

Vol. 24 No. 5
15th May

SEDOS

bulletin 1992

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IN THIS ISSUE

Third World people are not calling out for revenge. They do ask for restitution. Out of their poverty they are offering the rich countries the possibility of a new life. As VIRGILIO ELIZONDO unmasked the idols of the rich world he gave his overflow audience many provocative examples of what a transformation could take place if these idols were not only unmasked but toppled. He engaged us in the process of unmasking the idols and kept our attention up to his last telling insight. This he had gained from a small Christian community which reflected on the invitation to turn the other cheek when one is slapped. They heard rather the reply made to Pilate's officer when he struck Jesus. "Why do you hit me?", Jesus asked. For 500 years the poor of Latin America have been struck and today they ask insistently "why do you strike me?"

FR. TOM MICHEL, SJ rid us of many misconceptions and preconceptions in his conference on Islamic fundamentalism which he gave to a large attendance of SEDOS members involved in Christian-Muslim dialogue. He placed Islamic fundamentalism in the context of the widespread fundamentalism which is a feature of the world today. The term itself owes its origin to a movement among American Protestants in the early years of this century. They referred to themselves as "fundamentalists" - later on, when the term began to have negative connotations, as "evangelicals." The phenomenon, whether Muslim, Christian or Jewish is identified by its rejection of modernism, clearly distinguishable from modernity.

Much destruction of the indigenous peoples followed soon after the arrival of the Spaniards in 1492. JON SOBRINO'S thesis is that the methods of conquest and the explanations offered to justify it may have changed but the basic reality has not. Relations between Europe and Latin America have been unjust since their origins and continue to be so because the North oppresses and threatens life, seeks ideological and

theological justifications for this and holds as an unspoken fundamental premise the human inferiority of some in relation to others. This is structural evil. We offer Jon Sobrino's reflections on his thesis as a sober reminder of the task before the participants who will gather at the SEDOS Seminar which opens next week. The emphasis there will be on A NEW AGENDA.

There are mission moments, short notices on two new significant Orbis Books, news and coming events.

NEWS

SEDOS NEW MEMBER

The application for membership of the ANCELLE DEL SACRO CUORE DI GESU (ACI) was approved at the SEDOS Executive Committee Meeting held on April 14, 1992 (Minute 92/26). The Superior General is Sr. ROSARIO LLEO and their address is Largo del Monti Parioli, 3, 00197 Rome.

KENYA

As we go to press we have received from Fr. Joseph Bragotti, Comboni Press Office, the text of the letter signed by all the Kenyan Bishops, Catholic and Protestant, and read to the Kenya President, Daniel Arap Moi, at a meeting called urgently on April 30th, 1992 at 7.30 pm. "As religious leaders -- we have to tell you", they said, "that you are wrong in your assessment of the situation". This ecumenical venture was a last minute effort on the part of the religious leaders to put an end to the violence and blood-shed promoted by the highest level of the Kenya government in the attempt to prevent the movement towards democracy and freedom of expression.

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UNMASKING THE IDOLS

Virgilio Elizondo

(This is the text of Virgilio Elizondo's conference and his replies to questions at the SEDOS meeting held on March 20, 1992 in Rome. Fr. Elizondo, is rector of the San Fernando Cathedral in San Antonio, Texas. He is author of *GALILEAN JOURNEY* and a member of *CONCILIUM* Editorial Committee. His televised Sunday Mass from the San Fernando Cathedral reaches an audience of approximately four million).



I would like to begin this talk by quoting from the introduction to the issue of *Concilium*, "1492-1992: *The Voice of the Victims*." In editing this issue Leonardo Boff and I tried to give a voice to those who suffered the consequences of what happened during the 500 years since the beginning of what we call today 'The Americas'.

"October 12, 1492 was the beginning of a long and bloody Good Friday for Latin America and the Caribbean. It is still Good Friday, and there is no sign of Easter Day. The dominant accounts were written from the ships which came to conquer and not by the victims waiting on the shore who suffered the effects of the domina-

tion. The victims cry out, and their suffering challenges us. This whole issue of *CONCILIUM* will try to be faithful to these protests.

In the first place they denounce the historical and social injustice of the process of colonization and Christianization. They condemn the devastation brought about by the colonizers: 'Alas, we were saddened because they came. They came to make our flowers wither so that only their flower might live', wrote the Maya prophet in *Chilam Balam de Chumayel*. And he continues, with more charges against the Christians: 'Sadness was brought among us, Christianity was brought among us. This was the beginning of our distress, the beginning of our slavery.'

The invasion brought about the biggest genocide in human history affecting around 90% of the population. Of the 22 million Aztecs in 1519 when Herman Cortez entered Mexico there were only a million left in 1600. The survivors are crucified peoples, enduring worse abuses than the Jews in Egypt and Babylon and the Christians under the Roman emperors, as was said many times by bishops who defended the Indians."

We are Christians, we have received the Gospel, we believe in the power of the Gospel to transform and to give life in ways that we often do not begin to imagine. We believe and profess the transforming power of the Paschal

mystery. But the Good News was Sad News. Today the Good News is that the poor are no longer remaining silent. They are crying out for life. Their cry is not something passive, it is a demand, it is a challenge. Which one of us stands unmoved at the cry of a baby, the call for attention, for recognition, the call to do something.

The Good News today is that the poor are not remaining silent. They are not simply suffering in isolation and hidden away. They are crying out and being recognized as victims of a system which amounts to the oppression of a people who are not the white people of this world. This is not just an economic oppression but an overall, englobing oppression of their way of life, their values, their customs, their heritage, their music, their ways of relating. A whole way of life has been stepped on.

These people are not crying out for revenge but for life for themselves and for others. Not once while I worked with the poor in the Third World have I heard anyone calling for revenge. Restitution yes! - but restitution is not revenge. No one has said: We have to get even. What they said was. Out of our poverty we have to offer new life to everyone.

This is the Good News. The poor are receiving the Gospel in ways they have not been hearing it for 500 years. The great councils of Medellin and Pueblo and the U.S. Bishops' letter on the economy are being recognised by those in authority and they are joining their voices to the cry of the poor. It is no longer just the voices of the poor alone, but those who have a place in society that are being heard.

I was deeply moved by the statements of Pope John Paul on February 22, 1992 in Senegal, when he went to the place from which the slaves of black Africa had been deported. Incredible as the statistics seem, 40 million Africans were uprooted and sent to work as slaves in other countries against their will. This robbed that continent of so many potential intellectuals and leaders. Standing on the very site where they were gathered

before being sent to the Americas the Pope said: "I have come here to listen to the cry of centuries." He added his powerful voice to that cry. He has raised it before in Brazil, in Peru, and with the aborigines in Australia. But here in this painfully sacred site he said he had come to listen to the cry of centuries, a cry about injustice, the tragedy of a civilization that called itself Christian. Not only have we been involved in the slave-trade that made many of our countries rich, but we dare to call ourselves Christians today and yet we are still involved in forms of enslaving men and women around the world.

The poor today, I am convinced, call us to conversion. Is this the new evangelization, called for by the Pope, new in methodology and new in content? In the beginning of the Americas, the missionaries chastised the peoples of the Americas for what they considered to be their idols. It seems to me that today the gift of the suffering Christians of the Third World is to help us recognise those idols that we are convinced are life-giving but which are in effect draining us of life.

THE GREAT IDOLS

Who is considered to be a good, beautiful, honourable human being in our society today? Who are the secular saints and heroes whom we look upon as the models of humanity? Who are the young people of our society striving to become?

What are those false idols which we in the West have created and worship, having eyes that see not, and ears that hear not? Are we worshipping the image and likeness of gods that we have created or are we open to being redeemed in the image and likeness of the God who created us, the God we meet in Jesus?

THE FIRST IDOL: MONEY

The first idol I would like to identify is the conviction that the more one obtains in life the more one is. One of

the unquestioned convictions in our society is that the fundamental human worth of a person is measured in terms of what the person has obtained. That person is worth a lot, we say. Look at their car! Look at their clothes! Look at their homes! People measure human worth by possessions.

Whatever we have is linked to upward mobility. It seems to me that we are at a moment when we have to question the limits above which upward mobility is no longer good but destructive? Are there limits in upward mobility beyond which one becomes a public sinner and a social criminal? In the United States more and more people are unemployed, factories are being closed and entire families suffer. I read in the Wall Street Journal the listing of the top ten salaried C.E.O's in the country. The first person on the list makes a salary of 92 million dollars per year. When people are being unemployed, when some are destitute and starving, when more and more are having less, and fewer are having more and more, should we not ask beyond what limits do possessions make someone a public sinner?

We have to question this in our catechesis. We owe it to our people to tell them the truth. God has given the world for all God's people. Creation is beautiful. If some people work hard they should have the right to own their home and their land. On the other hand, some have so much when others do not have the minimum! Latin America is not poor. Latin America is rich! The scandal is there are so many poor people there. Have we ever questioned beyond what limits the possession of this world's goods is a public sin? One of the principles of the old moral theology was that if someone has more than they need, and another does not have the minimum needed to survive, the one who has nothing has the right to go in and take what they need. We need to look at this basic reality in our moral theology.

Reading the incredible scandal stories in the newspapers one has the impression that everybody is out to make more money, no matter how they make

it. A few months ago I read about an insurance scandal. The company was hiring very handsome, likable young men, the kind that any elderly woman would want to have as a grandchild. They would go to visit retirement homes and visit with elderly women and offer to sell them an insurance policy. Almost all bought a policy. The young men were insuring the elderly women in their 60's, 70's, and 80's for pregnancy risks. It was totally immoral but perfectly legal. Many such schemes are going on right now throughout the world. Balloon loans are made to people to buy homes. Suddenly the mortgage triples and they cannot pay it. The principle is to make a quick profit. It does not make any difference how you make it.

Another scandal emerged recently at the corporate level. It is too expensive to get rid of contaminated waste products in the First World so we send them to the Third World. Not only are we devastating the natural resources of the Third World, but we are now making it a dumping ground for the contaminated trash that we find too expensive to decontaminate and take care of in our own land.

I remember how scandalized I was when I read several years ago that in an effort to "clean Brazil," of indigenous peoples, contaminated clothing was sent there from hospitals in the First World. Native people wore the clothing, contracted disease and died. That was in the 1930's. But we are doing the same thing today, we are sending waste products there. We are testing drugs in the Third World, selling drugs and pharmaceuticals that are totally prohibited in the First World. The Third World has no controls; they are being used as human laboratories for profit making. Upward mobility? Make money? Profits for the country? We are fumigating crops in the United States, while those who are picking the crops are in the fields, and their children are dying early of cancer. The reason remains the same - the profit motive. Is that the supreme value?

We too as religious persons have to question ourselves. How often have we

fallen into profit making schemes because we want to make our religious institutions bigger and better? How often have we used manipulative fund-raising and maybe overused a mission in Africa or in Latin America to raise money to make our own congregations or institutions bigger and better? We fall too easily into believing that we need what is bigger and better.

We also need to question the sports heroes, the singers and the entertainers who are making mega dollars by the support of poor people. Why should our sports figures make millions of dollars from poor people who go to see them play and not in turn subsidize sports so that the poor can play? Why do singers hoard the money they make instead of building music schools in the poor districts, the urban districts, where children can learn music?

We have to challenge the rich, to ask whether having more makes one really better or whether having more makes one really satanical. We have to call it what it is in order to deal with it. It is the poor who are calling us to believe that it is in giving and sharing that one receives the truth of the Gospel.

Come to our Cathedral of San Fernando in San Antonio Texas. You will find a church of poor people. The liturgies have life, have real authentic joy because people are not playing games. They are giving to each other what little they have. It is in giving and not in taking that one becomes fully human. We need to recapture and share this fundamental truth of the Gospel.

THE SECOND IDOL: PLEASURE

The second idol that I would like to explore with you is the conviction that pleasure brings happiness. Ours is a pleasure seeking society. We are attracted to anything that will give us pleasure. Even with the current AIDS epidemic the majority of the population is not questioning its views on sex. They are simply saying that you have

to be careful. People are not even questioning the fact that sex and drugs are destroying their individual families. Why do they look to sex and drugs for pleasure? The response is: Well, I was feeling down. I needed a pick-up. I felt rejected. I needed something to make me feel good.

High school students drop out of school. Why? I didn't like it. It wasn't fun. I wasn't enjoying it. The conviction is, that if I am not enjoying it, it is not good. I have talked to couples who are thinking of divorcing. They have no serious reasons. The only reason is that they do not enjoy themselves anymore. The principle is that only pleasure brings happiness and therefore they have to be constantly entertained. This affects sports, music, school, church. Notice how often in our world, people give as a reason 'I do not enjoy it'.

