

CHRISTIANS IN DIALOGUE WITH MEN OF OTHER FAITHS

(From International Review of Missions, Oct.10, 1970, No.236, pp.382-391)

In March 1970 a Consultation under the auspices of the World Council of Churches was held at Ajaltoun, Lebanon, in which a group of Hindus, Buddhists, Christians and Muslims met to consider the theme: "Dialogue between Men of Living Faiths - Present Discussions and Future possibilities". Following this, a group of Christian theologians met at Zürich in May 1970 to consider and evaluate the earlier meeting. This document is the aide-mémoire resulting from the Zürich Consultation and is presented as a basis for further reflection and action. Comments are invited.

Editor.

- I. WHY :
1. We are at a time when dialogue is inevitable, urgent and full of opportunity. It is inevitable because everywhere in the world Christians are now living in a pluralistic society. It is urgent because all men are under common pressures in the search for justice, peace and hopeful future and all are faced with the challenge to live together as human beings. It is full of opportunity because Christians can now, as never before, discover the meaning of the Lordship of Christ and the implications for the mission of the Church in a truly universal context of common living and common urgency. Men whether Christian or not, must live together and do live together. Dialogues, designed to get to the deepest levels of commitment and directed to the most serious explorations of common action are, therefore, a clear human demand at this hour of human history.
 2. For Christians, our understanding of Jesus Christ, the Son of God who has assumed humanity on behalf of all men of all ages and all cultures, confirms and authenticates this basic human demand. Christ releases us to be free to enter into loving, respectful relation with all human beings. Dialogue is but part of that encounter with other men, and sets the tone for all other forms of relationships, including proclamation of the Gospel, service to mankind, and to struggle for justice. It is the grace of God that draw us out of our isolation into genuine dialogue with other men.
 3. In the context of dialogue with men of other faiths, which demands genuine openness on both sides, the Christian is free to bear witness to the risen Christ, just as his partner of another faith is free to witness to what is most important in his own existence.

It thus repudiates not mission as such, but merely certain one-way patterns of mission in which those who spoke and acted in the name of Christ have failed to listen to and learn from those to whom they were sent, about the latter's approach to and apprehension of reality. Peter's words to Cornelius are significant: "Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right, acceptable to him" (Acts 10:34-35). God is at work among all men and he speaks to to a Cyrus or a Cornelius and bids them to do his will. By opening ourselves to other men we may be enabled better to understand what God is saying to us in Christ.

4. We believe in the power of the Holy Spirit to lead men into truth. This faith enables us to enter into dialogue with full openness to the truth. There is no guarantee about the outcome of dialogue; just as there is no guarantee about the outcome of proclamation. Like proclamation, dialogue is a means of communication. Both are open to abuse and ineffectiveness. (We do not enter uncritically). Dialogue may degenerate into sophistic intellectualism or the dilution of all conviction for the sake of a false harmony. It may result in the enrichment of all, in the discovery of new dimensions of truth, or merely lead to sterile confusion and unresolved conflicts. At any rate the objective of dialogue is not superficial consensus or the finding of the greatest common factor. It aims at the expression of love which alone makes truth creative. Love is always vulnerable. But in love there is no room for fear. Genuine love is mutually transforming. Dialogue thus involves the risk of one partner being changed by the other. The desire for false security in ghetto communities or for continuing in oneway patterns of mission betrays both fear and arrogance and therefore the absence of love.

5. Christians can initiate dialogue and facilitate it, or may respond to the initiative of others. In no case should Christians seek to control dialogue, so long as it remains authentic.

II. HOW: 6. Dialogue occurs at many levels and in varied forms. There is the ordinary dialogue of men of different faiths confronted by similar problems as in a trade union or in a political conflict. Structured dialogue between competent and representative people from different communities may lead to those communities living together in dialogue. Dialogue may begin among specially delegated people within a limited compass and later spread into wider circles involving more people and greater diversity of position. True dialogue is a progressive and cumulative process, in which communities shed their fear and distrust of each other, enter into a living together in dialogue. It is thus a dynamic contact of life with life, transforming each other and growing together.

