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IN THIS ISSUE: Anthony Gittins teaches anthropology at the Chicago Theological Union, a consortium which is attracting an increasing number of those preparing for mission. He worked in Sierra Leone for many years and was also on the staff of the Missionary Institute London. It is from this background that he writes about Training for Mission in To-morrow's World. He sees a number of implications for training in the new missionary era in which we live: the need for ongoing training; awareness of the modifications in mission arising from the dispersal of national blocs of missionaries and changes in recruiting patterns; dealing with the problem of change in its various aspects; the relationship between priests and laity in ministry; the relationship between local and universal Church; new sources and new resources of mission. "Missionary training must be ready to lead and to follow, to challenge and to lead, to change and to stand fast, to question and to acquiesce, to prophecy and to be still. But it cannot compromise on justice nor remain intransigent".

In his paper, Global Debt: A Human Problem, prepared for the Cism General Chapter, Peter Henriot, S.J. of the Center of Concern in Washington D.C. gave a full background to the global debt crisis. For this issue of the bulletin we have selected the section of his paper which analyzes political proposals and ethical principles relevant to dealing with the debt issue. Suggestions for action by missionary Congregations are included. For a fuller treatment on the origins and impact of the debt crisis consult the SEDOS Bulletin for 15th November, 1987.

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In his article on The Laity: Some Questions before the Synod Michael Amaladoss suggests that we avoid the term "priesthood" in talking about the laity. There are too many ambiguities of meaning and there is always the possibility of confusion. Whatever the specification that theologians suggest the term always seems to have a cultic connotation. As a consequence the ministerial priest becomes the first analogate and the Laity are reduced to second class status inevitably and even unconsciously. He proposes instead a new focus - the Kingdom, and suggests that we emphasise the call of all Christians, based on the sacraments, Baptism, Confirmation and Eucharist, to build up the Kingdom among themselves and in the world. In the light of the Kingdom, even the "secular" becomes "sacred".

Fr. Amaladoss expresses his concern that without a broadening of perspectives based on the Kingdom, our discussion of the laity may be limited to lay ministers within the Church and lay movements as the Church's reaching out to the world leaving aside the large majority of the Laity, who do not feel called either to a ministry in the Church or to join a special movement.

"I do not see any reason why the Laity should be set apart as ministers. There could be an appointment or public recognition by the community for offices required as services to the community. But by seeing them as ministers we are again inviting the trouble of trying to distinguish ordained and non-ordained ministers. Further it seems to me that promoting Lay ministers, without appropriate reform of ministerial structures, will only lead to the reduction of the ordained ministers into cultic figures, besides setting up an intermediate grade in the ecclesiastical hierarchy".

The relevance of Fr. Amaladoss' reflection is particularly evident for SEDOS members concerned with Churches and areas where there are few priests and the Laity is largely responsible for the work of evangelization.

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## Tomorrow's World Training for Mission

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Anthony J. Gittins, Cssp.

( Anthony J. Gittins, après avoir travaillé pendant plusieurs années en Sierra-Leone, a enseigné au London Missionary Institute. A present il est á la Chicago Theological Union. Dans la lère partie de son article, il souligne que la fin d'une époque missionnaire peut être datée du 24 février 1969. le jour de l'abolition du 'ius commissionis'. Ce sont les évêques, de plus en plus locaux, et non plus les instituts missionnaires qui détiennent la pleine responsabilité, depuis lors. Puis est venu aussi le déplacement du centre de gravité de l'Eglise du Nord vers le Sud. Le P. Gittins pense que des essais d'aggiornamento peuvent avoir préparé les missionnaires á un engagement plus réaliste dans la mission contemporaine: cependant ces essais n'ont pas mis fin á des attitudes du passé ni offert des alternatives aux certitudes d'hier. Nous publions la conclusion de la première partie de son article où il décrit la nouvel age de la Mission, ainsi que la deuxième partie où il indique sept considérations importante pour la formation missionnaire d'aujourd'hui. Par manque de place, nous avons du procéder á de légères abréviations.)

### PART I - SECTION 3 A NEW MISSIONARY ERA

Recent developments in theology, especially in ecclesiology and soteriology, have challenged previous methodologies of mission and provided important new perspectives. But a theology and spirituality of mission must acknowledge the contemporary Christian response too. And a serious effort must be made to interpret the sociological significance of recent trends and to accommodate both the needs of the People of God and the good will, dedication and fundamental rights of all those responding to their missionary vocation.

The institutional Church, particularly in the person of bishops as leaders of the local church, must encourage and welcome lay responses. But even now many Christians are impeded from serving the Church by a lack of interest and funding which amounts to a palpable injustice. Clerical and religious students are trained at great expense with funding from the charity of the faithful, while lay-missionaries remain hardly acknowledged in many instances, much less invited to share the financial pie.

Participation of the laity: Since Vatican II the participation of the laity, as of right and duty, has become a standard principle in the centrifugal work of the Church. A new missionary era must reflect this by abandoning effete sacerdotalism and harnessing the resources of the laity which are constitutive of the mission of the Church itself.

A dynamic, hope-filled, fresh blueprint for mission is still needed, but one thing seems clear; like a new vintage, a new forthcoming of mission is 'on the vine', and what is needed is a supply of new wineskins, for the old cannot be salvaged. What might a new look at mission and evangelization disclose? It would certainly challenge assumptions and show that models about the conversion of pagans and the implantation of the Church are obsolete and dangerous. It would emphasize evangelization as the companion of dialogue and respect. It would see in the covenant between Yahweh and Israel not an exclusive but an inclusive bond. It would ponder the fact that Christ chose a culture and a history for the Incarnation, and that societies and cultures and histories differ and should not be pressed into a mould. It would attest that each community must discover its own way to meet and experience Christ and respond to the challenge of the kerygma brought from beyond. It would teach that Christ is the sacrament of God and that 'the necessity of salvation in and through Jesus alone' is not to be understood as much common thinking has assumed.

An "Emmaus Situation": We are, as Buhlmann reminds us, in an 'Emmaus situation' in the Church; the disciples finally understood that 'these things had to happen' so that a new phase in the history of salvation might come about. This does not exonerate the insensitive nor claim that wrong is right. But former methods must be assayed carefully. We of the North did tend to accept our place at the centre of world history, and we must no longer do so. We recipients of revealed religion did constrict God's generous promise of salvation for all by making it depend on ourselves and water and 'good' pagans. We must no longer do these things because such attitudes would make us more important than God.

