



71/35

Rome, 19 November 1971

To all Superiors General

To all their delegates for SEDOS

To all members of the SEDOS Group

A tous les Sup[^]rieurs G[^]n[^]raux

A tous leurs d[^]l[^]gu[^]s de SEDOS

A tous les membres de SEDOS

This week;

Cette semaine;

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INTERNATIONAL CONFERENCE IN INDIA

CONFERENCE INTERNATIONALE EN INDE

COMING EVENTS :

PROCHAINES REUNIONS :

r, DEVELOPMENT WG

DEVELOPPEMENT

2 December 16«00

SEDOS SECRETARIAT

2 o EDUCATION W 3

EDUCATION

6 December 16a00

Marymount Sisters-Via di Villa Lauchli 180.

R. I. P

As we go to press, the sad news reaches us that Fr« John SCHUTTE, ex-superior general of the,Divine Word and a past president of SEDOS, died in an auto accident early Thursday morning. Your prayers are requested. You are also invited to attend the funeral Mass at the SVD generalate (same address as SEDOS) at 4 PM on Saturday, November 20th. Priests may concelebrate.

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Yours sincerely,

Fr. Leonzio Bano, fscj.

NEWS FROM AND FOR THE GENERALATES

1 • NEW COUNCILS - General Chapters being held in Rome made these elections:

- a) P'^M.E, Superior General, Mgr* Ao Pirovano. Assistants: Frs« I. Trohbiani (Vicar General), L, Chiesa, V. Carbone, A- Lazzarotto.
- b) O.S.U. - Ursulines of the Roman Union: M. Judith Mietzelfeld, Prioress General* Councillors: Theodora Bless (Dutch), Andreina Barbaglio (Italian), Horie-Jos^ van Dun (Dutch), Alice Shaughnessy (American), Th6rese Arbert (French), Miriam Szymeczlco (Polish). Secretary General, Amadea Brcic (Yugoslav). Treasurer General, Ursula Bauman (American)-

2. GENERAL MEETING OF RELIGIOUS CONGREGATIONS (women and men),

- a) The Secretaries General of Religious Congregations (women and men) will hold a general meeting on Thursday December 16, at 3h.30 p.m. at the Generalate of the Brothers of the Christian Schools (via Aurelia 476).

Secretaries who would be interested in participating are asked to get in touch with Father John Schotte (via di Villa Troili, 26, Roma 00163; tel.: 62.20.317) before November 25.

- b) Une premiere reunion gen^rale des Secretaires g^n^raux des congregations religieuses feminines et masculines se tiendra **h** la maison g^n^ralice des Fr^res des Ecoles Chr^tiennes (via Aurelia 476) le jeudi 16 d^cembre, de 15.30 ~~k~~ 18.30,

Les Secretaires generaux qui seraient interesses sont pries de communiquer avec le P. John Schotte (via di Villa Troili.26, 00163; t^l.: 62.20.317) avant le 25 novembre.

3. VISITATIONS.

- a) F.M.M. The Mother General and Council of the Franciscan Missionaries of Mary will visit Proviaces according to this plan: September 1971-January 1972, February-March 1972. Meeting of the Coimcil and work at the center: January 1972. Final phase of preparation for the General Chapter: April-September 1972. General Chapter: October 1972.
- b) F.S.G. Bro. Charles Henry and Bro. Paulus Adams (Assistant General) will visit the members of their Congregation in Rwanda and Congo-Kinshasa (Zaire) from November 17th to December 15th, 1971 .

^) F'S.C.J. Fr. Agostoni is leaving Rome at the end of November to visit Verona Fathers missions in Uganda, At the end- of January he will preside an "aggiornamento" week at Gulu, and immediately after a pan-African meeting of delegates from all African countries in which "Comboniani" missionaries are at work.

4. DEVELOPMENT SERVICE

Fr. A. Byrne CSSp., who is operating a Social Development Service, has arranged the provisional schedule of his travelling programme:

1971	-	September-October	Eldoret (Kenya)
		November -December	Gimma & Haran (Ethiopia)
1972	-	January -February	Nairobi (Kenya)
		March -April	Masaka (Uganda)
		May -June	Moshi (Tanzania)
		July -August	Tanga "
		September-October	Lodwar (Kenya)
		November -December	Nairobi "
1973	-	January -March	Angola
		April -May	Rome
		June •-July	Canada
		August	Ireland

Fr, Byrne visits a district only on the written invitation of the Bishop, and act as adviser for various ecclesiastical authorities engaged in Social Development *worko*

(See BULLETIN N. 25, p. 536).

DOCUMENTS OF SPECIAL INTEREST

- 1 0 DEAFFIOPMENT PROJECTS - Examples of Church involvement in Eastern Africa, GABA PUBLICATIONS, the Pastoral Institute of Eastern Africa, Kampala, Uganda, pp, 65-XII,

It is a real service to give publicity to some practical examples of the Church's involvement in development. Here are four such examples, after an introductory article by Fr. J. Masson SJ from the report of the Louvain Missiology Week.

The first, on a national scale, is the 1970 report of the Christian Service Committee of the Churches of Malawi. Two are particular initiatives flourishing in Uganda, one by the Church of Uganda at Nyakashaka the other by the White Fathers at Nyamitanga. . The last is a report from the Makoko centre of the Maryknoll Fathers of Musoma diocese in Tanzania.

2. SMA BULLETIN No. 9, October 1971 (English and French).

As usual, this well produced mimeographed bulletin, contains interesting material: 6 studies on the activities and formation of Catechists (30 pp»): one from the Synod of Abidjan a report from the catechetical centre of Gogonou (Dahomey)j two from Nigeria, one from the Congo (Zaire), and extracts from an enquiry in East Africa.

Then a few articles on; Catholic ministry on the future of African realities (14 pp.), Apostolate and development in Kwango (Congo-Zaire, 8 pp.), the Idea of God in Southern Dahomey (6 pp.), and Local customs and Christian adaptation in Jos, Nigeria, (7 pp.).

- 3, LEADERS AND LEADERSHIP IN THE TRADE UNIONS IN BANGALORE, by Julian Reindorp, Christian Institute for the study of Religion and Society, Bangalore, India.

