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IN THIS ISSUE

The final statement of the newly named Catholic Biblical Federation addresses the place of the Bible in the call for a New Evangelization. The meeting was held in Bogota. The Latin American context thus influenced the discussions and the findings of the Assembly.

Jesus revealed to the disciples on the way to Emmaus a new reading of the scriptures in the context of the failure of the crucifixion. This culminated with the breaking of bread. The Assembly calls us to a similar new presentation of the Good News in the context of today's socio-political

and economic situation, ecological imbalances, multi-religious experiences, the ending of totalitarianism, awakening of marginalised groups, ecumenism and the growth of new christian communities.

CHARLES HANDY in his book THE AGE OF UNREASON writes about the new era of discoveries, new enlightenments and new freedom in a changing world. His argument is not directly addressed to the religious field but we must ask how the new world which he describes will affect mission, for mission does and will take place in that same world.

The first part of DR. WILLI HENKEL'S article which we reproduce here treats of the Native Priesthood in South America. We draw attention to it as the preparations for the Quincentenary of the Latin American Church approaches. Are the reasons for the shortage of priests throughout Latin America today to be found in the assumption, repeatedly expressed at the time, that the number of Spanish priests, mestizoes and creoles was sufficient and so there was no need to encourage the ordination of the Indian people? It has been asked too, whether the waves of persecution which have broken over the Church in Mexico over and over again since 1821 cannot perhaps find a partial explanation in that assumption? Even today what real efforts are being made to further the priesthood among the Indian peoples of South and North America?

NEW RELIGIOUS MOVEMENTS are increasingly important for those engaged in mission. In the last issue of the Bulletin we included a piece on the theological challenges arising from indigenous churches. WILBERT R. SHENK describes some salient features of new religious movements which must not be ignored as mission develops.

Eastern Europe's dramatic change presents extraordinary opportunities and a fair share of problems to European and indeed world leadership. There are two reflections on what is happening and how Christians and missionaries might respond to the challenges.

Lastly there is a list of videos dealing with Basic Christian Communities. Compiled by JOSEPH HEALEY, MM. (See SEDOS Bulletin, 89/No.1)

NEWS

CONGRATULATIONS to Sister MAURA O'CONNOR on her re-election as Superior General of the FRANSISCAN MISSIONARIES OF MARY at their General Chapter still in progress at Grottaferatta.

FR. D.S. AMALORPAVADASS

The tragic death of Fr. Amalorpavadass in a motor accident came as a shock to all of us in SEDOS. A

pioneer in his efforts to inculturate the gospel message in the Hindu reality, his loss will be deeply felt by all those who supported him and admired him in his endeavours.

We offer our deep sympathy to his family and particularly to his brother Cardinal Lourdesamy and to his many friends who were closely associated with him in Bangalore and Mysore. May he rest in peace.

CHANGE OF DATE

SEDOS SEMINAR 1991:
PROPHETIC MISSION IN A CHANGING WORLD

This Seminar will be held at Villa Cavalletti from May 17 to May 21, 1991 not from May 21 to May 25 as previously announced in SEDOS Bulletin. We regret any inconvenience caused.

BEHOLD I MAKE ALL THINGS NEW

THE BIBLE AND THE NEW EVANGELIZATION

(The Fourth Plenary Assembly of the Catholic Biblical Federation took place in Bogotá, Colombia, from June 27 to July 6, 1990. About 140 delegates and invited observers from 70 countries representing the five continents took part in the Assembly. The theme was "The Bible and the New Evangelization." Below is a slightly shortened version of the first four parts, of five, of the Assembly's final statement which contains copious scriptural references).

THE CALL FOR A NEW EVANGELIZATION

The theme "The Bible and the New Evangelization" was chosen for the Assembly in line with the general call of the Holy Father, Pope John Paul II, for a New Evangelization in the whole world as we move into the third millennium. The Assembly was deeply aware of the great changes and newness around us, in the world at large and in the Church of God. It is manifested in many ways and has deep significance:

a) the incredible possibilities of science and technology in controlling nature, including the very makeup of the human person;

b) automation, new media, and the computer revolution are all leading to an internationalization of the processes of production, modifying labour relations and provoking a new organization of our economic and social system;

c) the danger of total destruction - atomic and ecological - still hangs over humanity raising a new awareness of the necessity of defending life and our planet;

d) a rediscovery of ancient cultures and peoples and the emergence of the so-called "third world" into a community of nations calling for new relationships between peoples;

e) the growing awareness of the dignity of women and their right to equality with men in all sectors of

life;

f) the increasing phenomenon of fundamentalism in all religions with the danger this poses for peaceful co-existence;

g) the sudden political upheavals of Eastern Europe breaking down the old alignments of forces in the world, with the great uncertainties about the future course of events.

All these are causing the emergence of a totally new world order which is beyond our expectations.

Origins of the Call

The Church of God finds it is challenged to a New Evangelization in response to the newness around it. In fact the present call for a New Evangelization can be traced back to the new Pentecost which was Vatican II in the Church of our days, as Pope John XXIII prophetically envisaged when he called the Council. Paul VI also already in 1975, spoke of a new era of evangelization in his *Evangelii Nuntiandi*.

There is in fact a basic newness about evangelization itself. This consists in the fact that it is the saving work of the Lord Jesus himself. In him God has made all things new. Therefore Christian evangelization is always new. Ours is not the first nor will it be the last project of a new evangelization. Indeed,

every generation must discover anew the newness of the Gospel message. The Bible remains a constant point of reference.

The New Evangelization in the Latin American Context

As the Plenary Assembly met in Latin America to reflect on the New Evangelization, it joined with the Latin American Church in celebrating and thanking God for its five hundred years of evangelization and shared their concern for a New Evangelization in this important moment of their history. The first evangelization, in the fifteenth century, left a deep imprint on this continent. However it also had its shady sides. Many self-sacrificing and zealous missionaries came to offer a generous testimony to the love of Christ and brought the gift of faith to this land. This testimony was often compromised however, by the political and economic interests of those who, while claiming to be Christians, unjustly exploited the riches of this land, and lacked respect for the human rights of the people who had lived there for centuries.

The New Evangelization and the Biblical Apostolate

The New Evangelization is a preoccupation of the whole Church. Its implementation must touch every aspect of the life of the Church: kerygmatic proclamation, catechesis, liturgical celebration, service to the world, theological reflection, pastoral practice and institutional structures. The biblical apostolate is an important aspect of the New Evangelization. It is in this context that the Federation must locate its own role in the New Evangelization.

II WHAT WE UNDERSTAND BY THE NEW EVANGELIZATION

Faith tells us that, since everything was created in Christ and for Christ, God is present in life,

in nature and in history. The Spirit of God is at work in all of humanity, leading it towards Christ through different paths and gifts. We have to listen to the living Word that God speaks to us in order to be able to proclaim it. Nevertheless, we are like the disciples on the road to Emmaus: we sometimes still do not perceive the presence of Christ who walks with us. Faced with new challenges we need new methods. We need an evangelization that is "new in its ardour, new in its method, new in its expressions." John Paul II.

In order to be able to evangelize, the disciples, too, must allow themselves to be evangelized; to feel the challenge and the crisis of the newness; to go through darkness and the experience of not knowing; to experience the temptation of following other paths.

The Spirit of Jesus will make them capable of understanding the Word that he addresses to them. They will be able to recognize, like Peter, the Resurrection of Jesus present in events; to open the Scriptures, like Philip; to discern, like Paul, the presence of the God of Abraham in the cultures of peoples; to denounce, like Stephen and Paul, what is wrong in religions and cultures; to embrace, like the community of Antioch, those who are not Christians; to denounce, like Paul before Peter, what is wrong in the Church itself; to perceive, like Paul, that God continues to lead all peoples to Christ - so that all might have life, and have it to the full, and that God might be all in all.

From this new experience of God in Jesus Christ, they say: "We cannot keep quiet! We must obey God rather than men". This ardour forces them to announce the Good News of the Reign of God in the same way as Jesus did on the road to Emmaus.

The first step: The two disciples are in a situation of death which many people are now

experiencing: they are afraid and flee from Jerusalem, they are no longer able to believe in the small signs of hope, since they refuse to believe the women; they await a glorious messiah and, thus are not able to perceive the glory of God in the death of Jesus. "We were hoping he would be the one who would liberate Israel, but..." Jesus arrives as a companion and friend; walks with them; listens and dialogues: "What are you discussing?" This attitude of dialogue, of listening and embracing is the first step towards the New Evangelization. It means to live thirty years in a humble and unpretentious manner in Nazareth in order to learn what to announce during the three years of public life.

The second step is to help the disciples read events with new eyes. Jesus goes through the Scriptures, through the past, through tradition, through what they already knew. The Scriptures, re-read in the light of the Resurrection, clarifies the situation in which the disciples found themselves. The pedagogy of Jesus is wise. The NEW which he announces is not totally new. It is an ancient newness that is found in the history and in the hope of the people. Jesus draws the veil away from it: "How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?" Jesus breaks the erroneous vision of the dominant ideology and prepares the disciples to discover the presence of God. He uses the Scriptures, starting from the concrete problem of the disciples, and discovers in the situation new criteria for listening to the texts. But the Scriptures by themselves did not necessarily open their eyes. They barely made their hearts burn inside. What opened their eyes and made them perceive the living presence of the resurrected Christ was the concrete gesture of sharing. The sign of sharing brings about the community,

in which Christians have all in common.