So, new perspectives are important. We acknowledge that the transplanted Church did not always root strongly; that culture-bound Christianity does not always travel well. Missionaries working today, whether heirs to long traditions or bravely cutting furrows where none existed, must not produce faded copies of Western Christianity to overlay the unnoticed riches in the psychology and practice of indigenous systems. Missionaries aspired to plant the Church. But they also planted flags bearing their own insignia, and if spiritual emancipation can be discerned today it is partly the local reaction to former spiritual colonialism.

If local churches still exhibit fear and superstition, legalism and minimalism, imitateness and dependence, whose responsibility is it? If they fail to be assertive or creative, to show initiative

or be dynamic, to acknowledge or reflect the uniqueness of their own cultural heritage and to mirror the genius of their race, who takes the blame? We have abundant evidence that such characteristics of repression have evaporated or will largely do so wherever social groups are relaxed and able to choose according to their own priorities and not simply those of others.

A Sense of the Future: Mission must maintain continuity with the past but there must also be a sense of the future. Missionaries will not cease to go beyond their borders; nor should they. If the Church is truly a universal Church, then women and men will have to be prepared to interact and communicate in order to enrich each other and share the Good News. But they have to discover ways of working with other local churches and of welcoming missionaries to their own native land. Never before has there been such need for collaboration. This demands awareness of the task, serious planning and painful adaptation as missionaries learn to share what for long they have claimed as their own - the Christian vocation.

## PART II IMPLICATIONS FOR TRAINING

With the abrogation of ius commissionis the mould in which the Church's missionary activity had been cast for centuries was broken. Since then, new matrices have been proposed and employed, but at the same time conservative and reactionary movements have tried to deny the effects of the abrogation or have simply not adverted to it. I will look at the effects in relation to the future of mission, and also at other changes in the Church which vitally affect missionary training.

Missionaries must incarnate the servant rather than the patrol role with personal grace and dignity, affirming the local ordinary and the local church. But since role-reversal does not come naturally, missionaries will need training and help to adopt it ungrudgingly and responsibly. An 'incarnational' or 'midwifing' attitude, whereby missionaries become sensitive to the real need of the local situation, will leave them with some less salubrious jobs, but they will model themselves on Jesus alone, developing a strong and resilient self-image which will be able to accept that service need not demean and that not holding initiatives need not destroy personality. But learning to 'let go' of cherished projects and to move on, will be painful. We cannot avoid pain; we must not avoid preparation. I will consider seven issues which should influence future training programs: certainly not the only live issues but perhaps the most crucial. They should provide topics for conversation and study.

### 1. ONGOING TRAINING

There is continuity in mission from Christ to each of us, and without healthy cooperation we risk creating disunity and scandal.

Mission is not for individuals but for the church-as-community, and isolationism or undue competition will produce deleterious results. A style of mission which emphasized 'stability' is now challenged by a style which stresses flexibility and adaptation. But how many times can a missionary redeploy, move to another cultural or linguistic group, and still retain freshness and enthusiasm?

Real involvement in mission creates a major problem of adjustment. Redeployment is a major life-change, and even re-engagement in the same area year after year demands some serious updating, renewal, and affirmation. Many missionaries feel isolated and confused at all the change and talk and print and require sensitivity and understanding from their communities, as well as some firmness and sense of direction.

How can the specific needs of missionaries-in-the-field be met, and how can the more senior and the more junior be integrated for fruitful collaboration? Different views on mission and evangelization may lead to unsupportable tension and hostility. Such issues must be faced squarely lest the young become disillusioned and the older become isolated or entrenched. Returning missionaries have much to offer and much to receive. Sharing and mutuality are crucial for the health and the future of mission, and all centers of ongoing training should examine themselves on this issue.

## 2. MODIFICATIONS IN MISSION

As national blocks of missionaries disperse and recruiting patterns change radically, many are the consequences. I only mention them here.

The declining population of missionary priests necessitates either a cutback in work, an alternative mode of employment for the remaining priests, a totally new articulation of mission through incorporating all who respond to the Christian vocation, or a radical redefinition of Church such that any local community deemed mature enough to opt for Christ is also acknowledged to have the right to train and commission its own ministers, of Word and Service in General, and of Eucharist in particular.

Re-examine the Essential Character of Mission: The decline in priest-missionary personnel is a God given opportunity not simply to make a virtue out of a necessity but to re-examine the essential character of mission, looking beyond present restrictions towards a new era in which the People of God - the laity, the recently evangelized, religious women who have laboured loyally and long, consecrated lay men ('brothers') and members of the ministerial priesthood in religious life or the secular clergy, will be listened to. Only when the 'officers' listen to the 'ranks' will there be a response to the real demands of mission.

The answer to 'Am I my Brother's Keeper?' remains a resounding 'Yes!'. And everyone has a duty to be involved as actively as possible. But to imagine that the eternal salvation of millions depends on the literal presence of water and prayers is to believe in magic.

The Spirit of God Provides the Means. If we learn to listen, then we will be sensitive to the logic and justice which says that the Spirit of God who makes all things new must provide adequate means for evangelization in terms of personnel and ministries and moreover is providing such means by inspiring individuals and communities. How much longer can we stand by and act 'as if' mission were coextensive with clericalism or clerical control? The Church has surely the duty to facilitate and encourage the development of the gifts of the Spirit in everyone; even where the clergy are full of integrity, they cannot stand alone.

Declining numbers should not create deteriorating standards: If brain surgeons are scarce, the appropriate response is not to go into the highways and byways and inveigle in the transients and illiterates for six-week 'crash course', but to assess the issue on its intrinsic merits and imperatives. If there is a place for paramedics, well and good; if the standards are unrealistic and unattainable then they will need to be re-examined. But one should beware of recruiting inadequates - clerical or otherwise - and of instituting double standards. The demands of mission in the future are not those of mission in the past; to continue to recruit as if they were is not only bad policy but may be unjust.

Numerical Decline could Stimulate real Internationality, which combines bilingualism and cultural interaction with a genuinely incarnational approach to evangelization, sensitive to the detrimental effects of nationalism or parochialism in mission. History indicates too, that the death and disintegration of religious communities is normal and not exceptional. Missionaries will therefore have to be responsive to signs of their impending decline. Jesus guaranteed the indefectibility of the Church, not of religious or missionary orders. More than two thirds of religious communities founded before 1800 no longer exist; they have died. Each age will, under the Spirit, produce responses appropriate to the times - if it is allowed to. But if communities long past their prime and not adapted to contemporary demands do not understand the art of dying - ars moriendi - then they may inhibit necessary experimentation and renewal in the Church.