This is a study arising out of the concern for the situation in which Christians in industry are called to exercise a prophetic ministry. It, • is a new subject in a new country. It was mainly due to the initiative of the Industrial Team Service of St, Mark's Cathedral, Bangalore. Over half the book of 240 pp. examines eleven case studies in a lengthy detailed appendix. It is a specialized topic, but one which an expert can easily appreciate.

LIST OF PERIODICALS RECEIVED

compiled by Sister Agnetta, S.Sp.S.

A, LIST OF ISSUES OF PERIODICALS RECEIVED during October 1 971 :

<u>Issue:</u>	<u>Name of Periodical (S'xternal)</u>
October 1971	<u>AFPRO Hews Notes</u>
October 1 971	<u>AMSCEA Information</u>
Vol, 7, No. 1-2	<u>Boletim Informativo (CESIS)</u>
Vol. 3, No. 4	<u>Bulletin (iDS)</u>
No. 36-39	<u>La Chiesa nel Mondo</u>
No. 7	<u>Christian Council Newsletter</u>
Jioly-August	<u>Christian News Bulletin (Ceylon)</u>
NOS. I 593-1 595	<u>La Documentation Catholigie</u>
Nos. 410-465	<u>Documentation -and Information for and about Africa</u>
No. 6	<u>Ecumenical Perspectives</u>
August 1971	<u>FAO Documentation</u>
No. 54	<u>ICVA News</u>
Vol. 6, No. 10	<u>Impact (PI)</u>
No. 10	<u>Informatiedienst</u>
No. 15	<u>Information Service (SPCU)</u>
No. 4	<u>Informations' (BIT)</u>
Nos. 392-394	<u>Informations Catholiques Internationales</u>
Nos. 392-394	<u>Japan Christianity Activity News</u>
No. 20	<u>LADOC</u>
September 1971	<u>MARC Newsletter</u>
July-August	<u>Mensaje Iberoamericano</u>
No. 23	<u>MISEREOR Aktuell</u>
No. 8	Mission Intercom

July-August	<u>Missions Etrangeres</u>
Nos, 9-10	<u>A Monthly Letter about Evangelism</u>
No, 47	<u>Panorama</u> (BIT)
No, 44	<u>Peuples du Monde</u>
No. 40	<u>Scienza, Tecnica e Organizzazione</u>
Nos, 6852-6853	<u>The Tablet</u>
October 1 971	<u>This Month</u>
<u>Issue;</u>	<u>Name-Of Periodical (internal)</u>
No 418	<u>Chronica</u> (CICM)
No. 45	<u>Echos de la rue du Bac</u> (MEP)
No. 48	<u>Epiphanie</u> (MEP)
No, 7	<u>Euntes</u> (CICM)
No, 246	<u>Famiglia Comboniana</u> (FSCJ)
Sept.-Oct. 1 971	<u>Hello? Frascati!</u> (SA)
No. 10	<u>m</u> (SVD).
No. 42	<u>Medical Mission Sisters</u> (SCMM-M)
Najaar 1971	<u>Mededelingen, Medische^ Missiezusters</u> (SCMM-M)
No. 9/10	<u>Mission! OMI</u>
September 1 971	<u>Monde et Mission</u> (CICM)
October 1 971	<u>Mondo e Missione</u> (PIMS)
October 1 971	<u>Nigrizia</u> (FSCJ)
No, 9	<u>Notiziario Cappuccino</u> (OFMCap)
No. 8/1971	<u>Petit Echo</u> (PA)
October 1 971	<u>Piccolo Missionario</u> (FSCJ)
Nos. 33-34/71	<u>OMI Communications-Documentation</u>
No. 59/71	<u>OMI Communications-Information</u>
No. 152-153	<u>AIHIS</u> (FSCJ et al.)

No, 7 Rondvlucht Aerial Tour (SCMM-T)
 Noo 5 SJ Information
 No. 42 SMM Intercontinent (SCMM-M)

B. NEW PERIODICAL RECEIVED DURING OCTOBER

Name of External Periodical and country in which it is published.

The Bulletin—Christian Institute for Ethnic Studies in Asia (Philippines)

The Bulletin—Christian Institutes of Islamic Studies (India),

Centro Romans (Italy)

Japanese Religions (Japan)

Noticias (Peru)

Orientamenti Pastoral (Italy)

Reflection—Christian Retreat and Study Centre (India)

Le Point sur les Problemes d'Evangelisation (France)

Name of Internal Periodical and Institute which publishes it:

SJ Information (English and French issues) (SJ)

SELECTED ARTICLES

<u>Code Number;</u>	<u>Article;</u>
2.CICM	<u>Elements of our Missionary Spirituality.</u> In CHRONICA, October 1971 t No. 418. Also in French.
2,CICM	<u>Le Ghana</u> by Firmin Dufey. In MONDE ET MISSION, September 1 971 .
2.MEP	<u>Chine Troisieme Grand</u> (I and II) by L6on Triviere. In EPIPHANIE, No, 48, 1971 .
2.MEP	<u>CoutiMes et croyances hindoues chez les Chretiens Fadayatchi.</u> by Jean Verinaud. In EPIPHANIE, No48, 1 971 .
2, OMI	<u>Reflections on the Vocations Apostolate</u> by Henri Gaudreault. In OMI COMMUNICATIONS—DOCUMENTATION, No. 33/71. Also available in French.

- 2,OMI General Conference of Formation calls on Chapter to spell out OMI aims and mission. In OMI COMMUNICATIONS—INFORM/ITION, No, 59/71 - Also available in French,
- 2.OMI Changes and Experiments in Oblate Formation by Fred Sackett. In OMI COMMUNICATIONS—DOCUMENTATION, No, 34/71. Also available in French.
- 2,PIME Incontro a Cristo nell'induismo by John Subramaniya Ayer, In MONDO E MISSIONE, October 1971..
- 2,SMA Extraordinary General Council. In SMA NEWSLETTER, Special Issue^ 197K Also available in French.
- 2SVD Mahnungen und Vorschläge zur Erneuerung der Kirche in Indien. InMD, No, 10, 1971 .
- 5.B Social Structure and Church Growth. In THE BULLETIN (CIESA), Vol. 4, No. 1-2, 1971 -
- 5.BI Trends of the Church in Brazil. (Article in Portuguese only) In BOLETIM INFORMATIVO (CERIS), No. 1-2, 1971.
- 5.BN Alienation in the Religious Life by Brother Scott Gannon. In BROTHERS NEWSLETTER,, Vol, 13, No. 2, 1971.
- 5.1(P1) 'Liberation edited by Cornelius Breed. In IMPACT (Philippines), Vol. 6, No, 10, 1971.
- 5,1(pi) Maoist China, An Asian Challenge by Arnold Jacobs. In IMPACT (Philippines), Vol. 6, No. 9, 1971.
- 5,MI Entrevista al P. Pedro Arrupe. In MENSAJE IBEROAMERICANO, No, 71 -72, 1971 .
- 5.MI XXIV Semana Española de Misionología, In MENSAJE IBEROAMERICANA, No. 71-72, 1971 .
- 5,P0S .Tanzanian Clergy. Meet. In PASTORAL ORIENTATION SERVICE, No. 4 and 5, 1971 •