What is happening? There is an increase of suicides. I remember many years ago being told that in counselling if a young child tells you that he or she is going to commit suicide not to worry as they are not going to do it. It is different now. I recently received a cable from the parents of a young man. They had gone to a prayer meeting and when they returned home they found their son had hanged himself. He left a note saying that he was not enjoying life! - so why continue it?

The level of depression in our first world is incredible. I hear this from professional people in high positions. People simply give up. There is anxiety because they cannot have a good time. We need to question this, to rediscover that suffering is part of happiness, that continued pleasure does not lead to happiness.

There is a profound fundamental truth that we need to deal with - that happiness is realized only when one gives oneself to something which has meaning. This is the whole notion of service in the Gospel, the call to serve even in the smallest of things. Sacrifice for the sake of others leads to happiness. We must unmask the notion that

pleasure brings happiness, that if you just enjoy what you are doing you will live happily ever after.

THE THIRD IDOL: BEAUTY

The third idol that we need to question is our concept of the beautiful. Who is considered a beautiful human being today? Just reflect on the advertisements that you see on television or in magazines. Look at what is projected as the image of the desirable human being. The image of the beautiful person that we in the First World are projecting as normative, carries with it the message that if you are not this type of person you are not okay.

We project as beautiful the white, Aryan type. Look at the features. Those who fit the norm are tall, slim, not too old, not too young, well-built; they have perfect teeth a perfect nose, perfect ears, perfect hair, perfect feet, the right smell, the right clothing. How we are regulating beauty!

There is much concern about diets. It is very important to discover the proper diet. I am not against dieting but think about the extremes. More and more people suffer from anorexia. Children in grade school go through traumatic experiences because they are too fat and others make fun of them. People spend hours exercising, dieting, not relating to their children, not relating to each other, not visiting, not having time to listen, to be aware.

Plastic surgeons today make more and more money remaking noses, chins, cheeks, and breasts. People are afraid of the human being that God has made them to be. We do not dare look at ourselves in the mirror, without our toupee, our false teeth, our false arm or whatever. We are afraid to say: You know, God, you really outdid yourself when you made me the natural beauty that you made me! When was the last time you thanked God for being the beautiful person you are? And just like you are?

All of us worry - and children to an

incredible degree. If they are not white their trauma is unbelievable. A brown skinned co-student of mine from New Mexico recently told us something he had never admitted before. He used to wear long sleeves in his childhood because less of his skin would show! In the bathroom, he would spend hours rubbing himself with pumice stone trying to get 'the dirt' out of his skin because he was brown.

What are we telling people? Poor children in San Antonio cannot afford braces for their teeth but are told that if they do not have perfect teeth they are not beautiful human beings. When my little kids at the cathedral come up to Communion a lot of them have teeth all over the place! Their parents cannot afford braces, but on the north-side of San Antonio there is hardly a single kid without braces.

So the poor cannot afford to make themselves beautiful. Their added anxiety is that they have to accept the fact that society considers them ugly. No one wants to be ugly. Beauty has been literally reduced to externals - size, shape, clothes, jewelry. Only those that can afford it can be beautiful. All others are relegated to the world of the silent suffering of ugliness.

A girl I was working with tried to commit suicide recently. She came from a small, very racist town. Her mother headed a one-parent family and had to work very hard to keep the family together. She did not have time to take care of herself. She was overweight, not because she ate too much, but because she could not afford the proper diet. The girl had a school invitation for her mother to go to parent-teacher meetings but she did not want her to go. She was embarrassed because her mother was dark skinned, heavy, and did not dress properly. She was not as good looking as the other mothers. In time she began to think she herself would become just as "bad" looking as her mother. Because of the pressures of beauty pageants in school and dressing right this young girl, a junior in High School, tried to commit suicide. Do not

underestimate the suffering of people and the pain when beauty is only seen as external.

We have to rediscover the inner beauty of the human being. This has to be the subject of our catechesis, our preaching and our teaching - the inner beauty of each and every human being because each person radiates the beauty of God.

We need to rediscover that authentic, radiating beauty is the goodness of persons, how they give themselves to others, relate to others. At Communion in the Mass I love to see the beautiful calloused hands of someone who has worked hard to bring up a family. I love to see the wrinkled faces of elderly Mexicans who have withstood the summers and the winters of life.

'One to one' relationship is rare among the poor. They do not have time for it. People do not teach them; people do not listen to them; people do not instruct them or take time just to be with them. To be with someone is to appreciate their beauty and dignity and worth. Today we must teach the truth of the beauty of the whole person otherwise we will keep on trying to make ourselves more beautiful in ways that in effect destroy us.

THE FOURTH IDOL: POWER

The final idol I would like to unmask is that of violent power. It is seen as the source of honour and glory.

I was recently at a Third World Theologians' meeting in Nairobi, in Kenya. Dr. Mafokeng, a theologian from South Africa, mentioned how in his early days he had rejected Christianity. He felt so antagonistic when he heard hymns and songs of the type "all honour and praise and glory to thee, Redeemer King" for the very people who were oppressing him, denying him his existence and putting him in jail were justifying themselves through this Christ of glory and power. He came to a moment when he even cursed Christ, because this Christ appeared to him to

be justifying his own oppression and that of his people. It was in jail that he started to read the simple Gospel stories. It was there, he said, he discovered on his own power and glory - not the triumphalistic power that appeared to justify worldly power - but the real, ultimate power of the God of salvation in the powerlessness of Jesus of Nazareth. We need to unmask the way we identify the power and glory of God with the power and glory of the violence of this world.

We are developing more and more effective weapons of war. Third World countries are being given loans to acquire "weapons of defense"! The glorification of violence is destroying us. Our people are interiorising the idea that the normal response to a stressful situation is violence.

In the U.S., domestic violence has reached its highest level. Statistically speaking, the most dangerous place for a woman to be at night, the place where she is the most likely to be beaten-up and hurt is not in a bar, street or dance-hall but at home with her husband.

Violence in our schools is phenomenal. The latest statistics seem to indicate that many children now take guns to class at some time - not play weapons but real guns. We have interiorised the understanding that the normal response to a stress situation is to kill. It happens at the domestic level, at the level of sexual differences, at the level of war games and at the level of international politics. When we are threatened - send in the army!

I was personally horrified at the reaction to the Iraq crisis. I do not know what it was like in Europe but our people sat there, watching television and cheering as if the war were a game. No one asked how many were being killed nor about the suffering. We still have not been told how many were killed or buried alive. It was "a very clean war" from our perspective and we looked upon it as another video wargame. Where are the heroes in this? Look at our movies and the glorification

of ugly, destructive violence. The image given is that the more violent you are the more human you are.

We need to question the new world order that we are entering. So often the mind-set is that if you do not like something - attack! The great heroes - Ghandi, Martin Luther King, Archbishop Romero, Ita Ford, Jean Donovan, Dorothy Kazel, Maura Clarke, the Jesuit martyrs in Salvador with their house staff, - all worked for peace in different ways. And they were all killed.

I recall a priest, a classmate of mine who was killed some years ago in Guatemala because he was labelled as subversive. He was teaching people how to farm, and how to read and write. This was not acceptable to the forces of law and order in Guatemala and so he was killed.

I recall a statement made by Archbishop Romero: "My love for my people is greater than my fear of death." When he was asked whether he should have guards to protect him, he said: "No! No, if God wants me to have the ultimate privilege of being a martyr, that will be God's praise, but my love for my people is all I have."

There are prophets like Dom Helder Camera and Dom Pedro Casaldalga today in Brazil. There is the great Latin American theologian, Gustavo Gutierrez, a man who has known suffering in the most incredible ways. He speaks always about the God of life, about the Paschal mystery, and about finding new ways to eliminate violence. This is not the way of a world which prepares for peace by preparing for war! This is the way of Jesus. Our world today needs prophets of peace to unmask the fragility and the falsity of the myth that weapons of war will lead us to peace.

CONCLUSION

Today we are at a moment when it is precisely the struggles of the poor that call us to new ways of community, new ways of bettering our lives, so that we do not fall into the trap of choosing

destructive idols. We need to recall those who received the gospel in painful ways 500 years ago. We need to discover the power of the Beatitudes anew.

Happy are you poor, the Kingdom of God is yours;

Happy are you who are hungry now, you will be filled;

Happy are you who weep now, you shall laugh;

Happy are you when people hate you, reject you, insult you and say that you are evil because of me. Be glad when that happens and dance for joy because a great reward is kept for you in heaven. For your ancestors did the very same thing to the prophets.

But how terrible for you who are rich now, you have had your easy life;

How terrible for you who are full now, you will go hungry;

How terrible for you who laugh now, you will mourn and weep;

How terrible when all people speak well of you. Their ancestors said the very same things about the false prophets.

DISCUSSION

1. Have we inculturated Vatican II and developed new models consistent with it?

Models are important. Our western model, in which most of us here grew up, is part of our inner self and our functional nature. We are culturally formed from the time we are infants. All of us in this room are functioning out of ecclesial models. We grew up in them.

It is my own belief that we have not yet inculturated Vatican II. Culturally speaking, all of us even the most 'way out' still operate out of Trent and Vatican I. We have the words the concepts, the desires and convictions of Vatican II, but we are still functioning out of an ecclesiological model in which we judge, see and act according to other norms. Our model is very much influenced by the Reformation, and Counter-reformation and by the Enlightenment. Our concepts of knowledge and virtue are according to the Enlightenment. We have brought people

from Third World countries to study in our western universities: Louvain, Oxford, Paris, Rome. We are bringing them to be inculturated here. That was not our intention, but that is what is happening. I gave a long multiple choice test once at the end of a course in the U.S. in which I taught nothing but the documents and theologies of Vatican II and post-Vatican II. The answers were based on a) Vatican II; 2) my lectures and 3) the Baltimore Catechism and I asked those being tested to pick the best answer. Almost 100% of the answers were from the Baltimore Catechism! In a moment of crisis, those being tested went to what was safe. This happens to all of us. What functions as safe is still that which is in our subconscious background.

The need to be willing to take risks, to let certain cultural expressions of church die, is essential so that new expressions of church may come forth, so that the church will be renewed. We need to believe in the paschal mystery in our religious institutions, our dioceses, and our parishes. The new churches of Africa, of Oceania, of Latin America, of Asia which received the Gospel from missionaries who were conditioned by their cultural images and models of church must develop their own new models. The local church in the words of the decree, *Ad Gentes*, calls for the *birth*, underscore the word, *birth*, of new churches.

The 'papa' and the 'momma' - the missionary and the receiving group, both have something to offer. But the child, the new church, is not just an extension of 'papa' or of 'momma'. The child is someone new. It is essential for the child to take risks in order to grow up to be himself or herself.

I have been very impressed at the way in which Africans are theologizing, bypassing scriptural exegesis and hermeneutics and going from Bible story to human story, from human story to Bible story. Story to story - this is new for us in the West. We want to analyze the text and then analyze the analysis and analyze the analysis of the analysis. Look at the commentaries we have on the Our Father and the

Beatitudes which are so simple in the New Testament. Africans are doing a hermeneutics of stories. Asians, rereading scripture, are finding something new through their ancient religious traditions. We need to let some of the cultural, religious, ecclesial absolutes die. The church will not cease to exist through this process of dying; it will be enriched. In Latin America, I experienced the excitement of people *being* church in a Base Christian Community. There is a totally different feeling when people begin to say: We are church, instead of saying: We are going to church. Reading scripture is a powerful experience for them.

We must allow experiments of church to take place. Some will fail; others will be incredible creations of the Spirit.

2. What process will help people in the Third World to understand their cultural reality? What do you see them offering to the First World?

It is important to legitimize the process by which people look at themselves.

(1) The *first stage* of the analysis is to be non-judgmental. This is the most difficult part for we all tend to judge first and then to see. It is extremely difficult to see without judgment so that people can look at themselves, begin to see connections, implications and ramifications of their own reality, see the values they want to maintain and transmit to the next generation and the values they reject as destructive. They can do this very well with simple tools for analysis - seeing, observing, and then *judging*.

(2) The *second stage*, if the group is Christian, is to ask the same questions of their life according to the Gospel. What does it mean to follow the way of Jesus? It may take a long time, several weeks perhaps or even longer before a response emerges from the group.

(3) The *third stage* is to ask what does it mean, in this Christian context to be who we are (in my case, a Texan, a Mexican-American)?