7. The churches find themselves within history in a diversity of situations. This diversity makes for a diversity of dialogue, defined not only by political, social and geographical circumstances, but by the diversity of partners. The dialogue with Hindus is different from that with Buddhists, with Muslims, with Jews, etc. - and different too from that with Marxists. Each Christian community involved in dialogue is thus in a particular situation and has a specific partner or partners. Since however, at the same time, it is part of the universal Church, it is involved in the calling of the whole Church to work for the unity of mankind. For this reason, Christians have a responsibility to seek dialogue at the world level, as well as in regional groups and in particular localities.

8. The basis of the quality of dialogue being discussed here is the commitment of all the parties involved to their own faith, their own understanding of that faith and their own living out of that faith. For the Christian, faith involves both relationship to God through Jesus Christ and a way of understanding God, man and the world. The Christian understanding and working out of dialogue will therefore be on the basis of that relationship and that understanding. Hence dialogue with men of other faiths will be understood and practised by Christians as part of the experiment of faith and as a living out of faith. It is because of faith in God through Jesus Christ and because of our belief in the reality of Creation, the offer of Redemption, and the love of God shown in the Incarnation that we seek a positive relationship with men of other faiths. We seek to place the faith of Christians and the mission of the Church in a positive relationship to the faiths of other men and the commitment to mission which they may draw from their respective faiths.

III. RELATION WITH MISSION

9. In seeking this positive relationship the fact has to be faced that there are those Christians who fear that dialogue with men of other faiths is a betrayal of mission. Conversely, there are men of other faiths who suspect that dialogue is simply a new tool for mission. If the fears of such Christians are to be allayed it would seem that the suspicions of men of other faiths are to be justified. We suggest, however, that there is an understanding of mission which neither betrays the commitment of the Christian nor exploits the confidence and the reality of men of other faiths.

10. The mission of the Church stems from and is concerned with the activity of God for the salvation of the whole world. This Christians understand to be an activity of the love of God which they see particularly embodied in Christ. It is in Christ that all things hold together (now - cf. Colossians) and it is in Christ that all things will be summed up (in the End - cf. Ephesians). Hence the mission

of the Church, which particular Christian men have to live and to be part of in their various situations, stems from and is a response to the mission of God (who sent the Son of His love). This mission therefore, is concerned with discovering Christ where he already is holding all things together, with making Christ known so that men may consciously receive and share in his work of moving all things to their fulfilment in his Kingdom, (This is the mission) the Kingdom of love, and with receiving Christ as he makes himself known to us through his activity in, and through followers of, other faiths and commitments.

11. A main topic for further and urgent theological consideration with regard to the proper connection between Mission and Dialogue may be stated as follows:

What is the relation of God's economy of salvation in Jesus Christ to the economy of his presence and activity in the whole world, and in particular in the lives and traditions of men of other living faiths? It would seem likely that previous answers (sometimes explicitly given, sometimes simply implied in the practice of mission) to this question have been limited or even distorted by particular patterns of cultural or historical dominance which are now passing away. We now have an opportunity for a renewed understanding of the universality of God's work and the particular task and mission of the Church of Christ in this work.

12. Clearly, at present Christians have many different views about the significance of other religions (and, indeed, about the status of Christianity as a religion!) in relation to the whole economy of God in Jesus Christ. One thing, however, is clear. All Christians believe that God is at work in the world and have expectations about the signs and effects of His work. The investigation, in dialogue with men of other faiths, into how we are to understand this economy can therefore be undertaken in faith and hope. We cannot hope to be shown how we are to see men of other faiths in relation to our Christian faith, and how our Christian faith is to approach men of other faiths unless we are in human and personal contact with these men. We may be sure that Christians cannot be called to any weakening in their sense and practice of mission. The question at issue is the method, spirit and expectation of this mission.

