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IN THIS ISSUE

During his last missionary journey through Benin, Uganda and Sudan, Pope John Paul II announced the date and place of the much expected Synod for Africa. Surprise for some, for others not, the Synod will be held in Rome. In *An African Synod in Rome: Open letter to Pope John Paul II*, Fr. RENATO KIZITO SESANA, reflects from East Africa about this announcement and the Synod in general.

In our busy preparation for Christmas, the terrible earthquake in Flores, Indonesia, passed quickly through our awareness. In his first hand witness account *I Escaped by a Couple of Seconds*, Fr. JOHN PRIOR, a missionary and teacher at the Maumere seminary, describes how he lived through these dangerous moments.

For the local Archbishop, Mgr. DONATUS DJAGOM, the falling of so many structures is a historic opportunity. With *After the Earthquake: Birth of a New Church*, we publish parts of his pastoral letter. A surprising reading of God's Word to a Church.

In the *Challenge of True Development*, Fr. PETER HENRIOT, proposes out of an African context ten considerations about integral development. His suggestions are of value in any place and continent.

Two of the latest documents of the Vatican about mission: *Redemptoris Missio* and *Dialogue and Proclamation*, have centred our attention on a vital question in missionary activity. What is the relation between DIALOGUE and PROCLAMATION, and how both of them relate to the broad concept of EVANGELIZATION? In his article *Dialogue and Proclamation*, Fr. JACQUES DUPUIS, discovers a progress and major clarity in the document about dialogue.

In *MISSION MOMENTS* you will find some front line testimonies from Algeria, Ethiopia, United States and Hong Kong. At the end, for your agenda: *COMING EVENTS*.



DIALOGUE IN MISSION

Through dialogue, the church seeks to uncover the "seeds of the Word," a "ray of that truth which enlightens all men," these are found in individuals and in the religious traditions of mankind. Dialogue is based on hope and love, and will bear fruit in the Spirit. Other religions constitute a positive challenge for the church: They stimulate her both to discover and acknowledge the signs of Christ's presence and of the working of the Spirit as well as to examine more deeply her own identity.

Redemptoris Missio

NEWS

CHANGE OF GENERALATE

Since March 16th, the *Sisters of The Sacred Heart, RSCJ*, have the following address:

Casa Generalizia,
via Tarquinio Vipera, 16
00152 ROMA
Tel. provis. 58 23 03 32.

AN AFRICAN SYNOD IN ROME

(OPEN LETTER TO POPE JOHN PAUL II)

Renato Kizito Sesana, MCCJ

(Father Renato Kizito Sesana, MCCJ, is Director of New People, Feature Service, in Nairobi Kenya. The following is the introductory article of the March issue).

Holy Father,

The editorial staff of New People Media Center would like to make known to you our reaction to your announcement that the African Synod will be held in Rome in April 1994. Forgive us, if in spite of all the evidence, we continue to refer in this way to an event that your collaborators in Rome call the "Special Assembly for Africa of the Synod of Bishops." Here are our thoughts, after carefully reading the *Instrumentum Laboris*, or Working Paper which supposedly is the result of the reflection of African Catholics.

THE VENUE AND THE PREPARATION

While you were in Kampala, a member of our staff was in the hall where the Bishops were waiting for you and he heard the murmurs of disappointment when - a few minutes before your entrance - they were told that the Synod would be held in Rome. Those who planned for this anticipated announcement did not want you to hear the expression of the bishops' disappointment. Yet, minutes after the conclusion of the session, most bishops were able to smile and show enthusiastic support for Rome as the venue of the Synod. Only a few could blurt out "*It's terrible. But don't quote me.*" In all of them the smile was hiding a deep wound.

In deciding where to hold the Synod two major aspects were involved. First,

the logistical one: from this point of view one could discuss at length if it would be better to hold it in Rome, or let's say, Lagos. The possibility of accommodation, communications and so on would need to be considered. Second the symbolic one: holding the Synod in Africa or in Rome would send a clear message. The choice of Rome would stress the link with the Pope, while the choice of Africa would have stressed the recognition that Africa is truly "the new homeland of Christ" as Pope Paul VI called it. It would stress the potentiality of African Catholicism, the nearness of the Church to poor and suffering people who are the real stronghold of the Catholic Faith in Africa. We believe that there would be no logistic impossibility in holding the Synod on African soil, and the choice of Africa would have been of enormous significance for all of us living in this continent, more important than affirming the union with the Pope, which is already very clear and not at issue. Both answers, the logistical and the symbolic, are however debatable and they do not touch the essence of our faith.

PASSIVE OBEDIENCE

A good number of African bishops - due to the African tradition of respect for elders and superiors combined with the authoritarian attitude of the Roman curia - have developed an attitude of passive obedience. The slightest divergence from any thought, opinion,

suggestion coming from Rome is perceived as heretical. Unanimity has become a must, too often a straitjacket. A unanimous and enthusiastic attitude must be put up in front of Rome, even to the extent of sacrificing the truth.

An example is what you were told about the preparation for the African Synod. In 1989, you asked, "*all the members of the People of God who live in Africa to prepare actively for the Assembly.*" The general Secretariat for the African Synod, for instance, wrote the following in its letter; following your announcement of the date for holding the Synod: "*It can be affirmed without exaggeration that the whole Church in Africa became involved in the Synodal process.*" This is not only an exaggeration, it is a lie.

In the very words of the newsletter of the Ethiopian Catholic Secretariat, dated August 1992, "*There has been very little discussion or writing on the Synod, and to the best of our knowledge almost nothing at grassroots level.*" And Ethiopia is a country which, because of its long Christian tradition, is supposed to make a highly qualified contribution to the Synodal discussions.

A New People correspondent went to a university campus in Kenya to interview the students. Out of 27 students who defined themselves as "practicing Catholics, active in a Catholic movement or association," only 3 had ever heard of the African Synod, and these did not have any idea of what it was.

On the other hand, the atmosphere of secrecy surrounding the preparation for the Synod did not favour the participation of the people. The international bureaucrats making up the Roman Curia have only to blame themselves if the participation has been poor. We know by experience how difficult it is to get real news on the Synod preparation. We remember that when the *Lineamenta* was distributed some bishops thought it was a secret document and hid it in the deepest of their desk drawer. While we write, we know we belong to the privileged few who had a chance to see the *Working Paper*. Many bishops we

know have not yet received their copy. No wonder that for the majority of African Catholics the African Synod is still a mysterious code word.

Holy Father, do not allow your collaborators to misinform you. The members of the local Church in Africa who are aware of the African Synod are not happy with the decision to hold the Synod in Rome, and the participation of the People of God in its preparation has been minimal. To speak of what happened so far as a "*genuine African event*" adds insult to injury.

THE WORKING PAPER

A thorough examination and reflection on the *Instrumentum Laboris* has further dampened our spirits.

Reading the *Working Paper* one can hardly guess that we are dealing with a Synod on Africa. A first glance at it shows that there are 171 quotes. All of them come from the general documents of the Church, Your Holiness being by far the most quoted. There is not a single quote from your numerous African apostolic trips; all your quotes are from general documents, such as encyclicals and exhortations addressed to the whole church. The documents of the Vatican Council II come in second place, followed by Paul VI, (almost exclusively *Evangelii Nuntiandi*). Just one quote from his trip to Uganda in 1969. Not even mentioned is *Africae Terrarum*, the first document of this kind dealing explicitly and uniquely with the African situation. After Paul VI there are the documents of Roman Congregations, Pontifical Councils and commissions. At the bottom of the line, SECAM (quoted 5 times).

It is as if there were no local *magisterium*, no local teaching church! Yet in Africa we have about 500 bishops organized at continental and regional level. Haven't these bishops and episcopal conferences written anything worth quoting on inculturation, dialogue, justice and peace? Haven't they contributed to the present African scene with statements and pastoral let-

ters on all sorts of moral problems? Why not give value to the pastoral approach emerging from these documents?

There were more references to African situations in the *Lineamenta* than in the Working Paper. The historical introduction of the *Lineamenta*, which could have helped to contextualize the document, has disappeared. In its place there is an introduction, the main purpose of which seems to be to pre-empt all possible objections on the practicalities of the Synod, to lower expectations, to cut the Synod down to size.

It is true that now and then it is written that "*the responses to the Lineamenta call the attention to...*" and there follows a list of problems. But even by weaving together all the references to the "African situation" present in the Working Paper, it is not possible to have a real picture of the vitality, the achievements, the difficulties, the temptations, the failures of the African Christian Communities. Yet, we still hope that at the Synod a more concrete and vibrant image of African Catholicism may emerge. Otherwise what will come out will be irrelevant to the great majority of Africans.

VITALITY OF LOCAL CHURCHES

What we find more frustrating and even offensive for all of us as members of local Churches is the fact that the vitality of the Christian communities through the signs of holiness, martyrdom, endurance in time of persecution is hardly perceptible.

The local churches of Africa do not emerge from the Working Paper, they are reduced to a list of arid problems. Where are the people? The hopes, dreams, joys, struggles, anguish of the African people are not present in the Working Paper. Where is Jesus? We hope that the Synod, by a miracle of the Holy Spirit, will make the dry bones of this text come alive, and put in front of us Jesus walking, questioning, calling to conversion in the context of our

villages and towns, forests and deserts, schools and drinking places. There is a thirst for truth and dignity and beauty in the hearts of our brothers and sisters that only Jesus could satisfy.

It would be nonsensical for us to flatter you, Holy Father. But we must stress that we find in your attitudes and in the speeches you give when you visit our African countries a deep and compassionate knowledge of our life and problems. We do not find this knowledge in the text of the Working Paper, yet the Preface and the Introduction go to great length to convince us that the Working Paper is the fruit of a truly African process of participation.

DOES THE SPIRIT SPEAK TO THE CHURCHES?

In the introduction of Bishop Schotte, General Secretary of the Synod, it is written: "*The percentage of responses, (is) so far the highest ever recorded for a Synod.*"

One wonders where the richness of these responses has disappeared to.