When this process is done by a local

church, it is then possible to have a dialogue of churches in which they begin to learn from one another. Together, they will see new aspects of their own reality that they had not seen alone. This in turn creates communion of the churches, inter-ecclesial dialogue, not just at the level of bishops and cardinals, but at the level of christians. Then begins a process of gradual, respectful and loving fraternal correction.

The absolute beginning of the process is done by the people themselves, in their own way, looking at their own reality. This is especially true of the poor in the Third World. They are so used to being studied by everyone else from the outside, but of not being asked and not given time to answer for themselves. The poor need to be alone at times so that they do not have to always explain to an outsider. Thus begins a real communion in diversity, a communion in which people do not have to respond to others' expectations but say with honesty, pride and a sense of freedom: "This is who we are." This is a process which starts with self-knowledge, self-awareness, Christian awareness of the self, and moves to dialogue with other Christian groups. Our people are faithful, with a wisdom which we have neither legitimized nor valued. The real church is happening among the grassroots but often, unfortunately theologians and official people are not in contact with the grassroots. Ecumenical dialogue is important, but I would find it even more exciting to have intra-ecclesial dialogue, of christians from Africa with Latin Americans and with Texans.

3. What are the effects of the media invasion?

The invasion of the same music all over the world is fascinating. Music carries with it rhythms which effect life. It is not neutral. It already brings about a certain restlessness. Some years ago in Mexico, in an area where people still followed the Mayan way of life, I saw a man using a wooden plow. He was plowing as his ancestors did but in his pocket was a radio and he wore earplugs. And noting his free

hand there was no doubt about the beat, it was 'rock and roll'.

The invasion, unfortunately, is very strong from the U.S. but it is also coming from Brazil and especially Venezuela. This new invasion of media totally disregards traditional Latin American cultures and is becoming more Western than any Western music. The new Latin American imagery reflects less and less who we are. We must develop some kind of 'vaccine theology' in our catechetics and pastoral ministry so that people are not destroyed by this bombardment.

4. What will be the effect of the computer age on people? Will it dehumanise them?

Computers bring about a world with a new language, a new way of thinking. Children in school now will do things with computers in a few years that seem next to impossible to us. A new world of information, knowledge, efficiency and power is emerging. We destroy people often in the name of efficiency. We must develop the skills to use these means well while keeping in mind the centrality of our faith in the human person. Children now growing up relate more directly with a computer than with other children; relate less with their brothers and sisters than with a machine. The gap grows between those who are efficient because of their access to computers, fax etc. and others who are not. Many more doors will be open to the efficient. The idol of efficiency is a challenge to us as pastors.

5. Does the culture being transmitted from the U.S. promote a system of consumerism?

There is no doubt that the new world order which started in 1492 and is coming to its fulness in 1992 is based on consumerism. It defines good as the ultimate profit. Many non-christians see christians worshipping gold as their God, the God of the developed countries where everything is centered around profit making. This worship invades the whole world. Note how international corporations are trying to get a foothold

in Asia and how they are much more respectful of cultural differences than we are in the church! One can learn a lot about cross cultural differences by reading their manuals. If you understand how the other works/thinks you have a better chance of getting the contract! That earns more profit.

The harsh reality is that we are in a period of consumerism. We have invaded Latin America with our consumerism, but they, like many other peoples, have welcomed it. It is very attractive and it is not just American. Latin American media products - movies and television series - come back to us even more consumer oriented than what we originally sent them.

Education is needed. I would suggest that you be aware of the *Intra-American Federation of Catholic Educators* (Canada, the United States, and Latin America). They met in January, in Santo Domingo where they explored how they might deal with this great wave of consumerism in Catholic education.

6. Could you develop your references to leadership in San Antonio?

A young man went around identifying natural leaders, not by talking to the pastor or to other recognized leaders, but by asking people in the neighbourhoods. Local leaders emerged and organisation began around a local issue - the need for a foot-bridge, promised, but never built, to enable children to avoid a long dangerous road to school.

He taught them how City Hall worked. Leaders went to observe it. Soon they were ready for their first confrontation. These people had never had a voice. Many had never seen or been in City Hall before, but they went and they got what they wanted. The bridge was built. They had prepared carefully to present their case and when they came back, they studied what they did and reflected on what happened in the light of the scripture.

In their scripture reflection recently a group looked at the usual teaching - when you are slapped on one cheek you should turn the other. But they read the scriptural text carefully and found that when Jesus was slapped on the cheek by the High Priest's official he did not turn the other cheek. He asked him "Why did you hit me!? The power of the word of the Bible is enormous for the poor. "Why did you hit me?" is what they heard. The poor are being constantly hit. They have been hit for 500 years. Now they are asking with Jesus, "WHY DID YOU HIT ME?"

There is a power which develops from the grassroots up. The church, Catholic and Protestant, is now addressing and supporting issues which affect people. The church has the power to draw these people together. It can empower powerless people to encounter those who affect their lives.

The process was started in one of the poorest parishes in San Antonio. Now the movement has units throughout the state of Texas and tackles major issues such as insurance rates.

ISLAMIC FUNDAMENTALISM

Thomas Michel, SJ

(This is the text of a talk given by Fr. Thomas Michel, SJ at the Divine Word College on March 26, 1992. It was the last of three conferences on Islam sponsored by the SEDOS Secretariate. Fr. Michel is on the staff of the Pontifical Council for Inter-Religious Dialogue).

EXAMINING MUSLIM FUNDAMENTALISM

Fundamentalist currents in Islam can be understood as a manifestation within the Islamic community of a general upsurge of fundamentalism in the monotheist religions. These related phenomena are best situated within the context of modernism, against which they are a movement of protest.

When one speaks of fundamentalism among Muslims, people bring a number of preconceptions, derived mainly from the mass media. These must be examined critically. Several concepts emerged when I asked colleagues and friends in Rome what ideas come to their minds when they hear the term "Islamic fundamentalism." They are: fanaticism, lack of respect for human rights, an Islamic state, violent methods, terrorists, and an anti-Christian attitude. However, this association of ideas is an oversimplification.

Fanaticism

On the question of fanaticism it must be said that while Islamic fundamentalism has its extreme, even fanatic fringe element, most Muslim fundamentalists cannot be characterized as fanatics. In Turkey, I taught female students who came to class in scarfs and long coats. They were in no sense fanatics. They were pious Muslims who were convinced, because of their literal understanding of *Qur'anic* commands, that it was God's will that they dress in that manner.

Human Rights

Some Muslim fundamentalists have a high regard for human rights, whereas others do not. Conversely, as the annual reports of Amnesty International show, among those imprisoned in Muslim countries for the non-violent expression of their beliefs, an outstanding number are fundamentalists. Some of the governments most notorious for the violation of the human rights of their citizens are those which are termed by the press "moderate," even "pro-Western." In these countries, the victims who suffer the violation of their rights are fundamentalists. Thus, the question of "the right to dissent publicly" is one question, that of Islamic fundamentalism is something else. These are two issues which on some occasions overlap.

Violence

On the question of violence, the vast majority of fundamentalists are not violent. Within the broad spectrum of religious and political views of the followers of the F.I.S. in Algeria, some could be properly called fundamentalist. But they did not use violent methods; rather, they worked conscientiously with democratic methods in a democratic election before the anti-Islamist *coup d'etat* embarked on widespread arrests. It was the pro-Western "moderates" who took the law into their own hands and violated the rights of the Islamists.

Another example is fundamentalists in

Turkey who because they were convinced that they could not live their faith in modern secular society settled in villages where they could practice their religion in a "pure," uncontaminated way. They are fundamentalist in the strict sense, but have no interest in politics, much less are they involved in violence.

Terrorism

Most terrorists in the Muslim world are not motivated by religious causes. Their motivation is that of a national struggle, whether it be that of Palestinians or Kurds working for the independence of their homelands, carrying out what they see as a war for independence in situations where they are deprived of a proper "battle line." Nor must it be forgotten that not all terrorists are Muslims. Christians play a significant and active role in the Palestinian cause. Victims of terrorism include the many Turkish diplomats in Europe assassinated by Armenian terrorists, the great number of Palestinian scholars assassinated by Israeli terrorist agencies and the women and children in Lebanese villages such as Sabra and Shatila who have been victims of massacres by Christians. Here I do not want to defend or minimize terrorist actions by Muslims, in some cases by Muslims with a fundamentalist interpretation of Islam, but rather to put it into perspective.

Anti-Christian

Finally, the preconception that Muslim fundamentalists are anti-Christian needs to be examined. No doubt some are. Possibly the best example is the government of the Sudan, which must be judged one of the gangster regimes of our time. Although the government defends its policies by reference to the *shari'a*, it must be asked whether the underlying motivation is really Islamic fundamentalism, or whether Islam is employed for purposes of ethnic and regional domination. Other Muslim fundamentalists, such as those in Iran and the Nurcu movement in Turkey, see believing Christians as their natural allies in a struggle to make religious

faith prevail over the forces of modernism.

DEFINING MUSLIM FUNDAMENTALISM

Another difficult question is what exactly is meant by Muslim fundamentalists. The term has been used so freely and indiscriminately by the press to lump together any Muslim movement which is troublesome or critical of Western powers, that scholars are tempted to conclude the term has lost all meaning. They note that the term, borrowed from Christian history, has no exact equivalent in Arabic or other Muslim languages; many scholars of religion and sociology avoid the term entirely.

A survey of the press in the past year shows that very diverse and even contradictory interpretations of Islam are included in the term "fundamentalism." I have seen the following groups termed fundamentalist, and the list is in no way exhaustive: the Islamic Republic of Iran; the royal family of Saudi Arabia and their advisors; the Muslim Brothers of Egypt and Syria; the F.I.S. in Algeria; Muammar Ghaddafi; Saddam Hussein; the *Shi'a* of Lebanon; the *Tabligh* movement of India and Pakistan; and the *Jam'ati-i-islami* of Bangladesh, India, Pakistan.

Can we find a precise meaning for Islamic fundamentalism? I believe that there is a meaning for the term, which can be discovered in an understanding of the modern phenomenon of religious fundamentalism as an expression of monotheistic faith.

Fundamentalism and American Protestantism

The term itself goes back to a movement among American Protestants in the years 1900-1930. Some Christians who rejected the liberal theology of the time wanted to return to the "fundamentals" of Christian faith. They referred to themselves and came to be known generally as "fundamentalists." Specifically, they affirmed six doctrines debated among liberal theologians: the

literal correctness of the Bible; the divinity of Jesus Christ; the virginity of Mary; the doctrine of expiation; the resurrection of the body; and the final return of Jesus.

By the 1940s, the term had taken on negative connotations, and fundamentalist Christians began to refer to themselves as Evangelical Christians or simply Evangelicals.

Modernism and Fundamentalism

Scholars have studied the phenomenon of fundamentalism from the sociological point of view. They see common elements among various Christian, Jewish, and Muslim movements which permit the application of the term fundamentalist to all these groups. Perhaps the key element which unites all these movements is their opposition to "modernism." Modernism is thus the context within which fundamentalism must be understood.

By modernism is not meant modernity. Fundamentalists are not opposed to technological advances in technology, health and education. Christian fundamentalists are among the most progressive and skilled in the use of media to promote and disseminate their message. One should also remember that the Islamic revolution in Iran was the first modern revolution carried out by means of cassette recorders.

Fundamentalists are not opposed to modernity, but rather to modernism, a philosophy of life which offers a new way of understanding the human person, the universe and society. Modernism can be proposed as a system of values which was meant to replace that of traditional religious outlooks. It might be worthwhile to review some of the characteristic concerns of modernism as a new anthropology as well as a new ethic.

Modernism supports a religious relativism founded on the invalidity of metaphysics and theology (Kant); religion is an ethic.

Religion is a characteristic of primitive man; in mature, modern societies it should be superseded (Comte).

Reason, not revelation, is the basis for arriving at truth.

A scientific, rational attitude is one of objectivity, affective disinterest, indifference to the consequences of truth.

Scientific research does not treat ultimate questions; science is oriented towards resolving problems rather than seeking ultimate truth.

The primacy of the individual is sacrosanct; life is anthropocentric; and self-fulfillment is of primary importance.

The social values of the French revolution, liberty, fraternity, equality, are essential as well as concern for human rights.

Religion is a private affair, it has no place in the public life of politics, economy or social affairs.

There is an historical optimism and an evolutionary vision of history. Modernists are convinced of the inevitable victory of the forces of reason, progress and liberty over the forces of superstition, obscurantism and slavery.

Pluralism is presumed in social discourse.