13. Here Christians have to be very fully aware of the way in which certain aspects of the past exercise of "mission" have made the very word and notion a threat and an offence to men of other faiths and cultures. The word carries no connotation of a human sharing in our understanding of love and a responding to truth but suggests rather dominance, arrogance and insensitivity. It is by deep and patient dialogue that we can learn what our "mission" has in practice stood for and thus have renewed in us the possibility of standing for Christ in a Christian way under the new conditions of today.

14. We have also to take seriously the fact that many men of other faiths understand their faith as giving them a mission. True dialogue must accept this fact and will be the means of learning what is the true bearing and implication of this fact with regard to the leading into all truth and the serving of all men which is the concern of the Holy Spirit of Christ. It is at any rate clear that the relation of the Christian faith to other faiths of men, and the continuing of the Christian mission to and among men who also believe they have a mission will require much sensitivity, exploration and reflection.

15. But any difficulties that arise and which have to be resolved in practice in no way detract from the urgency of every ^{task} validly associated with the Christian faith, the Christian Church and the Christian mission. For example, the onward sweep of secularization far from ^{rendering} obsolete the dialogue between men of living faiths, has, on the contrary, reached the point at which the fundamental question about the ultimate meaning of human existence is being raised in a new way. Dissatisfaction with the way the Church has so far responded to the condition of secularity has led many in the Christian west who have moved away from the Church to seek new meaning in other religious traditions. In this context dialogue between men of living faiths is central to the quest for a renewal of that true religious quest which Christians believe to be fulfilled by the purpose of God in Christ. Dialogue has to be carried out in the context of the pressures of secularization, and of the common quest for the future of man that history forces upon all of us. It should deal with both the quest for true interiority and personal fulfilment as well as the struggle for a peaceful society with justice and dignity for all.

16. Dialogue, therefore, is clearly part of mission and is to be undertaken within the context of God's Mission. All mission in fact requires this approach of openness to and respect for the other. This respect must involve our openness to the other, including our being to the realities and possibilities of his mission to us. Hence dialogue cannot either be a new tool for old forms of mission which involve dominance, nor a dishonest means of getting into contact with a view to a conversion which does not take the other partner seriously. Nor can it be a betrayal of the Christian mission. For dialogue between Christians and men of other living faiths, being within the context of God's mission to all men, stems from love and is seeking the fruit of love. True love never only gives. It is also concerned always to receive. For love is a relationship and a power of mutual respect. Love therefore is concerned always with the reality, the freedom and the fulfilment of the other.

17. On the other hand, in working further with our understanding of dialogue we must be ready to take account of the element of the sinful dialogue the demonic which is present in all human living. As we survey the way men actually behave, and as we reflect on this behaviour in the light of the Biblical understanding of man we receive no encouragement to be too optimistic about the possibilities of "openness" between men. But we know from the Gospel that sin need not have dominion over us and that we are called to take part in the struggle of love against all that thwarts and distorts true humanity. Love does not advance without cost and the dialogue of love cannot be conducted without struggle. The sending of God's Son involved the Cross. The fulfilment of love involves the working out of the judgement of love. Hence no true dialogue which is part of true mission can be free from suffering and judgement. Nor will dialogue ever be automatically "successful". Sometimes living in dialogue with other men will not even be possible or advisable and contestation or refusal of dialogue may in some instances be the only means for initiating communication at a deeper level. Whatever the costliness, however, there can be no valid approach to mission which ignores the need to be in truly loving and human communication with our fellows who do not share our Christian faith.