It is true that according to the methodology prescribed in the preface to the *Lineamenta*, the voice of the grassroots had to undergo a rather severe trimming: responses from the Church communities and groups within a diocese are sent to the local bishop who will make use of such information in drafting his response. The bishop's response is then forwarded to the episcopal conference of which he is a member. Finally the submissions from the episcopal conferences arrive at the General Secretariat.

Since the bulk of the reflections and contributions does not seem to have entered the Working Paper, one is prompted to conclude that the Synod is going to be more an occasion to familiarize the bishops of Africa with the documents of the Church rather than a real discernment on the concrete life of the Christian communities living in the African continent. Our expectations were greatly different: we would have liked a

humble and bold listening to what "the spirit tells the local Churches" in Africa, according to the language of the book of Revelation.

This impression is reinforced by the fact that in the paragraphs of the Working Paper, whose title is "towards the future," one finds expressions of this kind: "*observing the rules for fruitful ecumenism, according to the directives and practice of the Church*" and "*seeking to implement at local level the ecumenical programmes of the universal Church... the Pontifical Council for Promoting Christian Unity has prepared a document to guide such ecumenism on the local level.*"

Also the methodology followed in the document shows this type of approach. The methodology of seeing, judging and acting does not enjoy the preference of those who prepared the document. They prefer to go back to the methodology of the texts of systematic theology of pre-Vatican II: starting from the thesis, whose validity is "proved" through bible texts and documents of the Church, going down to applications to daily life.

WHICH MODEL OF EVANGELIZATION?

Another aspect of the mentality underlying the Working Paper deserves some attention. It appears as if Africa should only learn from the universal magisterium of the Church while the universal Church cannot learn from Africa and the variety of Christian experience present here.

We have learned from the Vatican Council II, especially *Gaudium et Spes*, from the missionary theology of the last half-century and from our own personal experience and missionary ministry, that the Church "*gives to the world, and receives from it.*"

What has the universal Church actually learned and continues to learn from Africa? What does the Spirit say from Africa to the local churches of other continents? What does the Spirit say to the central government of the

Church, especially regarding the present style of leadership?

In the Working Paper we read: "*inculturation is, therefore, an ongoing process, never a finished product*"(65), "*today inculturation appears to be an urgent task for the church in Africa*"(67). Our question is: is there any room left for it, for experimentation, for a reflection that is not a mere repetition of what is stated in official documents. Where is the freedom for the missionaries of today, the kind of freedom that the missionaries who evangelized Europe had?

Inculturation without profound reflection is impossible. Why then is there so much fear of African theologians? Why new rules that make them responsible only to the Secretary of the Synod rather than to the Synod Fathers? Will their voice be heard at all in Rome during the Synod? At Vatican II the bishops were entitled to have a personal theologian. Was that experience so harmful as not to be repeated at the level of a Synod on Africa? In the preface to the *Lineamenta*, the faculties of theology were mentioned in the list of those invited to contribute to the Synod. In fact their participation was discouraged and their proposals do not have any impact on the Working Paper. The "Higher Theological Institutes" are mentioned in the Working Paper a couple of times (27, 107) and it is said that they "*should be further developed*" and "*should continue to do research in this area (African Traditional Religion) and make proposals to bishops.*" What about the proposals they already made? How long are they supposed to continue to make proposals which are systematically ignored?

We are convinced that true inculturation will come from the small Christian community and the heroic effort of many Catholics to live their faith in places of work and leisure as well as in chapels. The aseptic libraries of theological institutes are only an instrument of reflection over this rich Christian life growing in Africa. The first inculturation is holiness and martyrdom shining through the life of

Catholics: the one and the other are present in Africa. We do not find them anywhere in the Working Paper. We do hope that the Synod may correct this lacuna!

Is "reformulation" (111) enough? Is the inexhaustible mystery of God in Christ already totally unveiled? For Africa will there only be reformulations? Has the mystery of the Father, the Son and the Holy Spirit been so probed for new human groups who now enter the Church, as just to be "reformulated"?

As for the liturgy, is it just there to be "translated"? In the Synod on Evangelization, in 1974, the missionary theology of "adaptation" was abandoned in favour of the richer idea of inculturation. Is adoption now to be resurrected?

FACING THE CHALLENGES OF THE MOMENT

Holy Father, in spite of all the prophets of doom, we are convinced that Africa is living a very positive moment, a *kairos*, a moment for critically evaluating the present situation and the past decades.

The challenges facing us in the political, economic and cultural fields are signs of the times for the church to read. At the same time there are challenges which we could call internal to the life of the church. With great disappointment we see that the Working Paper does not seem to face them squarely.

A non-Catholic friend with whom we have shared our reflections on the Working Paper asked us, *"Where in this document are: the great unfolding process of democratization, the dramas of civil wars and refugees, the anguish of the AIDS victims, the questioning gaze of the malnourished children, the enormous positive energy of our youth, the awakening giant that is the African woman? Where is Africa?!"*

As for the internal challenges of the Church, for instance, while the Working

Paper speaks about the formation of priests - in such general terms that the text could be valid for Brazil, France and Vietnam as well as for African countries - the problem of the African priest in the Catholic Church is not even posed in its real terms.

There is no serious and exhaustive reflection on the situation of the African family, either. In particular the problems raised by Christian marriage in the context of African society are not posed. There are a few lines here, and these sprinkled with *shoulds* and *oughts*. Have we not learned that this is hardly a way to solve problems?

These are only examples. The disheartening impression is that where there is a problem to be tackled, the authors of the Working Paper turn and look away.

Holy Father, we were enslaved and colonized by Lisbon and London and Paris. We are now brutalized by Washington and the faceless bureaucratic world powers residing in New York and Geneva. In spite of all this, the promise of total liberation brought by Christ is taking roots in our hearts. Will this promise now wither and dry under the stern, indifferent gaze of a Church behaving like a step-mother rather than a mother?

If the Church will not be with us as an understanding and loving mother, to whom will we turn? To the African Independent churches? To the New American Sects from the Bible Belt? To Islam? Many of our sisters and brothers have already done so, many more will follow them: if they find in these religious expressions a more merciful God, a community more rooted in our traditions, a better response to our spiritual and material needs.

We are afraid we see even in our most courageous bishops some signs that they are also ready to concede defeat. We are afraid they might give up the battle for a truly African Catholicism. Some think: *"The bureaucrats in Rome wanted the Synod, let them have it, and let them follow it."*

We will simply ignore it." Then truly the vital unity with the Pope and the circulation of grace in the body of Christ will suffer, and it will be a bitter victory for those who have opposed the emergence of an African Catholicism.

Holy Father, the message of the Synod must be a message of hope. In the words of Vatican Council II *"the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping"* (*Gaudium et Spes*, 13) At the conclusion of the reflections we have shared with you we are left only with questions. Does this African

church have a future? Will she be able to stand up and deserve one? Will she provide the generations to come with reasons for hope?

The courageous and simple faith of many of our African brothers and sisters gives us the audacity to answer YES. Timidity and fear by church bureaucrats based in Europe as well as in Africa makes us less sure.

United with you, we pray that the Holy Spirit will take the African Synod by storm, and lead all of us in paths we cannot imagine.

"OUR SURVIVAL IS A CONTINUOUS MIRACLE"

FROM ARCHBISHOP ZUBEIR'S ADDRESS TO THE POPE IN KHARTOUM

We are all aware of the controversy that surrounds this your historic stop-over in Khartoum. But with St. Paul "we know that in all things God works for good with those who love him those whom he has called according to his purpose." (Rom 8:28). We who are gathered here know that your coming to the Sudan is in care of his sheep - "to strengthen your brothers and sisters" - to express your pity for these people "because they are worried and helpless like sheep without a shepherd." You have come where the Christian people need you most.

These men and women, particularly the priests, religious and Catechists have truly borne the heat of the day. They stand in need of encouragement. Few of us claim any professional qualification to handle the present situation. We rely only on God's grace and the power of the cross of Jesus Christ. We have passed days of utter hopelessness and helplessness. *Our own survival is a continuous miracle* of God's grace and power. - You have come to celebrate with us this first feast in honour of Blessed Bakhita. That humble Sister has made an impact on all of us. Her intercession has brought into the lives of each one of us new hope and renewed strength.

Priests and religious have known bad times. But they have stood steadfastly beneath the cross of Christ suffering in the thousands of displaced people, victims of the current war, and of untold misery. They have carried their cross with Jesus with admiral courage and determination. - The Catechists deserve a special tribute. They are the frontier men and women of the Gospel; those who prepare the ground for the sowing. They are the direct sharers in the sufferings of our people. Several have been arrested, imprisoned and even tortured for the simple reason that they preach to the people or gather the people for prayer. Like the apostles they came out happy that they were deemed worthy to suffer for Christ and resumed their work as if nothing had happened. - On behalf of *our people* we express to your Holiness our deepest gratitude for your strong appeals for peace in the Sudan and the greater respect for human dignity and rights.

EARTHQUAKE IN INDONESIA

"I ESCAPED BY A COUPLE OF SECONDS"

John Mansford Prior, SVD

(John Mansford Prior, of the Society of the Divine Word, describes his personal experience of the December, 1992 earthquake in Flores, Indonesia.)

On 12th December 1992 there was no warning, no fore-tremors. The powers of nature shook the earth up and down, immediately and violently. Every brick and concrete building loosened up. Then, within seconds came the second violent quake. This time it shook our world back and forth from north to south, and the already loosened buildings simply tumbled down on top of us.

By chance I was not yet asleep, and so escaped the falling rubble by a couple of seconds. If the quake had come 10 minutes later and I was asleep, it would have been a different story. The gap between life and death is extremely thin. So many others have similar "by chance" tales to recall. My next door neighbour, Leo Kleden, whose bed also disappeared under the rubble, crouched under a chair which he held over his head. My first realization that we were having a major quake was when the wall fell down covering the bed where I lay a couple of seconds beforehand. Heavy wooden book cases jumped and fell in all directions. So I crawled over them to my sturdy, old fashioned, large office table, made of heavy wood by the SVD brothers of yesteryear, under which I crouched until the quakes subsided.