The third step: the highest expression of this communion is the Eucharist which reveals the sacramental dimension of the Word of God. This is the third step of the New Evangelization which opens our eyes and makes us discover the presence of the Good News of the Resurrection in our life. It is now that the newness of the Resurrection gives light to the life of the two disciples. If Jesus is alive, then there is with him a power stronger than the power that killed him. Here is the root of freedom and courage. Now they themselves are risen and are reborn. The cross, a sign of death, becomes a sign of life and hope.

The result of the New Evangelization is that instead of fear, courage is reborn; instead of fleeing, they return to Jerusalem; instead of dispersion, they gather in community; instead of the fatalism that accepts what happens, a critical conscience is born that reacts before the power that kills; instead of unbelief and desperation, faith and hope.

III HOW DOES THE NEW EVANGELIZATION BECOME GOOD NEWS

The variety of contexts in which we live today requires that our proclamation of the Word should affect the lives of the people and allow it to become the Good News of salvation for all.

The Context of Cultural Pluralism

The Second Vatican Council described the Church as a reality in the world. This demands that its identity, based in Christ, be constantly rediscovered in its relationship with peoples and cultures. The Word becomes effective only in as far as it becomes significant for these cultures. The Word became present in

the world through the action of the Spirit just as happened at the incarnation of the Word in the womb of Mary. This has serious consequences both for the Word and for the world. It will unfold the riches of the Gospel. It will question the ambiguities present in human cultures. It will give greater relevance to the Word for the people. It will demand that the Church review her methods of proclamation and evolve a new hermeneutic (making the exegesis of the text relevant to the context) in the interpretation of the Word.

The Context of the Socio-political and Economic Situation

The Bible must become a book for the world. We cannot understand the Bible without the human reality in need of salvation nor can we understand the human reality without the Bible. Looking at the world of today we realize that it is a world which suffers from injustice, exploitation and inequality. Some expressions of this are:

- the widening economic gap between north and south, rich and poor
- the exploitation of the resources of the so-called "third world"
- the injustices of patriarchal and sexist systems
- the violation of human rights
- racial discrimination and national conflicts
- the evils of social systems that use political power to oppress the people and that produce victims

To all this we can also add the changes brought about by secularization, materialism and technology.

We require a new vision of faith where all human beings can experience their brotherhood and sisterhood with the one God, our Father and Mother. Our biblical apostolate should question this deformed world. The light of the Gospel should enable us to discover and destroy the idols we have made and dispel the shadows that prevent human beings from walking in

the light of God.

The Context of Today's Ecological Imbalances

The earth is a common heritage which God has given to the whole human family. But modern colonialism, motivated by economic interests, strengthened by political power, scientific and technical progress has exploited the resources of the earth in such a way that today we are faced with the danger of serious ecological imbalance. The use of creation was not so much guided by human need as by human greed. There is a growing awareness in many people, especially the young and women, of the need to care for creation. This consciousness, however, has only recently entered into the awareness of the Christian communities. Therefore we need a critical re-reading of Genesis 1-11 and other biblical texts in order to rediscover the relationship between humanity and nature; we need to strengthen the other biblical traditions which regard human beings not only as the center and crown of creation, but also as part of it.

The Context of Multi-religious Situations

Christianity in some regions today finds itself in the same situation as ancient Israel in its exile. The Christian communities are living in the midst of other religious groups. Some of these religious groups are reviving their religious traditions and at times they become aggressively fundamentalist. Our ministry of the Word has to take this into account. We should pass from an apologetical approach to an approach of dialogue based on Vatican II. In some cases, especially with Islam, this may not be easy. However, it is always necessary to maintain our Christian openness without renouncing our right to proclaim the Gospel and to criticise tendencies in religions to violate human rights and human values.

Our openness to these religions should enable us to discover our own common basis as believers in the same God, journeying towards the same destiny. We shall thus build up a society united in hope even if, at times, we cannot have one community of faith with people of other religions.

The Context of People Emerging from Totalitarian Systems

The recent events of Eastern Europe and the return to democracy in some Latin American countries should be interpreted as part of history of salvation. We may compare these events to the return of ancient Israel from the exile. The life of the people of God after the exile was not the same as it was before. Any effort that ancient Israel made to restore the pre-exilic state met with the disapproval of God. The biblical-pastoral ministry therefore should enable us to proclaim the Word in such a way that a new society, and a new Church can be built which are able to maintain the values of the exile.

The Context of the New Awakening of Marginalized Groups

Our world today experiences more than ever the cries and groans of groups that have been marginalized for ethnic, linguistic, economic, social, sexist or political reasons. Some of these groups are minorities, others form great majorities. The Bible is one of the few books within humanity which has stood for the oppressed and the marginalized. As ministers of the Word we are called to continue the mission of liberation. These marginalized groups, that have been evangelized are now themselves evangelizing. Our biblical ministry therefore should enable Christian communities to listen to the Gospel which these oppressed peoples are preaching to us. It should enable us to respond to the Word through constructive action, building a society of justice and

freedom for all.

The Context of Ecumenism

The spirit of ecumenism is a universal phenomenon today. The various Christian Churches and ecclesial communities work together in many areas of Gospel witness and service to the world. The Bible should strengthen this common commitment. Our efforts at an ecumenical reading of the Bible should aim at building up communities that are based on Christian love and communion.

The Context of Christian Communities

The Church which is entrusted with the proclamation of the Gospel continually needs to renew her structures and methods of evangelization. The Bible must become more and more the book of the Christian community. The laity in a special way must have greater access to it. The whole ministry of the Church should be understood as a ministry of the Word. This would require a change from a ritualistic and legalistic understanding of the ministry of the Church to a more prophetic and proclamatory approach.

IV A NEW WAY OF READING THE BIBLE

The different ways of reading the Bible are not equally apt although all have been adapted fruitfully in the past. The New Evangelization demands new ways of reading and proclaiming the Word in continuity with the sound tradition of the Church. Starting with the reality of today we allow the Word of God to throw light on it. This entails on our part, attentive listening to the God who speaks through the Scriptures, the Church and the human situation. The joys and sorrows of the world have to become the joys and sorrows of the disciples of the Lord. Such a reading reveals to us the true face of God, not the God of abstract philosophy who remains unmoved by the

events of the world, but the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, whose face is turned in loving compassion and concern for all those who suffer in every age and who struggle to find meaning in their lives.

We should read the Bible in a prayerful setting. It is the Word of love, addressed by a God of love. It is not primarily a description of God but a communication of God to the peoples. In order to understand this Word it is necessary to create an attitude of openness in love to this God. Only then can we truly enter into the message that is communicated. This is true for both private reading and community reading, especially in liturgical celebrations.

Reading of the Bible should enable people to discover its true content. All efforts to interpret the Bible to justify political and ideological positions are a betrayal of the message. The Bible should provoke the people of God to conversion and commitment in the service of the brothers and sisters. Read in the community of believers it can give them strength to be faithful to their vocation of service in the world.

It is necessary to avoid the danger of fundamentalism in reading and interpreting the Word of God. We should note:

1. The Bible is a book that deals with the people's relationship with God in the context of a believing community, it does not give a scientific explanation of this world.

2. There is a gradual unfolding of the pedagogy of God in the Bible. Therefore in interpreting texts the total content and the global dynamism of God's plan which culminates in Christ must be taken into account.

3. The Bible uses a variety of literary devices. Interpretation should explain these and use a proper methodology.

4. It is not possible to read the Bible nor to understand its message

independently of the community and of the historical context in which the community lives.

A New Reading gives a New Thrust to the Biblical Apostolate:

1. **A thrust from the book to the Word.** Our duty is not above all to multiply and distribute Bibles, which is of course important. It is rather to make the Word of God alive in the hearts of all our brothers and sisters in the world.

2. **A thrust from an institutional structure to a creative presence.** Structures and organization remain necessary, but even more, imagination, creativity and above all a contagious faith in the liberating power of the Word of God are important.

3. **A thrust from clergy to laity.** We must be convinced that every Christian is responsible for spreading the Good News and that lay men and women are in a privileged situation to reach every person of this world in need of salvation.

4. **A thrust from a private reading to a transforming presence in the world.** Personal piety will never become obsolete but the Spirit of God which inspires the Scriptures tends to make all things new. It is a leaven that aims to transform societies, a fire that purifies from sins, a love that fills the gap between rich and poor, a light that gives sense to our lives and guides us in the only true way to happiness.

5. **A thrust from the Church to the Reign of God.** The Church, like Jesus, is a servant. It is the spouse of Christ. Its fulfillment is made up of humble service to the world as it gathers humanity in a new community of love around Christ.

Ref. The complete text will appear shortly in the Federation's Bulletin published by the General Secretariat, Mittelstr. 12, P.O. Box 10 52 22 D-7000 Stuttgart, Germany.

THE AGE OF UNREASON

PART I CHANGING

CHAPTER I THE ARGUMENT

Charles Handy

The scene was the General Synod of the Church of England in the 1980s. The topic being debated was the controversial proposition that women be admitted to the priesthood. A speaker from the floor of the Chamber spoke with passion. 'In this matter,' he cried, 'as in so much else in our great country, why cannot the status quo be the way forward?'