New Attitudes: A decline in numbers is already producing overwork and ministerial 'burnout'. New attitudes to training, re-education, and support of those 'in the field' are urgently needed.

"Letting-go": The opposite of amalgamation and co-operation is arguably retrenchment and selfishness, manifested in a denial of contemporary realities, isolationism and exclusiveness, a dangerous myopia, and political conservatism. If communities become obsessive in recruitment and burnt-out through overwork: if they are afraid of 'letting-go' and afraid to admit that they carry the seeds of their own decay, then can they any longer claim to be Spirit-filled and renewed? Are they reading the signs of the times?

Co-responsibility with the Local Church: Diminishing personnel provides an opportunity for co-responsibility with the local church, but this is delicate and demands general planning and particular training. For if active missionaries are not appraised of present and future trends they may well become embittered and resentful. Vatican II suggested work-sharing, though with particular reference to lay organizations, and that was a generation ago. New and challenging realities face us now.

### 3. THE PROBLEM OF CHANGE

It is important to look at the Church within, but also to look beyond the horizon for new insights in secular scholarship which might help missionaries in the field and those in preparation. The nature and process of social change is a case in point, and one which the Church badly needs to understand. The concept is simple enough, but the reality is very difficult to grapple with, perhaps especially for a Church which made such a virtue of not changing but being semper et ubique the same. But change is part of life, and we cannot resist it forever, no more than could dinosaurs or dynasties. If a new missionary era is dawning - if a new dark age of mission is to be avoided - then we must change, and the more flexible our training, the better. We must direct and manage change, rather than be outflanked and overcome by it.

Good will, though admirable and necessary, is not sufficient; mission is a serious undertaking to challenge and interfere with the lives of others, and it must be undertaken with caution and empathy. A serious study of secular as well as sacred sciences, especially anthropology, psychology and linguistics, is fundamental preparation for anyone intending to spend prolonged periods in someone else's culture. And an understanding of social change is basic for anyone presuming to operate as an agent of such change.

Of itself, change is morally neutral and temporally inevitable. Once we acknowledge that things, people, institutions, are subject to change then perhaps we can see laws or trends relating to change, in the context of Church, evangelization, social institutions, mission, conversion and so on. The fact that crucifixion precedes resurrection should give us hope.

#### 4. PRIESTHOOD, MINISTRY, AND LAITY

As laity come of age and demand their birthright, so training programs must be modified, for missionaries no longer fit past categories. Is it not now mandatory for religious and clerical missionary organizations to encourage other Christians in their outreach to the poor and marginalized in society? Must they not listen to and learn from the passionate commitment of laity striving for a more authentic witness to the gospel? Whatever happens to the new forms of mission prompted by laity, it seems clear the missionary orders will be affected and modified in their evolution and recruitment by what is happening in the Church at large. Concretely then, it is imperative that dialogue between local ordinaries, long-standing missionary organizations, and lay organizations for mission be undertaken and maintained with a view to searching together for new responses to the demands of mission.

A corollary to lay involvement, namely the relative decline of many missionary institutes, has stimulated discussion of appropriate responses to mission. The need for new forms of ministry is declaimed ever more urgently. It is already acute, and soon we will embark on a period of chronicity. It is possible to visualize a deterioration in the situation, with communities deprived of ministers until radical and faith-filled steps are taken to facilitate the devolution of ministerial service and the declericalization of developing local churches. But it is also possible to visualize a healthy pluralism and indigenization within the local church, such that local solutions will be found for local problems. It is likewise possible to visualize a centralized policy of opposition to, and a veto of, such a scenario. But the issue of new ministries is urgent and will not go away; it commands the attention of those training missionaries.

Fear: Missionaries are challenged to imaginativeness and boldness, but we should not overlook the possibility of a new era of pusillanimity and centralization - in a word, fear. If current tension-points are not faced squarely, especially by those involved in training, then there maybe no one to dream dreams and no one to see visions. And without dreamers and visionaries we are not led by the Spirit. We have to think in new ways and dream of a new collaboration in mission for the laity in general and women in particular. Priesthood is undergoing a rough passage and is heavily criticized by those who see it as coextensive with privilege and power, and unjustifiably exclusive both of women and of married people. Our fourth area of concern, therefore, will include a careful examinatin of the relationship between ministry, priesthood and laity, taking nothing for granted but scrutinizing both the historical record and the demands of justice.

Lay Competence: As priesthood comes under the microscope, so the laity are led to assess their own areas of competence. Ad hoc groups of people who seek to live more fully an existential

Christianity are emerging and gathering strength from mutual prayer and support. If these groups do not inspire new and relevant forms of training for mission and ministry - both formal and experiential - then the establishment will face the damning charge that it reneged on its responsibility to be open to change in the spirit of John XXIII. If fragmentation, disarray and even schism result, it will not be without reason, and should not catch the Church unaware.

If the stridently clamoring and the patiently prophetic voices from within their ranks and beyond are not heard by religious and clergy, they will have failed in charity and justice both themselves and the Church. Missionary training must explicitly acknowledge and actively promote the vocation of all Christians. Grafting new shoots on to old stock is not the prudent gardener's only skill; nurturing and rearing new shoots and new varieties is no less a sign of expertise.

#### 5. LOCAL AND UNIVERSAL CHURCH

The Church must be truly incarnated, yet since an overemphasis on 'local' demands would tend towards the fragmentation mentioned above, there must also be loyalty to the 'universal'. But 'local' and 'universal' values coexist in tension rather than in simple harmony, and neither should be allowed to dominate.

Missionaries too, must be very careful that they are not dominating by holding on to positions which create jealousy in the local church. Though evangelizers are necessary in the initial stages of presentation of the Christian message, the actual incarnation of that message can only be accomplished from within, and not if the local church feels inhibited by expatriates or if missionaries stifle some of the exciting new developments in Church and society.

Evangelization/development. As the Church becomes localized and incarnated, any tensions between 'evangelization' over 'development' should be clarified and fade away in the dawning of a new socio-religious reality; only when the Church is predominantly 'foreign' is the priority of 'evangelization' over 'development' or vice versa a problem. The training of missionaries should be sufficiently concerned about the incarnating of the Gospel by the recipients for such a problem to evaporate; it then becomes a false dichotomy.