The Aftermath of the Earthquake

The usual tremors take a few seconds, leaving a cracked walls as their calling card. These two quakes lasted for as long as five minutes. As the dust

settled down I emerged from my hiding hole, leaving the ruins of my room via the window, since the door stuck. I emerged to see that most of the seminary buildings had either totally collapsed or were no longer habitable. All in all, the physical development of the Church over the past 80 years in central and eastern Flores, and that of the government over the past 25 years, disappeared in 5 minutes. The biggest natural disaster in Indonesia this century.

Miraculously, only one member from our two seminary communities of over 730 died on the spot, Pius Usboko, a lad from Timor. His broken body was recovered from under fallen masonry. Two other students had to be operated on; Vincent had a badly broken left arm, and Simon a broken leg. Doctors arrived and began work on the 5th day in tents placed around the former hospital in Maumere.

Throughout Flores some 2,500 died. 600 were swept off the islet of Babi by the *tsunami* tidal wave, which reached some 26.2 meters at that point. Another 200 died in the coastal village of Wuring, just 3 kilometers from Maumere town.

The beautiful wooden Bugis houses on stilts, were swept along some 200 to 300 meters and piled up like so much firewood. Virtually all government buildings, including most schools, collapsed. They are poorly built, since over half of the budget disappears in

"administrative costs." Thank God the quake did not come during school hours: Flores would have lost its next generation. Most communities were cut off for days. Three days later we were re-connected with town; a month later the major roads of Flores were re-opened. The cost of replacing the buildings and communications has been estimated at some 200 million, million rupiahs (about 70 million pounds sterling).

A Changed Social Landscape

Not only buildings collapsed. Flores is a tightly structured, hierarchical society. For a few days, social distinctions disappeared, and we experienced a truly liminal society: young and old, elders and children, priests and lay, the schooled and peasant farmers, the rich and poor, huddled together, supporting each other, driven into one community by a common fear and an overwhelming traumatic experience. So much that we had been striving for individually and collectively over the years, became irrelevant. The earthquake did not distinguish between Muslim and Christian, the military government and the governed, the schooled and the non-schooled. Distinctions that so many spend their life supporting, for a few days disappeared from the social landscape.

I found the easiest way to reduce fear was to keep busy. The earth shook and shuddered every few hours during the first three days. So began the task of putting up temporary shelters for the night. The quake came during the south-west monsoon. Two of our older priests, one over 80 the other in his mid 70s, slept in a car the first night, before makeshift tents could be erected. The following day three of us put on helmets and got to rescuing books and magazines from the rubble. I have managed to rescue most of my personal library. However I have lost most of the papers that I have written over the past 20 years. So for me, it means a new start, a rebirth; a new beginning as I commence the first day of a new life.

Christmas 1992

I spent Christmas with a small coastal settlement of 128 families. Twelve years ago they migrated from the mountains to the coast, driven out of their ancestral homes by violent gales lasting for over two weeks. On the 12th December 1992, they ran as the *tsunami* tidal wave came at them from behind. They stopped in their tracks as the hills they were aiming for started collapsing in front of them, and then, traumatized, hugged each other as the earth parted beneath their feet. Not surprisingly they thought that the Last Day had arrived. Twenty-two of their houses were swept away. They received two sheets of tarpaulin from the government. These they used to put up a makeshift shelter for the Christmas Night Mass.

Never before have I experienced Christmas so close to the original atmosphere: cold (by fear), isolated, without homes, an unknown future, ready to run into Egypt at any time. I said that I came to Patisomba seeking Christ, and I found Him in the hearts of those gathered, like a group of refugees in their own village. Was their faith shaken by the catastrophe? Not in the least. It was their faith that pulled them together, and got them back to their fields within days, hoeing away, working at the next harvest. Where was God in all this? In the hearts of the sufferers, in the pain and the courage, in the determination to start life anew.

The following day I was sent to Jakarta to seek assistance for our two major seminaries. What a contrast. Commercial Christmas carols blaring from the speakers of shops and churches alike; enormous kitsch cribs with fairy lights blinking away by every altar; plastic Christmas trees by the tabernacles with "Merry Christmas" in English on their branches. Is this the future in store for us?

International Assistance

Towards the end of December an international team of 19 experts from

Indonesia, Japan, Korea, Britain and the United States came to examine the land. It seems that 17 large ruptures have appeared between the town of Maumere, my home base for 7 years in the 1970s, and the village of Nebe (where I was for Easter 1992). They cut through the island of Flores at its narrowest point from the village of Sikka on the south coast to Maumere town on the north, and continued under the sea to Besar islet, not far from the islet of Babi where 600 inhabitants were swept away.

The narrowest point between the north and south coasts of Flores is only about 10 kilometers, between Maumere in the north and Sikka in the south. On this axis the island moved in opposite directions. To the East of Maumere the land has subsided from 0.3 to 1.6 meters, while to the West it has risen from between 1.1 to 1.5 meters. Even without such scientific data, we knew that the largest movement occurred precisely under our feet. Every brick and concrete building along the dividing line, including the villages of Nele, Koting, parts of Nita and the two major seminaries, collapsed in the first minute.

When further satellite pictures are examined, we should know the contours of the ruptures throughout the island. Flores is about the size of Denmark, if I am not mistaken. Then we should know where to build and where not to. The Florenese ancestors built in wood and bamboo. Their houses and granaries are intact. Also intact are the churches and presbyteries built by the Jesuits at the end of the last century. They built with wooden frames, filling in the walls with wire mesh covered with cement. Like the wooden houses and temples of the ancestors, these structures dance with the quakes,

without any lasting damage.

Land slides and land falls mark the entire island. On returning from Jakarta, I was amazed looking down on mountainous Flores. Believe it or not, it reminded me of Switzerland: all the mountains were white, where the earth, trees and all vegetation had slid down. The team of scientist is interested in the fact that Flores has 16 active or recently active volcanoes. Of these 5 experienced major land slides. Thus it is probable that 2 or 3 of the craters are now blacked. If so, we shall be having a fireworks display in 18 months or 2 years time, as the volcanoes irrupt to clear out the debris.

New Opportunities

We plan to reopen the seminary in March 1993, working from temporary barracks. It will be interesting indeed to teach in such conditions. It should be educative; we now have the opportunity of replacing abstract book-centred lectures with a see-judge-act format relating to the world around us. Or is that too much for which to dream? In the longer term, we now have the opportunity of replacing the seminary, a relic of colonial and pre-Vatican II times, with a model more in tune with today's realities. Will we take this step? Perhaps, perhaps not. If we have the courage to live in temporary dwellings for a few years, then we will have the time to re-think everything. Most courageous and prophetic voices at present are coming from afar, from Jawa and Timor and Rome. 80 years has collapsed in a few minutes; we now have the chance to undertake a new evangelization and begin a new era. Pray that we learn from this major earthquake; pray that it shakes up our way of living and believing.

AFTER THE EARTHQUAKE: BIRTH OF A NEW CHURCH?

Mgr. Donatus Djagom, SVD

(Archbishop Donatus Djagom's 1993 pastoral letter calls the people of the archdiocese of Ende to build a new local church in the aftermath of the mammoth natural disaster).

The earthquake which shook Flores has subsided; the tsunami tidal wave has receded. Panic, fear and confusion have abated. Life has returned to its usual atmosphere and routine. However, as people of faith who believe that God speaks to us not only in the Scriptures and in the Church's tradition, but also in our actual concrete life situations, we believe that the earthquake is most certainly a Word from God, even though a harsh word of challenge. This time of calm, after the earthquake, must not be a spiritually quiet period, but the beginning of a struggle to discover the

meaning of the disaster as people of faith. God is inviting us to *aggiornamento* in our personal and ecclesial life.

It might well be the case that after being shaken by the earthquake, we have been shaken spiritually, for the physical quake might well have turned our previous world of ideas and values upside down. Maybe this earthquake woke us up from our beautiful dreams of old, to begin to see more sharply the new reality which is being created by rapid social change

THE COLLAPSE OF THE OLD CHURCH

In the recent earthquake many of our churches, parish houses and convents have collapsed. These buildings once stood strong and glorious, and on occasion triumphalistic in contrast to the simple housing of our people. These church buildings were the symbol of the Church that we had built in Flores, a Church which, in the words of a well known Indonesian theologian, was still coloured by the inheritance of the Portuguese Church of the 15th and 16th centuries, but more so by the Dutch Church of the 19th and 20th centuries - a fairly monastic and clerical Church. In its further development as one of the minorities in Indonesia, this Church was determined by political considerations as it faced the Indonesian government and the Muslim majority.

These aspects led our Church to seek a respectable place among the people as an "institution of religion."

Thus the Catholic Church emphasized a strong institutional character:

- Outwardly it had rigid organisation and structure which gave an overwhelming impression of triumphalism, arrogance and closed mindedness.
- A strong hierarchical leadership, often authoritarian, weakened the work of the Spirit in the life dynamics of the Church of the whole People of God.
- Laws and regulations were emphasized, so that the Church became legalistic.

It cannot be denied that this hierarchical institutional Church had many advantages and once fit well a particular age and place.

However, times have changed and so have views and values. This is true if we look at the Church in the context of Indonesia, a country pluriform in cultures, beliefs and religions, and a country gripped by a cultural and structural poverty which chains our people. It is clear that we can no longer feel at peace within a triumphalistic and closed Church.

I am aware that it is not easy to leave behind a Church which we built up with so much energy and good will. It is as though something has suddenly disappeared from our life, from our very being.

In our Pastoral Synod we have already recognized the problem that among us there are still those who have a "split Church" mentality; they are trying to live out both pre and post Vatican Council II realities. In theory, we know that we should live as a post

Vatican II Church, a people's Church, a Church for others, for society at large. However, *de facto* we are still happy to live in a pre Conciliar Church, an institutional Church with a fixed identity and an orderly structure and organization. This "split Church" was rocked and ruined by a major earthquake - places of worship, convents and parish houses throughout the Archdiocese were destroyed. Some of the symbols of a Church which once grew in our midst have now disappeared. How can we read this situation with eyes of faith?