It was the heartfelt plea not only of the traditionalists in that Church but of those in power, anywhere, throughout the ages. If change there has to be let it be more of the same, continuous change. That way, the cynic might observe, nothing changes very much.

Continuous change is comfortable change. The past is then the guide to the future. An American friend, visiting Britain and Europe for the first time wondered, "Why is it that over here whenever I ask the reason for anything, any institution or ceremony or set of rules, they always give me an historical answer - Because..., whereas in my country we always want a functional answer - In order to ... Europeans, I suggested, look backwards to the best of their history and change as little as they can; Americans look forward and want to change as much as they may.

Circumstances do, however, combine occasionally to discomfort the advocates of the status quo. Wars, of course, are the great discomforters, but so is technology, when it takes one of its leaps forward as it did in

the Industrial Revolution; so is demography, when it throws up baby booms; so is a changing set of values, like that which occurred during the student unrest of 1968, and so are economics.

Circumstances are now once again, I believe, combining in curious ways. Change is not what it used to be. The status quo will no longer be the best way forward. That way will be less comfortable and less easy but, no doubt, more interesting. Those who know why changes come waste less effort in protecting themselves or in fighting the inevitable. Those who realize where changes are heading are better able to use those changes to their own advantage. The society which welcomes change can use that change instead of just reacting to it.

We are entering an Age of Unreason, when the future, in so many areas, is there to be shaped, by us and for us; a time when the only prediction that will hold true is that no predictions will hold true; a time, therefore, for bold imaginings in private life as well as public, for thinking the unlikely and doing the unreasonable.

The story or argument of this book rests on three assumptions:

- that the changes are different this time: they are discontinuous and not part of a pattern; that such discontinuity happens from time to time in history, although it is confusing

and disturbing, particularly to those in power;

- that it is the little changes which can in fact make the biggest differences to our lives, even if these go unnoticed at the time, and that it is the changes in the way our work is organized which will make the biggest differences to the way we all will live.

- that discontinuous change requires discontinuous upside-down thinking to deal with it, even if both thinkers and thoughts appear absurd at first sight.

Change Is Not What It Used To Be

Thirty years ago I started work in a world-famous multinational company. By way of encouragement they produced an outline of my future career. 'This will be your life,' they said, 'with titles of likely jobs.' The line ended, I remember, with myself as chief executive of a particular company in a particular far-off country. I was, at the time, suitably flattered. I left them long before I reached the heights they planned for me, but already I knew that not only did the job they had picked out no longer exist, neither did the company I would have directed nor even the country in which I was to have operated.

Thirty years ago I thought that life would be one long continuous line, sloping upwards with luck. Today I know better. Thirty years ago that company saw the future as largely predictable, to be planned for and managed. Today they are less certain. Thirty years ago most people thought that change would mean more of the same, only better. That was incremental change and to be welcomed. Today we know that in many areas of life we cannot guarantee more of the same, be it work or money, peace or freedom, health or happiness, and cannot even predict with confidence what will be happen-

ing in our own lives. Change is now more chancy, but also more exciting if we want to see it that way.

Change has, of course, always been what we choose to make it, good or bad, trivial or crucial. Where the same word is used to describe the trivial (a change of clothes) and the profound ('a change of life'), how can we easily distinguish whether it is heralding something important or not? When the same word can mean 'progress' and 'inconsistency', how should we know which is which?

More of the same only better, and, if possible, for more people. It was a comfortable view of change. It allowed the big to grow bigger, the powerful to look forward to more power, and even the dispossessed to hope for some share of the action one day. It was a view of change which upset no one. The only trouble was that it did not work, it never has worked anywhere for very long, and even those societies in which it has seemed to be working, Japan, Germany and, perhaps, the USA are about to see that it does not work for ever. In each of those societies it is now increasingly relevant to ask 'what is the next trick?' because the current one shows every sign of ending.

It is not just because the pace of change has speeded up, which it has done, of course. We must all, sometime, have seen one of those graphs comparing, say, the speed of travel in 500 BC and every 100 years thereafter, with the line suddenly zooming upwards ever steeper in the last inch or two of the chart as we approached modern times, when horses are superceded by cars, then by planes and then by rockets. Faster change on its own sits quite comfortably with the 'more only better' school. It is only when the graph goes off the chart that we need to start to worry, because then things get less predictable and less manageable. Trends, after all, cannot accelerate forever on a graph paper without looping the loop.

I believe that discontinuity is not catastrophe, and that it certainly need not be catastrophe. Indeed, I will argue that discontinuous change is the only way forward for a tramlined society, one that has got used to its ruts and its blinkers and prefers its own ways, however dreary, to untrodden paths and new ways of looking at things. A frog if put in cold water will not bestir itself if that water is heated up slowly and gradually and will in the end let itself be boiled alive, too comfortable with continuity to realize that continuous change at some point becomes discontinuous and demands a change in behaviour. If we want to avoid the fate of the boiling frog we must learn to look for and embrace discontinuous change.

That is more revolutionary than it sounds. Discontinuous, after all, is hardly a word to stir the multitudes; yet to embrace discontinuous change means, for instance, completely re-thinking the way in which we learn things. Learning then becomes the voyage of exploration, of questing and experimenting, that scientists and tiny children know it to be but which we are soon reminded, by parents, teachers and supervisors, can be time-wasting when others already know what we need to learn. It is a way of learning which can even be seen as disrespectful if not downright rebellious. Assume discontinuity in our affairs, in other words, and you threaten the authority of the holders of knowledge, of those in charge or those in power.

Major change in organizations seems to follow a predictable and sad sequence:

Fright, at the possibility of bankruptcy, takeover or collapse; **New Faces** - new people brought in at the top; **New Questions**, study groups, investigations into old ways and new options; **New Structures** - existing patterns broken up and re-arranged to give new talent scope and to break up

old clubs; **New Goals & Standards**, - new aims and targets.

Do we always need a painful jolt to start re-thinking? Did it need the Titanic to sink before it became compulsory for ships to carry enough lifeboats for all the passengers? Did the Challenger shuttle have to explode before NASA reorganized its decision-making systems and priorities? How many have to die before we make cars safer and less powerful?

Discontinuous change is all around us. There are opportunities as well as problems in discontinuous change. If we change our attitudes, our habits and the ways of some of our institutions it can be an age of new discovery, new enlightenment and new freedoms, an age of true learning.

Ask people, as I have often done, to recall two or three of the most important learning experiences in their lives and they will never tell you of courses taken or degrees obtained, but of brushes with death, of crises encountered, of new and unexpected challenges or confrontations. They will tell you, in other words, of times when continuity ran out on them, when they had no past experience to fall back on, no rules or handbook. They survived, however, and came to count it as learning, as a growth experience. Discontinuous change, therefore, when properly handled, is the way we grow up.

The Beginnings Are Small

We live life on two levels. A teenager in the USA was asked to produce a list of the kinds of critical events which she saw looming in the future. It went like this:

- A US/USSR alliance
- A cancer cure
- Test-tube babies
- An accidental nuclear explosion
- Spread of anarchy throughout the

world

Robots holding political office in the USA

We could each provide our own such list of triumphs and disasters. When she was asked, however, to list the critical events looming in her personal life she wrote down:

Moving into my own apartment

Interior Design School

Driver's Licence

Getting a dog

Marriage

Having Children

Death

This book is about changes which will affect the second list more than the first in the belief that it is often the little things in life which change things most and last the longest.

The chimney, for instance, may have caused more social change than any war. Without a chimney everyone had to huddle together in one central place around a fire with a hole in the roof above. The chimney, with its separate flues, made it possible for one dwelling to heat a variety of rooms. Small units could huddle together independently. The cohesion of the tribe in winter slipped away.

Central heating - meaning in reality decentralized heating - carried it even further, doing away with fireplaces altogether, making it possible to pile dwelling units on top of dwelling units into the sky and for so many people to live alone, often far above the ground, but warm.

The telephone line has been and will be the modern day equivalent of the chimney, unintentionally changing the way we work and live. Rather like central heating, the telephone and its attachments make it possible today for people to work together without being together in one place. The scattered organization is now a reality.

Chimneys and telephones are technology - always a potential trig-

ger of discontinuity. Economic reality is another. Governments can stave it off for a while but not forever. In the end countries live or die according to their comparative advantage. Comparative advantage means that there is something for which others will pay a price, be it oil and minerals, cheap labour, golden sun or brains. Clever people, making clever things or providing clever services add value, sometimes lots of value, to minimal amounts of raw material.

Their sales allow the import of all the things we cannot grow and cannot afford to make. That way prosperity advances. It sounds straightforward and simple enough, but its consequences ramble everywhere. Many more clever people are now needed, for one thing, with fewer places for the less clever. Organizations making or doing clever things spend much of their time handling information in all sorts of forms. Facts, figures, words, pictures, ideas, arguments, meetings, committees, papers, conferences all proliferate. Information goes down telephone lines, so technology and economics begin to blend together to create a massive discontinuity in the shape, and skills and purposes of many of our organizations. Clever organizations do not, it seems, work the way organizations used to work, they have different shapes, different working habits, different age profiles, different traditions of authority.

Technology and economics is a potent blend. Social customs can be transformed. An information society makes it easier for more women to do satisfying jobs. Technology has turned child-bearing into an act of positive decision for most. Marriage then becomes, increasingly, a public commitment to starting a family.

Just Think of it!

