - October 21st, 1986

TOWARDS THE SYNOD ON THE LAITY
Tuesday - December 9th, 1986

LAITY IN MISSION
Tuesday - Saturday, March 24th - 28th, 1987