The Fundamentalist Vision

Before these characteristics of modernism, fundamentalists proclaim an angry refusal. It is angry because, from the way they see things, modernists occupy all the centers of power and influence in today's world: governments, the United Nations, universities, research centers, family planning and development programs, the arts, and communications media. They speak of a modernist hegemony, from which they are excluded. Their contrasting vision is quite different from that of the modernists.

Fundamentalists believe in one God, one moral universe, one law, and one Scripture.

For them, truth has been revealed in the Scriptures; it is not founded on human reason. Scripture offers a clear, comprehensive, incontrovertible guide by which societies and individuals can order their lives according to God's will.

The image of a pure past when religious values were lived in the whole society is an ideal to work towards.

They react against the presumed cultural superiority of the West, which presents itself as the unique font of truth, liberty and progress.

They hold that Western progress has been achieved at the cost of religious and moral values and results in dehumanization, the breakdown of families, and promiscuity.

Modernism is promoted by Western countries, especially the U.S.A., which wants to extend its ideological hegemony throughout the world, e.g. President Bush's "new world order".

Modern society values quantity more than quality, pragmatism more than truth and efficiency more than beauty.

Fundamentalists refuse to accept the modernist philosophy of history and the division of humanity into winners and losers.

Of course, critics point out the weak points in this vision. One of the most difficult elements to accept is the fundamentalist nostalgia for a presumed "age of faith" in the past. Fundamentalists seem to idealize or romanticize some past age and do not face up to the contradictions and cruelties of every period of human history. A second criticism is that fundamentalists employ a selective reading of Scripture; not all Scripture is equally meditated or cited.

Fundamentalism Defined

From all this, we can attempt to give a definition of fundamentalism: "The affirmation of a religious authority which is comprehensive and absolute, which admits neither criticism nor reduction, expressed in a collective demand that specific doctrinal and ethical norms be publicly recognized and legally reinforced."

American Evangelicals

There is no doubt that fundamentalism is flourishing at the moment. One could point to the political and economic power of American evangelicals. It is estimated that 80% of the Christian missionaries in the world today are from evangelical groups. Evangelical Christianity is the fastest growing form of Christianity, making rapid advances

in traditionally Catholic areas such as Latin America and the Philippines.

Anglicans

In the Anglican Church, evangelicals are a power to be reckoned with, and have obtained positions of influence in Church structures. One can also point to the strength of Jewish fundamentalists in imposing religious laws in Israel and in their opposition to the secular state of Israel. Muslim fundamentalists are active in almost all Islamic communities, whether they be in countries of Muslim majority or minority.

Catholic Christians

Here it might be useful to ask whether one can properly speak of fundamentalism among Catholic Christians. Some sociologists hold that it would be incorrect to speak of Catholic fundamentalism. Given that the Scriptural text has never been considered the unique basis of faith in the Catholic Church, but rather Scripture read, rethought and reproclaimed within the ecclesial tradition, the protest against modernism among Catholics takes rather the form of "integrism", that is, holding fast to the integrity and the entirety of the tradition.

In its most extreme form, the followers of Mons. Lefevre hold that the second Vatican Council was a surrender to the values of modernism. However, they do not desire to return to the Bible in which they find the absolute truth, nor do they want to reconstruct the primitive church of the apostles. They want to return to the time of Pope Pius X and the campaign against modernism, or the time of Pope Pius IX and the rejection of social change, or even the period of the Council of Trent, which for them was the moment of the codification of the Catholic tradition.

In this basic attitude, one need not speak solely of the movement of Lefevre. Other tendencies in the Catholic community share, in a less extreme form, the Lefevrian protest against modernism and retain a nostalgia for medieval Christian society, and

they lament modern social changes. Catholics who accept a true fundamentalism, with its affirmation of Scripture as the absolute norm of truth, normally become Evangelical Protestants.

Islam

When one treats of Islamic fundamentalism, one must remember the forementioned characteristics of modernism, for this forms the context in which the fundamentalists lodge their protest. One must always remember the characteristics of fundamentalism in general; only in this way is it possible to avoid distorting Muslim fundamentalism by viewing it as an isolated phenomenon. Muslim fundamentalism is a product of modern society, an angry reaction by those who feel outside the centers of influence and power, who feel that the absolute truth in which they believe is dismissed in contemporary society.

Other so-called Fundamentalist Movements, in fact are not so:

1. One cannot consider the traditional monarchies fundamentalist (Saudi Arabia, the Emirates, Morocco, Kuwait, Bahrain). For them religion legitimizes authority (power) but the role of the religious leaders is strictly limited. They do not enter into economic or social planning. In fact some fundamentalist movements oppose the monarchies, as for example occurred in the 1979 revolution in Saudi Arabia.

2. Ghadaffi cannot be considered a fundamentalist. Many scholars consider that his GREEN BOOK is more indebted to Mao's RED BOOK than to the Qur'an or Mohammed. Gamal Abd Nasser was his ideological hero. The Shari'a is subordinated to his eclectic ideology.

3. The Baath parties in Iraq and Syria have a nationalistic ideology (Pan-Arabism). They want single party government based on a socialist economic system in which prices and means of production are all controlled at the centre. They aim at a lay social order with a strictly controlled and limited role for the religious leaders. In recent years, increasingly, they use the symbols and rhetoric of Islam to give an Islamic flavour to their ideology.

4. The *tabligh* and *dawah* movements are not interested in the political forum, but are rather a pietistic return to traditional values, aimed at leading Muslims to a "reborn" commitment to Islam.

Who are the true Islamic Fundamentalists?

The precursors of Islamic fundamentalism are the Muslim Brothers and the Jamaat-i-Islami - socio-religious movements opposed to colonialism. These are lay movements which considered the religious leaders compromised by their cooperation with colonial governments. They are committed to constructing Islamic societies on Islamic values.

A people finds its primary identity either in the nation (nationalism) or in the *umma* (religious movements). Nationalism has been a failure. Redefining *jihad* by giving it a nationalistic significance (eg. Egypt in 1973, Libya 1986, Iraq 1990) probably diluted its original significance. The greatest triumph for Islamic fundamentalists was the Iranian Revolution. One may well ask whether that was an exception or typical.

DISCUSSION

What is the basis for Muslim opposition to the State of Israel?

Many feel that Israel is pernicious; an implantation by the Western powers in the heartland of Islam; that it is highly secular, highly promiscuous, and

highly efficient. Their attitude about the plight of the Palestinians is understandable. They have had to flee their homes and live elsewhere in appalling conditions. In their own country, they have become the hewers of wood and drawers of water. From an

Islamic point of view *Intifada* is the oppressed finally rising up and speaking for themselves. Over and over again you hear people say that it was European Christians who persecuted European Jews. "Why do Palestinians have to be moved out to make a place for the Jews? Christian Europe found a convenient solution by dumping Israel on us!"

Do Muslims divide the world into the House of Islam and the House of conflict?

It is usually non-Muslim commentators on Islam who speak about the extension of the realm of Islam. Muslims are more concerned about surviving than about extending Islam. Until 1650, the most prosperous countries in the world were Muslim. The Ottoman Empire, the Moghuls in India, the Safavids in Iran were advanced in philosophy, the arts and technology. One by one they fell back before an European onslaught. No doubt there is a nostalgia for that period of Islamic greatness. The distinction you speak of is a classical one: According to Islamic law, some obligations you have in the House of Islam you do not have if you are in a non-Muslim area. The idea of *Jihad* to take over the rest of the world is not very credible. Claims that Muslims are taking over Europe are simply untrue. Even in France, one of the countries in Europe where there are many Muslims they number only about 3% of the total population. In Italy there are fewer Muslims now than there were three years ago. Some people hold alarmist conspiracy theories: Muslims are going to take over the world; while in some Muslim areas one hears that Christians want to destroy Islam. One hears too that the United States wants to destroy Islam. Beware of alarmists.

Is Muslim/Christian dialogue really possible?

Let me share some of my own personal experiences. I was invited by the Turkish theology faculty to give a course on Christian theology and lived there for periods during three years. We cannot properly call it theology because the courses were basically an

introduction to Christian themes. Most students came from small towns and villages and had never met a Christian. The development of dialogue was in three stages. The first stage would be very polemical, people trying to show that, I, meaning all Christians, were wrong and Muslims were right and that our teaching was simply in error. Then after about a month, everybody relaxed, people began talking a lot more and were now more ready to listen. They would ask: What do you, Christians, think about this...? or How do you Christians approach a particular problem? By the 4th or 5th month, our discourse was more dialogical; how do we believers face such-and-such a problem? We often got to know each other well and some real friendships developed.

This experience in Turkey is what I see as a typical pattern for Christian-Muslim dialogue. The movement is from polemic, to dialogue, finally to shared faith and shared life together. I was able to live with this purpose. It was my apostolate. It was something for which I would have needed 36 hours a day.

I had a similar experience in Indonesia. Once, I and another Jesuit planned a vacation which would take us to the island of Madura. Everyone said, watch out when you get to Madura. Madura is 99.5% Muslim. There are fanatic Muslims in Madura. You better not tell them that you are priests! When we arrived in the first village the people asked how it was that we spoke Indonesian? We said we were priests and had studied the language. And they said, "Oh, you must visit the Mosque." So we went to the Mosque and met the Imam. About 30 40 people were there. We talked; they asked us questions; people came and went. At the end they said: "We really appreciate your visit because we do not get a chance to speak to priests." They asked where we would be going next. Further east, we said, and then up along the north coast. "Oh, then the next place you have to stop at is Guluk-Guluk. It is a big traditional Islamic center. And here is the name of the Imam." We had a whole week of these wonderful experi-

ences. We never stayed in a hotel room. We slept in the mosques and when we left everyone said that they hoped we would return. We wrote to each other for a long time. A Muslim student came to Yogyakarta from Madura and I was on the board for his thesis. The reality was so different from the warning.

In Saudi Arabia, I talked and listened to people all day long. It was the same in Iran. I had a letter three days ago from an Iranian, a good Muslim, who wrote to say he had really found a new vision in life and in faith because of my visit.

I am convinced after 20 years of this Apostolate that it is really a question of having respect for the faith which is there. When there is trust we can talk about difficult things. I told Muslims in Iran it is difficult for us Christians to understand that their religious leaders are also their political leaders. As Christians we do not think it ought to be so and we have good reasons for our point of view. But we can talk about these kinds of things. We can talk about the Sudan and what is happening there.

Dialogue is not a problem. It should never be a matter of just making polite conversation, everyone being diplomatic. Muslims do not want diplomats. They want to talk to people of faith precisely because their faith means so much to them. I find it harder to talk with Muslim fundamentalists for the same reason that I find it harder to talk to Christian fundamentalists. I have less in common with them about my understanding of grace, and the way of reading the Bible. However, fundamentalists, whether Christian or Muslim have valid points of view which challenge modern western society. I hope that if I respect and listen to their point of view they will respect and listen to mine.

What do Christians and Muslims have in common?

There are really basic differences between Christianity and Islam, and some of the differences are most important. We are not just different branches

of monotheism. What is most unique about the Christian faith is its sacramental nature. My students in Turkey asked: "Do you think you have ever really met Christ?" And I said, "Yes, daily. We believe that Christ rose and is still alive, still healing, still doing all the things he did in Galilee, feeding us, helping us, forgiving us." My Muslim students were amazed when I said this. For them Muhammed is dead. His example is still with us. We should follow his example. They ask: "This Jesus whom you know - where is he? Is he in Heaven?" I answer that he is here with us. Shiite Muslims, who believe that the final Imam is still alive, hidden, the true leader of their community might be able to understand better the Christian belief in Christ's presence among us.

I do not see Christians and Muslims forming one mission, but I do see a possibility of collaboration. As the Pope has said, Christians and Muslims have a common duty in this world to witness to human and divine values in our society, and to witness to the presence of God. When the Pope met with Muslim workers in Mainz he told them: "Hold fast to your religion; do not let it be corrupted. You brought your faith with you from far away. Live that faith. By living your faith, you can challenge the people around you to see if they have been too ready to forget theirs." These are the words of the Pope to Muslims.

This sense of a common mission, of course, precedes the Pope. It goes back to Vatican II. which stated: "Even though there have been discords and controversies as well as conflicts between Christians and Muslims down through the centuries, Christians and Muslims should move beyond the past and make common cause today in favour of liberty, social justice, human rights and social development."

This is only possible when we get to know each other, and so we encourage the local churches whether they are majorities or minorities to dialogue with Muslims; to dialogue, - not to debate about the theological doctrines like the Trinity, but to make friendships; to work out a shared life in which we are

together addressing problems like alcoholism, drugs, AIDS, development issues. These are concerns for Muslims as well as for Christians.