It is the combination of a changing technology and economics, in

particular of information technology and biotechnology and the economics associated with them, which causes this discontinuity. Between them they will make the world a different place.

Information technology links the processing power of the computer with the microwaves, the satellites, and the fibre optic cables of telecommunications. It is a technology which is leaping rather than creeping into the future. It is said that if the automobile industry had developed as rapidly as the processing capacity of the computer we would now be able to buy a 400 mile-per-gallon Rolls-Royce for £1.

Biotechnology is the completely new industry that has grown out of the interpretation of DNA, the genetic code at the heart of life. It is only one generation old as a science and as an industry, and is only now becoming evident in everyday life with new types of crops, genetic fingerprinting and all the possibilities, good and bad, of what is called bio-engineering.

These two technologies are developing so fast that their outputs are unpredictable, but some of the more likely developments in the next ten to twenty could change parts of our lives, and other peoples' lives, in a dramatic fashion. A group of young executives who were asked by their companies to contemplate 2000 AD came up the following possibilities and probabilities.

Cordless telephones Mark 2

Everyone-their own portable personal telephone to be used anywhere at affordable prices.

Monoclonal Antibodies

These genetically engineered bacteria which work to prevent particular diseases already exist and will be expanded.

The Transgenic Pig

The possibility of using animal organs in humans has been under investigation for some time, the pig especially which is biologically similar to humans.

Water Fields

Crops can now be genetically engineered to grow on poor quality soil or even in water or from the air instead of from the ground, reducing the need for fertilizer. Any country could one day grow all the food it needs.

Enzyme Catalysts

Microbes can now be used as catalysts in many chemical manufacturing processes. Rubbish disposal is now part of the chemical industry.

Expert G.P.s

Computers programmed with up-to-date medical knowledge will be available to all G.P.s, allowing every doctor to be a better doctor. This example of 'expert systems' will be copied in all types of occupations.

The Hearing Computer

Voice-sensitive computers which can translate the spoken word into written words on a screen will be on every executive's desk one day, turning everyone into their own typist.

Irradiated Food

Irradiation, once we are convinced that it is safe, will make it possible to buy 'fresh' food from all round the world at any time of the year.

Telecatalogues

Teleshopping, already in existence in experimental situations, will one day be commonplace. Personal shopping will become a leisure activity rather than a necessity.

Smart Cards

These cards, already in use in France, replace cash, keys, credit, debit and cash cards. They will not only let you into your home or your car but will automatically update all your bank account balances for you.

Genetic Fingerprints

Instead of Personal Identification Numbers (PINs) which are easy to discover and replicate, we shall each have a fingerprint on our personal cards which cannot be reproduced by others. They can be used to diagnose hereditary and latent diseases. A national data-bank of genetic fingerprints seems possible one day. What price privacy then?

Windscreen Maps

Computerized autoguidance screens will become commonplace, projected onto the windscreen, as in fighter aircraft, so that you need not take your eyes off the road.

Mileage Bills

Cables laid under the roads of our cities can trigger a meter inside a car programmed to charge different parts of the city at different rates, presenting you with the equivalent of a telephone bill at the end of the month for the use of your car on the city roads.

The technology we shall undoubtedly take in our stride. Hole-in-the-wall banking caused hardly a flutter of an eyelid when it appeared and video-recorders are now part of the furniture in nearly half of British homes. It is not the technology itself that is important but the impact which, without conscious thought, it has on our lives. Microwave ovens were a clever idea, but their inventor could hardly have realized that the effect, once they were everywhere, would be to take the preparation of food out of the home and into the, increasingly automated,

factory; to make cooking as it used to be into an activity of choice, not of necessity; to alter the habits of our homes, making the dining table outmoded for many, as each member of the family individually heats up his or her own meal as and when they require it.

Whether these developments are for good or for ill must be our choice. Technology in itself is neutral. We can use it to enrich our lives or to let them lose all meaning. What we cannot do is to pretend that nothing has changed and live in a garden of remembrance as if time had stood still. It doesn't and we can't

Thinking Upside-Down

Discontinuous change requires discontinuous thinking. We shall need to look at everything in a new way. Not unnaturally, discontinuous upside-down thinking has never been popular with the upholders of continuity and the status quo. Copernicus and Galileo, arch-exponents of upside-down thinking, were not thanked for their pains. Jesus Christ, with his teaching that the meek should inherit the earth, that the poor were blessed and the first should be last in the ultimate scheme of things, died an untimely and unpleasant death. Nonetheless, their ideas live on, as good ideas do, to release new energies and new possibilities. In the long perspective of history it may seem that the really influential people in the last 100 years were not Hitler or Churchill, Stalin or Gorbachev, but Freud, Marx and Einstein, men who changed nothing except the way we think, but that changed everything. Francis Crick is not today a household name, yet he, with James Watson and Maurice Wilkins, discovered the genetic code, DNA, and so created the science of microbiology and the industry of biotechnology on which much of our economic future may depend.

Upside-down thinking invites one to consider the unlikely if not the absurd. If Copernicus could stand the solar system on its head and still be right nothing should be dismissed out of hand in a time of discontinuity.

- Upside-down thinking suggests that we should stop talking and thinking of employees and employment. They are words, after all, which only entered the English language some 100 years ago. If work were defined as activity, some of which is paid for, then everyone is a worker, for nearly all their natural life. If everyone were treated as self-employed during their active years then by law and logic they could not be unemployed. They might be poor but that can be put right. The words 'retirement' and 'unemployment' used only as a contrast to 'employment' would cease to be useful.

- Upside-down thinking suggests that if we put everyone on welfare it would no longer be invidious to receive it. That would not mean that no one was expected to work, only that everyone, as of right, got an initial 'social dividend', to be repaid progressively as one earns.

- Upside-down thinking wonders what magic it is that determines that forty hours spread over five days should be the working week for most people. Why cannot one choose to distribute the 2000 hours per year of normal work in a wide variety of chunks?

- Upside-down thinking notices that marriages in Victorian times lasted fifteen years and today also for fifteen years. In Victorian times it was the death of a partner which ended the marriage, now it is divorce. Should all relationships as well as employment contracts have a fixed term?

- Upside-down thinking suggests that it might be desirable to reward some experts for not using their skills. At present dentists in

Britain are paid per treatment. There is an inevitable temptation to diagnose the need for treatment. If rewards were related to the number of healthy mouths in the practice not the bad ones, we might need fewer dentists and have better teeth. Similarly, upside-down thinking observes that a national health service is run and rewarded as a national sickness service and wonders why it cannot be reversed.

- Upside-down thinking suggests that instead of a National Curriculum for education what is really needed is an individual curriculum for every child, within common guidelines maybe, but given expression in a formal contract between the home and the school.

- Upside-down thinking questions whether more money for more effort is always the right way to reward all the people all the time, or whether at certain stages in life more time might be as welcome as more money.

- Upside-down thinking wonders why one career or one type of job should be the norm. Why not three careers, switching progressively from energy to wisdom as the years roll on?

- Upside-down thinking wonders why assistants are always younger than their principals or superiors. Why could not people retrain in mid-life to be part-time assistants to doctors, teachers, social workers and lawyers, para-professionals leaving the full professionals to do the more specialized work.

And so it can go on. At first sight impossible, or ludicrous, many of these ideas have already been canvassed as practical possibilities in some quarters.

It is a time for new imaginings, of windows opening even if some doors close. We need not stumble backwards into the future, casting longing glances at what used to be; we can turn round and face a changed

reality. It is, after all, a safer posture if you want to keep moving.

Ref. This is a slightly shortened version of the first Chapter in Part I of THE AGE OF UNREASON by Charles Handy. (London, Arrow Books, 1990. Pp. 216. U.K. price £3.99.

Part I of his book continues to apply his argument about change to a fascinating treatment of Numbers, - The New Minority, The New Intelligensia, The Vanishing Generation, The Third Age and The Pressures Behind the Numbers.

Part II deals with Changes in Working and Part III with Changes in Living.

THE NATIVE PRIESTHOOD IN SOUTH AMERICA

Willi Henkel, OMI

A LOOK BACK THROUGH HISTORY

Right from the beginning the church has seen one of its essential tasks as being the appointment and qualification of native priests and native bishops. It pursued this course of action in the Roman Empire, among the Gauls, the Anglo-Saxons, the Teutons and the Slavs. In the case of the Anglo-Saxons the missionaries were able to establish priests and bishops from the national ranks as early as the second generation. Thus it is quite a normal attitude that the local church should also have its own local priesthood. This attitude is encountered once again at the start of the discoveries of the modern age.

The patronage powers, Spain and Portugal, adopted it. Thus, for example, the first negro priests, including the later Bishop Henrique, were ordained in Lisbon in 1518.

THE DEVELOPMENT IN SPANISH AMERICA

Following the discovery of America the Spanish upper class mixed relatively quickly with the native races so that there were soon large numbers of mestizoes. This applies in particular for the Incas and Aztecs who had developed a very sophisticated culture. A national priesthood could have been expected from these peoples in particular. However this did not come about. Specker sees one reason for this in the lack of interest shown by the Spaniards in a native priesthood.

After some 60 years of systematic missionary work, i.e. about 1580, there was a relative surplus of

priests. So why was a native priesthood necessary on top of this? However, it should be considered that even though there were many priests, there were too few missionaries who had a good command of the native languages. A native priesthood would have been able to solve this problem in the best possible way. It would have understood the customs and manners of its fellow-countrymen better than the foreign missionaries and could have made a substantial contribution towards deepening the christian message, penetrating more deeply into the soul of the newly converted peoples.