IV. DIALOGUE IN THE CONTEXT OF CHURCH CULTURE.

18. Again, many sincere and informed Christians are genuinely apprehensive that dialogue between men of living faiths may lead to syncretism. This apprehension should be taken seriously and the issue of syncretism studied at some depth. But the cry of syncretism should not be raised too lightly. Christian communities in Asia and Africa have often been thrown into such a state of alarm by Western missionaries and theologians about the all-pervasive dangers of "syncretism" that they have been cut off from living and human relationships within their community and culture. Hence they have been prevented from working at any creative relationship between their Christian commitment and their non-Christian environments which are, strictly, their own environments. When the Christian Church becomes organized, it has always to incarnate the Gospel through certain cultural and intellectual forms. In this creative interplay between the elements of revelation and certain select aspects of a given culture, there is the danger that the revelation may be submerged and compromised by these cultural elements. But nothing is to be gained by seeking to avoid this danger. It is presumably, as un-Christian to be trapped in a particular form of a "Western" culture as it is to succumb overmuch to an "Eastern" or an "African" one. We have to discover how to make sure that the revelatory element lives creatively with and transforms the cultural elements while taking from them all that truly enriches. How do we account for the large crop of syncretistic religious sects, ^{rising} up all over the world? What is the dynamic behind them? And how far are they symptomatic of the churches having failed to take seriously

legitimate local aspiration and cultural forms? We have to develop new criteria for judging what are responsible ways of incarnating the Christian faith in different cultures. We should also inquire whether there is any light to be thrown on this question from the new developments in cultural anthropology and the history of religions. The really serious question of syncretism arises at the level of religious commitment and concerns the content of faith. Everything here must ultimately be judged by the Gospel. But we need dialogue to enable us to find out both what are the authentic changes which the Gospel demands and the authentic embodiment which the Gospel offers.

19. An area in which it is difficult to draw the fine line between creative and faithful living together and confusing and unhealthy syncretism is the very important one of devotion and worship. Dialogue must mean more the verbal communication. We may discover each other in significant silence, in the experience of living together, in the experience of sharing some aspects of our devotion. Respectful attendance at and participation in one another's worship may thus open up new levels of communication and dialogue. On the other hand, such participation has certain limits. At the present stage, and in particular circumstances, worship organized and conducted by different faiths together may not serve the cause of true dialogue, because it leads to confusion of the basic issues. But closing ourselves to the worship dimension of each other's life clearly will impoverish dialogue. Perhaps a clear distinction should be drawn between attending acts of worship and devotion of one faith where people of that faith are wholly responsible for the conduct of the worship, and any form of so-called "common worship". At this stage we can urge only that the place of worship in dialogue calls for deeper study.

20. For the Christian, worship is, characteristically, the common action of the community coming together as the Body of Christ to acknowledge the Glory of God the Father through the Son in the Holy Spirit. Hence the question of the relation of worship to dialogue particularly and acutely touches on those fundamental questions about the Church's understanding of her identity and therefore of her mission which both underlie and surround the whole matter and practice of dialogue. We therefore conclude this report of our discussion of the implications of the Ajaltoun consultation with some very preliminary remarks about the practice of dialogue and our understanding of the Church. The report will show how inadequate and preliminary was this part of our discussion. It is given simply as an indication of questions which must be urgently pursued.

21. Christians believe that what God has one in Jesus Christ, what God is in Jesus Christ and what God promises in Jesus Christ, are of universal significance. Hence any valid concern of the Church must have, at least potentially, universal implications and the Church at all times be concerned with the building up of the truly universal community of mankind. But how is this "universality" to be understood in practice?

22. In the past the Church has sometimes been regarded by its members as "the centre of History" because of that limited partial history of which as institution, it was indeed a centre. No such historical illusions can now be entertained and the Church is free to face the creative question of her universal role in a pluralistic world where many significant developments are emerging outside any "Christian" tradition, culturally or historically so called. In so far as the Church is the Body of Christ she is essentially related to the centre of that sacred history in which we are to see God moving all things through Christ to their salvation. But in the light of this basic understanding and faith the question still is: what role can and should the churches play, how **will** they be understood, how will they understand themselves, set as they are alongside other religious ideologies?