Ministers: If the local church is mature enough for its members to choose baptism, then it is surely mature enough to produce its own ministers, an issue faced and apparently resolved by the Council of Chalcedon. And if ready to participate in the Eucharist, it must not be held to ransom by 'outsiders'. Consequently, as the early Church knew well, the community must be able to appoint its ministers according to its needs.

The "Empire" Model: The model of a Church composed of dioceses centralized by Rome is one taken from the administration of the Empire. It is not the only possibility, and if it inhibits inculturation then it is not the best model and arguably not a legitimate one. Some experimentation is needed, with new rites for other cultures and new forms of social organization other than a Western, hierarchical mode. Collegiality, particularly appropriate for some parts of the world might allow the necessary encouragement of local expression and organization compatible with mature and interdependent, rather than immature and dependent local churches. Future missionary training programs must not foist ministers on local churches when they can perfectly well choose and appoint for themselves. If the centralized, universal Church is impervious to these things, then does it not fall to missionary communities to support the legitimate aspirations of the local church?

If the real needs of the local church are not met and if the universal Church does not actively encourage the local church to grow, then not only do we have poor theology and poor anthropology but poor planning short-sightedness, and a certain increase in the numbers of breakway churches, already climbing above 7,000 in Africa alone. Far from encouraging a healthy unity, heavy-handedness would impose a crippling conformity on a resistant people and produce stresses and strains that could only lead to fission. Real needs can be summarized in an enlightened and healthy independence, quite compatible with the interdependence of those who are common members of the universal Church. But localization must not be sacrificed on the altar of universalization. Latin America, and more recently parts of Asia and Africa, have produced some excellent experiments in localization, called variously 'basic Christian Communities', 'Base Communities', 'Comunidades de base' and so on. Through these the Church becomes relevant to the people.

African Independent Churches may be simply the obverse of that coin: attempts by members of a church to discover relevance not within but outside of a stifling Church. The Independent, Spiritual or Aladura Churches indicate that the universal Church was too remote and insufficiently localized.

## 6. NEW SOURCES, NEW RESOURCES

Sending and missionary-receiving churches has shifted radically over the past thirty years, missionary training must recognize this. White, Northern, First World hegemony in mission is part of history, but so is a model of mission which it produced. We are in great danger both of teaching this as the standard model of Church for all times and peoples, and of abetting this teaching through our pupils in other cultures, to the third and fourth generation. Some of the seminaries in the South are almost pre-Vatican II in regimentation and display. But mission in the future needs to be facilitated by missionaries of and in different cultures, and the patterns and styles of mission will reflect the gifts of those who undertake

it. Training for the Southern hemisphere necessitates training by people from the South, otherwise North and South remain within their own vacuum and South is made to feel inferior. The perspectives of the receiving church must somehow be better incorporated into training programs or the latter will remain elitist and divorced from reality.

Contemporary issues: Here are some of the contemporary issues and challenges that cannot be ignored: current knowledge of the needs of people and of the Church throughout the world; a developing understanding of the nature of Church and mission; demographic and ecclesial movements and patterning over recent years; feminism and its effects on psychology, theology, politics and religion; the demystification of religious life and the rediscovery of the call to universal holiness; the tensions and interrelationships between local and universal Church; the demands of justice and the 'preferential option' for the poor. Moreover, ecumenism, developments in theology and missiology, devolution in episcopal authority, and the priority of service over leadership have all combined to sensitize Christians to new facets of the missionary nature and call of the Church.

As the community of believers, both local and universal, makes its needs felt, so its constituents are encouraged to trust in God but also to strive, to experiment, to test, to dare, to make mistakes, to remain loyal but not 'of little faith'. And the modifications to missionary training will have to be faced with the same courage as characterized the early Church. Disagreements will undoubtedly arise; Peter and Paul were not exempt. But we believe in the Spirit.

#### 7. RENEWAL AND RENEWAL

It is not inconceivable that though one missionary era has ended no new one will follow; for it is possible that the hope and euphoria of the nineteenth century initiative may be succeeded by a late twentieth century marked by lassitude, hopelessness (not the same as pessimism), ungraciousness and nostalgia. Missionary theology has a long way to travel and many discoveries to make as it blends local and universal insights and realities, and as non-Western values are acknowledged and incorporated. Such would include the 'both/and' as well as the 'either/or' perspective.

Missionary training must, I submit, be ready both to lead and to follow, both to challenge and to yield, both to change and to stand fast, to question and acquiesce, to prophesy and be still. But it cannot compromise on justice, nor remain intransigent; otherwise the life's work of missionaries will be no more lasting than their initials, carved on a block of ice, under a hot, tropical sun.

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## Global Debt: A Human Problem

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Peter Henriot, SJ

( Le P. Peter Henriot, S.J., du "Center of Concern" de Washington, analyse les principales propositions internationales (y compris le "Castro-Plan") qui ont été faites pour résoudre la crise de l'endettement des pays du Tiers-Monde. Fidel Castro preconise une "entente des débiteurs" (semblable à l'entente des producteurs de pétrole arabes) qui contraindrait les pays riches à renoncer à leurs demandes de remboursement et de libérer les pays pauvres de cette pénible dépendance. Des principes éthiques peuvent être avancés à propos de cette question des dettes: entre autres, on peut s'interroger sur la légitimité de l'endettement initial résultant des contrats entre banques commerciales et dictateurs militaires agissant systématiquement contre les vrais intérêts des gens.

Concernant l'activité des Congrégations missionnaires, on suggère l'importance d'investissements socialement justifiés de leurs capitaux. Les Congrégations devraient s'informer auprès des banques avec lesquelles elles traitent sur leur politique concernant les prêts aux pays en voie de développement, et cette politique devrait être évaluée selon les normes de la moralité.)

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The global debt problem is a human problem. That is the most essential fact to learn about the most complex issue which today confronts the world financial system. Yet it is a fact which is often forgotten in all the intricate discussion about interest rates, rescheduling, default, and equity swaps. It is first and foremost a human problem because of the disastrous effects on the poor of the massive debt accumulated by the nations of the Third World. Hunger, poor health, lack of educational and employment opportunities: these are the all-too-frequent consequences of national economies struggling with debt and debt-servicing.