This is what was missed most in Latin America. The subsequent history of the region shows quite clearly how shortsighted the Spanish attitude was.....

1. MEXICO

Let us turn now to the individual orders which were principally involved in the missions in Mexico and other Latin American countries. The Dominican provincial P. Betanzos was of the opinion that the Indians should not study. In 1544 he wrote to the Visitor of his order: "The Indians should not study; for no success is to be expected of their studying:

1. because they will not be suitable for the priesthood for a long time yet, since the preacher must have authority in his pueblo, which the natives do not have;

2. because one could not rely on these people if one were to entrust them with preaching the Gospel, since they are still new and unfirm in the

faith. This could lead to them preaching mistakes, as we know from experience that some have already done so;

3. because they are not capable of understanding the holy faith and its explanation.

In consequence of this they (the Indians) may not be ordained...."

So we can understand why the Dominicans did not have any secondary and tertiary schools at all in Mexico. The Augustinians did have a theological college in Mexico, but we do not know whether they were interested in a national priesthood.

There was no lack of voices in favour of the ordination of Indians, as is shown by a letter written in 1525 by the Contador Rodrigo de Albornoz, in which he explained: "In order that the sons of the caziques and the nobility be instructed in the faith, it is necessary that Your Majesty command us to construct a college, in which they (the sons of the caziques and the nobility) can be instructed in the skills of reading and be taught grammar (Latin), philosophy and other sciences, so that they become priests. If one priest would come forth from these Indians, such a one could be of more use and bring more Indians to the faith than 50 European priests."

Such a college was in fact established. It was founded by the Franciscans in Tlatelolco.

The first Bishop and later Archbishop of Mexico, Juan Zumárraga, certainly had in mind the training of a national priesthood when this college was established. The Indios proved receptive when it came to learning Latin.

We do not know why Zumárraga subsequently changed his mind, as becomes apparent from a letter of 17th April 1540 to the Emperor, in which he writes: "We do not know whether the College of Santiago de Tlateloco will continue its existence; for even the best Latin scholars among the In-

dian students tend more towards marriage than towards continence."

The Junta of 1539 advocated the administration of the minor orders to the Indians and left open the questions of ordination which could be granted after a probationary period. However, the first Provincial Council of Mexico, which was held in 1555, expressed a clear prohibition of admission of the Indios to the higher orders.

This negative attitude lasted right up to the 3rd Provincial Council which was held in 1585. At this assembly the prohibition was at least not renewed and hence the admission of the Indios to the higher orders was left open. It was added that great care was to be taken when administering orders to the offspring of Indians, Moors or such persons whose father or mother were negroes (mulattoes).

Thus one may well ask whether the council fathers had adopted a more favourable attitude towards the Indios. This was hardly the case, for the original text of 1585 expressed a clear prohibition.

This text was moderated by the commission of the Council Congregation in Rome, which had to inspect the Provincial Council. However, this commission required careful examination of the candidates for the priesthood.

These guidelines were followed by the Jesuits, who commenced their missionary activities in Mexico during the last three decades of the sixteenth century, and who established several theological colleges. The heads of the order permitted the acceptance of Indians into their order and their admission to holy orders in principle. They required great care in this.

2. PERU

A similar development of the question of orders for the Indians is

revealed by the Provincial Councils of Lima. The first Provincial Synod of Lima (1552) does not mention ordination among the sacraments administered to the Indians. The second Provincial Synod of Lima in 1567 expresses a clear prohibition of the ordination of Indians. The opinion was adopted by the Jesuit José de Acosta, who was very open-minded in other missionary questions and who was to become probably the most important of the 3rd Provincial Council of Lima. He wrote: "There is not much to say about the priesthood of the Indians; for our superiors (Council of 1567) clearly ordained that no Indians may receive any holy orders."

As justification for this Acosta states that it was still too soon for the Indians. Even the early church had not appointed new christians as leaders of the communities. Thus it was at any rate a sign of progress when the 3rd Provincial Council of Lima in 1583 left the questions of Indian orders open. It was proclaimed:

"When administering orders, especially of the priesthood, the bishops should take particular care to provide capable workers for this great Indian harvest....., so that those who are called by God to the grace of the gospel shall have a sufficient number of diligent clergy if possible. If otherwise suitable (candidates) are available, who take orders and who wish to devote themselves to the instruction of Indians, they may under no circumstances be held back because they have no patrimony; rather, as long as this church needs them, they shall be sought and invited, once their behaviour is tested, sufficiently trained and not without experience in the native tongue..... Thus they (the bishops) may ordain '*ad titulum Doctrinae Indorum*' whomsoever they consider to be capable of the spiritual care of the Indians, even when no parish can be allotted."

According to this text Indians may also be admitted for ordination

if they comply with the requirements specified. Authors such as Schmidlin, Huonder, Leturia emphasize that the council fathers made do with the generally valid principles and left the application thereof to the bishops.

One could now pose the question as to whether the bishops did in fact admit large numbers of Indians to orders. It is not easy to answer. As Specker writes, these were probably exceptional cases.

The Archbishop of Lima, Toribio de Mogrovejo, may serve as an example. With great restraint he admitted mestizoes to orders and did not administer orders to a single Indian. In general, restraint on the part of the bishops can be established in the question of Indian orders.

One may concede that the bishops acted in good faith, since at the time the number of Spanish priests and mestizoes and creoles was sufficient. However, later centuries were to make it clear that this assumption was an illusion. Thus Höffner was justified in asking "whether the reasons for the shortage of priests still prevailing through-out Latin America today, are to be sought here. And whether the waves of persecution which have broken over the church in Mexico over and over again since 1821 cannot perhaps find a partial explanation here?"

By and large the line of development as described here was retained in Latin America. Reasons why the Indians were allegedly unsuitable for the priesthood were stated to be that they tended towards intemperance. It was argued that those who get drunk are not capable of the continence which must be required of priests.

Ref. The Native Priesthood, 1889-1989. Opus Vocationum. Goethesstr. 43, Postfach 1110, D-5100 Aachen. The article goes on to treat of the Native Priesthood in Asia and in Africa especially in the 20th century Fr. W. Henkel is librarian at the Pontifical University Urbaniana.

NEW RELIGIOUS MOVEMENTS

THEIR CONTRIBUTION TO MISSIOLOGY

Wilbert R. Shenk

NEW RELIGIOUS MOVEMENTS AND MISSIONS

The phenomenon of new religious movements usually is divided into two major groupings. The first includes movements in the industrialized Western world. These are movements which generally have appeared since 1945. The second group is comprised of movements which have sprung into existence outside the West. These movements are the product of the encounter between a powerful external influence and a primal society. In general, new religious movements arise as a result of upheaval and clash. But the one variety occurs primarily intraculturally while the other results from intercultural contacts.

The emergence of these movements can be correlated with the presence of Christian missions. In his study of this phenomenon in Africa David Barret asserted,

"It is in fact the case that schisms from foreign mission bodies in Africa have been taking place for the last hundred years on a scale unparalleled in the entire history of the expansion of Christianity.... Most of these movements have emerged spontaneously in areas that have been subjected with intensity to Christian missionary activity for several decades".

Numerous studies can be cited to substantiate Barrett's contention.

Our purpose here simply is to establish the genetic link between the missionary movement and the emer-

gence of new religious movements in primal societies worldwide. We should be able to ask these critical questions without condemning wholesale everything done in the past or failing to understand the scale of achievement of the modern missionary movement since 1800.

Why has mission carried out over a long historical period in diverse circumstances produced widely a quite unintended result?

i. If we study these groups which are reactions to the coming of Western missions, we will see mirrored in them the mission project sponsored from the West. In other words, people of the West will see themselves, both their strengths and foibles, through the eyes of others. It will also open up new vistas on peoples who have selectively appropriated somethings from the Christian revelation and rejected parts of historical Christianity as represented by the West. Reverent and sympathetic study of this phenomenon can open the way for "meeting" them in an "I and Thou" relationship.

ii. Another benefit would be the challenge to greater integrity in the message. Jean Guiart and Mircea Eliade were of one mind in asserting the missionaries in the South Pacific failed to comprehend the fullness of the Christian faith and consequently did not appreciate the responses of the indigenous peoples. In other words, the Melanesians could hear authentic notes in the Christian

faith to which the missionaries, conditioned by Western culture, were tone deaf.

Primitive Christianity was millennial, a theme which the missionaries could not successfully suppress in their preaching. The Melanesians were especially sensitive to this motif and interpreted much of what they heard and saw demonstrated by the missionaries as being an earnest of what was yet to come. In their historical situation they felt themselves to be a victim people and yearned for liberation from oppression and injustice. They heard in the gospel a promise of release and a new life of peace and prosperity. The irony was that the missionaries shared many of these perspectives but the vocabulary they used to get their agenda across failed to communicate to the local peoples. Ultimately, disillusionment set in as these millennial expectations were not fulfilled; and cargo-cults emerged.

SALIENT FEATURES OF NEW RELIGIOUS MOVEMENTS

Essentially, the charge that has been brought against the modern missionary movement is that it was but another attempt to universalize something which was profoundly particular and parochial, namely Western civilization. And this is experienced as the ultimate effrontery: one culture or people arrogate to themselves the role of determining and managing the destinies of other peoples.