THE SITUATION - MISSION THEOLOGY

INTERNATIONAL THEOLOGICAL CONFERENCE OF NAGPUR, INDIA, 6-12 October 1971

In the very heart of India, at Nagpur, Madhya Pradesh, the "International Theological Conference on Mission Theology and Dialogue" was held at St. Charles Seminary from 6-12 October 1971. Most of the participants were Indian, but there were some from other Asian countries and some missionary theologians and experts from the West.

This was the first pan-Asian Mission Theology Seminar ever organised in a Mission country at such an international level. And it was the first item in the programme of celebrations to be held in India to commemorate the anniversary of the death of St. Thomas, which according to tradition occurred at Madras in the year 72. These celebrations, following the guidelines of the Indian Episcopal Conference (Ernakulam meeting of January 1970), should strive for simplicity and concentrate on a central theme, i.e. the renewal of the missionary task of the Church in India, a country which numbers only 1.25% Catholics out of a total population of 540 millions.

The Nagpur Theological Conference was made possible by the great impulse given by the "Episcopal Commission for Church Extension" under the direction of Mgr. Kerketta of Ranchi, and by the aid of the S.C. for Evangelisation. Personally, we participated as delegates of the S.C. for Evangelisation, while the Secretariat for non-Christians was represented by Mgr. Rossano, the Secretariat for non-believers by Frs. Miano SDB and Phelan SJ, and the Pontifical Commission for *Justitia et Pax* by Fr. JSchhtttte SVD. The executive director of the theological symposium was Fr. Bede McGregor OP of the Nagpur Regional Seminary, assisted by an advisory committee comprising the rectors of the Seminaries of Bangalore, Nagpur, Alwaye, Poona and Kottayam, and also by a representative of the "Episcopal Commission for Church Extension", as well as by the "Commission for Religious Institutes" and the director of the "National Catechetical and Liturgical Centre".

The papers read occupied only a limited part of the programme, but several studies were placed before the assembly as position papers on different topics (75 in all), some of which came from theologians not present at Nagpur, such as Frs. Congar, Lyonnet and Voillaume. The subjects dealt with by these several studies supply ample material for reflection on how to re-think missionary activity in terms of modern situations, particularly in view of a more efficient encounter of Catholicism with the values of the great religious systems in India.

The main work of the first days consisted in group meetings or workshops, 9 in number, distributed according to the principal items of the conference, i.e.:

- 1 - Biblical Theology of Evangelisation : Dynamics of the Growth of God's people.
- 2 - Vatican II and post-Conciliar Mission Theology.
- 3 - Contemplation and Evangelisation.
- 4 - The Laity, Religious and Priests in the Evangelisation of India.
- 5 - Theological Understanding of the Religious Traditions of Mankind (in order to avoid the expression "non-Christian religions"),
- 6 - Theology and Evangelisation and Dialogue.
- 7 - Evangelisation and Secularisation^
- 8 - Theology and the Particular Church.
- 9 - Evangelisation and Development.

One could undoubtedly blame the Nagpur Conference for including too many items on its programme - **in** fact, this multiplicity may have prevented delving deeper into some questions. But the studies solicited by these various points may lead to deeper searching later on. However, since different workshops soon came to grips with the precise significance of certain basic ideas, it was decided to form a "Special Committee on E-yi^^^lisation, Dialogue and Development" in order to give a theological definition to these notions. This Committee, under the direction of Frs, Amalorpavadass and Neuner, and including Mgr. I. Extross, Mgr. P. Rossano, Frs, Schiitte SVD, K. McNamara, J, Masson SJ, B. Vawter CM and A, Seumoiois OMI, did an excellent job^n Evangelisation and Dialogue, whereas Development and its bearing on evangelisation proved theologically a rather complex subject.

The summarised and harmonized conclusions of the different workshops led to a draft declaration by the Conference, which was discussed in the plenary assembly in the last days and voted in the final session. This declaration testifies to the highly missionary spirit pervading the entire proceedings, to the apostolic dynamism prevailing at Nagpur, as well as. to the guidelines destined to give new vigour to Indian missionary effort.

Two memorable evenings afforded an agreeable diversion to the participants: on October 7th the Nagpur Seminarians gave a performance of Indian folk songs and dances, and on the 9th they attended the "dance drama" entitled Meshpal Bhagwan, composed and directed by Fr. George Proksch SVD, better known in India as Guru Cyan Prakash Sharman, The **clisESX'** of the Congress, however, from a spiritual point of view, was an ordination to the priesthood conferred on Sunday evening in the Seminary grounds, which had been preceded in the morning by a beautiful Hindi Mass in the Dominican Ashram, celebrated by Fr. Proksch and his group of artists. The ecumenical aspect of the theological assembly was underlined in particular by a lecture on the Protestant position vis-cv-vis non-Christian religions, given by Dr. D.G. Moses of the East Asia Christian Conference.