One of our post earthquake gatherings at Ledalero Seminary included the reflection:

"This natural disaster has not only caused much suffering and loss, but has also led to many spiritual advantages and possibilities for thinking afresh a new orientation for our pastoral-mission work."

In short, we are invited to rediscover the authentic identity of the Church and its real mission!

BUILDING UP A NEW CHURCH

This time of disaster is a time of cleansing, as experienced by the Hebrew people when they trekked across the arid desert. The recent earthquake can open up our eyes and hearts to see anew some fundamental aspects of the Church.

The disaster opened our eyes to the fact that God is the strength and centre of the Church's life. When the earthquake rocked our area we all experienced how houses that we had built with such sacrifice collapsed in a moment. We witnessed our glorious church buildings, our strong parish houses and halls, which we so proudly built, falling into ruin in a matter of minutes. We heard, and maybe saw with our own eyes, some of our helpless brothers and sisters swallowed up by the earth or swept away by the tsunami

wave. All of a sudden we felt as though something was torn out of us, torn from our lives. We were powerless. At that moment, the spontaneous word that came to everybody's lips was, "Lord, save us!" Nobody among us cursed or swore; we looked to God as saviour and protector.

We also witnessed how in the time immediately after the disaster, we flocked to worship in "churches" which had only the sky as their roof. We felt a reawakening of faith! We were shaken and startled and so remembered God. We quickly turned to Him once more. We were like the lost son who in crisis remembered his father and decided to return to him. (Lk. 15:11-32).

This time after the earthquake is a time for returning to God, a time of

metanoia, a time to change our life's direction and orientation, as well as the direction and orientation of the Church's life. If in the past we appreciated the Church more as an institution, where surface appearances and human agencies were all too obvious, then in this time after the earthquake we wish to live out the Church more as a mystery, as a work of God Himself (LG 1-8). Three faces of the Church were shown to us:

1. The Church is the People of God united to Christ as its eldest brother, planned by God the Father since creation, and guided throughout its history on earth and to be perfected at the end of time (*Lumen Gentium*, 2).

2. The Church is the Body of Christ. He is its Head (Col 1:18).

3. The Church is the Temple of the Holy Spirit (1 Cor 3:16; 6:19).

Thus the whole Church is visible as God's People whose unity is founded in the unity of the Father, Son and Holy Spirit (*Lumen Gentium*, 4). The Church is Trinitarian.

The Church as God's People

The human and worldly aspects of the Church: its buildings, the organization of its leaders and its human regulations are not the most essential aspects of the Church. They have their importance and value, but are not the most important. If we built a tower of Babel (Gn. 11:1-9), we would become arrogant and depend only upon 'human and worldly strength. God would have to descend and scatter us abroad.

The Church is first and foremost a work of God; a community of believers united by the Father, through the Son, in the Holy Spirit. In the recent disaster, this Church was not shaken a bit! That is why we should not be so depressed by the earthquake. We need self-correction, for maybe we have understood Church incorrectly. We need a spirit of metanoia, in order to return to Him who is the strength and centre of the Church.

The recent natural disaster has opened our eyes to see that the Church is first and foremost, The community of believers who live out openness, solidarity and love without limit.

Grace from Disaster

It has become apparent that the earthquake and tsunami tidal wave brought not only disaster, but also grace. After our land was wrecked and after so many victims, all of a sudden our hearts were opened up, a feeling of solidarity and love of each and everyone was released and experienced. Walls of division between ethnic groups collapsed; partitions between Christians and Muslims were torn apart; class distinctions between social groups crumbled. We were united in a common solidarity, a deep love, and competed in helping one another, especially those who suffered most. For a while we forgot ourselves and our individual needs, and opened our eyes and hearts to others. Selfishness and greed were felt to be totally out of place.

Meanwhile, we were surprised to see assistance come from the whole nation, indeed from the whole world. Differences in race and religion were no longer a problem. Our area became the centre of attention for the whole nation - indeed for a moment, of the whole world. What deep happiness we experienced in the midst of so much suffering!

Because of this natural disaster, we have rediscovered so many values which in ordinary times we are hardly aware of or appreciate. In moments such as these, we again experience how divine are these values - openness, solidarity and unlimited love and how awe inspiring is God's strength. How wonderfully God works in the heart of a nation, indeed in the heart of humankind.

As Christians, are not these values meant to be our own flesh and blood, part of our very being? Are not these values supposed to be central in our Church? Should not the Church be a community of believers who live lives

open to others, where solidarity and love adhere us to our neighbours? With this natural disaster we have rediscovered the authentic identity of the Church.

A Community of Believers

The disaster has brought us to know the Church as a community of believers joined together by solidarity and love. This disaster has reminded us of the example of the primitive Church, where the faithful lived united in love, sharing everything in common (Acts 4:32-37).

The Church must no longer be simply a visible show, rigid in its pyramidal structure and triumphalistic in its mentality. It must witness more to its inner strength, where the work of the Spirit is made visible in the community of believers (Acts 1:2,5,8,16; 2:4). The Church is not so much a group of followers of a formally structured, particular religion, which easily gives rise to a closed mind and fanaticism. The Church must become a community of believers - spiritual, humble, solitary, open.

Recently, similar thoughts have been expressed by Muslim thinkers such as Nurkolis Madjid and Christian theologians such as Th. Sumartana in the context of the grave interreligious situation in Indonesia, a country so pluriform in cultures and beliefs. Such thoughts are not strange for the post Conciliar Catholic Church. Perhaps we have not yet felt their urgency. However in experiencing a physical and spiritual earthquake, it is extremely useful that such perceptions are brought to the fore, for it will give our Church a new face.

"A Church of Religion" can easily give rise to a feeling of fanaticism among its members who emphasize its institution. On the contrary, "A Church of Faith" easily reaches out to people of other faiths. A Church of Faith, a Church of the Spirit is an open, dialogical, sympathetic Church. We have experienced during the disaster how faith and the spirit can bring

everybody together. We have experienced solidarity by people of various faiths.

Human Solidarity

Through this disaster we have received generous assistance from the whole country, indeed from the whole world, from people of various faiths, cultures and races. This fact is inspiring, and allows us to see more clearly, to understand more accurately and to respect more profoundly "the other." Perhaps until now our vision has been obscured by the walls of our churches and convents, but since they have collapsed, our vision has become wider and clearer. We have been invited to stretch out our hands to others, to society. We realise that our dioceses have to be more united with the people, with the world. We must not become an ivory tower in the midst of the tempest of the world around us. The Church is not present in the world for itself, but for the world. We must be aware that the Church is present for the world as a partner in dialogue.

The Second Vatican Council in the Pastoral Constitution, *Gaudium et Spes*, has led the Church to the world. The Church is called not just to be a light in the world, but to work that the world reflect the Reign of God. The Church is called to serve the world, to change the world that it become more human, more just, more free, more prosperous, so that a climate is created whereby God is indeed experienced as King. The forming of God's Reign means overcoming all forms of evil, oppression, social imbalances, poverty. Thus true community and peace will reign on this, God's earth.

God has a special place in His heart for the poor (Lk 4:18-19). This is a central theme in the Bible. We cannot be quiet on this point or manipulate it to benefit ourselves in our ecclesial life. The Church has to show a preferential concern for the poor. In the midst of the peoples of Asia who are held by poverty and suffering, the Church must become a Church of the Poor if it wishes to become an Asian

Church. Such is the frequent call made by the Federation of Asian Bishops' Conferences (FABC). And if this still sounds new to us, let us bring it forward in our Lenten reflections and discussions and so become our way of being Church.

A Pilgrim Church

One more element that we need to see and be made aware of is that the

Church is still on its journey in the world. This means that the Church must continually move forward as a pilgrim, ceaselessly dynamic so that it becomes more and more perfect, nearer to our Father in heaven. The Church must not get stuck, must not die. We must not shut the Church up in our places of worship or in our convents or in our established theological concepts. The Church must maintain an attitude of constant *aggiornamento*.

SOME THOUGHTS ON POST-EARTHQUAKE PASTORAL WORK IN OUR ARCHDIOCESE

If in this natural disaster we rediscover the authentic identity of the Church, then we also have to rediscover the true mission and work of the Church. The meaning and form of the new Church must bring with it consequences for our mission and work. For the mission and work of the Church is a carrying out of the Church's meaning and form. In other words, I wish to discuss pastoral work in a post-earthquake Church.

Pastoral Workers

If the Church is the community of believers, then our pastoral work should consist of the communication of faith. In the past our pastoral work has tended to be the instruction of others, the shepherding of the flock. This pastoral mode was easily taken over by the hierarchy as the norm in an institutional Church. This approach must be changed. All of the faithful must become active and responsible pastoral agents (Eph. 4:16). A natural disaster has shown us that solidarity from God's people can bring forth an unshakable strength; in truth, the Spirit of God is no monopoly of the hierarchy, for the Spirit blows where it will, even among the unschooled. Our Church is a charismatic Church. The Church must have greater courage in siding with the poor, with the laity, for they rely upon the strength of God.

We shall have to begin to address our alliance with the politically and economically powerful. We must have the courage to follow the example of Christ who chose His fellow workers from the margins of society.

Pastoral Paradigms

The Church, as a community of believers, relies upon a pastoral paradigm that is communicative and participative. Our pastoral approach can no longer be to the masses in extensive parochial territories. Our pastoral work will take place in small groups. This is a pastoral movement from below, from Basic Ecclesial Communities.

In the service of proclamation, we must ceaselessly give importance to a process which gives rise to a deepened awareness within the group. This approach does not overemphasize particular doctrinal formulations, but accentuates the awareness of faith. It is not moralistic, but in a positive manner builds up creative life.

In the service of holiness, we should strive for unity between worship and daily life, between the spiritual and the mundane. There should be no dichotomy. Holiness is not centred upon certain pious observances; it is communal and personal; it springs from the heart and is spontaneous.