The Debt Issue is a Pastoral Problem: Why should a missionary congregation be aware of and interested in the debt issue? Because precisely as a human problem, it is a profoundly pastoral problem. It directly affects the lives of the peoples and communities to whom the missionary congregations minister in the Third World. The dignity of persons, the sacredness

of life, the bonds of community are all assaulted by the debt crisis. A group of religious committed to service of God's people especially the poor, cannot ignore the extent and consequences of global debt .

Debt Paralyzes Development Efforts of Third World Countries:

In recent months, as the debt crisis has continued to paralyze the development efforts of Third World nations and short term solutions have proved ineffective, more and more religious voices have been raised to speak out for the suffering poor. In January of this year, the Vatican's Justice and Peace Commission issued a strong statement of ethical concern. Speaking of the intolerable pressures on many countries of meeting debt payments, the Vatican said: "Debt-servicing cannot be met at the price of the asphyxiation of a country's economy, and no government can morally demand of its people privations incompatible with human dignity."

This paper analyzes political proposals and ethical issues relevant to meeting the debt problem. It concludes with some specific suggestions for action by missionary congregations.

POLITICAL RESPONSES

It is obvious that something must be done to deal more effectively and more equitably with the global debt problem. Developing countries are becoming net exporters of capital to the industrialized world, as their meager foreign exchange earnings are siphoned off to debt service payments. Austerity measures have meant that development efforts have come to a standstill in many countries, and social hardships are increasing. The banks of the industrialized world hover precariously on a brink of financial disaster as many Third World countries threaten default.

The Baker Plan: The political responses offered to meet the debt problem run a spectrum from "more of the same" to "modified change" to "radical action." The so-called Baker Plan, proposed by US Treasury Secretary James Baker in the Fall of 1985, calls for more capital infusion into the 15 largest debtor nations. The capital -- aimed to stimulate economic growth in these countries -- would come from a significant increase in loans from commercial banks (the Japanese banks are specifically targeted) and from the World Bank and other international development agencies. In exchange for the new loans, the Baker Plan calls for the recipients to agree to "structural adjustments" in their economies leading to more "liberalization," i.e., increased foreign investment, removal of trade restrictions, reductions in government spending, etc.

The Bradley Plan: The Baker Plan has been criticized as "more of the same" -- putting debtors deeper in debt by way of more loans. In fact, it has not been put into practice.

Proposing an alternative approach, US Senator Bill Bradley has called for the outright forgiveness of a portion of debt owed by Third World nations. Under the Bradley Plan banks would forgive up to 3 percent of the debt owed and reduce the interest rate 3 percent annually on the remaining debt over a three-year period. Rather than infusing outside capital, this proposal would ease payment burdens in order to encourage domestic investment. Banks have responded unfavourably to the Bradley Plan, seeing the loss of profits and the establishment of a precedent of debt forgiveness.

The Castro Plan: More radical action has been proposed in what could be called the Castro Plan. At a gathering of Third World nations a few years ago in Havana, Cuban Premier Fidel Castro called for a repudiation of debts owed to First World nations. He argued that the solidarity among debtor nations -- in effect, a "debtors' cartel" -- would force the rich nations to back off on their demands for debt repayment and free the poor nations from this greivous form of dependency. So far, no repudiation or "default" has occurred, though Brazil's suspension of debt service has been followed by a similar move by Ecuador and was preceded by Peru's unilateral capping of its annual repayment rate at 10 percent of its foreign earnings. Zambia has just announced that it will limit its debt service payments to no more than 5 percent of total exports.

External Ownership of Third World Resources: One arrangement which has caught the attention of many First World banks is the "debt-equity swap." Banks sell off the debt of a Third World country to that country for local currency, and then use this currency to purchase equity (shares of ownership) in local firms. What thus takes place is a reduction in debt but a growth in external ownership of Third World resources and industries.

#### MORAL EVALUATION

What can be said by way of a moral evaluation of what is occurring with the debt problem? Because it is having a profound effect on human lives, there is certainly need for ethical reflections. In its January 27, 1987 statement, "An Ethical Approach to the International Debt Question," the Vatican's Justice and Peace Commission emphasized that the debtor country's ability to meet the basic needs of its people must be respected before the obligation to repay its debt. The US Catholic Bishop's Economics Pastoral Letter, issued in November, 1986, called it a "scandal" that it is the poorest people who suffer most from the austerity measures adopted under IMF pressures. Besides calling for short-term solutions, including outright cancellation of debts, the Pastoral Letter urges systematic changes in the international financial institutions (such as the World Bank and the IMF) to better deal with problems affecting the Third World nations.

Ethical Principles: Among the various ethical principles which can be brought to apply to the debt issue, the following are central:

Debt Burden Must Not Fall on Poor: The greatest burden of meeting the debt must not fall upon the poor. Equity demands that necessary public services for the poor (e.g., health, education) should not be cut off. Profits for banks must not precede benefits for the people.

Co-responsibility: Co-responsibility must be emphasized both in analyzing the origin of the debt problem and in proposing solutions to it. Governments, international agencies, commercial banks and others should be scrutinized, in both First and Third World countries.

Legitimacy of the Original Contract Needs Evaluation: The legitimacy of the original contraction of debts must be evaluated. Some of them were the result of pressures by commercial banks eager to loan out the "petro-dollars" they had on hand. Some of them were made to military dictators who acted consistently against the best interests of the people.

Legitimacy of Accumulation of Additional Debts Needs Evaluation: The legitimacy of the accumulation of additional debts must be evaluated. Some of them are the results of rising interests rates caused by economic stabilization policies in the industrialized world. Some of them came about because of the lowering of Third World commodity prices and the curtailment of international trade with the Third World as the industrialized countries experienced recession.

Promotion of Global Community: The promotion of community at a global scale may require outright forgiveness, according to the "Jubilee principle" of the Jewish Scripture. In order to assure the maintenance of strong community, this principle called for the periodic forgiveness of debts so that all members of the community could relate to each other with equal dignity.

International Economic Order Needs Scrutiny: The total system of the international economic order needs to be examined, since the relationships of dependency brought about by its asymmetrical character (e.g., in power) work to the disadvantage of the poor countries.

#### IMPLICATIONS FOR MISSIONARY CONGREGATIONS

This paper began with the simple assertion that the debt problem is a human problem, because it is a problem which profoundly affects the poor. A look at the origin and operation of interna-

tional and an analysis of the impact of the austerity programs suggests some important ethical reflections.