Andr^ Seumoiois OMI

POSITION PAPERS - Nagpur 6-12 Oct. 1971

- Abhisiktananda (Swami): The Theology of Presence as a Form of Evangelization
in the Context of Non-Christian Religions
- Alphonso H. SJ: The Religious Vocation and Evangelization
- Amalorpavadass D.A.: The Theology of Evangelization in the Asian Context
- Balasuriya Tissa OMI: Some Thoughts on Evangelization and Dialogue
- Harden William OP: Contemplation as the ultimate Basis of Evangelization
- Bermejo A.M. SJ: Incarnation and Evangelization
- Bhatt D., Theology of Conversion in the Context of Religious Hinduism
- Bruggeman SJ: Baptism of Desire in the Context of Man's Religions
- Congar Yves OP, Non-Christian Religions and Christianity
- Couthino (Lucio de Viega): The Relationship between the Particular Church and
the Universal Church
- de Lastic Alan: The Role of the Laity in the Evangelization of India
- de Smet R. SJ: Suggestions for an Indian dialogical Theology
" : Advances in Muslim-Christian Dialogue
- Dhavamony M. SJ: Christian Approaches to Hinduism: Points of Contact and
difficulties
- Dijkstra Oswald OFM: Communicatio in sacris
- Divarkar P. SJ, Note on Secular Christianity and Modern India
- Dominic OGD: The Theology of the Missionary Priest
- Dupuis J. SJ: The Salvific Value of Non-Christian Religions
- Ernst Cornelius OP: The Necessity of the Church in the Context of Non-Christian
Religions
- Extross Ivan: Theology of Conversion and Baptism in the Indian Context
- Fallon Pierre SJ: The Demands of Dialogue in the Indian Situation : Guidelines
for the future Dialogue with Hindus
- Fernando A. OMI: Dialogue with Buddhism : Liberation as the principal Point
of Contact
- Filella J. SJ: Blameless Atheism : A Psychological Reflexion on K. Rahner's
Position
- Fonseca A. SJ: Secularization and Evangelization
- Fries Heinrich: Evangelization and Dialogue
- Fuchs Stephen: Mahatma Phule and the "Indianizatibn" of the Church
- Gispert-Sauch G. SJ: Reflections for a Theology of Evangelization and Dialogue
- Godwin C.J. SVD: Evangelization and Anthropology
- Gomes Anastasio OCD; Theology of Non-Christian Religions
- Grant (Sister Sara, RSCJ): The Future of Religious Life in the Indian Context
- Harrington W.J.OP: The Proclamation of Jesus
- Ittyavirah (Sadhu): Christian Approach to Non-Christians
- K^per Walter: Are Non-Christian Religions Salvific?
- Klaes Norbert SAM; The Uniqueness of Christ as the Way of Salvation for all
Mankind in the Dialogue with Hinduism
- loodapuzha Xavier: The Church as essentially Missionary

- Lederle M, SJ: Evangelization in the Context of Hindu Society
- Legrand L, MEP: Acts 13, 1-3 and the Mission Theology of Luke
- Lerch Jo SJ: The Constitution on the Church and Mission Theology
- Lesser R.H.: Humanisation and Evangelisation
- L'Hour J , : The People of the Covenant Encounters the Nations : Israel and Canaan
- Luke K o : The Biblical Idea of Marturia (Witness)
- Lyngdoh Sylvanus SDB: The Christian Approach to the Tribals and their Cultire
- Lyonnet S, SJ: The Novelty of the Gospel
- Manalel Constantine OMI: The Christian Message in the Religious Pluralism of Past and Present
- Manickam T.M, OMI: A Theological Methodology of Revelation in Indian Tradition
- Masson J. SJ: Vatican II and Post-Conciliar Theology of Evangelization
- McNamara levin: Is there a Non-Christian Revelation?
- Miano V. SDB: Secularization and Evangelization
- Monteiro (Sister Celine, FMM): Prayer and Evangelization
- Muller Karl SVD: The "Raison d'etre" of Missionary Activity in the more important Papal Encyclicals on the Missions
- Murphy-O'Connor J. OP: Reflexions on I Timothy 2:1-7
- Nambiaparambil Albert CMI: Christianity and other Religions: Points of Contact
- Neuner Joseph SJ: The Missionary Priest
- Pallikaparambil Joseph: Baptism of Desire and World Religions
- 'Panakal Justin OCD: The Relationship between Christian Spirituality and Non-Christian Spirituality
- Panikkar R.: The Meaning of Christ's Name in the universal Economy of Salvation
- Pathrapankal J.M. CMI: Pauline Theology of Evangelization
- Phelan Gerald **Jo** SJ: The Ambivalence of Secularization
- Ratus Leslie: The Theology of Presence as a Form of Evangelization
- Rodericks J.R. SJ (Bishop): Relationship between the Universal Church and the Particular Churches especially in the Missions
- Rossano P; (Msgr.) Theological and Pastoral Problems of Dialogue
- Rossignol R. MEP: Shall we bring India to Christ?
- " : Contribution of the Ecclesiology of Vatican II to Mission Theology
- Schutte Johannes SVD: Evangelization and Development
- Seumois Andre OMI: Theology and Missions in the post-conciliar Period
- Staffner H.: Conversion to Christianity seen from the Hindu Point of View
- Sudhakar Paul: Evangelism among Hindus
- Toner Jerome OP: Missionary Motivation
- Urumpackal: Hindu Approaches to Christianity
- van Leeuwen A. OFM: Questioning the Objectives of Missionary Activities
- Vawter Bruce CM: Israel's Encotmter with the Nations
- Vellanickal Mathew: Biblical Theology of Evangelization
- Vikrant (flwami) SDB: Comparative Mysticism
- Voillaume Rene: "Presence" to Men and Evangelization
- Volken H. SJ: Evangelization and the socio-economic Concern of the Church in India today
- Wijngaards J.N.M. MHM: V7itness of the Spirit in Evangelization

DECLARATION OF THE INTERNATIONAL THEOLOGICAL CONFERENCE ON EVANGELIZATION
AND DIALOGUE IN INDIA.

1. Gathered in Nagpur in connection with the Centenary Year of St. Thomas, the Apostle, for a period of theological reflection, we theologians from India, other Christian Churches, and various Churches in the West have sought to think out in the light of our faith the various aspects of the mission entrusted by Christ to the Church in this land. We are deeply aware of our own inadequacy, but in a spirit of fraternal trust we offer the following reflections to all of our brothers who share with us *axi* abiding faith and unfailing hope in the Lord to whom we have all committed our life and in whose mission we share.