V. A SET OF QUESTIONS:

23. Christian communities are confronted by these questions at particular hours of history - the hour when men of different living faiths have begun to feel the urgency of dialogue and have entered that dialogue. It is an hour when different streams of history are being drawn into one world history, an hour of widespread contacts between peoples of different lands and continents, an hour of rapid social change. In such an hour the question of the self-identity of the Christian community is inevitably raised in a new way. To be involved in dialogue with men of other living faiths of course poses the question more acutely than ever. For example, if we consider the Church as the community called to be the Body of Christ which has, through its local communities and congregations, to bear witness to Jesus Christ and in His name to serve the building up of the community and body of mankind, then questions arise like the following:

a) What are the consequences of dialogue for baptism, where such baptism might prevent persons from continuing in dialogue with those community and culture?

b) What is the relationship of dialogue to questions of the indigenization of the Church? Surely the Church must, in some real sense, belong to its environment so that there may be a truly indigenous witness to and service of the universality of Christ? True indigenization involves the Church in finding forms of existence which bring together and incorporate three factors:

i) the effects of the development of a universal technological civilization;

ii) the cultural heritage of the particular areas in which the Church is living;

iii) the transcendent demand and offer of God to find new ways forward to the new man in Jesus Christ.
For this we need dialogue which plunges the Church fully into the first two factors in the name, ^{and} for the sake of the third.

c) What are the implications of dialogue for the unity of the Church? Some indication of the wide-ranging scope of this question can be given by the following subsidiary questions:

i) If dialogue implies a readiness to receive an enrichment and enlargement which produces change in the direction of an extended understanding of the universality and fulness of Christ, then what does this mean for the corporate formulations of the Church - formulations which often have hitherto played an important part with regard to criteria for unity?

ii) If dialogue leads to the discovery of different ^{we} forms of the authentic indigenization of the Church, then how are ^{we} to understand and preserve the catholicity of the Church in relation to the reality of the Church in each place? These and many other questions are, of course, already raised by other aspects of the Church's search for obedience in today's world, but they are sharpened by the experiences and possibilities of dialogue.

24. Clearly we are only at the beginning of exploring a new dimension and possibility in the Church's life and mission in the world. We must seek to be as realistic about the dangers as about the promises. Nothing in the Christian faith suggests that there is creativity without risk or newness without suffering. Our hope lies in the continuing work of the Holy Spirit in judgement, mercy and new creation. Christians must surely show great boldness in exploring ways forward to community, communication and communion between men at both the local and the world level. All the circumstances of human life on the globe at this present stage force upon us the search for a world community in which men can share and act together. Dialogue between Christians and men of other commitments, in the sense of a talking together, which is a sharing together concerned with finding a way forward to living together, is an inevitable, urgent and promising manner of discovering how to bring together God's offer of communion in Christ and our diverse ways of common human living.

AN INTERIM POLICY STATEMENT AND GUIDE-LINES

A meeting of the Central Committee of the World Council of Churches was held at Addis Ababa, January 10-21, 1971. Besides receiving a further statement on the subject, this Committee adopted the following resolutions, which form the III part of a restatement of the above document.

RECOMMENDATIONS

Member churches should be assisted to prepare groups of people able to engage in responsible dialogue with men of other faiths in their particular countries or regions. Where this is already being done ways and means should be found of sharing the insights gained with other churches.

Member churches should consider what action they can take in the following educational areas:

- (i) Teaching programmes in schools, colleges and adult educational schemes which prepare individual Christians for a proper understanding of men of other faiths and ideologies;
- (ii) Positive relationships with programmes in university departments and other institutes of higher learning which are concerned with the academic study of religions;
- (iii) The review of material used and teachings customarily given in courses of instruction at all levels in the churches, including at theological colleges and seminaries, with a view to eliminating anything which encourages fanaticism and an insensitive attitude to men of other faiths and ideologies;
- (iv) The provision of courses for members of churches who are to be sent to serve in countries other than their own so that they may be helped to live among men of other faiths.

The Ecumenical Institute in Bossey should be asked to hold courses and consultations from time to time for the preparation of people selected by the churches for such dialogue. Such people will help to provide a panel of resource persons for the World Council of Churches and member churches in dialogue with men of other faiths and ideologies. Full use should also be made of the regional facilities available in Ecumenical Study Institutes and Centres. Attention should also be given to collaboration with Roman Catholic Institutions which have the same concern for dialogue and relationships with men of other faiths and ideologies.