None of this is new, of course; it has been attempted repeatedly throughout history in both religious and political terms. The early Christian church faced such a situation. The party of "Judaizers" wanted to insist that Gentile believers accept the Jewish law as a condition for their admittance into the Christian family. This conflict led to the Jerusalem conference (Acts 15). That conference decision affirmed the validity of both Jewish and Gentile

cultures but declared that neither had salvific significance; neither was to be elevated to the level of a universal determinant binding on all people everywhere.

The situations of the early church and the modern missionary movement differ in important ways, however. The early church comprised a community which was socially marginal and powerless. The modern mission movement has long been viewed by critics as simply the religious dimension of a massive and powerful Western movement to colonize and dominate the world. The early Christians were numbered among the persecuted and suffering while Western Christianity has been seen as the religion of the powerful. To some extent this is an unfair caricature. But there are lessons to be learned as well.

One can find among the pioneer missiologists those who developed critical perspectives on missionary methods and policies. And there are shining examples of missionaries who were keenly aware of the social or political plight of the people among whom they were living and sided with them in their struggle for justice. But pragmatism was the keynote of missionary thought and practice.

We turn now to six facets of the new religious movements: contextualization, theological reformulation, religious innovation, economic and cultural development, church growth, and ecumenical relationships.

1. Precursors to Contextualization

From its earliest days the modern missionary movement was marked by a confusion of perspective. On the one hand, mission promoters frequently depicted the task to be done as a fairly simple matter of presenting the Christian message in a straightforward manner to peoples sunk in despair and, who, consequently, would respond gladly and

quickly. On the other side was the growing group of missionaries in the field who knew firsthand how complicated the process was - mastering a strange language and trying to understand a highly intricate culture with quite another worldview. As the complexity of the task became more apparent, mission theorists moved through several stages as they sought to conceptualize the task.

The great theoretical breakthrough in mission-thought in the nineteenth century was identification of the "indigenous church" as the goal of mission. Prior to the enunciation of this principle around 1850, missions were conceived as an act of carrying out Christ's last command. But the introduction of the indigenous church as goal of mission offered what seemed to be a coherent and measurable goal toward which missionary efforts could be directed. Mission societies developed elaborate strategies and policies to achieve this goal. This concept continued to be the linchpin of mission thought for the next 100 years.

The political climate was undergoing important change throughout the latter part of this period. Nationalist movements were springing to life in all of the countries colonized by the European powers. Frequently Christians joined their compatriots in these movements for political independence.

Trends

The following trends appear during this period. First, there is an implicit critique of contemporary mission practice in its failure to live up to the ideal; second, despite disclaimers along the way, the controlling assumption is that the outcome depends largely on mission leadership; third, there is virtually no conceptual development, essentially the same patterns and programmes are advocated in 1954 as in 1900; fourth, insights from indigenous cultures are not appropriat-

ed in the service of more incisive analysis, - the focus seems to be obsessively set on mission structure and administration; fifth, any thorough-going evaluation stirred deeply negative reactions so that insights were not widely appreciated and applied.

Crisis

The period culminating around 1970 was a time of identity crisis for missions. There was a call for a moratorium on the sending of missionaries from the West to other parts of the world. This demand by the younger churches for full autonomy coincided with the granting of political independence to virtually all colonial possessions by the European powers. The year 1972 marks an important shift in theory. A new term which quickly superseded "indigenous" was introduced into the lexicon of missiology. The term "contextualization" changed the angle of vision on a whole range of issues. Fundamental to all else, however, was the way it shifted the locus of attention to the host culture. It built on the notion by now widely accepted that every culture can be a vehicle for the gospel. In contrast to the theory of the indigenous church, for which no theological foundation was ever developed, proponents of contextualization appealed to the incarnation as fundamental to missionary witness.

Independent Churches

Although new religious movements, frequently called independent churches but encompassing a range wider than this term implies, began emerging more than a century ago wherever missions went, few people asked what these movements might have to teach. One of the outstanding features of new religious movements was, of course, their indigenous character. By definition, these groups emerged out of a particular culture with all its distinctive features and idiom. And they were not dependent on

external sources for financial support or leadership.

These groups have typically arisen in response to a crisis experience of an individual or group indigenous to that culture. Frequently, a charismatic leader has appeared as a catalytic agent bringing about resolution in a time of crisis in ways culturally appropriate to that group. That is not to say that a new group accepts only those elements and materials indigenous to their own group. A movement may borrow and adapt elements from various sources but ultimately the outcome is one suitable to and understood by the people of that culture. Thus, the result rings true in that place and time.

Aladura Churches

The Church of the Lord (Aladura) in Nigeria, for example, adopted a liturgical structure which superficially reflects the Anglican tradition out of which the founder and first members came. But the way it has been incorporated into worship has given it a Yoruba flavour and style.

Furthermore, the theological agenda of these new religious movements indicates that it is genuinely theirs rather than that of an outsider. They are free to emphasize those themes most important to them in worship, joyous spontaneity, the use of indigenous musical instruments and forms and to give a different balance to the Christian message than would be typical in the West. Many of these movements give priority to healing, deliverance from evil powers, and prayer.

Thus, long before the term contextualization came into vogue in missiological circles, these new religious movements were living laboratories of that which had to come about if the churches in the non-Western world were to take root and survive. Because these movements

had arisen outside the control of Western influences, they exhibited a contextualized religious response to what they had heard in the Christian message from the outset.

2. The Re-Visioning of Theology

With the passage of time it became increasingly clear that failure of the church to find rootage in Asian, African, or Latin American soil, i.e., the failure of the indigenous church programme was due in no small measure to the very nature of Western theology. Theology was no more exempt from cultural peculiarities than liturgy, architecture, clerical raiment, or what constituted social gentility.

By the late 1960s it was increasingly understood that how theology is conceived and transmitted powerfully shapes a church with the potential either of making it exotic or indigenous. Soon one began to hear about all sorts of theologies and the quest for indigenous theologies quickly gained momentum. The mission-founded churches had been inhibited from serious theological engagement with their own cultures by an over-protectiveness on the part of the missions. The result was retarded development. Some looked for an alternative source. They regarded the independent churches as "ultimately an expression of theological protest" (John Mbiti) even though they were not the direct result of church mission controversies. In their "protest" they had developed authentic African responses to the gospel.

Oral Tradition

It is precisely this nonformal style which has raised questions about what constitutes theology. Is a faith tradition built and nurtured through the traditional pedagogy of recital any less authentic? Cannot theology, shaped through encounter with spiritual forces in prayer and pastoral ministry have an integrity of its own?

Professor Hollenweger already suggested in 1980 that how theology develops may well turn out to have quite another answer when the culture under consideration is oral. In oral societies the collective memory is stored in stories and songs and regularly relived. It is quite wrong to impose artificially on such a society an approach to theology which demands tomes of systematic theology written in a foreign language for a totally different people in another period of history. Despite a lack of written theological reflections, one can discern in the lived experience and biographies of leaders in these oral traditions, a vital awareness of the suffering Christ who has transformed life. As did Jesus, these disciples have identified with the oppressed, resisted the oppressor, and preached hope.

Healing

But Christ the Victor also plays an important role in dealing with the powers and in healing. The independent churches have understood the work of Jesus through the paradigm of the traditional healers. In drawing on the familiar they have also transformed it by attributing to the presence of the Holy Spirit, the insight which comes to them in diagnosing illnesses. These churches also recognize the lordship of Christ in cultivating among their members an awareness of the divine presence in worship and especially during the Eucharist.

But Jesus also commissions his followers to go out as ambassadors. Through the study of the religious movements we gain further perspective on this fundamental fact. Each movement produces a formal structure of belief, doctrine, or creed. Typically, few of them have elaborate frameworks, fewer still have even begun to produce a systematic theology, but each has a self-conscious thought structure. The structures or patterns are identifiably the product of the culture of origin and repre-

sent the response to that context. This development, as depicted in new religious movements, demonstrates that theology must be dynamically contextual. This means that theology may be constructed in modes other than Hellenistic philosophical categories. Furthermore, it suggests that, especially among pre-literate peoples, orthopraxy is certainly as important as orthodoxy. And it suggests that theology is a dynamic, living, growing interpretation of the faith in response to a changing environment. If it fails to respond to that environment, it will become irrelevant. The way we think about theology today in the West has been directly affected by the examples of the new religious movements.

3. Primal Societies as Seedbed for Religious Innovation.

It has been recognized for some time that new adherents to the Christian faith, following the initial Jewish phase, have been won almost exclusively among primal societies rather than among other major religions of the world. New religious movements furnish several lessons concerning this fact.

The peoples of primal societies are highly vulnerable in the face of stronger and dominating cultures. They seemingly are easily overwhelmed by the stronger cultures. Representatives of Western cultures in particular have tended to treat these primal societies as inferior and to patronize them by offering the supposed benefits of "civilization". Westerners have failed to respect them by prescribing rapid acculturation to West culture as the path to modernization.

But the primal culture has proved to be amazingly persistent. Forced acculturation has usually done nothing more than push primal features underground. These then re-emerge in times of crisis, often in quite unexpected forms. Indeed, we

can find abundant examples of such resurgence of primal religiosity in the West as well. The flowering of witchcraft and magic in nineteenth century France, in the face of a national programme of secularization, is but one example. The study of new religious movements in recent years will force us to ask, in relation to a given culture, what is the meaning of conversion? It will require us to inquire as to the nature of religiosity of a particular people. It calls us to come to terms with the worldview of which this religiosity is an expression.