THE PRESENT CONTEXT

2. We live in a momentous period in history when a new civilization is being born before our very eyes. We live in a world in which man strives to be the master of his own destiny, seeking liberation from every form of oppression and slavery. We believe that the universal spirit of Christ, the Lord of History, is undoubtedly present in the evolution that is taking place today, and that we are called upon to discern the meaning of the signs of the times and participate with all men of good will in the building up of a universal brotherhood of love.
3. The Indian society in which we live is undergoing a profound transformation. Science and technology have already caused considerable changes in the way of life and thought of many; the advent of national independence has brought about a new sense of responsibility and a new pride in ancient traditions. Together with upsurges of religious revivals an ardent aspiration for social justice and equality manifests itself everywhere. We recognise a sign of hope in the fact that those caught up in the process of secularization normally retain a respect for spiritual values.
4. Along with these signs of progress and growth India is faced with great problems and challenges. There is an increasing impatience with the slowness of social reform and economic development. Deep concern is felt about the massive growth in population. Many people, especially the young, are attracted by new ideologies that advocate materialism and violence; economic development goes hand in hand with continuing poverty and growing unemployment; as old value systems crumble many are left without ethical and spiritual convictions or ideals.

JESUS CHRIST: SOURCE OF OUR FAITH AND MISSION

5. It is against the background of this real world of ours that the mystery of Jesus Christ reveals itself to us. In Jesus of Nazareth, who died and rose from the dead, God has spoken the irrevocable "yes" to our world. Having completely inserted himself into our human existence he gives to this existence a new meaning; its radical openness to God and universal brotherhood. Completely united with his Father he pours out his life for his brothers in a total self-gift, knowing that it is only in losing his life that he can really live- And so he lives for ever as the Risen Lord in his Church.

6. This new humanism in Jesus Christ - of living in God, of giving himself completely to his fellowmen, of losing his life in order to find it - becomes the pattern of the new humanity. His disciples, baptised in him and united in and through the Eucharist, become his Body, i.e. the social and historical continuation of his own presence in the world and of his mission for all men. This is his Church, the communion of those who live in Jesus Christ who with him know that God is their Father and in his Spirit are united as his brothers. They are sent to keep this mystery of Jesus Christ alive in this world, and to become the leaven of human society in all ages, the vanguard of a new race.

THE MISSION OF THE CHURCH

7. In the Church Christ continues to proclaim to the world His message of hope and love. The mission of the Church reaches out to the ends of the earth and embraces all human aspirations and values. Animated by the Spirit of God, who knows no limitations or barriers, the Church is called on to search out, acknowledge and ennoble everything that is true and good in the world and in human history. As the minister of the purifying and transforming grace of Christ, it wills to bring back to God the whole of creation, and longs for the day when, all human divisions having been overcome, Christ will stand at the head of a new humanity finally made one and filled with his fullness.

ROLE OF THE LOCAL CHURCH

8. The Church, essentially missionary, realizes itself concretely in the local Church which is a community of believers in Christ constituted by the Word of God, the bond of the Spirit and the eucharistic worship, united under its head and in communion with the other Churches, living its faith as incarnated in its own tradition, culture and spiritual heritage.

9. The gospel of Jesus Christ and community of those who believe in him meet living men in different human situations and within changing moments of history. There can be no standardized pattern of pastoral and missionary activity. Therefore each local Church must, in fidelity to Christ, work out its own distinctive patterns to meet the exigencies of the local situations.' The Church must first of all be conscious of this imperative, in full openness to the concrete world in which it finds itself. This awareness must in turn give birth to a profound reflection on how it must go about its task. It must itself search God's Word for the words and deeds with which to proclaim the Good News. It must create a Liturgy which will be a genuine embodiment of the worship of its members - not words and gestures borrowed and without meaning. It must seek forms of
- ministry through which the grace of God is effectively channeled.
10. The Church is therefore called to the fulfilment of this mission. The new awareness of the role of particular Churches and of the significance of diverse Christian traditions and the ecclesial pluralism which derives from this fact is a hopeful sign for the future of evangelisation in our country. In line with earlier Christian tradition, Vatican II has re-emphasised the theology of the local Church, and this summons us to the exercise, with increasing competence and courage, of greater freedom in our ecclesial life- a freedom which we believe the central authority will encourage and foster. Our efforts should be directed to our growth, as local Church, in that maturity, self-reliance and creativity which will allow the Christian community in our country to enter more fully into the total life of our people and thus make our particular contribution to the communion of the universal Church.
11. Deeply rooted in the land and with a clear conscience of its own identity the Church in India has grown to a dynamic maturity- No longer an infant Church it can and must proclaim the Good News and enter into dialogue and cooperation with all men of good will in seeking to confront the tremendous tasks of today.

THE THEOLOGICAL UNDERSTANDING OF THE RELIGIOUS TRADITIONS OF MANKIND

12. India is the cradle of several of the great religions of mankind. In our days the religions in India are alive and active. Christians find themselves in contact with people of other religious traditions- When speaking of these traditions we understand any set of beliefs and practices embodying man's ultimate values to which he commits himself in faith with the hope of finding through them his final fulfilment. The growth of Christian consciousness witnessed to by Vatican II leads us to see these traditions under a new light- We see at work in them Christ and His Grace-

- 13* An ineffable mystery, the centre and the ground of reality and human life, is in different forms and manners active among all peoples of the world and gives ultimate meaning to human existence and aspirations. This mystery, which is called by different names, but which no name can adequately represent, is definitively disclosed and communicated in Jesus of Nazareth.
14. As there is a universal providence leading all men to their ultimate destiny and since salvation cannot be reached by man's effort alone, but requires divine intervention, the self communication of God is not confined to the Judaeo-Christian tradition, but extends to the whole of mankind in different ways and degrees within the one divine economy.
- 15* Since man is a pilgrim on earth, he is on the way to his final goal. This goal consists in the liberation from every bondage, and in the full realization of his human destiny. This fulfilment can only be reached through man's positive response to the mystery which he discovers in his personal experience. Through faith the Christian knows that this salvation is union with Christ, his liberator and saviour.
- 16, Since man is a social being, concrete religious traditions provide the usual context in which he strives for his ultimate goal. Therefore the religious traditions of the world can be regarded as helping him towards the attainment of his salvation. Since men who are saved attain their salvation in the context of their religious tradition, the different sacred scriptures and rites of the religious traditions of the world can be in various degrees expressions of a divine manifestation and can be conducive to salvation. This in no way undermines the uniqueness of the Christian economy to which has been entrusted the decisive word spoken by Christ to the world and the means of salvation initiated by Him.
17. The recognition of the positive relation of the religious traditions of mankind to Christ does not in any way lessen the urgency of the Christian mission; rather it is recognised as more meaningful, more human, more universal.