But what can members of an international missionary religious congregation do, as individuals and as a community? The following are a few suggestions which may lead to further reflections, suggestions, and action.

Better Understanding Among Congregational Membership: There is need to promote among the membership a better understanding of the debt problem. This can be done at a non-technical but still adequately competent level, through circulation of memoranda and occasional workshops -- especially when co-sponsored with other groups.

Link Between Evangelization and Development: The debt problem, a major block to true integral development in the Third World, needs to be seen as a hindrance to true evangelization. For Paul VI has stated clearly the link between evangelization and development in Evangelii Nuntiandi.

Communicated to the Wider Public: Through congregational educational programs, in parishes, publications, etc., the severity of the debt problem and the importance of the moral issues involved needs to be communicated to the wider public.

Cooperattion with Other Movements and Agencies: Congregational provinces and the generalate could cooperate with various movements and agencies which are striving to analyse and educate about the debt issue. For instance, in Europe, the CIDSE office (representing the major church-related funding groups) is sponsoring research on this topic. In the United States, the Center of Concern is involved in a "Dialogue on Debt" which gathers information from Third World countries about the impact of debt on the poor.

Socially Responsible Investments: Congregational provinces and the generalate need to emphasize socially responsible investments. Thus the provinces and the generalate should seek information from banks with which they deal about bank policies regarding loans to developing countries. These should be evaluated in accordance with the ethical norms set forth by various church group such as the Interfaith Coalition for Corporate Responsibility in New York.

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The Laity: Some questions before  
the synod

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Michael Amaladoss, SJ

(Le clergé et les laïcs ont part à une dignité commune: ils participent tous à l'oeuvre du Christ, du Père et du Saint-Esprit: rendre témoignage et construire le Royaume.

Bien que nous ne cessions répéter que l'autorité dans l'Eglise est un service et non une dignité, nous ne nous sommes jamais libérés d'un état d'esprit hiérarchique. Nous devons abandonner l'habitude de comparer et de hiérarchiser les rôles et l'état des personnes, pour ne parler que de la vocation unique de chacune d'entre elles.

L'identité spécifique des laïcs ne réside pas dans "le sacerdoce commun" par opposition au "sacerdoce ministériel", mais dans le rôle spécial qu'ils ont à jouer dans l'Eglise et dans le monde. Le P. Amaladoss nous propose une nouvelle perspective: le Royaume, qui intègre l'Eglise et le monde, le sacré et le séculier. A la lumière du Royaume, même le "séculier" devient "sacré". La perspective du Royaume peut également nous aider à penser davantage à la mission de l'Eglise qu'à ses structures internes, lorsque l'on parle du laïcat.)

THE PEOPLE AND THEIR MINISTERS

The Clergy are but the servants - ministers - of this mystery. Should we call them "priests"? The New Testament does not do so. They have a leadership role in the community. But they are not set apart. They are not mediators. They are the signs of the headship of Christ in the community. They have authority. But the root of authority is not special knowledge or power, but responsibility and the special charism related to the fulfilment of that function. Authority is not absolute; it is subject, not to the community, but to its mission, and is exercised only in communion with the community. When the community gathers in worship it is the whole community united with Christ - the mystical Body of Christ, Head and members - that worships. (4)

Within the priestly community the ordained Minister is a sign. He is given a special gift of sacramental grace in view of his function, not as a person. At his ordination he is not reborn in the same way as when he was baptized. The functional nature of the sacramental grace appears clearly if we remember the traditional phrase: "Whether it is Peter or Judas who baptizes, it is Christ

who baptizes". We could add: Christ, Head and members - that is, the Church. The tradition of the Oriental Churches with their declarative sacramental formulas are closer to the nature of the ministry than the Latin tradition with its performative formulas. (5)

Though we keep on repeating that authority in the Church is a service and not a dignity, yet we are never free from a hierarchical mind set. This has to be countered in two ways. First of all we have to affirm that the Church community is not a pyramidal one. The ministry is neither above the community, nor is it independent of the community. Its leadership is in a true sense a sign. It is given a special grace at ordination, but its specificity is not to set it apart or above, but to serve the community in mission. Separate from the community the ministry has no significance.

Secondly we have to give up the habit of comparing and hierarchising roles and statuses and speak of the vocation of each person which is unique. Every vocation is unique as every person is unique in the plan of God. Every person is called to play his or her role in the building up of the Kingdom. Since the Kingdom embraces every type of cosmic and human reality and every type of activity, every role is an integral, essential role in the Kingdom. Roles are not to be compared. Every person is to be judged for his or her faithfulness in fulfilling his or her role. An 'objective' comparison is irrelevant from this point of view.

A religious is called to be a symbolic witness to a value of the Kingdom; an ordained minister is called to a role of leadership in the community; a person is called to be a politician or a worker or a scientist: the vocation is the manifestation of the charism which is God's gift to each person and he or she will be judged by his or her faithfulness to that vocation. Each one is making his or her contribution to the Kingdom and everything human and cosmic is integral and relevant to the Kingdom. It is for each person to discern God's call in the context of the community, of the charisms one has and of the historical situation and to follow that call. At the level of such vocation-response there are no superiors and inferiors; there can only be more or less faithfulness to each one's mission that will have its impact on the building up of the Kingdom.

The Eucharist is the summit and centre of the Christian life. The Minister has a necessary ministerial role in it. But the Eucharist is the action of the whole mystical body of Christ, Head and members. The Minister is a sign of Christ's headship of the community; but in such a way that Christ's headship is not replaced, nor mediated, nor sacramentalized by the Minister. Christ is very much present and active and his whole mystical Body is active with him. There are internal differentiations. But these are internal and integral to the totality of the celebration. The depth of participation and the fruit derived depend on the faith commitment of each one of the participants. The Kingdom is being built up. Each

one is playing his or her role. What is important and significant is how faithful each one is to God's call in the present life-situation and how they collaborate with each other.

NOT ONLY BAPTISM, BUT ALSO THE EUCHARIST

In the first centuries of Christianity Baptism, Confirmation and Eucharist were taken together as sacraments of initiation. This unity must not be broken up. The term initiation should not lead us to think that it is only a beginning. On the contrary it is a rebirth, the constitution of a new people, the creation of a new identity, the seed bearing in itself its future, an integration into an once-for-all mystery working itself out in history. Within this totality there may be diversification of roles later according to the need of the community and the gift (charism) and call of God. But these later diversifications do not add anything new or different. There can be a deepening, growth or perfection of the mystery. But it is available to each one in terms of his or her faithfulness to his or her vocation.