4. Religion as Ally of Cultural Change and Development

At one time in the West, hundreds of years ago, religion was considered indispensable to civilization for it was the source of cultural innovation and anchor for all of life. Beginning with the Renaissance, religion in the West began to lose this special status. From the Enlightenment onward, religion came into disrepute. It was characterized as being reactionary and an impediment to social progress. Marxist theoreticians and many scientists have seen religion as being a drag on human advancement.

The period since 1945 has been marked by political freedom and by a concerted effort to modernize the less developed nations. The development movement has been dominated by rational planning, the application of scientific technology, major infusions of capital and frequently by disdain for religion. This attitude is reflected both in the dismissive attitude assumed by most development experts toward religion and the meager amount of literature devoted to the religion development nexus. Even in Christian circles little has been done to challenge this highly tendentious attitude.

The Swedish economist Gunnar Myrdal concluded from his massive three-volume study, *Asian Drama*

(1968), that the major obstacles Asian nations faced in their development efforts lay in the realm of values and worldview rather than in the organizational and technical spheres. Two decades later it is increasingly acknowledged that religion is indeed a vital force both positive and negative in national development and cannot be ignored.

The new religious movements have been cheerfully unaware of these strictures against religion. On the contrary, new religious movements have turned to religion as a source of development and change. They have done this, first of all, by drawing instinctively from religion those values which are prerequisite to progress. Many of these groups, for example, have insisted on an ethic of self-restraint and thrift. They have prized personal discipline and integrity. They have taught their adherents to be industrious and set goals. By offering their people liberation from evil powers, they have desacralized the material and political world. In addition, these groups frequently encouraged a spirit of self-determination and self-responsibility, significant components in human development.

From the beginning of the modern missionary movement it was assumed that there was an intimate connection between the Christian message and personal and social development. The Social Gospel movement was coming into its own but World War I shattered much of that optimism, and missions went on the defensive as the nationalist movements gained momentum. Thus the attitude shifted from one extreme to another. A respectful study of new religious movements will help restore a more balanced view of the role of religion in human development.

5. Understanding Processes of Church Growth

Power played an important role in the movement of Western peoples to

other parts of the world. Christian missions have also been stamped by the various forms of power on which they depended in the carrying out of the mission. What we have failed to understand or acknowledge is the impact this has had on mission-founded churches, their relationship to the central organs of mission, and those groups which arose in reaction to but independently of the missions.

A mature relationship will recognize the integrity of both parties and their mutual need of one another. A part of that acceptance will involve recognition by the mission of the strength of a theology and liturgy which are more thoroughly contextual and an appreciation for the way in which this contextuality can become a gift to the church universal.

Thus the study of new religious movements can provide an alternative model for understanding how the church grows. Churches which have never experienced a period of mission tutelage have less need to be reactionary and are more spontaneously indigenous in their faith expression. But they also frequently suffer drawbacks - interaction with other Christian traditions both contemporary and historical, access to the Scriptures and leadership training, a sense of acceptance by the wider Christian community.

6. Ecumenical Challenge

Studying new religious movements, if carried out in a sympathetic, sensitive, and appreciative attitude, is a first step in ecumeni-

cal recognition of the validity of new forms of Christian life. Interaction with these new religious movements has shown several things. First, those new religious movements with a Christological orientation are usually reaching out for fraternal relationships and seeking to understand their place in the wider Christian history and tradition. Far from rejecting other Christians, they want to understand and be understood.

Second, the ecumenical dimension is not simply a call to relationship. It also implies an acknowledgment that these new religious movements emerging out of the interaction between Western and non-Western forms has produced a new genre of Christian thought and practice which can enrich the life of the church universal.

Third, this is a call for mutual submission. It invites Western Christians to submit their orthodoxies to the scrutiny of the new religious movements. It opens the way for adherents of the new religious movements to submit their orthodoxies to scrutiny in the light of Jesus Christ. Together both Western church and new religious movement will discover what it means to follow Jesus Christ the one who alone holds all together.

Ref. This is an abridged version of an article by Wilbert R. Shenk of the Mennonite Board of Mission in *Exploring New Religious Movements*, Walls, A.F. and Shenk, W.R., Eds. Elkhart, IN., Mission Focus Publications, 1990. Pp. 179-207).

RESHAPING EUROPE

I

A LETTER FROM GERHARD LINN

(Gerhard Linn, now responsible for Education in Mission at the CWME in Geneva was involved in missionary work in East Germany for 3 decades before joining the staff in Geneva four years ago. During those four years he tried to provide platforms for exchange of experiences of Christians in Eastern Europe, - September 1987 in Poland, October 1989 in Hungary, May 1990 in Moscow) The letter has been slightly shortened. Ed.)

Dear Friends,

When the first changes towards more freedom became obvious in our countries many in the West started talking about the new missionary possibilities, emphasizing the need to use these new chances for a re-evangelisation of Central and Eastern Europe.

Missionary Possibilities. To those friends who sometimes think they know better what is necessary in our countries than we do, I should like to say: there is no reason to talk about a missionary beginning! We are grateful to Our Lord that he has liberated us from a sophisticated system of limitations and restrictions, of lies and repressions, and that God is giving us a wider range of possibilities today. But we remain grateful for all possibilities our Lord has given us before, grateful that we always lived in God's presence in spite of pressure and anti-Christian propaganda or even persecution.

Observers from outside sometimes called some of our churches silent churches. But the voice of the Gospel was never completely silenced in any one of our countries. The experience

of those years when we tried to communicate the gospel under difficult circumstances will remain precious to us and will encourage us all the more to do what we now can do without restrictions.

The Local Congregation. One crucial experience of those years has to do with the key role of the local congregation or the local group of Christians we belong to. We have learnt to appreciate the congregation as spiritual home and sustaining community. Most of the new believers of that period found their way to Christ because they were attracted by the spirit of fellowship in a Christian community. There they met people who were not afraid to say the truth and who lived on spiritual power unknown to those in power. They met people who did not give up against difficulties.

The preaching of the Gospel within such congregations had often to do with a kind of an exorcism, of a casting out of demons. The main demon we had to cast out was the demon of resignation, the demon who persuades people "You cannot do anything about it". In the 70s some of

us arranged unofficial ecumenical gatherings of Christians from Czechoslovakia, GDR, Hungary and Poland. In one of those encounters, Roman-Catholic lay-Christians from Czechoslovakia who had spent 12 or 13 years in prison as victims of stalinistic ideological trials told us how they had developed a "something-ism" during their time in prison: there is always something - might it be ever so tiny that you can do. Don't wait for the great things you cannot do, do the small things you can do. In God's eyes they are essential.

Comparable with this experience of the crucial role of the community is the experience of Orthodox Christians of the crucial role of the liturgy. The big national Orthodox churches in some East-European countries were allowed only the celebration of their liturgy. Yet their faithfulness to this center of Christian life and their spiritual persistence bore fruit and kept the main source of renewal alive. The churches and their local congregations played the role of a refuge for spiritually and morally wounded people. In Poland - and not only there - Christians talked about the church being an oasis, the place where one gets strength to continue the pilgrimage through the desert.

The Problems of Freedom. We have to respond now to a different situation, to the different needs of the people. I am convinced that again the local congregations have to play a crucial role, maybe different but still similar. Liberation from the tutelage of the Communist parties has initiated a very complex process of emancipation. Many people feel helpless in this process. They are not well prepared to risk making their own decisions and to participate actively in the life of society. Some even miss the "security" of the cage which no longer exists. During the consultation in Moscow in May this year it was said: "Victims of slavery

just released from slavery are sick and not eager to act." And it was asked: "How can we overcome the widespread passivity and victim mentality of the people?"

Democratisation of society and the introduction of market economy do not automatically lead to a better life. New social problems emerge. A growing rate of unemployment is one of them. But those problems cannot be solved if people wait and hope that they will be solved by those "above". Instead of lamenting, one should exert one's own efforts to shape reality. Democracy means that we have not only the right to participate in the decision-making, we have also the duty to share the responsibility.

Congregations can and should be again places where people encourage each other to practice the Christian faith and places where people help each other to get orientation for the new situation; where they help each other to learn how democracy and market economy work and where they learn to discern in time the possible traps of the new system in order to avoid them. Parish seminars on the challenges of our new political reality could play a helpful role. Here I see a point where Christians from Western countries could really help us. We need advice based on the experience of Christians who have lived and critically coped with the social problems of the market economy.

Material Goods - a Positive Value? Some may say that missionary preaching in this new situation has to name and to unmask new idols and to call people to turn away from them. Many friends in Western countries feel obliged to warn us not to get too much attracted by material goods. But I would be hesitant to make this a main point of our preaching. The missionary task over against the dangers of consumerism would rather be to provide a positive alternative, to offer people the chance

to discover contentment and meaning in their life which makes them free from the temptation to build their life on material goods.