EVANGELISATION

18. This new urgency of the mission of the Church in India is to be seen against the background of the New Testament concept of the mission of the Church, according to which Christ commissioned his apostles to bear witness to him and announce the salvation realised through him. The Church has to preach Christ as the One who was sent by the Father to inaugurate His Fatherly rule, by which God wants to unify mankind, to build up a new world freed from the enslavement of the forces of evil, of sin, suffering and death.

The Church is God's instrument to bring about her mission about this liberating and saving activity of God, which has both spiritual and physical, this-worldly and other-worldly, existential and eschatological dimensions. It is the Whole man that comes under this liberating act of God, and the Church fully aware of this, tries to fulfill the basic aspirations of India towards liberation from every form of oppression and servitude so that her children may realise their vocations to be truly and fully human,

- 19, The mission of the Church in India, therefore, has to be realised through evangelisation. By evangelisation we mean the imparting of the good news of salvation in Jesus Christ, through which men are enabled to share in the spirit of Christ, who renews and reconciles them with God, This the Church accomplishes not only through proclamation (Mk.16:15ff) but also through a life of Christian witnessing (Lk.24:47-48)(Acts 1 :8) by which it tries to show that the communication of the message of Christ is not simply verbal, but the witness of the whole life lived in the spirit and radiating the divine agape in the fellowship of a community. As such it is the dynamic agent within the world and the historical expression of the new humanity being gathered up, liberated and re-created in Christ through the Spirit,

- 20, In this perspective we see that the necessity of evangelisation in India and its motivation are **not** only from an extrinsic command of Christ but also from a dynamism of the life which the Church possesses in the Spirit. Unaided by God, man cannot build a new world. The Church **conscioiAs** of her mission to be an instrument for accomplishing the universal salvific will of God (1 Tim.2:4) discharges this duty of hers as a service in the Spirit (2 Cor.3:8) which carries with it a sense of urgency that cannot be restrained (1 Cor,9:16), The missionary command of Christ (iMt.28:18-22) given as a conclusion of all the four gospels, expresses the consciousness the early Church had of the dynamism of the lif« which she possessed in the Spirit. This dynamism is manifested in the community's life of fellowship that stands as a witness to the divine love accompanied by a spontaneous urge to share it with others.

- 21 . Evangelisation, therefore, cannot be reduced to a matter of church organisation; it has to remain a charismatic activity of the Church. It is the duty of the Church "not to quench the Spirit" (1 Thes.5:19), rather to open herself fully to the movement of the Spirit Who blows where He wills (Jn.3:8), The Church in India thus tries to cooperate towards the accomplishment of the universal brotherhood of all men across all the - barriers which separate and alienate men from one another.

22. In the context of a religious pluralism that we have in India, evangelisation is meaningful and necessary because it communicates a more explicit knowledge of Christ and a deeper union with him, who is the central event of the history of salvation. Evangelisation is necessary because Christian fellowship being really universal and not bound by any culture, race or nation, is an indispensable factor for the peace and prosperity of the world, understanding between the people and universal justice. Evangelisation is thus expression of the Christian fellowship which communicates to others what has been entrusted to the Church to share with all men.

DIALOGUE

23. In the two thousand years of its history in our country the Church of Christ has struck deep roots. Christianity is one of the ancient religions of India. The time was when members belonging to different religious traditions regarded themselves as rivals or enemies. Today many feel drawn to be in dialogue with one another. The Christian community which finds itself in a pluralistic society should be a community in dialogue with others.
24. In our personal relations with men of other beliefs, dialogue will be truly religious when, however different its object its partners share a religious concern and an attitude of complete respect for one another's convictions and a fraternal openness of mind and heart. Religious dialogue, therefore, does not necessarily mean that two persons speak about their religious experiences, but rather that they speak as religiously committed persons, with their ultimate commitments and religious outlook, on subjects of common interest.
25. Thus a Christian in India can in humble dialogue with his Hindu brothers become more conscious of the absolute reality of God before whom nothing really is and the value of the various sadhanas to realise our union with Him; at the same time he can enrich his religious symbolism for the expression of his own faith. From the Muslim the Christian can learn the courage in the public profession of his faith and a very deep reverence before God's majesty and sovereign will. The Buddhist will remind him of the radical meaning of a spiritual liberation. Conversely the non-Christian parties may be encouraged to enrich their own religious traditions by the values made evident in the words and the life of the Christian.

- 26 , Dialogue **is** animated by the common hope of going beyond tolerance to reach mutual understanding, communion and collaboration. In it **we** try to understand the faith of other believers and make our o\m intelligible to them. By its very nature dialogue therefore tends towards that ultimate vision of **a** perfect unification of all man which can be discerned in the convergent aspirations of the various religious traditions. Dialogue *like* other works of service and charity, like education, concern for justice and refomij is good in itselfr because it fosters mutual communion and edification-
- 27 o In the India of today, religious dialogue has many areas of concern **aud** relevance. There is the mutual spiritual enrichment which may result from this fraternal exchange of religiour^ experiences- This enrichment comes from the fact that in dialogue each partner listens to God speaking in the self-comm\mication and questioning of his fellow-believers« It leads to **a** spiritual growth and therefore to **a** kind of deeper metaaoia or conversion to God»
- 28 . Besides the religious dialogue Christians, because of their close involvement in the society in which they live, are also called upon to have an attitude of dialogue operating at various levels of interpersonal relationshipsa They are also encouraged to extend their dialogue to include people who adhere to the various secular idec3ogies. There is the area of concrete issues facing our society which concerns **all** believers and into which they must bring their respective values and experiences: problems connected with communal harmony, the re-shaping of our social and economic structures? the constitutional reforms needed for greater justice,,the building up of **a** more authentic educational system in which all will have equal opportunities, the leadership Indian youth expects in order to gro\ / up according to its ideals of genuine humanity*
- 29 o To labour in **a** spirit of dialogue is required in all oiar fields of work whether urban or rural- This will help committed Christian *men* and women who are in intimate contact with people of other religious traditions and secular ideologies to know thom and to be able to speak **a** language intelligible to all.