At the international level, the Vatican is engaged in 5 or 6 series of more formal dialogues with Muslims. One will take place in June on the role of women in society according to Christianity and Islam. In other colloquia we have discussed topics like the rights of the child, religious education, the image of Islam in mainly Christian countries, the image of Christianity given in mainly Muslim countries. We have much evidence that distorted views of Christianity and Islam are being presented to school children. Can we work together about these kinds of things?

Recently Iranians and Lebanese have shown interest in dialogue. Lebanon is preparing for the Synod which the Pope has called. The three Muslim communities, Sunni, Shiite and Druze have gotten together for the first time to form a committee to work together with the Lebanese bishops preparing the Synod. This is something new, arising out of a long period of suffering together. Some work is being done with a Libya-based organization and there was a seminar in English-speaking West Africa. Next year our Council hopes to organize a dialogue in South-East Asia. We are only limited by money and by staff. It will be said they have hidden or ulterior motives. That is certainly possible, but, at the same time there are many serious, conscientious people interested in dialogue. We offer something good. They assure us of that and we also learn something good from them.

How do Muslims view Christians?

Many Muslims, especially Fundamentalists are very angry with what they call 'the West'. The West usually means the United States, which in political terms is seen as wanting to control everything. Europe is seen as lacking in moral values and in religious practice. Muslims see Christians as having succumbed to modernism. Some feel that local Christians are the focal point of Western modernism in their midst and

that these Christians are the result of Christian missionaries. Local Christians are 'the camel's nose under the tent.'

Other Muslims do not have any quarrel with local Christians but see the Western power as their enemy. And so there is a kind of ambivalence toward local Christians. They feel that Christianity in the West has caved in before the modernist onslaught. And there is anger about Christian missions. "Why don't you try to convert all those people in Italy and France, they say, where only 5% of the people are going to Church? Instead you are in our country trying to convert Muslims. Why don't you go home to convert your own people?"

The Pope is deeply respected by Muslims. The Morocco stadium where he spoke to young Muslims was filled with a crowd of 80,000 or 90,000. Probably many people were encouraged to go and many went out of curiosity. But the enthusiasm was astounding and it was not orchestrated by the government in Morocco. He is respected as someone who is not from Western Europe or North America. He is from a very poor country which has suffered. They identify with all of this. They can believe in the Pope.

Many of the initiatives for dialogue start out with Muslims. In the Council we have always been much more cautious than they. The initiatives have usually been theirs, and like most things in life - they vary. At one point they may be negative and reflect the belief that Christians have caved in. On the other hand, more than anything else they are touched by the nuns. Sisters are often in control of health services begun at the invitation of the local government. They give an example of what Christianity can be. In Sisters, Muslims see dedicated believing people who are gentle, loving, competent, and smart. In Kuwait or Bahrain the Sisters run schools and people register their children years ahead to be sure they get accepted. The negative side is that many Muslims think there is an inner core of highly committed, highly trained, highly dedicated, celibate men and women but that the great mass of

people do not go to Church anymore. We have often furthered this misapprehension because they meet only priests and sisters in dialogue. They do not meet mothers and fathers of families who are worried about educating their children to be good God-loving people, who make house payments, worry about inflation and think about whether or not they will have enough money to go on a small vacation. Muslims rarely meet these committed Christians.

Is there not blatant discrimination in Pakistan?

You might be referring to the "special electorate, ostensibly created to protest minority interests, but which ends up marginalizing Christians. The history of the Church in Pakistan is special. There are two groups of Christians. A Goan community of highly educated, prosperous, business people and professionals. They came mainly during the time of the British Empire and live in the cities. About 100 years ago, a large number of Punjabi's from the lowest class, the untouchables, converted to Christianity. Many Goans have emigrated to Australia and Canada. The bulk of the Christians in Pakistan are now of the lowest caste who do the most menial tasks. Even though theologically Islam has no caste system, they do consider these people as untouchables. Ritual purity insists they must bring their own dish or glass to a restaurant. Yes, there is prejudice against some Christians in Pakistan, probably more because of caste than because they are Christians. Caste has no official place in Islam, but it is part of the cultural context.

The Catholic Church historically taught that outside the Church there is no salvation. In the past I understood this to mean that Muslims would not enter Paradise. There has been a theological evolution, but is there still a problem of Muslims and Christians meeting in the same Paradise?

From magisterial teaching in the Catholic Church, it is clear that Muslims and others can be saved. On the Islamic side, the Qur'an teaching about salvation is ambiguous. On the one hand

there are verses which say that Jews, Christians and other groups who believe in God and the final judgement and who do good works will have nothing to fear nor will they come to harm. Some Muslims give a restrictive interpretation to this - it means Christians and Jews will become Muslims. But the Qur'an does not say that. Traditionally there was a view that only Muslims would be saved. But there is also a statement of Muhammed which says that on the Last Day every prophet will intercede for his people and they will be saved. So, Jesus will intercede for Christians and Moses will intercede for Jews.

At different periods of history, Muslim theologians have grappled with this question. The popular view - a widespread one, holds that only Muslims can be saved, but among Muslim scholars, there is certainly the view, heard over and over again, that we are all people of faith, who are destined to be saved.

What the Fundamentalists are worried about is that their own societies are undergoing secularization. The most notable example would be Turkey which had a radically secular revolution. At one point, the Turkish government found Switzerland had the most progressive civil code and they adopted it. The Italian criminal code was the most progressive and they adopted it. Civil reforms went down to details. Turkish men were forbidden to wear a hat that did not have a brim. It was an attempt to wean the individual away from a particular societal system.

The second most systemic attempt at secularization of society was in the Soviet Republics where six of the Republics are almost entirely Muslim. Women are not veiled in any of these six countries. Society is totally secularized.

Was Islam at stake in the Gulf war?

The Gulf War was ambivalent. Saddam Hussein was never considered a Muslim leader. Islam was not at stake for either side. There were Muslim governments on both sides of the conflict. Islam did not play a great role.

Many Muslims today are more concerned with a *coup d'état* in Algeria, and the perceived hypocritical attitude of the West. The West preaches democracy but when conservative Islam wins democratically, the West really prefers a 'progressive' military dictatorship.

Who are the Druze?

They originated in the 11th century. The Shi'ites split into many groups. In the 11th century one of the Shi'ite rulers, Al-Hakim of Egypt proclaimed he was the Mahdi and that the resurrection had come. There were serious implications in this for it meant that after the resurrection religious practices no longer apply; there is no need to pray or to fast in Ramadan. This was not acceptable to the vast majority of Muslims and Al-Hakim disappeared one day - probably killed. Some of his followers fled to Lebanon and Syria, where the mountains always provided space for dissident groups. The Druze took up their residence there.

Later the Druze took on the nature of a popular movement - farmers and labourers as a class accepting the Druze religion probably in opposition to Islam. Many became Druze, were often persecuted and retired more and more into the Lebanese and Syrian mountains. The Mongols who later conquered this whole area were religiously quite tolerant. They gave land to the Druze and the Christians and treated them well. Druze do not have Mosques. They do not say daily prayers nor do they fast. Their religion is not really Islamic. It's relationship to Islam is like that of the Mormons to Christianity. Are Mormons Christians? Sort of, but not really. Druze believe in an Islam after the resurrection.

What is the basis in Islamic scripture for the prohibition of churches in Saudi Arabia?

There is a statement of Muhammad (not all agree about it) that in Saudi Arabia there should be no people of the Book - Jews and Christians. What is really at issue is Saudi Arabia traditional tribal system. They never really came to terms with other parts of the world until the oil boom. Saudi Arabians who were living in tents are now living in modern cities and have the highest per capita income in the world.

They kept the tradition of the tribal system, but they needed to obtain expertise. It was often from Jewish or Christian or non-religious people. The Saudis felt there should be no public worship except that of Islam although there is a very weak Islamic basis for this. There are Christians in Saudi Arabia, but there are no churches and there are no clergy as such. The Saudis are not coming to terms with a pluralistic society. If one wanted to be consistent, pushing this purity to its logical conclusion, there should be no Filipinos or Pakistani Christians, no Americans, French, or Italians in the country. Yet Islam teaches that all have the right to worship.

We always insist when discussing this with Saudis that we are not trying to convert Saudi Arabians, we just want to worship God in our own way. For this we need our ordained leaders. And we need a place big enough to gather. In Abu Dhabi, a country adjoining Saudi Arabia, the Sheik gave the land and financial support for a church for the Protestants and a cathedral for the Catholics. He is of the same Islamic faith and the same culture as the Saudi rulers. So even in the Arabian peninsula we shouldn't over simplify.

500 YEARS: STRUCTURAL SIN & STRUCTURAL GRACE

(REFLECTIONS FOR EUROPE FROM LATIN AMERICA)

Jon Sobrino, SJ

(This is a shortened version of the talk given on 21 March, 1992 at Salford Cathedral in Lancaster, England. The complete text with references is available in SEDOS Documentation Centre).

Introduction

This year we commemorate the five hundredth anniversary of the arrival of Europeans in what is now called Latin America. For the first time, humankind became aware of itself as a geographical entity and consequently as an historical entity. But together with this opportunity there arose by necessity a great human and Christian question. How could such different continents relate to each other?

From this angle, the commemoration of what happened in 1492 is important in itself, but it also serves as a lesson for 1992. Today, too, a great new development is being proclaimed - a new world unity with the disappearance of communism. And, of course, this great human and Christian question remains of how not just Europe should relate to the America of 1492 but how the entire North (Europe, the United States, Japan) should relate to the South of the planet.

1492 was not properly speaking, a 'discovery' - as if the natives of the Latin American continent had not been real before 1492. Something more fundamental took place. The inspired words of Ignacio Ellacuría describe it:

"To my way of thinking, what took place is that the *conquistador*, the dominator, laid himself open to dis-

covery. Thus, five centuries ago, with the 'discovery' of the so-called 'new world' what was really discovered was the true Spain herself, the reality of western culture and the Church as they were then. They opened themselves to discovery, they revealed themselves without realising it, because what they did with regard to Latin America was a 'cover-up' rather than a 'discovery'. In reality it is the Third World which discovered the First World in its most negative and truest aspects."

Discovery of the First World

This is the best perspective from which to understand what happened then and what has continued to happen up to the present day. The Spaniards and the Portuguese were discovered in their plunder and destruction of a continent. In addition, they offered to other nations a pattern of behaviour towards Latin America and towards the other continents of the Third World: *discover, colonise, conquer* in order to plunder. And in this there is a connection between what the Spaniards and Portuguese did in their day in Latin America, with what was done in other continents by countries like Holland, France, England, Germany, Belgium and the United States.

After five centuries there has been little substantial change in the relation-

ship between the countries of the North and the South. The former take advantage of the South while passing themselves off as benefactors. Today the truth about most of the planet is suppressed, and the First World deprives itself of the most effective means of knowing its truest and deepest self. In the reality of the South, with all of its poverty, injustice and death, the North can recognise itself as in a mirror image. To recall what happened in 1492 and to analyse the reality of 1992 means nothing other than analysing the state of humankind on our planet.

Unjust Relationships

Relations between Europe and Latin America have been unjust since their origins and continue to be so, because the North oppresses and threatens life, because it seeks ideological and theological justifications and because it holds as an unspoken fundamental premise, the human inferiority of some in relation to others. This is structural evil. Five centuries of unjust behaviour strengthen this way of proceeding to such an extent that nowadays it seems 'normal' for the countries of the North to live at the expense of those in the South. It is a 'normal' premise, for instance, which scandalously allowed and facilitated the war in Iraq; the North needed the oil of the South so as to live well.

LIFE DESTROYED: 1492

Very soon after the arrival of the Spaniards the life of the indigenous people began to be destroyed. In 1511, on the island of Hispaniola, Friar Antonio Montesinos pronounced the following words:

"You are all in mortal sin and in it you live and die because of the cruelty and tyranny with which you use these innocent people. Tell me, with what right and with what justice do you hold these Indians in such cruel and horrific servitude? With what authority have you waged such despicable wars against these people who lived meekly and peace-

fully in their lands and whom you have consumed in such infinite numbers with unheard of death and ruination? How do you hold them in such oppression and exhaustion, neither feeding them nor curing their ills which are the result of the excessive labours in which you force them so that they die? Or rather, you kill them, just to bring forth and accumulate more gold each day?"