Resurgent Temptations - Nationalism. But, of course, we have to deal with the temptations of the new situation. One temptation has to do with the resurgence of national feelings in our countries and a growing hostility against strangers. In the Soviet Union emancipation from communist rule has revitalised old conflicts between the different nationalities within this empire. The Georgian Orthodox Church experiences an enormous revival mainly based on this resurgence because the majority of the Georgian people identify their being Georgians with their being part of this ancient national church. The Lutheran Church in Estonia experiences a rapid growth because it is and had been the basis of keeping the Estonian language and culture alive. There is nothing wrong with a healthy interlinkage between a national church and a national identity - as long as other national identities are respected. The participants at the consultation in Moscow repeatedly underlined that "the church can never be identified with a particular nation". But it was also said that "the national question cannot be ignored. The church has a task to perform in service to the people. It should not allow a vacuum to develop, leaving national questions in the hands of intolerant, nationalistic forces".

Privileges. Another temptation is related to the new role of the churches within society and the opportunities to regain privileges. I

will not talk about the personal temptation of the many pastors and other church officials who are now in parliament or government positions to fall in love with the power they suddenly have. I am more concerned with the question whether our churches keep the necessary humility and continue to be servant churches rather than social entities with ruling influence. We have to see the responsible use of the new possibilities we suddenly have. One example: Religious education of children and youth is strongly needed. The lack of basic knowledge about Christianity hinders a whole generation getting a healthy relation to the cultural roots of our nations. So it is to be understood that in most of our countries the churches are invited to come back to the schools and to establish religion as a subject of the curriculum of the public schools. Will we succeed to use this opportunity in a way that the strictly voluntary character of the lessons is guaranteed? God prevent us from substituting the Marxist ideological, intolerant indoctrination by a Christian one!

Media. There is also access to the media which is offered to us. Who helps us to make an adequate use of the mass media - adequate in terms of our missionary task and adequate in terms of the mechanism of those instruments of communication? This again could be a field where we need the advice of experienced friends in the West.

We are living in an exciting time - full of "signs of the times". Let us help each other to discern these "signs of the time" and to hear what God's Spirit is telling us.

II

AN ADDRESS BY PEADER KIRBY

(This is an edited version of the Keynote Address of Peadar Kirby delivered to the recent Annual General Meeting of the Irish Missionary Union, Dublin. Peadar Kirby worked for many years in Peru and is now on the religious correspondent desk of the Dublin paper, the "Irish Times" - Ed).

The reshaping of Europe is firmly at the centre of the world's agenda again. Never before in human history, has a continent -- particularly a continent as decisive and as central to the world's agenda as Europe is today -- had presented to it in such a short space of time, and in peacetime, the possibility of fundamentally reorganising or reshaping itself. No other generation in European history has ever been given such an opportunity.

There are magnificent and wonderful possibilities if they can only be grasped, the most immediate one being the end of the East-West divide, which has so blighted the prospects of development throughout the South. Pope John Paul pointed this out forcefully in his encyclical *Sollicitudoe Rei Socialis*. Because of the end of the East-West divide and the prospect of significant disarmament in Europe, billions of pounds may be saved through disarmament and hopefully put into effective action for world development.

We can hope too, that progress, particularly social progress, can be reinforced throughout Europe, and throughout the rest of the world. The plight of those living in poverty can now move up on the agenda of governments. The environment too, which has been appallingly polluted by governments both in Eastern and Western Europe, is at last becoming a matter of major concern.

East European Values

Hopefully there can be a certain seepage into Western Europe of some of the positive achievements of the last forty years in the East. Whole populations there regard unemployment as an appalling evil. Whole populations regard equal access by all to basic health care and educational opportunities, not based upon the amount that people can pay, as a basic human right. These values are so embedded in the populations of Eastern Europe that their governments contemplate with great trepidation the sort of economic reforms which they are being urged to undertake. These will lead to huge unemployment and cutbacks of many social services.

The unity of the two German states is seen by many as the takeover of East by West Germany. Eastern Europe can bring insights to us in the West helping us realise how much our society is dominated by small elites and organised in their interests. A ferment for greater democracy, for limiting the powers of unrestrained capitalism can seep in from the East. There is no guarantee, however, that these developments will happen.

Forebodings

Forebodings have been voiced by many leaders, among them the leaders of the United States and Japan. Will

the new Europe become a 'fortress Europe', seek to exclude the rest of the world, and use its power to boost its own position?

There is also the very real fear that the emerging states of Eastern Europe will compete with the countries of the South for Western European aid. The churches in the GDR must now remind their people that in this rush for higher living standards in a united Germany they are already extremely wealthy compared to most of the people of the world.

A More Benign Europe

The changes present a mission to us Christian Europeans, - to ensure that in the reshaping of Europe, a more benign Europe emerges than in recent centuries, a Europe which would ensure that it will achieve a model of development which will draw along with it the development of the countries of the South, rather than their impoverishment as has happened over the last five hundred years.

As missionaries we have scarcely taken notice of Europe. There is little pastoral reflection on the cultural, economic and social reality of Europe! European missionaries know more about the continents outside Europe in terms of profound pastoral reflection on what is happening, than they know about Europe.

Some Challenges

I suggest some challenges.

(1) The first is to get to know Europe, to fashion meeting points with other Europeans, to set up a "European desk". This could be a focus for considering problems and opportunities. It might, for example, consider common European formation houses. It could listen to non-Europeans and what they have to tell us about Europe.

(2) Find alternative sources of information since media coverage of what is happening in Europe is often triumphalistic -- indicating that the East has 'given in' to the West in some ways rather than indicating how far we all have yet to go. Know the true European reality.

(3) Take Europe seriously as a place of mission, as seriously as you take Africa and Asia, Latin America and Oceania.

(4) Fashion new ministries in this new Europe and with the Eastern European churches. One hears much about the fear that emerging Polish or Hungarian or Czech churches will send out missionaries who may have a pre-Vatican II formation. Rather than lament about this let us do something about it.

(5) Build an effective inter-religious dialogue with Islam in Europe, the sort of dialogue which can foster common values, even a common mission to this highly secularized society of ours.

TWO VITAL ELEMENTS

Missionaries have two very distinctive and highly vital elements to offer to this reshaping of Europe.

The first is a universalist vision, bringing to the heart of this reshaping of Europe a sense of a united planet. In the past, Europe has plundered the rest of the world, and has tried to remould it in its own image and for its own benefit. Will a Europe emerge which takes into account its profound links with the rest of the world, its profound potential to either exploit or be an agent of development in the South? Missionaries can be at the centre of the effort to provide that universalist vision so often lacking.

A second vital element is to ensure that the elites of this new Europe will not construct a new enemy to protect the vast profits from

their huge arms industry. A new "Right" emerging in France, West Germany and Italy gains support on issues surrounding Third World immigrants into Europe, making them the bogeymen and women for things like unemployment.

A final comment. Pope Paul II speaks at times with a rather triumphalistic view of a new Europe, the restoration of a Christendom, a Europe where Christian faith is the binding common element. He seems to see the Christian faith in alliance with the 'status quo' of this Europe providing it with its identity. Should we not work for a Christian faith which is a subversive element in this Europe, which seeks to turn

it upside down as it has done the systems of Eastern Europe in these last months?

We are now challenged to the sort of risk-taking, the calculated leaps in the dark that must be part of any grand endeavour. They have marked the missionary endeavour in the past. The sort of challenges I am sketching out here should mark the missionary movement today, - to be a vital ingredient, a subversive element, in the reshaping of the Europe of tomorrow.

Ref. I.M.U. Report.

July - August 1990.

Orwell Park, Dublin, 6. Ireland.

VIDEOS ON BASIC (SMALL) CHRISTIAN COMMUNITIES

SEDOS Bulletin 89/No.1 of 15th January, 1989 carried a request on Page 45 for information about VIDEOS on Basic (Small) Christian Communities. The preliminary list below has been prepared by Rev. Joseph Healey, MM., of the Maryknoll Language School, P.O. Box 298, Musoma, Tanzania. All the VIDEOS deal with the theory and praxis of BCCs/SCCs in different continents and countries. Additional titles and background information are welcome. All these VIDEOS are available at:
International Catholic Organization for Cinema and Audio-Visual, (OCIC).
Palazzo San Calisto, 16.
00120, Citta del Vaticano.

ENGLISH

1. Basic Christian Communities in Latin America (Bolivia, Brazil, Guatemala, Peru).
2. Bayan Ko (My Country): A Philippine Diary (Philippines).
3. Beautiful Vision (U.S.A.).
4. Becoming Community (U.S.A.).
5. The Bible Alive (Kenya).
6. Brazil: Good News for the Poor (Brazil).
7. Called to Be Church (U.S.A.).
8. The Church in a New Millieu (U.S.A.).
9. The Fish Group (Kenya).
10. Kariobangi -- A Parish Dynamo (Kenya).
11. Kenya Comes of Age (Kenya).
12. Let My People Go (Brazil).
13. New Day in Brazil (Brazil).
14. A New Way of Living the Church (Mexico).

15. The Power of Community (U.S.A.).
16. A Quiet Revolution: Christian Base Communities of Latin America (Brazil, Ecuador, Peru).
17. Small Christian Communities in Asia and Africa (Hong Kong, Kenya, Korea, Tanzania).
18. Small Christian Communities in Detroit Archdiocese (U.S.A.).
19. Small Christian Communities in Tanzania (Tanzania).
20. Small Groups in Parishes: For Support or Action (U.S.A.).
21. Why Restructure the Parish (U.S.A.).

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. Semence D'Eglise (Kenya, Zaire).

SWAHILI

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