Consultations should be arranged, as regularly as possible, by the World Council, between Christians and men of other faiths to study a subject or subjects previously agreed upon by all concerned. These may be between Christians and members of one other faith or of a more multi-lateral nature. At the present stage priority may be given to bilateral dialogues of a specific nature. Such consultations need to be organized also by the regional institutes or Councils and the experience gained shared by all.

There should also be positive response to initiatives for dialogue from men of other faiths and ideologies.

- (a) There should be selective participation in world religious meetings. Such participation should be based on mutual recognition of and respect for the integrity of each faith, the freedom to question the underlying assumption of any particular meeting and the avoidance of being involved in an alliance of religions against ideologies. The World Council should not officially be involved in the organizational structure of world interreligious organizations.
- (b) Information should be gathered about the different world religious organizations in order to assist in decisions concerning selective participation.
- (c) Selection should be based on the following priorities:
 - (i) meetings of one or more faiths called to grapple with major human problems such as justice, development and peace on regional or world-wide basis;
 - (ii) participation in gatherings which represent the broad streams of the life and thought of major faiths.
- (d) When the World Council of Churches is sponsoring meetings on specific issues such as justice, education, the future of man etc., men of other faiths and ideologies can profitably be invited to cooperate. This cooperation will involve not only study but also common action on these issues.

EXECUTIVE COMMITTEE

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A meeting of the Executive Committee of SEDOS will be held on FRIDAY, MARCH 25, 1971 at 09.00 at the Secretariat with the following agenda:

1. The invitation from Justitia et Pax for a discussion of the ecumenical sharing of personnel (Geneva, April 20-22).
2. Rotation system for the SEDOS Councillors.
3. The proposed pamphlet on the population problem. (Fr. Fecher, svd invited for this item)

Sincerely yours,
Benjamin Tonna
Executive Secretary

DEVELOPMENT

A series of spotlights on dark corners - N. 4.

RESOLUTIONS OF THE ASIAN BISHOPS' MEETING

(Manila, Nov. 23-29, 1970)

(Among the resolutions agreed upon by the recent (Nov. '70) meeting of the Asian Bishops in Manila, there are several which have something to do with the development work of the area and the Church's involvement in it. These resolutions would seem to be of special importance for religious and missionary institutes to keep in mind when doing their own planning for the apostolate in these countries, since our own plans must be coordinated with those of the hierarchy, and since the Bishops' resolutions are presumably based on some particular research and/or insight into the situation and problems of Asia today.

(The text of these resolutions was published by International Fides News Service, 24 February 1971, no. 2320, pages NE 84 to NE 87. Only eight of the twenty-two resolutions are quoted here, and their original numbering has been preserved for purposes of reference.)

3. We resolve to make our special concern the lot of the workers and peasants, in particular to assist in their education and organization in order to enable them to exercise and defend their rights in society, according to the teachings of the Church.
4. We resolve to help secure the basic means of livelihood for all. In this context, we strongly commit ourselves to an equitable distribution and socially responsible use of land and other resources in our nations, as also among the nations of the world.
5. Being fully aware of the problems of population pressure, we **resolve** to impress on all the duty of responsible parenthood by legitimate means.
6. While expressing our **appreciation** to the nations of the world and the bishops of the world for their expression of brotherhood towards Asia, we affirm that a highly desirable form of mutual aid between nations is trade on an equitable basis. We urge a greater openness of the markets of the affluent world to the fruits of Asian labor and the upholding of justice in international commodity prices.

8. To avoid unnecessary duplication of efforts and for the maintenance of national priorities, we urge support and cooperation with government agencies and other religious and civic bodies, and all men of good will, in development work.
10. We commend wholeheartedly the recent recommendation on development by the UN and also by the reports of the Pearson Commission, the Timbergen Report, and the reports of UNCTAD.