This text vigorously condemns what became a general and decisive reality in the future of the continent: the immense process of depredation, plunder and destruction by the Spanish and the Portuguese. The basic truth is that some seventy years after their arrival, the Indian population was on the verge of extinction. There was a series of causes of course: wars, cruel treatment, imported ailments to which the natives had no immunity, hard labour, suicides through despair, inhumane migrations. It would not be fair to attribute the situation entirely to the Spaniards. But, we should not ignore or seek to minimise the crudeness of this fundamental truth. After the arrival of Europeans the indigenous population shrank to fifteen percent of what it had been. In addition, many cultures, traditions and religions were wiped out. This was no chance occurrence.

Even though direct destruction was not the intention, it was inescapable. The main aim of the conquest was the insatiable quest for wealth and power, at any cost even if other ideological motives were flaunted such as Christianising the Indians. And later, black Africans were enslaved so that they should in turn become instruments for continuing the cycle of domination.

LIFE DESTROYED: 1992

And where are we today? The methods of conquest and the explanations offered to justify it have changed, but the basic reality has not. The Latin American continent, which for the most part moves within the western orbit, offers us a tragic spectacle. By the end of this century, one third of all Latin

Americans, some 170 million people, will live in poverty, or rather in inhuman poverty. Another third, another 170 million people, will live in dire poverty.

And if we look at the whole of the Third World, the spectacle is even more macabre. From the point of view of mere chances of survival, the number of poor is frightening. A recent study by Luis de Sebastian finds that in comparison with normal standards of living in Western Europe, "1,116 million people are miserably poor, another 2,000 million are poor, while only slightly more than one quarter of humankind enjoys a living standard which is decent to good." The abyss between people grows ever wider. The average per capita income in the industrialised world is "fifty times greater than the average of the 1,116 million poor of the Third World."

Exploitation of the Third World

The basic reason for this scandal is the same as it was centuries ago: the poor countries are only important for what they can provide or - if there is no alternative - for what can be plundered from them: raw materials and cheap labour. But nowadays, this takes place with a number of variants which makes the situation worse than it was in the recent past.

The first of these is that the accumulation of capital depends less and less upon the extent of natural resources and labour and ever more on technological knowledge. The result is that the Third World is still important for its raw materials, but it is no longer important because of its people. What is no longer necessary is the majority of the population of the Third World.

The second is that in the geopolitical sphere, the Third World continues to be necessary only as a dumping ground for poisonous waste. In a confidential document, a World Bank executive proposed the transfer of all toxic industries to the Third World.

The third is the loss of power within the international order by the over-

whelming majority of people in the Third World. The Third World still has a relative importance but "what is no longer necessary is the majority of the population of the Third World. This means that the excess population suffers from a total lack of power". And the collapse of the socialist bloc leaves the Third World even more helpless in the hands of capitalism.

The conclusion of all that we have said is chilling. The Third World finds itself completely alone because the major capitalist countries have lost interest in a development policy and have moved to block it as far as possible. The twenty-first century has already begun with North set against South. Never before in history, not even in colonial times, has there been such an extreme bipolarization in the world.

All this should need no comment, but we must hammer it home. The greatest and most pressing problem for humankind is neither European unification, nor what to do about the fall of socialism, nor is it the celebration of the fifth centenary. The greatest problem in 1992 is the impoverishment of the Third World.

Ignacio Ellacuría described this reality when he wrote that the conquerors of Latin America "have left it like a Christ". In these words, all the tragedy of the Third World is encompassed. In the Christian language of today, again from Ignacio Ellacuría, the Latin American continent is an immense crucified people. And in the Christian language of yesterday, Bartolomé de las Casas wrote:

"I leave Jesus Christ our Lord in the Indies, scourging him and whipping him and striking him and crucifying him not once but thousands of times, such are the Spaniards who trample and destroy those peoples."

THE SIXTEENTH CENTURY

In the sixteenth century, in the face of the aberrations committed by the *conquistadors*, a movement of protest

and defence of the Indians developed, but there emerged a counter movement which strove to justify their subjugation. And this was the view which eventually prevailed.

Ecclesiastically, the Bull of Pope Alexander VI, published shortly after 1492, demarcated the domains under the rule of the Spaniards and the Portuguese. Theologically it was declared that God had granted these lands to the Spaniards as a providence or reward for their wars against the infidels during the Reconquest of Spain. From the basis of political philosophy it was asserted that there were no legitimate owners of those lands and therefore the Europeans could legitimately conquer them. Anthropologically, the human inferiority of the Indians was established, to the extent of denying them a soul or human nature. Ethically, the evil and perverse customs of the Indians were condemned.

It is important to emphasise the extreme conclusion to which these arguments led. One example is THE OPINION FROM YUCAY written by García de Toledo in 1571 to counter the opinions of Bartolomé de las Casas.

"And so I say of these Indians, that one of the instruments of their predestination and salvation were mines, treasures and riches. Because we can see that where these exist, we find the Gospel has arrived, and where they do not exist, it is a form of condemnation. In lands where there is no gift of gold and silver, there is no soldier or captain who will go there, nor any minister of the Gospel....Thus, these mines are good for the barbarians for God provided them so that faith and Christianity might be taken to them, and keep them there for their salvation."

And as further justification he offers the parable of the two sisters, one beautiful and the other ugly. The first needs no dowry for marriage for her beauty is enough, while the second sister needs one. God operates in the same way with regard to the evangelisation of peoples. Some - and he mentions Europe and Asia - are plentifully endowed with "great beauty,

many sciences, wisdom", and that is where the evangelisers are. But others - as in the case of Latin America - are "ugly, crude, stupid, clumsy and dull." It is an outstanding example of eurocentrism which stands in sharp contrast to the option for the poor

THE TWENTIETH CENTURY

In the present day, theoretical progress has been made in international law. But the process of exploiting the Third World continues. What is worse, it seems to need no justification.

Theological justifications are no longer set forth in a secularised world. Churches today generally adopt an official position of defending the Third World and condemning its exploitation by the First. While governments, the military and the multinationals do not openly seek theological justifications, they do seek the support of alienating Christian movements and sects, and above all they react violently against theologies which defend the poor. This is evident in reactions of the First World against the theology of liberation.

From a theoretical point of view the merits and demerits of liberation theology are open to discussion, but only liberation theology has placed its finger in the wound of the reality of the Third World and come out explicitly in defence of the poor.

Critics today do not repeat the arguments from the "Opinion from Yucay" in an attempt to justify exploitation. But we cannot ignore a strong similarity in the frontal attack upon those who defend the Indians and the poor. Exactly the same things are said today about the theology of liberation (and sometimes about base communities, Medellín and bishops like Monseñor Romero) as were said in the past about Bartolomé de las Casas.

Unknown and Despised Humanity

The words of the 16th century missionary Friar Antonio Montesinos which I quoted earlier continue as follows: "Are these not men? Do they not have

rational minds? Are you not obliged to love them as yourselves? Do you not understand this? Do you not feel this? How do you so lethargically repose in such deep slumber?" Here he lays bare the deep-rooted premise for the most merciless exploitation that of ignoring or doubting the humanity of the Indians. And this, in a much more sophisticated way, can be seen in the present day.

To start with, there is a striking ignorance in Europe of the reality of the Third World. But worse than ignorance is disinterest. In Europe there are certainly ways of ensuring that the Third World is known. There is a vast educational and communication network, and yet "the interest which promotes knowledge" is not an interest in learning about the Third World. In the North of the planet people live in indifference and an effective post-modernism which, in the words of J.B. Metz, "removes the so-called Third World to a faceless distance." There is "a kind of cultural strategy for the immunisation of Europe... a cult of new innocence... an attempt to set themselves apart from the global challenges facing humanity... a new variety of tactical provincialism." The average European is not interested in asking about his or her own responsibility for the state of the Third World, not interested in being the target of the question: "What have you done to your neighbour?"

EUROCENTRISM

In addition to ignorance and disinterest, there exists a eurocentrism, an arrogance and even a contempt which is not necessarily explicit. The reality of the Third World is already measured in terms of the extent to which it approaches that of the First World. The truth, or at least the yardstick by which truth is defined, is Europe.

Even today, when the events of 500 years ago are discussed, the truth or reality of what happened then to "others" occupies a secondary place. The victims lack primary importance as far as the fundamental question is con-

cerned. Attention focuses on whether it was the Spaniards, the English, the Dutch or others who behaved better or worse in the countries they conquered. Some Latin Americans think that all the conquerors acted practically in the same way. The only difference would be that Spain produced prophets, and they introduced some scruples into the process of conquest. This was not the case with the other countries.

Are things any better nowadays? Eduardo Galeano has just written "Contempt as Destiny". His basic thesis is that it is as if Latin America no longer existed. What is normal would be simply and on principle to ignore it; it does not form the same kind of real entity as Europe. Europe is the yardstick of what is real, against which will be measured the extent to which other human beings share in the reality of humankind.

What is at stake in the symbolic year of 1992 just as it was in 1492 is whether the North of the planet concedes the reality of the South. Is it interested in building the human family or is it only interested in its own well-being?

THE POWER FOR CONVERSION

Not only from a Christian point of view but simply from a human viewpoint, conversion is a fundamental problem for the First World. Above all, the Third World portrays in its own flesh the existence of an immense sin, which brings slow or violent death to innocent human beings.

And, something which the First World often tends to forget is that the Third World is open to the forgiveness of its oppressors. It does not wish to triumph over them, but to share with them and open up a future for them. To whoever draws close to them, the poor of the Third World open their hearts and their arms and - without realising it - they grant forgiveness. They make it possible for the world of the oppressor to recognise itself as a sinner, but also as forgiven. And in this way too, they introduce into the world of the

oppressor a humanising element which was absent. This grace of forgiveness is not a victory of the executioner but a gift from the victim.

HUMANISING VALUES

The Third World offers values which can only be found with difficulty in other places and which frequently, are the contrary of the anti-values of the First World. In other words, the Third World has a potential to humanise, because at least in principle and often in practice, it offers community instead of individualism, simplicity instead of opulence, helpfulness instead of selfishness, creativity instead of enforced mimicry, celebration instead of mere enjoyment and an openness to transcendence instead of dull pragmatism. From a Christian viewpoint, the people of the Third World possess a power to evangelise, as was boldly stated at Puebla. For what they suffer, for what they are and for what they do, they become for us, the good news. They are the "poor with spirit", that Ignacio Ellacuría described.

The Hope which never Dies

Incomprehensibly the fact is that the Third World has, and offers hope. It is not naive hope "against hope" as Paul would say, but a hope which has expressed itself in the work and struggle for liberation.

Throughout the Third World a hope-filled current of humanity flows, which time and again strives to make life possible. Precisely because the poor do not take life for granted, they are the ones who always hope for "life" that "minimum which is the maximum gift of God," as Monseñor Romero said. Ignacio Ellacuría, not one for romantic statements, expressed it as follows:

"All this blood of martyrs shed in El Salvador and throughout Latin American - far from moving people to despondency and despair - infuses a new spirit of struggle and new hope in our people. In this way, even if we are not a 'new world' or a 'new

continent', we are clearly and verifiably a continent of hope. And this is something of utmost importance for the future in the face of other continents which have no hope and know only fear."

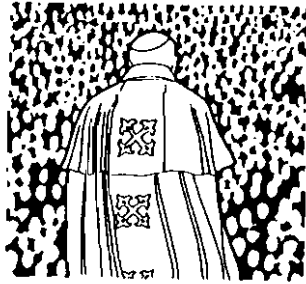
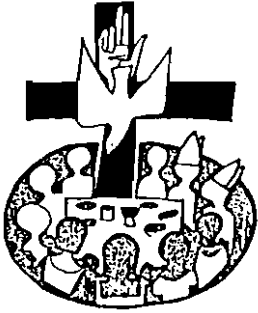
A FINAL WORD ABOUT GRACE

Grace is present in the Third World in a tangible form. To put it in simple words, it is 'easier' to be human and Christian in the Third World because in it one can feel lifted along by a current of truth, of commitment, of Utopia and of hope. It is easier to be a prophet, to be a good Samaritan, to be a martyr, when faced with such a host of prophets, Samaritans and martyrs. In the words of the Letter to the Hebrews, it is easier to bear witness to faith in the midst of a whole host of witnesses.

How much of this is true has yet to be verified. But many declare that grace is what they have found. Fr. José Ellacuría, a Jesuit, the brother of Ignacio, said to us on the first anniversary of the martyrs of the University of Central America that what he had learned in El Salvador is that "there is another way to live." The only solution for this world of ours is solidarity. The history of relations between North and South is a sad history, but it can and it must change.

When a journalist asked Monseñor Romero, shortly before his assassination, what should other countries do to help El Salvador, Monseñor listed several things, but he finally mentioned the basic premise of all of them: "that they should not forget that we are people, human beings".