In understanding then the dignity of the People of God we must take into account all the three basic Christian sacraments: Baptism, Confirmation and Eucharist. They provide the foundation for and they structure the Christian life. From this point of view I would like to suggest that we avoid the term "priesthood" in talking about the Laity because of the ambiguities of its meaning and usage and the possible confusion that always seems to result. What ever may be the specification that theologians keep suggesting, the term always seems to have a cultic connotation in common usage.

Secondly, and because of this, the ministerial priest then becomes the first analogate and the Laity are reduced to second class status inevitably and even unconsciously, even if they are not priests in the same way and it is not proper to compare them or grade them on the same scale. One should rather talk in terms of the Kingdom, - the call of all Christians to be witnesses to it and to build it up; the diversity and complementarity of charisms and vocations; the need for each one to be faithful to his or her call. Within this broad framework we could speak of the group of people who are neither clerics nor religious.

It would be easier to talk about the specific roles of the clergy and religious than about the vast variety of roles that the Laity are called to fulfill in the Church and the world. From another point of view it is more easy to understand the dignity and mission of the People of God as a whole than the precise role that the Ministers play within the community and the way they relate to it.

We cannot talk about this in vertical terms because the Ministers do not come in between Christ and the community. We cannot use horizontal terms because they are not the mere representatives of the people. The distinction between the People and the Ministers is

not an adequate one because the Ministers too are part of the People. If this is so, then the special identity of the Laity is not that they have the 'common priesthood' as opposed to the 'ministerial priests' but that they have their own special roles in the Church and in the world.

The Laity do not receive their identity or mission from the ministers but from God, Father, Son and Spirit. The ministers are also subject to the Word and to the structures (both sacramental and ministerial) that constitute the Church - without detriment to what is variable in these structures and their historical expressions, which the Church can change. (6) One can wonder then, whether the role of the ministers should not be understood in terms of responsibility, co-ordination, facilitation, centre of communion, etc. rather than in terms of power - even in the sacrament of reconciliation, if we take the communitarian dimension seriously. Every Christian - every person, for that matter - is ultimately and directly responsible to his conscience and to God in his various acts of self-manifestation. As A. Vanhoye points out:

The absence of all reference to presbyters in 1 Peter 2,4-5 shows that the priesthood of the Church is not based on their ministry; its basis is elsewhere and the text indicates this: it is Christ, in the mystery of his passion and resurrection. (7)

#### THE CHURCH AND THE WORLD

It is in trying to specify the role of the Laity that we see often used the phrase "the secular world". As I had indicated earlier this phrase supposes a twofold contrast between the 'Church' and the 'World' and the 'Sacred' and the 'Secular'. At the institutional level the Church and the World may be confronting each other, the one acting on the other. But Christians cannot be seen as representing the Church facing the world. They belong at one and the same time to the Church and to the world. As institutions they have their autonomy. But the Christian's belongingness to the two realities is not of the same order. They have to integrate them in their lives where they relate to each other as religion and society: religion providing the motivation, inspiration and orientation from an ultimate perspective and society embracing the socio-economic, political and cultural levels of existence in which this ultimate perspective should find realization and fulfilment. Both the Clergy and the Laity live this double belongingness.

It could become a problem for the Clergy and even for the Laity if they represent the Church as an institution: they cannot also be involved in the institutions of the world, especially the State without causing confusion and tension. Therefore what specifies the extent of the involvement of Christians in the world is not whether they belong to the Clergy or the Laity, but whether they have a rep

representative role in the Church.

Today if we speak seriously of Lay Ministers, then we may have a group of lay people who have a representative role in the Church and whose role in politics, for instance, will be limited. According to the current understanding an ordained Minister has by that very fact a representative role in the Church. Jurisdiction is normally linked to order. But in spite of this ideal we have in practice a variety of situations.

There are ordained ministers who also have an institutional responsibility or office in the Church like diocesan Bishops and parish priests. Some ordained ministers do not have an office in the Church: but they are involved fulltime in scientific research, in education, in developmental work or in spiritual ministry. We speak of hyphenated priests: like priest-workers. On the other hand we may have non-ordained ministers who have a full time responsibility in the Church and play roles of leadership.(8) In such a complex situation it would be difficult to think of the Clergy and Laity as being somehow co-terminous with the Church and the world, respectively.

#### THE SACRED AND THE SECULAR

The contrast between the sacred and the secular is even more problematic. While current practice does not encourage ordained ministers in political office, every other area of the 'world' is open to their activity: I have just mentioned the hyphenated priests. On the other hand a lay person is not simply a secular figure. Not only has he integrated the sacred in his secular life and work; he is a full participant in the sacred activity of the Eucharist. Today lay ministers seem to be taking up more representative roles within the Church-community.

To speak then of secularity as the special or primary characteristic of lay activity and spirituality seems to be quite inadequate. I do not mean to say that in contemporary society internal articulation between the Church and the State, religion and politics, faith and culture, economic and social structures have disappeared. On the contrary, secularization may even have radicalized some of these differences to the detriment of the totality. No one person is equally involved at the same time in every field of activity: specialization is also one of the traits of modernity. But special competence, involvement or leadership in one field does not isolate them from the others, specially because all these fields are mutually influencing each other.

'Church' and 'world', 'sacred' and 'secular' are theological constructs, rooted in reality, indicative of an aspect or of a sphere of life and activity but not directly translatable in concrete, 'institutional' terms. Yet, this is what we often keep doing.

The situation becomes more complex if we think of the Church in the multi-religious societies of Asia. Our neat distinctions be

tween the Church and the world would not easily apply here, because the Church is but one among the many religions. In the context of inter-religious dialogue and collaboration in the promotion of common human and spiritual values, Christians can still witness to their faith convictions, but can hardly claim to be the only or even the privileged promoters of these values.

There is indeed a rightful distinction between religion and society. But it would not correspond to the distinction between the Church and the world. The non-Church is not merely the secular world: it is the sphere also of other religions. Our talk about the Church and the world often ignores this factor. It has been said that the document on "the Church in the Modern World" has no theology of religions. (9) Religions did not figure in its neat contrast between the Church and the world. Such neat contrasts may help clarity of thought. But we should not be surprised if they are not adequate to account for reality as it is.