LIBERATION AND DEVELOPMENT

- 30, The social conditions and problems of our **people** make it imperative for **the Chxitch** to ~~depe;i~~ **their** dialogue in courageously **participating** in the struggle for development, an obligation that has been stressed time and **again** in recent papal pronouncements. In the Christian perspective, development must be conceived as integral human development.

SEDOS

This implies the progress and advance of the whole man in his full human dimension: economic, social, political, cultural, educational and spiritual, Man must grow conscious of his human dignity and play an active role in developing himself and help others to advance in authentic development. The work of integral development when motivated by the love of Christ and understood in this sense of integral development is a genuine way of realizing the values of the Gospel, Its thrust goes beyond the individual to the whole of mankind, beyond the visible to the invisible, beyond time to eschatological fulfilment. In practice, the Church's role in development must be both positive and liberating. Positive, in so far as it participates within its capabilities in building a more humane environment for men in the temporal sphere; liberating, by a radical transformation of social attitudes and socio-economic structures of the country in order that our efforts will increase economic growth, which should take place in such a way that social justice is ensured. In other words, the Church must thirst for social justice and throw all her forces in the struggle for liberation. The country is in need of a new and vast Liberation Movement that will set an end to a process of development in which the gap between the minority growing richer and the mass of the poor not getting a fair deal, is increasing year by year. The question before us is: how can the Church be relevant in such a revolutionary situation?

- 31 > This conference has pondered over the significance of Liberation and Salvation as revealed in the scriptures. These indicate that the local Church is in a privileged position to understand both the source and deeper meaning of the new dynamism of this longing of our people for a liberation that should make it possible for every man to live a fully human life, Christ is sending out His Church to be the leaven of the Kingdom of God in this vast social movement, and to give a credible witness to His love for the people of India. In this commitment to the building of a new society in India which will make real the ideals of human dignity, equality, fraternity and social justice, we Christians are called to realise and implement the love which Christ has brought and taught us. In the light of Vatican Council II this commitment to social justice and the full development of man are an integral part of the salvific mission of the Church,
- 32, It is, therefore, an urgent task of the Church in our land to make all its members aware of the gravity of this explosive situation in reference to which a relevant theology and spirituality must be further developed. The dialogue with the poor, the workers and the peasants, the youth and students can be a stimulating challenge to us theologians and our seminarians-

Ways must be found for the professors and students of theology to be in contact with such groups in sufficient depth for their own ways of thinking to be attuned to the existing social realities of India. The evangelisation of the poor requires that the future priests and young religious be formed in the school of active contact with the oppressed of their liberation-

33. In face of Christ disfigured in the **suffering** poor and oppressed, our religious leaders will have to change their style of life which associated them with privileged groups- Divested of all superfluities they will not only be identified with the poor around them but this will also be apparent to others. They will then be able to discern the revolutionary implications of evangelisation for changes in socio-economic structures that are an insult to God, the loving Father of all men. Then the power of the Word can transform the Eucharistic assemblies to radiate in the form of relevant service to society;*
- 34- In an environment in which apathy and fatalism prevail Christians, called to partnership in the creativity of God, should bear witness to their faith by building real human communities. While secularism which denies all transcendent values cannot be **accepted**, secularization which recognises the legitimate autonomy of the secular values is a positive gain to be welcomed and promoted. A healthy secularity must purify a type of piety which may be an escapism from hard work and persevering effort. Christian **commitments** which do not find within themselves the effective motivation for economic and social progress fail to bear witness to Christ who liberates men from all their alienations. In order to respond to these tasks towards society we Christians should acquire the competence and skills necessary to render the best possible service. In this process of liberation, mass media, schools and colleges have a vital role to play.
35. Today politics is an important area for the realization of the values of the Kingdom of God such as social justice^ human brotherhood and human dignity. Christians, therefore, must participate with others in political action to bring about urgently required social reforms. The priests and religious too cannot remain indifferent to these issues when fundamental problems of justice are involved. The example of several of our missionaries who had the courage to stand up for rights of powerless and defenceless people should be an inspiration to us. In the future the animation of the laity in this field may involve many more priests and religious in the risks of such struggles for justice. In such situations they will need the understanding, sympathy and support of their brother priests and religious communities.

36. The urgency of the situation demands that the priestly and religious, life in India be rethought to provide for a plurality in types of apostolate and life styles. Grave national problems like illiteracy, lack of training in skills, family and child welfare etc, also present a challenge to which especially our sisters should be free to respond.
37. A new type of Christian participation in nation-building will demand more sacrificial living. Only greater intimate union v/ith Christ and His Spirit that dwells within us will help us not only to find joy in success but also in suffering, misunderstanding and even in failure.

CONTEMPLATION IN THE CHURCH

38. In order to be faithful to its mission a close dependence on the indwelling Spirit is essential for every member of the Christian community, since the Church is the presence of the risen Christ at the heart of the universe, renewing and transforming it from within by the power of the Spirit.
39. This implies a deeply prayerful attention to the Spirit and sensitivity and responsiveness to His promptings both within the mind and heart of the individual Christian himself and in all the persons and circumstances he encounters. The whole spiritual tradition of the church indicates, that such sensitivity and fidelity are impossible without times given to silence and recollected prayer.
40. It is then the mission of every Christian to allow the Christ whom he has experienced and accepted in His own life to communicate Himself to all who enter into contact with him through the gift of His Spirit. Through the Spirit man is reborn into the life of Christ, and therefore into His way of seeing, experiencing, responding to the other, both man and God, and their inseparable relation to Himself.
41. There are different levels of this experience, beginning with encounter with the Risen Christ which should normally lead to an entry to His experience of coming from the Father and going to the Father in the Spirit. This whole process takes place under the action of the Spirit; and the life of a Christian becomes more deeply contemplated in proportion as the influence of the Spirit becomes more intense and continuous. Physical "withdrawal" and "involvement" are means, not ends: in every Christian life, as in the life of Christ Himself, there should be a rhythm of physical withdrawal and involvement which will vary according to individual vocation and temperament, but is essential for a fuller self-gift to both God and man.