In the service of social and economic development, our approach must be participative. With the people, by the people, for the people, so that the people themselves rediscover their ability, self esteem and self respect. Social and economic development should clearly and directly foreshadow God's Reign in this world.

The Aim of Pastoral Work

The Church is a community of believers in solidarity with the poor. The aim of pastoral work, apart from building up the faith of the community of believers who are filled with the same love and hope, is to heighten its involvement in the development of the wider society so that God's Reign is more and more realized on this, His earth.

Apart from forming the Church into a Gospel Community, centred upon Christ and inspired by the Holy Spirit, the Church has to become light and salt to the world. She has to become the effective sacrament of salvation to the world. God's salvation is not simply eschatological, but actual; salvation here and now. This entails:

1. The role of pastoral work shifting from being over concerned with the internal interests of the Church, to a wider horizon which has as its goal the development of an integral and complete humanity.

2. An understanding of pastoral work which formerly began from a view of the fulfillment of the work of mission, to a clear choice for a certain context or group where our prophetic witness and critical awareness are a pastoral service in themselves. We are called to be more open to the concrete situation of our people which is one of poverty.

3. The Church in the world sees actual humanity as *locus theologicus*, as the point of theological reflection. Dialogue with the world forces believers to reflect continually on the expressions of faith in the Church and their form in daily life. Thus we can speak of

pastoral work in each and every area of life.

Pastoral Organizations

If in the past we saw an extensive parish as our basic pastoral organization, with particular attention given to its administrative centre, now in the post Conciliar Church we have been led to see Basic Ecclesial Communities as the centre of our pastoral activity. Each Basic community should become a pastoral centre. To these same communities would flow all our pastoral tools and policies. We shall not neglect our enormous pastoral organizations, however our pastoral paradigm in the future must be more concerned with small groups. Let us concern ourselves with Basic Christian Communities with the following major characteristics:

- A small community where everybody knows each other and freely meets at regular intervals.
- A community sharing a common motivation who live as a community of believers forming each other and living out a faith which they develop together.
- A community which emphasises the values of togetherness, Christian community and faith reflection with implications for life in society.

From organizations and ecclesial base such as these, we shall witness to the world in openness, solidarity and unlimited love.

Pastoral Policies

All our pastoral policies and tools should be symbolic of the Church we wish to build, that is Church as a community of believers, really open, and in love with the world around it. Thus all our pastoral policies and tools will be intimate, communicative, but also appropriate to the people who inhabit a particular area. We must put to one side everything that speaks of extravagance or triumphalism, for they work against solidarity and create suspicion. A triumphalistic Church

easily becomes a stumbling block to others. We need Gospel sincerity and courage, apart from humility which has

no truck with any self-defence mechanisms or such changes to take place.

SOME URGENT APPEALS

After looking at and reflecting upon the Church and its pastoral work after the earthquake in our Archdiocese, allow me to make a number of pastoral appeals which I consider urgent:

1. We have decided to build up a Church close to the people and close to society at large. This means that we wish to build up a Church appropriate to the world around us. We wish to build a Church with a local face. A Church with a local place in our present situation is a Church with a wounded face in a physically chaotic world. Thus, our first pastoral priority is to build up the people in our Archdiocese, in particular the small people who have suffered in the recent natural disaster.

2. In re-building the life of the people, let us plant the values of God's Reign - solidarity, self-respect and human dignity. The enormous assistance that we are now receiving must not give rise to greed, in-fighting and long term aid dependency. The development that we engage ourselves in must give

rise to solidarity, self respect and independence.

3. In relation to the development of the life of the small people, I appeal for a delay in all permanent, physical reconstruction of church buildings - places of worship, convents, parish houses and halls. (Of course we should put up temporary shelters.) The whole of our focus and concern should be on the reconstruction of the life of the poor which is in disarray.

4. In the coming years, church, convent and parish house models have to be symbols of a Church close to the people and close to society. In the future, we wish to build church facilities in our Archdiocese which are no longer stumbling blocks or scandals. We do not wish to become a triumphalistic people, but a humble people constantly in metanoia whose every word and act of solidarity gives rise to trust. Finally, after all our external facilities have collapsed in ruins, may the spirit of the Church rise from the ruins and discover its true identity and a new life.

THE CHALLENGE OF TRUE DEVELOPMENT

Peter J. Henriot, SJ

(Peter J. Henriot, SJ of the Jesuit Centre for Theological Reflection in Lusaka, Zambia presents a series of ten principles and reflections on the theme of integral development.)

The use of the word development stirs mixed reactions. Depending on the values which are aimed at and the steps taken to achieve them, different models of development abound.

In the 1960's, development was viewed mainly as an economic process marked by various stages through which a nation progressed. It was measured primarily by economic growth rates.

More radical economists challenged this narrow notion of development as both inadequate and misleading. Critics said this approach to development did not take into account the structures of power. Purely economic development - which might be good in only a few countries - was proposed as a universal model worthy of imitation. Christian thinkers moreover challenged the absence of basic human values in this model.

In 1967, Pope Paul VI proposed the idea of integral development. In his words, "development cannot be limited to mere economic growth. In order to be authentic, it must be integral, that is, it has to promote the good of every person and of the whole person." (*The Development of Peoples*, n.14). This definition is more an indication of the road to be followed rather than a concrete programme, yet it remains a beacon for all those who do not think that development is to be identified solely with economy and industrial production. Since 1967 as the world situation has evolved, Christian thinkers and theologians have worked to develop this

vision. What follows is a summary of the principles of integral development and a set of reflections about their application.

1. DEVELOPMENT IS AT THE SERVICE OF ALL HUMAN BEINGS

The person is the source, the centre, and the purpose of all socio-economic life. "Person" includes every human being, every group of people, of whatever race and part of the world.

The basic aim of economy is not the production of more goods; even less mere profit and domination. Rather it is a service to human beings, in terms of material needs as well as intellectual, moral, spiritual and religious needs. Every economic activity, while carried out according to its own methods and techniques, is bound by the laws of morality and must be at the service of people.

What has gone wrong with the development of Africa in the past thirty years? Has colonial exploitation continued in another disguise?

2. BEING MORE RATHER THAN HAVING MORE IS THE AIM

The person is more precious for what she or he is than for what she or he has. To have objects and goods does not in itself improve a human being, unless it contributes to the maturity and growth of that person's being. It may at times be true that an overall

improvement of the material quality of life is needed. Yet a purely material improvement does not tell us how these material benefits are distributed through society and how people are progressing in becoming fully human: creative, responsible and loving individuals.

The ever-growing gap between the rich and the poor is one of the greatest injustices in contemporary Africa. Doesn't this fact grow out of a wrong idea of development which gives more importance to things rather than to people?

3. DEVELOPMENT IS A RELIGIOUS TASK, THE WORK OF ON-GOING CREATION

Improving the human condition is the will of God the Creator and the vocation of every person. God bestows intelligence, imagination, sensitivity and particular talents on a human being: whether she or he be an artist or a craftsman, engaged in management, industry or agriculture, everyone who works is a co-creator with God. Human work done with love and justice, in community and freedom, for liberation and development, helps the kingdom of God to become present in this world.

God's plan is violated in Africa by wrong development, by selfishness and apathy. To cooperate for the improvement of our society is one of the duties of a Christian.

4. DEVELOPMENT REQUIRES RESPECT FOR ALL HUMAN RIGHTS

To understand human dignity, the dignity of all of us who are made in the image of God, means that we are asked to understand and to respect human rights. To be human is to have, by nature and not by social arrangements or by concession of the powerful, certain basic rights which are universal, inviolable and inalienable. All rights have corresponding duties; we are called both to exercise them responsibly and to acknowledge and

respect the rights of other persons. In exercising rights, all the citizens of a country are responsible for participating in its running; they have a voice in deciding what kind of development they want.

In Africa, are multi-party political systems more respectful of human rights than the single party systems, and are they truly improving the participation of the citizens in the affairs of their country?

5. THE GOODS OF THE EARTH BELONG TO ALL PEOPLE

God, in creating the world, intended the earth and all that it contains for the use of every human being. So the purpose of all created things is to be for the benefit of all people, not simply for the benefit of those who acquired them by wit or wile, labour or luck. While there is a right to private property, this right is not absolute, but carries a very serious social obligation. No one is justified in keeping for her or his exclusive use what they do not need, when others lack necessities. For this reason, it is morally wrong for people to possess extensive uncultivated land, while others suffer for lack of land.

In the wake of the worldwide collapse of socialism and communism, there is a tendency towards privatization and even absolutization of the right to own property. What were our ancestors' laws regarding tribal land? Could their laws inspire us to create the means of a better distribution of wealth?

6. TRUE DEVELOPMENT ANYWHERE REQUIRES DEVELOPMENT EVERYWHERE

There can be no progress towards the complete development of human beings without the simultaneous development of all humanity in a spirit of solidarity. While an enormous number of people still lack the most basic necessities of life, some, even in our own poor African countries, live in great luxury. While few have great freedom of

choice, very many are deprived of everything, even of work, and often subsist in living and working conditions unworthy of human beings. This unequal distribution is not the fault of the needy or an inevitable result of the economic process. It is rather the consequence of wrong decisions at the personal and governmental levels.

Solidarity seems to be in decline. Nations are putting up barriers against each other. Europeans do not welcome Africans in their countries and have diminished foreign aid. What about solidarity among African countries?

7. DEVELOPMENT AND PEACE GO HAND IN HAND

Surely one of the best known quotes of Pope Paul VI is: "Development is the new name for peace." In this statement, Paul VI recognizes the link between the promotion of development and the work for peace. It is a two-fold link:

- A world filled with poor and oppressed people will not be peaceful. People excluded from the fair distribution of goods, could ask themselves: why not respond with violence to those who treat us with the violence of oppression?

- A world preparing for war or actually waging war will not be a world wherein people move from less human to more human conditions. War destroys precious resources, diverts immediate assistance and distorts realistic priorities.