This continues to be the fundamental challenge. Stated in simple terms, it is a question of beginning to see ourselves as a human family. Stated in Christian terms, it is a question of being truly able to pray the "Our Father." Let us hope that 1992 does not set us further apart but joins us together as a human family in North and South.



mission moments

DIALOGUE OF LIFE

(GHANA)

David Abudulai will readily admit that his father was a less than responsible parent. He could not look after himself properly and certainly not his two wives and eleven children. Little wonder that all of the latter died of malnutrition and related diseases, except for one, Abudulai. His mother went off to the grinding mills to collect whatever she could from the mill floor. He himself used to pick up food dropped or thrown away in the open market. His desire to work for the poor stems from those days.

He went to the local Catholic Primary School, though his parents were Muslims. His father could not pay for exercise books and pencils, so for two good years Abudulai looked after cattle. It was a splendid African priest who sent him back to school and paid his school expenses. His desire was to become a male nurse, but as he was a bright boy, he was encouraged to go to medical school, where his studies were financed by the Ministry of Health. The allowance for food and books was meager and he tried to

supplement it from his Muslim family or the Catholic nuns. So he came in contact with some Sisters, Servants of the Holy Spirit, one of whom, in particular had a lasting influence on his life. She was Sister Jane, an elderly American Sister, through whom Abudulai came to know Jesus Christ in a deep, intimate way. His love for the poor grew and he adopted two ex-servicemen who were old, friendless and separated from their own people.

While David was at Medical School in Accra, a generous hearted Catholic girl, named Doris, was doing her nursing training. She was praying that God would give her a husband with a love of God and a vision of life like her own. Her prayer was heard. She met David, and after their graduation the two were married in the Sisters' Chapel.

For the next fifteen years Doctor David spent his time establishing himself in his medical profession: doing postgraduate work, managing a Government Hospital. Finally he was appointed District Medical Officer, in charge of all the Primary Health care activities in the District, with his office in Tamale, in the north of Ghana. It was here that Sister Constance Gemme, a White Sister, got to know him really well. She is the Health Coordinator for the Archdiocese of Tamale, and

although Doctor David was working for the Government he agreed to look after the health problems of the missionaries and other diocesan personnel. She writes, "As I was in charge of the health of these people, I often used to consult him. He was always available whenever he was needed. I also got to know his lovely wife, Doris, and their eight-year-old daughter Jane. I learnt that they had lost two children, one shortly after birth from congenital heart disease, and the other from meningitis."

In 1988 when Christmas came around, he and his wife planned a meal for all the street people of Tamale. He went on the streets picked up all the poor and the lepers and the sick and brought them to his own house, where he gave them all a worthy meal. Then he took them back where they wanted to go, ex-prostitutes now abandoned, the blind and all.

All the time he had a special interest in the poor. He set up a small programme that gave some leper women the chance to earn money and a position of respect in the community. Besides treating the poor in the town and the surrounding villages, David was building his very own clinic for the poor. He told his friends that once the clinic was completed he would give up

his Government position to work full-time for the poor. In this decision he was following an inner call. He did not know where sufficient money would come from, but seemed to be telling him just to trust and go ahead. When he did, things and money just fell from heaven. One person would donate a few loads of gravel, another cement, another money. When he had nothing left, the voice encouraged him to keep going and again supplies came in. In two years the clinic was completed. He called it 'Shekinah', the Hebrew word for the Divine Presence that led God's People, the Israelites, through the desert away from slavery and oppression in Egypt into the Promised Land.

Doctor David, fully backed up by his wife, Doris - who has recently had another baby - was as good as his word. He resigned his Government post, with the security of a salary and the facility of his car and is happy as the day is long, working full-time for the poor. How does he manage to feed and look after his family without a salary? One priest approached David with precisely this question, reminding him that his first and God-given duty was to his wife and children. With his disarming smile, David gave the simple but devastating reply, "It seems, Father, that the God you know is not the same God that I know. If I look after his poor, the God who has led me this far will not suddenly desert me."

This is not so much the story of Doctor David Abudulai, as of our merciful God who brings hope and

love to the hope-less and love-less. As again at Christmas Doctor David gathers around him the beggars of the town, he treats them like royalty. They are fed, entertained and above all, loved. "That's the point of the exercise," he says, "I may not always have medicine to give them, but I shall always have love."

Ref. *White Fathers, White Sisters*, April-May 1992
5 Charlbury Grove,
Ealing, London W5 2DY.

ROSALIA'S STORY

(BRAZIL)

Tonight Dona Rosalia is in downtown São Paulo at the only public mortuary open after 8.00pm. While most of its 13 million people sleep, she is arranging the swift burial of her son, Juliano, who died of AIDs at 5.00am this morning. She is worried yet relieved. Worried that the people who arrived yesterday at her shack in the favela, Nova Divineia, threatening to kill him, might create a disturbance at the cemetery and hurt someone. And yet relieved that she will worry no more for this son of 17 years, 2 months and 20 days.

Juliano was one of Brazil's estimated 7 million street children. Like many he fell victim to the cycle of petty thievery, drugs and violence. "I don't know what was wrong with him," Rosalia admits sadly as we

walk across this east end neighbourhood towards the hospital where he died.

By now we are at the hospital and I discover that this is the third time today she has been here. Early this morning on her way to work as a domestic servant she stopped to check on him. She asked at the desk but it was during the 7.00am shift change and no one took the time to speak with her. She went on to work never knowing he was already dead. It took the hospital until 3.00pm to contact her. Notified officially of his death she went home for his burial clothes and documents. Now she is back and we begin an odyssey which will take us from the overflowing admittance desk to a room in the second sub-basement efficiently and coldly labelled, "Cadaver Dispatcher."

Listening as she gives information for the death certificate, I piece together some more of the tragic history of this migrant family and their son, Juliano. His father, Rosalia complains, "hasn't been on the scene for the past 6 years." Three years ago Juliano took off for good; at 14 committed to a life on the streets.

Tomorrow Rosalia will bury her son. His sealed coffin can go directly to Vila Formosa where he will be placed side by side with other poor in this Latin America's largest public cemetery. She can put her Juliano to rest at last.

And this ends the painful story of one of São Paulo's "abandoned" children. Like many of Brazil's street children, Juliano had a shack he could call home and

parents he knew. His is not a romanticized story of a foundling child left on some doorstep. He is the result of a social and economic structure that has abandoned its poor and working class in exchange for one of the highest industrial profit margins in the world. He is the result of years of political decisions made in Brazil, the Club of Paris and the board rooms of Volkswagen, Citibank and other power centers that have progressively destroyed the human infrastructure of this resource-rich 3rd World country.

Yes, Juliano was abandoned by all of us who contributed to a society that has no room for human development. Abandoned by those of us who support economic and political decisions that are destroying people and families that do not fit into our priorities. Perhaps it is time for all of us to stop and reflect on how we fit into the story of the street children of the 3rd World.

Ref. *Columban Intercom*,
April, 1992.
Dalgan Park, Navan,
Co. Meath, Ireland.

SOCIAL ANALYSIS

(RWANDA & ZAIRE)

In November, 1991, confrères from the French-speaking Regions spent two weeks of reflection at Remera-Ruhondo. Two

participants, one from Rwanda and one from Zaire, offer their reactions.

1) This session on "social analysis" was for me a real conversion-experience. I realized that, however much I may preach a post-conciliar Church, I am still in fact operating with a pre-conciliar model of the Church, in which all the thinking is done by us, the priests, for the benefit of the people, the receivers.

Too often our activities are not dictated by the observed reality but are no more than a reflection of our own principles and ideas. I came to see that my activities are fragmentary and not part of any overall plan.

The real needs of the people do not lead us to pastoral reflection. We tend simply to react piecemeal to situations as they arise. Rarely do we take time in community to reflect on a comprehensive pastoral plan, and we do not even think of analyzing our work and the theology which it expresses. We are unaware of the demands of the society in which we live.

In becoming aware in a new way of the famine and the population explosion in Rwanda, I realized that the Church cannot be credible for the people if it is not a Church both "for the world" and "for the Kingdom".

2) The session showed me that we are rarely objective. In our reports, we mix dreams and reality, putting forward our own plans and wishes as if they constituted the reality of our parish. We find it difficult to step back from the details of our work to see

it in a wider perspective.

In earlier times, our training was not well adapted to the African reality. Today however the situation is worse. Whatever our age - elderly, middle-aged, young - we are all confused. Our problem is how to adapt our thinking and our work to a rapidly changing world, when we are part of a Church which shows so little imagination, which lacks unity and direction, and which remains dependent on outside resources.

Many of us have simply stopped thinking, content to keep the institution running more or less smoothly. We see that the old ways will no longer suffice, but we carry on because we cannot see what else to do or where to begin. We have given up on the great problems of hunger, population explosion, economic crisis, AIDS. Our Churches either have no pastoral plan, or, at best, on ill-adapted to true evangelization.

This session on social analysis enabled me to recover a measure of both hope and of realism. Difficulties appear in another light when we see them as challenges, as problems calling for a positive reaction. I believe that social analysis is a very useful instrument for pastoral work, helping us, both individually and in community, to unite theology, spirituality and activity...

With a new understanding of how society works, I can no longer live or work or study or pray as I used to do. Social analysis shows us the Church according to the real plan of God, it allows us to meet Christ at work in the world. It helps

us to connect our theology with the reality of man whom Jesus comes to save.

Ref. *Petit Echo* 1992/4
Padri Bianchi, CP 9078
00165 Roma.

END OF COLD WAR

(IRELAND)

Those engaged in Third World development had hoped that the current changes would lead to a peace dividend, that is, the conversion of the monies spent on arms to the development of the poorer regions of the world. But, there is little sign of this happening. If anything, the coming of peace has resulted in the richer nations and economic blocks becoming more inward-looking, concerned more with the reduction of their own massive debts and with the developing trade-wars which are becoming apparent. For five of the last six years the Irish Government has reduced the proportion of GNP given to the Third World in Official Development Assistance. But at the voluntary level thousands of people throughout Ireland participated in this year's *Trócaire*, 24 Hour Fast which was held on March 6/7th. The response to the Fast surpassed all expectations with people from schools, colleges, factories, offices and shops, parish groups and youth clubs going without food for a day in support of *Trócaire's* projects in

Africa, Asia and Latin America.

(*Trócaire*, meaning 'mercy' is the Irish Church sponsored campaign for aid to the Third World).

Ref. *One World*. Lent 1992,
69 Booterstown Ave.,
Blackrock, Co. Dublin,
Ireland.

RADIO ENRIQUILLO

(DOMINICAN REPUBLIC)

Radio Enriquillo began a great festival of solidarity with the Haitian people a few days after the coup d'état (September 1991) which forced out President Aristide. One of the first measures taken by the Haitian military was to muzzle the press. All the radio stations that might transmit information about the repression by the army, about the resistance of the people and about international solidarity have been closed or destroyed. When we realized that the broadcasts of Radio Enriquillo reached a great part of the Haitian territory and especially the capital, Port-au-Prince, we began to transmit news in Creole.

On 10 November, the Haitian youth organizations asked us to invite all the Haitian people to a demonstration which was to take place on the 12th. Hundreds of young people were there at the appointed place. But the army ambushed them; many young people were

arrested, tortured, their basic rights scoffed at. Several of them were killed. The same evening, one of the youths telephoned us with a report on the tragedy.

Some days later, the Haitian people decreed a day of mourning for the thousands of victims of the coup d'état and of the repression. We invited all the Haitian people to participate in the Mass of mourning. A half hour before the mass, our radio tolled the bell reaching every place where the poor are living.

All this work is not without risks. The people's organizations of the region where Radio Enriquillo is found are well aware of this. Each night, dozens of peasants, young people and workers pass the night next to our transmitting antenna and our studios. They say that they must protect their radio station and that this is their way of being in solidarity with the Haitian people.

....