In particular we urge that the affluent nations reach the goal of at least one percent of GNP as aid to the developing countries at the earliest possible date. In consideration of the burdens of interest and capital payments, we also strongly appeal that at least 70% of the aid be in the form of grants. In the case of aid loans, we request the progressive untying of aid.

11. While we acknowledge the inadequacies of our efforts hitherto in this field, we would strongly press for:
 - i. The elaboration of a Theology of Development inclusive of the role of the Church in situations of conflict.
 - ii. A clarification of the roles of the priests, religious, and laity in such a theology.
15. We recognize the dynamic and prophetic role Asian students are playing in the development and transformation of our society. We also recognize that the university chaplains can and must meet the university students in a frank and open dialogue, and with them confront the problems and issues posed by the university communities and our changing society.

N.B. The full text of the 22 resolutions is on file in the SEDOS Documentation Section of the secretariate.

NEW DOCUMENTS

1. We have received the complete collection of the monthly "ECHOS DE LA VIE DU BAC" (MEP) from January 1970 (nos. 26-39) and of the MEP quarterly "EPIPHANIE" from 1969 (nos. 37-45). All are available at SEDOS for consultation.

No. 39 of ECHOS presents Fr. Quéguiner's RAPPORT ANNUEL 1970 with relevant comments of MEP work in Asia in the past three centuries, present conditions of MEP missionaries in Indochina and Burma. Fr. Quéguiner stresses the advantages of MEP priests incardinating in their dioceses of origin, and expresses gratitude for Pope Paul's visit to East Asia. He concludes by asking searching questions about the next MEP Synod on the future of missionary training and missionary promotion in his Society.

2. Bulletin N. II of the Pontifical Commission Justice and Peace, March 1971, reports, among others, on events of interest to SEDOS members (East Africa, Human rights in Spain, Cameroun, Guinea, Brazil and about AGRIMISSION). Also available at SEDOS.
3. NOTES ON URBAN-INDUSTRIAL MISSION LITERATURE AND TRAINING, from the Institute on the Church in Urban-Industrial Society, Vol. II. No. 3, 800 W. Belden Ave. Chicago, Ill. 60614 U.S.A., December 1970.
Contents: Book review, Training information forms, Publications, etc.

COMING EVENTS

The Episcopal Development Commission of Congo-Kinsasa is preparing a Seminar on "EGLISE ET DEVELOPPEMENT" from 27 December 1971 to 8 January 1972, with 150 participants. The programme is available at SEDOS, with indications for securing the preparatory documents and the possibility of sending reactions in writing, since it will be impossible for non invited members to participate.

FAO "RELEASE" (FAO Newsfeatures NF/71/4 - NU/3) reports on the success of a new type of blended bread, produced on the advice of the Netherlands Wageningen Institute, especially in Senegal. Members might be interested in hearing reactions from local missionaries.

More than 100.000 people are expected to participate in the Rome Walk for Development on May 9, 1971, announces the FAO "RELEASE" Press 71/33, in the FAO Freedom-from-Hunger Campaign and MANI TESE, the Italian voluntary organization that proposed the walk at the Hague last June. The Pope will bless the participants in the "Rome Walk", for the Green Revolution, i.e. modification of structures in international trade in favour of developing nations and persuading all nations to devote to development one percent of their gross national product, as recommended by Canadian P.M. Pearson.

DIARY

- Friday, March 12, 1971 Dr. C. Kaspar of the Catholic Media Council discusses the future roles of missionaries in the media.
- Monday, March 15, 1971 Fr. B. Tonna goes through the final specifications of the Who's Who in Latin America media with Fr. Aguiló.
- Tuesday, March 16, 1971 Fr. F. Colombo and Fr. A. Valdameri FSCJ discuss trends in missionary prayer at the Secretariat.
Staff meeting.
- Thursday, March 18, 1971 The special Committee of the Who's Who in Latin America media meets to approve the final version of the project.
Staff meeting.
- Friday, March 19, 1971 Holiday.