Wars in Africa have caused extensive damage to populations, the environment and the basic infrastructures of economic growth. Who is responsible for these wars? Who benefits from them?

8. AGRICULTURE IS A PRIORITY

Agriculture is the basis of a healthy economy. Yet during the First Development Decade in the 60's, under the influence of an economic model of development which emphasized industri-

alization as central to the economic development of African countries, the agricultural sector was sorely neglected. Adequate attention was not given to rural services and programmes for farmers: equipment, credit, marketing, transport, extension training. Urban dwellers were favoured, with a subsequent movement to the cities, especially among young people.

The agricultural sector is still a key factor in future development, accounting as it does for 33% of Africa's output, 66% of its labour force and 40% of its exports.

In most of Africa the chief agricultural problem is low productivity. In particular areas, the problem involves large personal estates and landless workers. Everywhere there is a lack of social facilities for farmers, such as schools and hospitals. How should farmers be encouraged to stay on their land, and town-dwellers to go back to the land?

9. DEVELOPMENT MUST RESPECT NATURE

Human beings have an intimate link with each other, with all living things, and with the totality of the world. They have a duty to respect the structure and the beauty of the natural order. Natural resources belong to all humankind - including persons yet to be born - and should not be exploited and treated as infinite. They should be saved and preserved. Instead, the present high rates of consumption and pollution which mark the economy of the richer nations are having extremely damaging consequences for the environment and the whole of humankind.

What action are we Africans taking to salvage our fast disappearing natural resources? Deserts are expanding, waters are more and more polluted, wildlife is on the verge of extinction in many of our nations. In the future will our children have to live in jungles of cement like Lagos and Cairo, having lost touch with the beauty of our environment?

10 DEVELOPMENT FOSTERS CULTURAL VALUES AND DIVERSITY

Culture is the deep 'soul' of a people and a nation. A total way of life passed on by ancestors. People without tradition and culture are poorer than those without food. For true development in relation to culture there are two needs. The need to foster arises from the recognition that people have a right to cultivate themselves, their minds, their own culture - a right exercised, for example, by pursuing a basic education. No true development is possible without a commitment to the growth of a people's intellectual potential. But there is also a need to protect what is good in one's own culture, by resisting

influences which erode the values proper and precious in a given society. Thus nations should respect each others' peculiar moral heritage and ethnic characteristics, avoiding domination of any sort.

What are the traditional values still present in our society? What do we do in order to foster and protect them in the face of the invasion of alien values promoted, for instance, through television and advertising?

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POPE JOHN PAUL II'S LENTEN MESSAGE: 1993

During Lent of 1993, in order to practice in a concrete way the solidarity and fraternal charity associated with the spiritual quest of this special season of the year, I ask the members of the Church to remember particularly the men and women suffering from the tragic desertification of their lands, and those who in too many parts of the world are lacking that basic yet vital good which is water.

Today we are concerned to see the desert expanding to lands which only yesterday were prosperous and fertile. We cannot forget that in many cases man himself has been the cause of the barrenness of lands which have become desert, just as he has caused the pollution of formerly clean waters. When people do not respect the goods of the earth, when they abuse them, they act unjustly, even criminally, because for many of their brothers and sisters their actions result in poverty and death.

Furthermore, it is quite clear to everyone that uncontrolled industrial development and the use of technologies which disrupt the balance of nature have caused serious damage to the environment and caused grave disasters. We are running the risk of leaving as our heritage to future generations, the tragedy of thirst and desertification in many parts of the world.

I earnestly invite you to give generous support to the institutions, organizations and social agencies which are trying to help peoples suffering from shortages of drought and experiencing the difficulties of increasing desertification. I likewise urge you to cooperate with those engaged in scientific analysis of all the causes of desertification and in the quest for solutions to this problem.

DIALOGUE AND PROCLAMATION

Jacques Dupuis, SJ

Introduction

The encyclical, *Redemptoris Missio*, of Pope John Paul II, was published in January 1991. The document, *Dialogue and Proclamation*, of the Pontifical Council for Interreligious Dialogue and the Congregation for the Evangelization of Peoples was published less than half a year later, on 20 June 1991. The two documents are very different. The scope of the Pope's encyclical is much broader: it is a question, in the Pope's own words, of showing the "urgency of missionary evangelization" or of "missionary activity *ad gentes*" (RM, 2) in the world of today. The intent of the other document is much more restricted: given the fact that interreligious dialogue and the proclamation of the Gospel are two distinct elements of the Church's evangelizing mission. It intends to elaborate further on these two components of mission and to show how they are related to each other (DP, 3).

A comparative study of the content of the two documents should keep in mind the relationship between the documents themselves. *Dialogue and Proclamation* informs us that the encyclical, *Redemptoris Missio* appeared while it was in the "final stages of preparation and publication." While *Dialogue and Proclamation* "spells out in

greater detail the teaching of the encyclical on dialogue and its relationship to proclamation," it is "to be read in the light of the encyclical" (DP 4c). It is clear that by its very nature the encyclical has greater teaching authority than the document of the two dicasteries; but this does not exclude the possibility of the latter going beyond what is taught in the former, or even having partly influenced its doctrine.

A close analysis of nn. 55-57 of the encyclical would show that its relatively brief treatment of interreligious dialogue is inspired by the more elaborate exposition given in the other document. If then the dicasterial document must be interpreted in light of the encyclical, it may in turn throw further light on the encyclical. Nor does it, however, necessarily follow that both documents share exactly the same perspective or hold exactly the same view; they may express distinct approaches and nuances.

The aim of this article consists in bringing to light commonalities and divergences between both documents on some salient points concerning: other religious traditions, dialogue and proclamation, and the inter-relationship between both realities.

THE CHRISTIAN ATTITUDE TOWARD OTHER RELIGIONS

Redemptoris Missio does not devote a section to a Christian evaluation of other religious traditions as a premise for its treatment of interreligious dialogue. This does not, however, mean

that it contains no elements on which to base the practice of dialogue. But, rather than being systematically organized, those elements are spread over the first, more doctrinal chapters

of the encyclical. Especially worthy of note in this regard is the insistence on the universal, operative presence of the Holy Spirit, unlimited by space and time, found not only in persons, but also in religious traditions. The Spirit's presence and activity "affect not only individuals but also society and history, peoples, cultures, and religions" (RM, 28). The Holy Spirit was active before Christ was glorified, even as he works today outside the boundaries of the Church - though never without reference to Christ (RM, 29).

Dialogue and Proclamation believes that the attitude of Christians towards the members of other religious traditions will depend on their appraisal of those traditions. An open attitude in interreligious dialogue can only be based on a positive evaluation of the religions themselves. This is why it

devotes a large section to this subject (DP, 14-32). It recalls that Vatican II has given the lead for such a positive assessment, affirming not only that salvation in Jesus Christ is open to all persons of good will (DP, 15), but also affirming the presence, in the traditions themselves, of "positive values" - "rays of the truth" and "seeds of the Word" (DP, 16) - which the Council attributed to the active presence of God through his Word. It also points to the universal action of the Spirit (DP, 17). *Dialogue and Proclamation* affirms that "all men and women who are saved share, though differently, in the same mystery of salvation in Jesus Christ through his Spirit. Christians know this through their faith, while others remain unaware that Jesus Christ is the source of their salvation. The mystery of salvation reaches out to them, in a way known to God, through the invisible action of the Spirit of God" (DP, 29).

THE CHURCH AND THE REIGN OF GOD

Another point of contact between the documents has to do with the relation between the Church and the reign of God, and the implications of this for a theology of religions. An analysis of the relevant passages of *Lumen Gentium* (3,5,9,48) of Vatican II would show that, while the Council distinguished clearly the Church and the reign of God present in history from their full realization at the end of time, it continued to identify the reign of God with the Church whether as an historical reality or in terms of eschatological fulfilment. The same would also be true in chapter X of the document of the International Theological Commission, "Select Themes on Ecclesiology: On the Occasion of the Twentieth Anniversary of the Conclusion of the Second Vatican Council," entitled "The Eschatological Character of the Church: Kingdom and Church." These are the first two documents of the recent central doctrinal authority to distinguish the pilgrim Church from the reality of the reign of God in history. Both documents profess that the reign

of God is a broader reality than the Church, which is present and operative beyond her boundaries among the members of other religious traditions.

According to *Redemptoris Missio*, the specific role of the Church at the service of the reign of God consists primarily and fundamentally in the proclamation of the Gospel by which people are called to conversion; secondly, in the foundation of new particular Churches, she also serves the kingdom "by spreading throughout the world the 'Gospel values'" (RM, 20). In this context, *Redemptoris Missio* notes: "The inchoate reality of the kingdom can also be found beyond the boundaries of the Church among peoples everywhere, to the extent that they live 'Gospel values' and are open to the working of the Spirit who breathes when and where he wills (cf. Jn. 3:8). But it must immediately be added that this temporal dimension of the kingdom remains incomplete unless it is related to the kingdom of Christ present in the

Church and straining towards eschatological fulness (RM, 20)."

In fact the Church is the sacrament of salvation for all humankind and her activity is not restricted to those who accept her message (RM, 20). She is sacrament, insofar as she promotes Gospel values through dialogue and human promotion; finally, she serves the kingdom by her intercession (RM, 20).

To show the place of interreligious dialogue in the mission of the Church, *Dialogue and Proclamation* first resumes the teaching of Vatican II on the Church as the universal sacrament, that is, sign and instrument of salvation (LG 1, 48) (DP, 33). Regarding the "mysterious and complex" relationship between the Church and the kingdom, it quotes John Paul II to the effect that the kingdom is inseparable from the Church, because both are inseparable from the person and work of Jesus

Christ (DP, 34). The members of other religious traditions are oriented (*ordinantur*) (*Lumen Gentium*, 16) to the Church, as to the sacrament in which the kingdom of God is already present "in mystery;" they already "share in some way in the reality which is signified by the kingdom" (DP, 35). In fact, *Dialogue and Proclamation* goes on to say, part of the Church's role at the service of the kingdom "consists in recognizing that the inchoate reality of this kingdom can be found also beyond the confines of the Church, for example in the hearts of the followers of other religious traditions, as they witness to live evangelical values and are open to the action of the Spirit (DP, 35)."