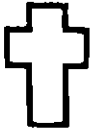


On 15 February, I wrote: *"With deep pain, I must inform you that the Director of Telecommunications of the Dominican Republic, Leopoldo Nunez Santos, came to order us to suspend our transmissions in Creole, threatening action if we did not obey. This action of the Dominican government is a violent blow against the Haitian people, depriving them of practically their only source of free information."*

Ref. *Chronica (CICM)*.
v. S.Giovanni Eudes 95
00163 Roma

STATUS OF GLOBAL MISSION, 1992, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1992	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,000	4,373,917,500	5,480,851,000	6,251,055,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,386,947,000	2,916,501,000
3. Rural dwellers	1,387,191,900	2,255,797,000	2,576,438,500	3,093,904,000	3,334,554,000
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	3,356,968,000	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	2,306,713,000	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	1,050,255,000	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	2,400	2,700	3,580	4,200
8. Megacities (over 1 million population)	20	161	227	350	433
WORLD POPULATION BY RELIGION					
9. Christians (total all kinds) (= World C)	558,056,300	1,216,579,400	1,432,686,500	1,833,022,000	2,130,000,000
10. Muslims	200,102,200	550,919,000	722,956,500	988,004,000	1,200,653,000
11. Nonreligious	2,923,300	543,065,300	715,901,400	897,520,000	1,021,888,400
12. Hindus	203,033,300	465,784,800	582,749,900	736,127,000	859,252,300
13. Buddhists	127,159,000	231,672,200	273,715,600	330,498,000	359,092,100
14. Atheists	225,600	165,288,500	195,119,400	238,968,000	262,447,600
15. New-Religionists	5,910,000	76,443,100	96,021,800	121,724,000	138,263,800
16. Tribal religionists	106,339,600	88,077,400	89,963,500	99,646,000	100,535,900
17. Sikhs	2,960,600	10,612,200	14,244,400	19,289,000	23,831,700
18. Jews	12,269,800	15,185,900	16,938,200	18,011,000	19,173,600
19. Non-Christians (= Worlds A and B)	1,061,830,500	2,393,455,000	2,941,231,000	3,647,828,000	4,121,055,000
GLOBAL CHRISTIANITY					
20. Total Christians as % of world (= World C)	34.4	33.7	32.8	33.4	34.1
21. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,692,466,000	1,967,000,000
22. Practising Christians	469,259,800	884,021,800	1,018,355,300	1,243,235,000	1,377,000,000
23. Pentecostals/Charismatics	3,700,000	72,600,000	158,000,000	410,626,000	562,526,000
24. Crypto-Christians (secret believers)	3,572,400	55,699,700	70,395,000	143,069,000	176,208,000
25. Average Christian martyrs per year	35,600	230,000	270,000	308,000	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
26. Anglicans	30,573,700	47,557,000	49,804,000	55,264,000	61,037,000
27. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,925,000	4,334,000
28. Marginal Protestants	927,600	10,830,200	14,077,500	19,441,000	24,106,000
29. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	155,879,000	204,100,000
30. Orthodox	115,898,700	143,402,500	160,737,900	183,577,000	199,819,000
31. Protestants	103,056,700	233,424,200	262,157,600	336,592,000	386,000,000
32. Roman Catholics	266,419,400	672,319,100	802,660,000	998,906,000	1,144,000,000
MEMBERSHIP BY CONTINENT					
33. Africa	8,756,400	115,924,200	164,571,000	249,626,000	323,914,900
34. East Asia	1,763,000	10,050,200	16,149,600	93,165,000	128,000,000
35. Europe	273,788,400	397,108,400	403,177,600	409,004,000	411,448,700
36. Latin America	60,025,100	262,027,800	340,978,600	461,057,000	555,486,000
37. Northern America	59,569,700	169,246,900	178,892,500	191,821,000	201,265,200
38. Oceania	4,311,400	14,669,400	16,160,600	18,819,000	21,361,500
39. South Asia	16,347,200	76,770,200	106,733,200	151,636,000	185,476,700
40. USSR	97,002,000	86,012,300	96,726,500	109,712,000	118,101,000
CHRISTIAN ORGANIZATIONS					
41. Service agencies	1,500	14,100	17,500	21,600	24,000
42. Foreign-mission sending agencies	600	2,200	3,100	4,100	4,800
43. Institutions	9,500	80,500	9,100	99,900	103,000
CHRISTIAN WORKERS					
44. Nationals (all denominations)	1,050,000	2,350,000	2,950,000	4,038,000	4,500,000
45. Pentecostal/Charismatic national workers	2,000	237,300	420,000	974,000	1,133,000
46. Aliens (foreign missionaries)	62,000	240,000	249,000	295,000	400,000
47. Pentecostal/Charismatic foreign missionaries	100	3,790	34,600	102,000	167,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
48. Personal income of church members	270 billion	4,100 billion	5,878 billion	9,696 billion	12,700 billion
49. Personal income of Pentecostals/Charismatics	250,000,000	157 billion	395 billion	1,114 billion	1,550 billion
50. Giving to Christian causes	8 billion	70 billion	100.3 billion	169 billion	220 billion
51. Churches' income	7 billion	50 billion	64.5 billion	86.7 billion	100 billion
52. Parachurch and institutional income	1 billion	20 billion	35.8 billion	82.7 billion	120 billion
53. Ecclesiastical crime	300,000	5,000,000	30,000,000	1.1 billion	2 billion
54. Income of global foreign missions	200,000,000	3.0 billion	5.0 billion	9.2 billion	12 billion
55. Computers in Christian use (total numbers)	0	1,000	3,000,000	111,200,000	340,000,000
CHRISTIAN LITERATURE					
56. New commercial book titles per year	2,200	17,100	18,800	22,870	25,000
57. New titles including devotional	3,100	52,000	60,000	67,440	75,000
58. Christian periodicals	3,500	23,000	22,500	26,000	35,000
59. New books/articles on evangelization per year	500	3,100	7,500	12,000	16,000
SCRIPTURE DISTRIBUTION (all sources)					
60. Bibles per year	5,452,600	25,000,000	36,800,000	55,128,000	70,000,000
61. New Testaments per year	7,300,000	45,000,000	57,500,000	83,492,000	110,000,000
CHRISTIAN BROADCASTING					
62. Christian radio/TV stations	0	1,230	1,450	2,520	4,000
63. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,525,696,000	2,150,000,000
64. for Christian stations	0	150,000,000	291,810,500	481,487,000	600,000,000
65. for secular stations	0	650,000,000	834,068,900	1,286,477,000	1,810,000,000
CHRISTIAN URBAN MISSION					
66. Non-Christian megacities	5	65	95	160	202
67. New non-Christian urban dwellers per day	5,200	51,100	69,300	107,000	140,000
68. Urban Christians	159,600,000	660,800,000	844,600,000	1,154,510,000	1,393,700,000
69. Urban Christians as % of urban dwellers	68.6	48.8	47.0	48.4	47.8
70. Evangelized urban dwellers, %	72.0	80.0	83.0	88.3	91.0
WORLD EVANGELIZATION					
71. Unevangelized population (= World A)	788,159,000	1,391,956,000	1,380,576,000	1,209,809,000	1,038,819,000
72. Unevangelized as % of world	48.7	38.6	31.6	22.2	16.6
73. Unreached peoples (with no churches)	3,500	1,300	700	400	200
74. World evangelization plans since AD 30	250	510	620	1,010	1,400

WHY THE MAJOR RELIGIONS OPPOSE APARTHEID

	<p>HINDUISM teaches that the Divine is revealed in all people. It rejects apartheid because it does not recognise the infinite worth of everyone.</p>
	<p>BUDDHISM seeks liberation from suffering by eliminating greed, hatred and delusion. The tragic folly of Apartheid exploitation and oppression is a paradigm of these three roots against which Buddhists' struggle.</p>
	<p>JUDAISM has a strong sense of the evils of racism. Jews have long suffered racist persecution, reaching an obscene climax in the Nazi attempt at genocide. Jews are fundamentally opposed to Apartheid racism with its fascist affinities and practices.</p>
	<p>CHRISTIANITY recognises that all human beings are made in the image of God. It follows Jesus Christ who identified himself with the poor, oppressed and needy. Apartheid is an affront to the image of God in which its victims are made, and it oppresses the poor and the needy. Christians therefore work and witness against Apartheid.</p>
	<p>ISLAM teaches the equality of all people and demands that equality, justice and mercy be practiced. The Quoran declares its support for people who are oppressed and God's enmity towards their oppressors. No people are superior to others except through good deeds. Muslims must 'enjoin what is right and forbid what is wrong' so Islam deplores Apartheid and supports those who struggle against its oppression.</p>
	<p>SIKHISM teaches that the Creator is in the created and the created in the Creator. The one true God is within all. Apartheid denies this fundamental principal in practice, and Sikhs are therefore opposed to Apartheid.</p>

OUR PRAYERS AND RESOLUTIONS MUST EXPRESS AN INFORMED POLITICAL AWARENESS. OUR POLITICAL AND ECONOMIC ACTIONS MUST BE MOVED BY THE INSPIRED FAITH AND PERSEVERANCE OF A FLOURISHING SPIRITUAL COMMITMENT. THE QUEST FOR A PEACEFUL COMMON SOCIETY DEMANDS THAT WE LIBERATE OURSELVES FROM ANY APARTHEID BETWEEN POLITICAL AND SPIRITUAL ENDEAVOURS.

TWO RECENT BOOKS

Robert Schreiter. *Reconciliation: Mission And Ministry In A Changing Social Order*. New York, Orbis Books, 1992. Pp. 84.

It would be difficult to find a topic more appropriate than reconciliation for today's widespread conflictual situations. It is the heart of the Christian message. The author's main focus is societies which are experiencing profound shifts in their need for reconciliation. Ethnic and racial rivalries emerge; historical conflicts long buried are not forgotten; memories of past betrayals are recalled. But much of what he writes will be helpful also to those concerned with reconciliation at the personal level between spouses, families, races. Robert Schreiter, (author of *Constructing Local Theologies*) was motivated to write when he was asked by someone very active in the struggle for human rights, 'How do you seek reconciliation with someone who does not think he or she has done anything wrong'? In four fascinating

chapters he addresses the question. This short book is a valuable and profound analysis of the reconciliation process centred on the paradox of the Cross. We recommend it strongly to all missionaries.

David A. Fleming, SM, *Pilgrim's Notebook: An Experience of Religious Life*, New York, Orbis Books, 1992. Pp. 97.

David Fleming is an American Marianist who is currently novice director in India. With a deft and a sure touch he describes religious experience as 'a process of ever-deepening penetration beyond the surface of life and into its core.' In this slight book - only 97 pages - he explores the unfinished history of religious life and questions its inculturation in India. Although the setting is India, the applications are universal. Two of the chapters: one on mission and ministry and the other on inculturation and incarnation spirituality make this book well worth a second reading. A gem of a book for pilgrims in the post-modern era.



CLM, short for Centrum Lektuurvoorziening Voor Missionarissen En Kerken Overzee, may sound like 'double dutch' to many of SEDOS Bulletin readers! Don't be put off. We recommend it to you as a very valuable service to mission.

CLM is a non-profit making Centre, subsidized by Dutch Catholics. It is at the service of priests, religious and lay

people throughout the world for ordering magazines, reviews and books from different countries. Subscribers are charged only once a year (twice if the number of requests is very considerable). There is thus a saving in bank charges and cheques and the Centre gives the highest possible discount as it is non profit-making.

Nowadays the clients are no longer only missionaries but Church-related people and institutes from all over the world, including universities, seminaries, pastoral institutes, dioceses, etc.

The address is: CLM
Gasthuisring 54, 5041 DT Tilburg,
The Netherlands (Holland)

Tel. 013-422118
Fax. 013-441405

continues from page 130

W.C.C. COMMISSION ON MISSION, EDUCATION AND HEALTH

A group of five representatives of the Commission met with members of SEDOS Executive together with John F. Long, SJ, of the Pontifical Russian College, Fr. Isidore of the Brazilian College in Rome and Fr. Mutiso Mbinda of the Pontifical Council for Christian Unity who hosted the visitors during their 3-day visit to Rome. We discussed developments in Eastern Europe and possible collaboration between the Churches. The meeting took place in a very friendly atmosphere.

INTERNATIONAL LIAISON

Ellen Cavanaugh, RSM, Executive

Director and two Board members of International Liaison spent a morning with us at SEDOS in the course of their visit to Rome in March. They reported that the number of lay missionaries continues to increase in the U.S.A. There was a useful exchange of information about our two organisations during the meeting.

ANNIVERSARY OF ARCHBISHOP OSCAR ROMERO

The Basilica of the Twelve Apostles was filled to overflow for the annual remembrance of the Archbishop. The Mass also commemorated the recent killing of the staff at the Jesuit residence in Salvador and the hundreds of laywomen and laymen who have been assassinated in Latin America. This was a most impressive celebration.

COMING EVENTS

May 26, 1992

HAITI UPDATE:

4.00 - 6.15 p.m. at SVD College

June 2 or 3, 1992.

SUFI: PRAYER AND CONTEMPLATION IN ISLAM

Speaker: Paul Jackson

4.00 - 6.30 p.m. at SVD College

(further details later)