- 42, While the term "contemplation" is normally taken to apply primarily to times of exclusive concentration or prayer, contact with one's fellow-man may be a deeply contemplative experience; since a serious concern and exercise of responsibility for others is the criterion of the presence of the Spirit in a man, (Cf, Jn, 13:31)
- 43 • Only such a deep experience of God can give the inner freedom and courage which will make it possible for priests, religious and laity to live a genuinely evangelical life, the lack of which is at present a major obstacle to evangelisation.
44. In India this is especially necessary if Christians are to enter into a truly fraternal relationship in the Spirit with their fellow-countrymen whose own religious traditions are also profoundly characterised by a sense of anteriority and prayer which makes them keenly aware of the immanence of God in themselves and in all things.
- 45, To foster this contemplative awareness in the Indian Church it is essential that the life of religious communities should be renewed so that it may be more in keeping with what they profess. In this connection smaller communities are recommended which would be more integrated into the life of the people living poorly like them and more easily accessible to them. These communities could form centres of initiation into prayer which would be open to the Christian laity and non-Christians. Full advantage should be taken of the flexibility allowed by the present liturgy to help the whole Christian community to enter into the heart of the Eucharistic Mystery in a more contemplative spirit,
46. There is urgent need for a theology of prayer and work, and a catechesis at all levels more concerned with introducing Christians to a personal experience of Christ than with training in prayer-formulae.
- 47, The formatioij of seminarians and religious should be thoroughly renewed in this respect, with special attention to Indian ways of prayer. Short intensive periods of initiation into or intensification of contemplative prayer in the light of its relevance to evangelisation should be provided for "men in the field", A deep contemplative experience will provide a source of inner strength which will enable them to meet difficulties and even failure with faith and serenity. Even if he does not succeed in his work, far from losing his sense of identity, the missionary will find it even more deeply in his union with Christ who achieved the greatest fulfilment possible to man in failure and death.

ROLE OF YOUTH, LAITY, RELIGIOUS, BISHOPS AND PRIESTS

48, In the mission of the Church in all its manifold aspects - Evangelisation, Dialogue, Development ~ all are called to take an active part- Each is called to make his contribution in accordance with his special charism and ministry within the community,

yp^th; To our youth, in this turning point of the history of our land, belongs a special place; to them is committed a special mission- They are to bring to the Church of India, with all their idealism and generosity, , but also with the responsibility and dedication that is theirs, the presence of the new world that is being born in our land, and the summons of our future. They are asked to bring the passion for truth and honesty, the ardour for justice and brotherhood, which is so splendidly theirs, into the counsels of the Christian community. Their presence and participation are vital to the life of the Church, We only ask that their aspirations be marked by a love of Christ and his Church, If the India of tomorrow is to be a nation built on truth and justice, freedom and love, it will be because our Christian youth will have taken soberly, in deeds, the challenge which their faith lays upon them in the present hour- For it is their faith in Christ which commits them to give their best energies and their lives to the building up, within our beloved nation, of the city of brothers-

50- Laity; To the laity belongs the task of bringing the witness of the gospel, its meanings and values, into every area of the temporal order and of thus working to renew the structures of the economic, social and political life of Indian society and of all human relationships within it: this is their task; their baptism and confirmation lays it upon them; they may show it, and Indian Catholics are called to respond to it with an initiative, courage and responsibility worthy of their vocation- Their Christian commitment also demands that they participate in the work of evangelisation, Catechists are of invaluable service to the Church, great attention should be paid in providing them with suitable training,

51 < Religious: The Religious in their turn are called within the Christian Community to give a particularly luminous witness of the presence within it of the reality of the Paschal mystery already operative and victorious in this age, of the presence of the Kingdom even now discernible during our pilgrimage- Religious communities are meant to be - especially in our mission land - centres where the reality - of living faith, daring hope and a love that is totally given in service to God and to men are to be found, in truth and radiance-

They are called to share in the church's task of evangelising. Faced with the circumstances in India today, Religious are required to insert themselves fully and in a spirit of service, into the country's determined striving for development, whether in the social, economic, political, scientific or educational field. Structures and ways, perhaps once effective for this witness, but which today inhibit or obscure it, are thus to be removed or renewed. Contemplative communities of religious have a special role in the Church for they bear splendid witness to the majesty and love of God, as well as to man's brotherhood in Christ, by their life of prayer, works of penance and sufferings. To be more effective in India, contemplatives should bear witness in a more visible manner to the people among whom they live. • In view of the fact that present Christian contemplative life in India, has not had the appeal that one would expect, a thorough reassessment should be made of existing Indian contemplative ways of life so that this aspect of religious life may be a powerful visible witness to the people of India. Religious in India should seek to cultivate and assimilate such forms of religious life as are actually rooted in Indian soil and accommodated to the genuine religious traditions of the people-

- 5 2 . Bishops and Priests: Bishops and priests are called to serve and lead the Christian people in our country. They are asked to embody and render visible the presence of Christ as head of his people. In his name they are to speak the word that summons their people to the obedience of faith, the steadfastness of hope, the reality of love and service; in his name they are to gather his people and bring them to oneness around His Eucharistic deed. That Christ's presence may be credible in our time and in our country, they are summoned to a breadth of vision, a profound understanding of India and the great movements that are sweeping through it today, an uncommon love of ~~our~~ people and a commitment to the future of our nation. They must truly make their own the aspirations of their people; they must inspire their communities to participate in the great task of nation building and the renewal of our society, as well as in the openness and dialogue which cultural and religious pluralism every day makes imperative on all of us. The training of priests at present seems to be almost exclusively geared to the needs of the existing Catholic community and not to those of mission areas. Valuable efforts have indeed already been made to give seminary training a more pastoral orientation. This should not be limited to merely the doctrinal aspects but should
- * include supervised and evaluated field work, under competent staff. In the teaching of theology too the needs of the mission to the people of India should be kept clearly in view. Students should be helped to study and understand the thought and life patterns in the diverse religious traditions of India and relate them to their own Christian insights.

53 « While striving to fulfil its mission in the world of today the Church commits itself unreservedly to the world of tomorrow, for though the shape of the future is unknown to us, Christ the Lord who has conquered sin and death urges us forward- Together with men everywhere, the disciples of Christ commit themselves to the task of building up a new world in which peace, justice and love will prevail, sustained by their trust in the final and total victory of man in the kingdom of Christ's Father-