The kingdom of God is here recognized to be, in history, a wider reality than the Church, even though the caution is added that the "inchoate reality" of the kingdom outside the Church "needs to find completion" in her, both in history and in the world to come (DP, 35).

THE EVANGELIZING MISSION OF THE CHURCH

Yet another point of contact worth noting is that both documents develop a broad concept of the evangelizing mission of the Church, according to which evangelization is not reduced to proclamation and the Church activities deriving from it.

Interreligious dialogue, *Redemptoris Missio* states, "is a part of the Church's evangelizing mission" (RM, 55); and moreover, "a path towards the kingdom." Interreligious dialogue and proclamation appear as "two elements" or distinct expressions of evangelization. Between them there is no opposition, there is rather both a close link and a distinction. This is explained as follows:

"These two elements must maintain both their intimate connection and their distinctiveness; therefore, they should not be confused, manipulated

(*strumentalizzati*) or regarded as identical, as though they were interchangeable" (RM, 55). It may be observed that evangelization is here implicitly identified with proclamation. A certain ambiguity thus remains in the terminology used by *Redemptoris Missio* which now falls back on a narrow view of evangelization.

Dialogue and Proclamation, on the contrary, began by providing clear definitions of the terms of evangelization (DP, 8), dialogue (DP, 9) and proclamation (DP, 10), where the broad concept of evangelization stands out clearly as comprising dialogue as well as proclamation - a usage from which it never departs.

That dialogue and proclamation are distinct, but related expressions of the Church's evangelizing mission is clear in the following passage of *Dialogue and Proclamation*. "Interreligious dialogue

and proclamation, though not on the same level, are both authentic elements of the Church's evangelizing mission. Both are legitimate and necessary. They are intimately related, but not inter-

changeable.... The two activities remain distinct but, as experience shows, one and the same local Church, one and the same person, can be diversely engaged in both (DP, 77)."

THE ROLE OF OTHER RELIGIONS IN SALVATION

Among differences worth registering because of their theological implications, one regards the role played by other religious traditions in the mystery of the salvation of their members in Jesus Christ. *Redemptoris Missio* says nothing explicit on the subject, while stressing, as mentioned above, that the Holy Spirit is at work not only in the persons, but in the religious traditions to which they belong (RM, 28, quoted above).

Dialogue and Proclamation, on the contrary, goes beyond the affirmation of Vatican II according to which salvation in Jesus Christ reaches out to others through their obedience to the dictates of their conscience (*Lumen Gentium*, 16). It notes, in agreement with *Redemptoris Missio*, that the mystery of salvation reaches them "through the invisible action of the Spirit of God" (DP, 29). But it also indicates the role which their religious tradition plays in the mystery of their salvation in Jesus Christ. "Concretely, it will be in the sincere practice of what is good in their own religious

traditions and by following the dictates of their consciences that the members of other religions respond positively to God's invitation and receive salvation in Jesus Christ, even while they do not recognize or acknowledge him as their Saviour" (DP, 29).

The members of other religions, then, are not saved by Christ in spite of, or beside their own tradition, but in the sincere practice of it, and, in some mysterious way, through it. This does not, however, mean that everything in the other traditions can be conducive to the salvation of their members. In fact, to identify in them the "elements of grace capable of sustaining the positive response of their members of God's invitation" is a difficult task, requiring discernment (DP, 30). Not everything in them is the result of grace, nor do they contain only positive values; for sin has been at work in the world and the traditions "reflect the limitations of the human spirit sometimes inclined to choose evil" (DP, 31).

INTERRELIGIOUS DIALOGUE

Another significant difference consists in the distinct emphasis given to interreligious dialogue. In *Redemptoris Missio*, dialogue (and human promotion) are mentioned last in the chapter on "The Paths of Mission" (or forms of evangelization), after such items as basic ecclesial communities and inculturation. The emphasis remains overwhelmingly on proclamation, which is what "missionary activity proper" - that is, mission to the nations - is about (RM, 34) and is a "permanent

priority" (RM, 44). In comparison, *Dialogue and Proclamation* places more emphasis on interreligious dialogue. Where *Redemptoris Missio's* main intention is to strongly reaffirm the relevance and urgency of proclamation, the primary concern of *Dialogue and Proclamation* is that the significance of dialogue be not undervalued.

Moreover, the perspective of *Redemptoris Missio* appears more ecclesiocentric in comparison with that of *Dialogue and*

Proclamation which is more Christocentric. According to *Redemptoris Missio*, "missionary activity proper" can "be characterized as the work of proclaiming Christ and his Gospel, building up the local Church and promoting the values of the kingdom" (RM, 34); "the mission *ad gentes* has this objective: to found Christian communities and develop Churches to their full maturity" (RM, 48). Emphasis is thus placed, in an ecclesiocentric perspective, on the building up of the Church. By contrast, *Dialogue and Proclamation's* perspective is more Christocentric; linked with an earlier document in 1984 (DM, 13), it defines the mission of the Church simply in terms of evangelization and the "single but complex and articulated reality" of evangelization as comprising, among other elements, interreligious dialogue and proclamation (DP, 2,77,82).

Dialogue and Proclamation

It has been seen that both *Redemptoris Missio* and *Dialogue and Proclamation* state clearly that they constitute distinct elements in the evangelizing mission of the Church and are not to be confused or separated (cf. RM, 55 and DP, 77). *Redemptoris Missio* states that they cannot be reduced to a "means" for proclamation. *Dialogue and Proclamation* affirms equivalently that dialogue "possesses its own validity" (DP, 41). As for their interrelationship in the Church's mission, *Redemptoris Missio* states the "permanent priority" of proclamation in virtue of which "all forms of missionary activity are directed" (RM, 44); *Dialogue and Proclamation* explains more theologically that dialogue "remains oriented towards proclamation insofar as the dynamic process of the Church's evangelizing mission reaches in it its climax and its fulness" (DP, 82).

Conclusion

Finally, the question may be asked whether and to what extent *Redemptoris*

Missio and *Dialogue and Proclamation* have gone beyond what was previously affirmed by the central magisterium with regard to the topics under consideration.

Two main points may be made. The positive attitude of Vatican Council II towards the other religious traditions is well known (cf. LG, 16-17; NA; AG, 3,7-9,11; GS,22). However, the Council while recognizing positive values and "elements of truth and grace" in those traditions, did not assign them a role in the salvation of their members through Jesus Christ. *Dialogue and Proclamation*, if not *Redemptoris Missio*, represents a positive step in that direction. On the other hand, both as noted above, go beyond the Council in recognizing the operative presence of the reign of God in other religious traditions.

Secondly, Vatican II recommended dialogue with other religious traditions (NA, 2; GS, 92), but without stating that it is an integral part of the evangelizing mission of the Church. This is clearly affirmed by both, following the lead of *Dialogue and Proclamation*. Furthermore, some ambiguity in *Redemptoris Missio's* terminology notwithstanding, it develops a broad concept of evangelization, which was not yet found in Vatican II. Both documents assert, though in different ways, that dialogue cannot be reduced to a "means" for proclamation, but has value in itself. In these and other ways *Redemptoris Missio* and *Dialogue and Proclamation*, with their distinct emphases and nuances, constitute a step forward in the Church's doctrine on religions, evangelization, dialogue and proclamation.

Ref. *Bulletin, Pontifical Council for Interreligious Dialogue*
XXVII/2, 80 (1992)
Pp. 165-172.



mission moments

WORKING WITH MENTALLY-HANDICAPPED CHILDREN (ALGERIA)

I have been working in Algeria for twenty years. Twelve of them have been spent in a centre for mentally-handicapped children.

When you speak of the Sahara, the first thing people think of is the heat. It is true that the temperature often reaches 100F in the summer, but there is also a long winter. A strong wind blows on the plateau, and it often freezes at El-Bayadh. People in the Sahara suffer from cold.

I began our centre with seven or eight young girls who had been abandoned. I said to myself: "If someone took charge of these children, they would make progress." I had no particular training for the work, but I studied as I went along and eventually obtained qualifications. The demand increased, our centre grew, and now we have fifty children, boys and girls. The demand is still there and we are enlarging our property.

Our centre is no prison, and we do everything possible to help the children to progress until they are able to look

after themselves as adults. The results are not always what one would hope for, but some of the girls do very well in sewing and embroidery. Some girls buy sewing-machines or knitting-machines to help them to earn their living later on.

All this is possible because of the joyful atmosphere of our centre. You would never think that you were in an institution for sick children. Many of our children have been deprived of affection in their early years because they were different. They blossom when they find themselves in an environment where they are treated like everyone else.

I am of course not alone in my work. There are four young Algerian women with me, a young man who looks after the older adolescent boys, and a man who does our shopping and business. A girl whom we received here as mentally handicapped now looks after our kitchen.

An Association of parents of maladjusted children takes responsibility for the material management of the centre. We receive a daily state subsidy for each child, as well as voluntary offerings. We are in this way able to feed our children, pay the staff and buy the material we need.

During the years I have worked at the centre, I have given the children everything I

could; but I must say that I have also received much from them. The people of El-Bayadh love us and accept us as Christians. I treat everyone the same, whether they are Muslims or Christians. People sometimes ask me, "How do you pray?" When I told them that I was going to Italy, they said: "Pray for us if you go to the Vatican!" Some years ago a little Algerian girl, having noticed the dedication of the Sisters, said: "Sister, even though you are not a Muslim, you will go to heaven!"

Ref. Teresa Ortiz, MSOLA
PETIT ECHO. March, 1993
No. 839, White Fathers
C.P. 9078, 00165 Roma

AFRICAN WOMEN: DIFFICULT SITUATIONS AND POSSIBLE SOLUTIONS

(ETHIOPIA)

Needless to say, women in Africa endure many abuses. The African woman has duties but few rights. In situations of war and poverty, she has to fight or struggle alone. What is worse is that she accepts things as they are.