#### A NEW FOCUS: THE KINGDOM

We need a twofold corrective to our way of talking about the Laity. On the one hand, rather than look at the Laity from the perspective of a world view that we have worked out in the abstract, we can join them where they are and try to understand the complexity of their experience as people who have to integrate in their personal lives a variety of elements, sacred and secular, ecclesial and worldly, and that too in a very pluralistic context. On the other hand we could also revise our perspective into a more holistic one. I think that the element that could provide such a total view is the Kingdom.

The reality of the Kingdom integrates the Church and the world, the sacred and the secular, christianity and other religions. The vision of the Kingdom renews the awareness of the Church as a pilgrim which still has a mission to witness to it and promote it, while acknowledging its presence and action in mysterious ways outside its boundaries. This twofold limitation would induce an attitude of listening, dialogue and collaboration. The vision of the Kingdom would also transcend, while integrating, the sacred and the secular. There is no activity in the world that does not in some way contribute to the building up the Kingdom. From the point of view of the Kingdom, there is nothing merely secular any more. Sacred and secular may be easy labels to describe certain fields of life and activity. But what is important is the call to build up the Kingdom whatever be the field of one's life and activity. (7) In the light of the Kingdom, even the 'secular' becomes the 'sacred'.

I am afraid that without such a broadening of perspectives our discussion of the Laity may be limited to lay ministers within the Church and lay movements as the Church's reaching out to the world,

leaving aside in this way the large majority of the Laity, who do not feel called either to a ministry in the Church or to join a special movement.

The focus on the Kingdom would also help us to think more about the mission of the Church than about its internal structures in talking about the Laity. When we do have to talk about the internal structures, we would do so in the light of mission. For the moment, talk about the internal structures is bound to be concerned with the rights and the duties of the Laity within the Church and with participation and collaboration. This situation is not going to change unless we have rethought the identity and role in the community, not of the Laity, but of the ordained minister. In the meantime there is much talk about Lay ministries.

The Laity, in virtue of their membership in the community and their participation in its mission, may be called upon to play a variety of roles within and outside the community. I do not see any reason why they should be set apart as ministers. There could be an appointment or public recognition by the community for offices required as services to the community. But by seeing them as ministers we are again inviting the trouble of trying to distinguish ordained and non-ordained ministers. Further it seems to me that promoting Lay ministers, without appropriate reform of ministerial structures, will only lead to the reduction of the ordained ministers into cultic figures, besides setting up an intermediate grade in the ecclesiastical hierarchy.

#### CONCLUSION

In conclusion, I suggest that our discussion on the Laity rest on the solid sacramental foundation of Baptism, Confirmation and Eucharist and be framed by the perspectives of the Kingdom, mission and vocation. A reflection on the Laity which remains intra-ecclesial, with the Church separated from the world, even if one searches for a total ecclesiology, would be very inadequate. The Laity is then identified internally as 'non-priest' and characterized extrinsically by secularity.

Speaking about the Church as a communion or as a family may help to soften the internal tensions a little without in any way solving them. Taking together Baptism, Confirmation and Eucharist would help us to understand more clearly the ministerial character of the ordained ministry. Focussing on the mission of the whole Church would relativise, without ignoring, the internal differentiations and structure, inevitable in any organism.

The stress on the Kingdom would make us transcend the easy dichotomies between the Church and the world, the sacred and the secular, and understand better the mission of a pilgrim Church in a pluralistic situation.

An appreciation of and respect for each one's vocation would enable us to avoid complexes, superiority and inferiority, based on

roles and statuses on the one hand and, on the other, consider positively and inclusively every type of life and work the People of God are engaged in, in the context of the Kingdom.

### Notes

1. J. Dupuis has given a good review of recent literature in "Lay People in Church and World. The Contribution of Recent Literature to a Synodal Theme", Gregorianum 68, 1-2 (1987) 347 - 390. This whole double issue of Gregorianum is devoted to "Lay People in the Church Today". To the articles and books that Dupuis refers to in his review-article I would add the following. E. Schillebeeckx, The Church with a Human Face (London, 1985); Albert Vanhoye, Old Testament Priests and the New Priest. According to the New Testament. (Petersham, Massachusetts, 1986); S.J. Emmanuel, "Contemporary Catholic Thought on the Vocation and Mission of the Laity in the Church and in World", FABC Papers 44 (Hongkong, 1986); Jan Grootaers, "The Laity within the Ecclesial Communion", Pro Mundi Vita, Bulletin 106 (1986); Felix Wilfred, "Three Nodal Points in the Theology of the Laity", Vidyajyoti 50 (1986) 502 -518, 558 - 572; Adolfo Nicolas, "The Laity in the Life and Mission of the Church: Theological Reflection", East Asian Pastoral Review 23 (1986) 265 - 294. This whole issue of EAPR is on the "Laity in the Church".
2. A. Vanhoye, op.cit.; 3.Ugo Vanni, "La promozione del regno come responsabilita sacerdotale dei Christiani secondo l'Apocalisse e la Prima Lettera di Pietro", Gregorianum 68 (1987) 9 -56.
3. Vanhoye, op.cit. pp. 313, 315, 317.
4. Sacrosanctum concilium, 7.
5. Compare the following: "There is only one ecclesial priesthood, that of Jesus Christ; yet, since he is both transcendant head of and immanent presence to his priestly body in history, each of these connected truths is symbolized by a separate modality of Christian priesthood; the ordained represent his transcendant headship of, and the baptized his immanent presence to the Church, and through it, his headship of and presence to humanity". Philip J. Rosato "Priesthood of the Baptized and Priesthood of the Ordained", Gregorianum 68 (1987) p. 260. Compare this again with the position of Schillebeeckx, op.cit., pp.195-197, 202-203.
6. Sacrosanctum concilium 21.
7. Vanhoye, op.cit., p. 266.

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8. Cf. CIC 130.3, 517.2, 759, 766, 767.1, 861.2, 1122, 1421,2.
9. Cf. Joseph Phan Tan Thanh, "Religion and Religions in the Second Vatican Council", Christ to the World 31 (1986) 381 - 388.
10. Cf. U. Vanni, art.cit.

Due to constraints of space we have omitted the first two sections of Fr. Amaladoss' article in which he outlined in some detail the many questions arising in preparation for the Synod on the Laity.

Notes 1-3 refer to these sections. The full text of this article can be found in the July 1987 issue of Vidyajyoti Journal of Theological Reflection, 23 Raj Nivas Marg,

Delhi 110054, India.

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