Because of political and social injustices, we find women

in various conditions of suffering:

1. In situations of war we find many widowed mothers, unwed mothers, and prostitutes.
2. In general, very few young women reach higher education and finish their studies. Secondary schools are found only in the cities. But there are few economic resources or possibilities for study. Therefore, the majority of women have no chance beyond the elementary level. This means that they remain without skills.
3. There are hundreds of school-leavers. Due to their lack of education and skills, women cannot be employed. As a consequence they do not have any source of income for survival.

RURAL/URBAN REALITIES

The African woman is left alone in her difficulties. According to my experience, the situation and problems in rural areas are not as complex as in the urban areas. In the rural areas there exists a structure; a woman belongs to an ethnic group, has rules to follow, some means of income no matter how limited (e.g. farming, or at least raising her own chickens).

In the city, however, things are complicated. A woman almost loses her identity. Becoming anonymous, she ignores rules and morality and eventually becomes a victim of abuse. Her only goal becomes survival. In her struggle for survival, she finds herself almost obliged to participate in unhealthy practices: prostitution, abortion, producing alcoholic drinks.

PROCESS FOR CONSCIENTIZATION

If we ask ourselves what can be done, we can identify the following process:

1. Identify various sub-groups (widows, unwed mothers, school-leavers, prostitutes). The concern and attention shown to them is appreciated and helpful.
 2. Name the causes of specific problems and help women to understand their rights and dignity. This is the most important element in the entire process. Lessons in morality, ethics and human development are very useful at this stage.
 3. Teach ways and means to rise above negative life situations. At this stage, the participant has to show the good will to stop engaging in illegal and/or self-destructive practices.
 4. Impart skills to enable women to generate their own income: secretarial skills, dressmaking, embroidery, handicrafts, higher education. Unless we empower her, she cannot become financially independent.
- During the war in Eritrea, the Church organized a center for unwed mothers and widows. They were taught dressmaking and embroidery. Once rehabilitated, some were employed by factories, while others worked on their own.

In the Sudan, too, there is a Center where this system is followed. Above all, lessons of awareness are stressed because due to social and political injustices, young black women are very easily abused and deceived. The threat of Islam is very strong all over Africa. Many young, poor women are easily seduced by wealthy Moslems. Thinking to solve their

economic problems, they are not aware of the fact that they are becoming slaves.

I must say that there has been a great deal of response to global feminist issues. However, at the grass-root level there is very little change. In fact, most of the feminist movements have little impact on really oppressed-poor women. Whatever is accomplished at the grass-roots level for African women is due to missionaries, religious and Church organizations.

CONCLUSION

In today's Africa, it is becoming ever more clear that the urban situation is a challenge to the Church in its evangelizing mission. The issue of women as victims of political and social injustice should be given greater consideration. Most of all, I would suggest that we must continue to help women become aware of their rights. We can achieve this, if we help them to attain a greater degree of education and empower them to live a life rooted in human dignity.

Ref. Sr. Libanos Ayele, CMS
Justice and Peace
Commission, Rome
March 2, 1993

URBAN MISSION

(UNITED STATES)

Holy Name Community, on New York's Upper West Side, is a 175 year old parish. It was declining when the Franciscans recently took it over from the

Archdiocese. Since then, multiple programmes, nourished by the deep spirituality and vibrant liturgies of the young Franciscan team, have helped bring new life into the area.

As we gradually become more inserted into the parish, we not only participate more fully in the paschal mystery of death and resurrection, but also encounter it being lived out among the people we serve.

For the first time at Holy Name and some other New York parishes, teenagers are voluntarily enrolling in Sunday religion classes. Perhaps young people are disillusioned with the excessive violence and sex of media and society, and are turning to Christ as their Life!

In the middle of one class, a teenager raised his hand and wanted to talk about death -- the death by fire of two small children left alone in his apartment building, because the mother had to work and could not afford a babysitter.

A young woman diagnosed with HIV virus, wished to share her anxiety about the recent death of her friend and her own approaching death. Off drugs for six years and a participant in the parish Scripture course, this woman is turning to God for answers in a tragic, but common situation.

Hélèn, a Haitian great-grandmother, is often unaware of her surroundings. But when her daughter prays with her in French to the Sacred Heart, Hélèn perks up, her eyes become alert, and she joins in. At the other end of the life spectrum, her great-granddaughter Nathalie, only four, already speaks English, French, a little Creole and Spanish --

not so rare for children in New York City today!

Urban life in any modern city is marked by many dyings and risings. Holy Name Community itself reflects the life-death tension found in the wider society and in each one's personal life. Several teenagers in my Sunday class listed racial discrimination at school as a major issue, yet in the parish there seems to be a truly life-giving integration of rich and poor, among people of 49 nationalities. With the "death" factors of old buildings in need of repair and with shortage of funds, there are also "life" factors such as the way the old buildings are fully utilized. We are happy to join the Franciscan Friars in life-giving ministries that empower and focus on the formation of a real Christian community.

Ref. Sheila Patenaude, FMM
FMM INFORMATION DOCUMENTATION, IV, March 25, 1993
via Giusti 12, 100185 Rome

VIETNAMESE BOAT PEOPLE

(HONG KONG)

For the past three years I have worked with Vietnamese boat people in Hong Kong, in the detention centers under the auspices of the Norwegian Missionary Society. We do what we can to make the refugees' lives a little more pleasant. We listen to their stories, bring them news from outside, help them write letters, make telephone calls to friends and relatives, hold English classes, bring yarn for the

women to knit, play games with the children, and buy small things like writing paper and stamps for them. The most important thing we do is to show our love and concern for each person.

We celebrate with them whenever we can. This adds spice to their lives and helps us all remember that we can celebrate even in the worst of times. Recently, when 24 young adults completed six months of English, we had a graduation party. We brought a beautiful cake, snacks and fruit drinks. Each student received a certificate. When we realized we had no plates, one of the graduates grabbed a handful of scrap paper and we served each slice of cake on a piece of paper. It was a wonderful party.

The children love to play games. Their favorite is with "Raggedy Ann" cards sent by schoolchildren in my home-town of Jeffersonville, Indiana. Sometimes I accompany those eligible for resettlement on shopping trips. They always want to stay out longer, delaying their return to their crowded quarters. When I get home dead tired from such excursions, thinking I can not take it any more, I remember what little freedom they have, and I am ready for another day.

Ref. Martha Bourne, MM
MARYKNOLL, Feb. 1993
Maryknoll, N.Y. 10545-0304

LIST OF VIDEOS ON BASIC CHRISTIAN COMMUNITIES

93/123

Here is an updated and revised list of videos on *Basic Christian Communities*. These videos are available through: International Catholic Organization for Cinema and Audio-Visual (OCIC) Palazzo San Calisto, 16, Rome, Italy.

VIDEOS IN ENGLISH

1. *An Ark for Our Time* (France)
2. *Anno Domini* (England)
3. *L'Arche in England and Scotland* (England and Scotland)
4. *Basic Christian Communities in Latin America* (Bolivia, Brazil, Guatemala, Peru)
5. *Bayan Ko (My Country): A Philippine Diary* (Philippines)
6. *Beautiful Vision* (U.S.A.)
7. *Becoming Community* (U.S.A.)
8. *The Bible Alive* (Kenya)
9. *Brazil: Good News for the Poor* (Brazil)
10. *Called to Be Church* (U.S.A.)
11. *Celebration of Small Christian Community Sunday* (Kenya)
12. *The Church in a New Milieu* (U.S.A.)
13. *Creating Small Faith Communities* (U.S.A.)
14. *The Fish Group* (Kenya)
15. *For Our Life Together* (England)
16. *Healing Love* (Kenya)
17. *The Heart has Its Reasons* (France, North America)
18. *Karibu (Welcome)* (Kenya)
19. *Kariobangi - A Parish Dynamo* (Kenya)
20. *Kenya Comes of Age* (Kenya)
21. *Let My People Go* (Brazil)
22. *Lift Together* (U.S.A.)
23. *New Day in Brazil* (Brazil)
24. *A New Way of Living the Church* (Mexico)
25. *Pastoral Safari to Kenya* (Kenya, U.S.A.)
26. *The Power of Community* (U.S.A.)
27. *A Quiet Revolution: Christian Base Communities of Latin America* (Brazil, Ecuador, Peru)
28. *Rediscovering Community - International Perspectives* (U.S.A.)
29. *RENEW: Training for Small Group Leaders* (U.S.A.)
30. *Scavengers' Priest* (Philippines)
31. *Small Christian Communities: A vision of Hope* (U.S.A.)
32. *Small Christian Communities in Asia and Africa* (Hong Kong, Kenya, Korea, Tanzania)
33. *Small Christian Communities in Detroit Archdiocese* (U.S.A.)
34. *Small Christian Communities in Sierra Leone* (Sierra Leone)
35. *Small Christian Communities in Tanzania* (Tanzania)
36. *Small Groups in Parishes: For Support or Action* (U.S.A.)
37. *Why Restructure the Parish* (U.S.A.)

VIDEOS IN FRENCH

1. *A Construire Par en Bas* (Mali)
2. *Chance Pour L'Eglise* (Brazil, Italy)
3. *Eglise en Germe au Bresil* (Brazil)
4. *Eglise en Germe au Burundi* (Burundi)
5. *Eglise en Germe aux Philippines* (Philippines)
6. *Les Nouveau Pastors* (Honduras)
7. *Le Peuple de Dieu en Marche* (Brazil)
8. *Semence D'Eglise* (Kenya, Zaire)

VIDEOS IN SWAHILI

1. *Biblia Hai (The Bible Alive)* (Kenya, Tanzania).
2. *Njia Mpya ya Kuishi na Kuenza Kanisa (Small Christian Communities - A New Way of Being Church)* (Kenya, Tanzania)

COMING EVENTS

May 18-22,

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VILLA CAVALLETTI

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Place: *Christian Brothers*, via Aurelia 476
