

75 n. 28

Rome, 10 October 1975

This week:

	<u>Page</u>
1. <u>MINUTES OF THE EXECUTIVE COMMITTEE MEETING OF 29 SEPTEMBER 1975</u>	585
Information about the new Executive Secretary and the December General Assembly.	
2. <u>THE UNITY OF GOD AND THE COMMUNITY OF MANKIND</u>	586
Two more efforts at Ecumenic Dialogue between African and Asian Muslims with Christians (Ghana and Hongkong).	
3. <u>INDIGENIZATION + Social approach to the ritual activity of man</u>	600
A voice from Tanzania.	
4. <u>LISTS OF DOCUMENTS AND BOOKS RECEIVED DURING AUGUST 1975</u>	604
Compiled by Sr. Agnetta, SSpS.	

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COMING EVENTS:

Executive Committee	12 November 1975	4:00 p.m.	SEDOS Secretariat
General Assembly	15 December 1975	One day	

MINUTES OF SEDOS EXECUTIVE COMMITTEE - 29 SEPTEMBER 1975.

Present: Bro. Charles Henry Buttimer, fsc (in the Chair); Fr. Hardy, sma; Sr. Danita McGonagle, ssnd; Sr. Mary Motte, fmm; Sr. Godelieve Prové, scmm-m; Sr. Claire Rombouts, icm; Fr. Bano fscj.

By invitation: Fr. Paul Breckelmans, pa; Fr. Joseph Lang, mm; Fr. George Lautenschlager, cmm.

The minutes of the previous meeting were accepted as presented.

Brother Charles Henry then invited Fr. George Lautenschlager to present a summary of the work accomplished to date concerning the priority project of on-going formation (cfr. Minutes of Meeting: 15.9.75, SEDOS Bulletin 75/566). At the conclusion of the report, two suggestions were presented:

- summarize what has been presented in the Bulletin concerning on-going formation;
- contact the generalates and see what is being done about on-going formation.

The importance of the topic - on-going formation - was noted in relation to plans for the December assembly which will be concerned with:

- what is being done about on-going formation in the various congregations
- the positive and negative aspects of the above

Some congregations have already been contacted and have accepted to be co-responsible for the Assembly in December, namely FSC, OMI, FMM. There are still further contacts to be made and other details to be worked out, but it is hoped to assemble the group who will assume the responsibilities, as soon as possible.

Father Lang then presented a summary of the priority project, signs of the times. The report of the work done to date, concluded with a note concerning the need for a firm agenda if this priority project is to continue. It was further remarked that the project has a value in today's world because, among other things, it could provide a valuable input to mission theology and methodology.

Sr. Mary Motte then gave a brief summary of the accomplishments thus far of the two priority projects, small communities and primary evangelization. Two suggestions were introduced by Fr. Hardy at the conclusion of the summaries:

- 1) re: small communities: starting from concrete examples in the third world, analyze the material and request a theologian to do a final analysis of the summary.
- 2) re: primary evangelization: a study of the chapter documents produced by the generalates during recent general chapters in order to formulate an analysis/summary of the missionary policy of the congregations today.

Brother Charles Henry then introduced Fr. Paul Breckelmans, pa to the executive committee and gave a brief job description of the executive secretary. Father Breckelmans has agreed to accept the post of executive secretary for a trial period of six months, beginning 1 November. Fr. Bano has agreed to remain in the office until Fr. Breckelmans is sufficiently acquainted with procedures.

It was requested that the list of member generalates be renewed and up-dated.

The next meeting of the executive committee will be on 12th November, SEDOS Secretariat at 4 pm.

Mary Motte, fmm

THE UNITY OF GOD AND THE COMMUNITY OF MANKIND

Here are two memoranda agreed upon by the participants of two regional Muslim-Christian dialogues held in Legon, Ghana, July 1974 and Hong Kong, January 1975. They follow on the international Muslim-Christian dialogue held in Broumana, Lebanon, July 1972 and the multilateral dialogue held at Colombo, Sri Lanka, April 1974. They cover a wide variety of vital issues relating to the life of the societies and nations in Africa and Asia of which the two communities are a part, and indicate lines on which further consultations might be carried on locally for cooperation in society.

Cooperation Between African Muslims and African Christians in Work and WitnessThe place and manner of our meeting

Nine Muslims and eleven Christians from eight African countries met from 17 to 21 July 1974 at the University of Ghana, Legon, to explore ways in which African Muslims and African Christians can learn about and share in each other's religious traditions. Also present were several more Christians from Africa and other parts of the world, most of whom came in connection with the meeting of the Faith and Order Commission of the world Council of Churches. The WCC was one of the sponsors of the Dialogue, which was co-sponsored by the Department for the Study of Religions of the University of Ghana and the Islam in Africa Project of the Churches in Africa. A Muslim and a Christian were co-Chairmen, and at the daily devotions an equal number of Muslims and Christians took turns in leading. At the invitation of local Muslims, a number of Christians attended the inaugural Friday congregational prayer at the new University Mosque, and were also present at its official opening the next day. Muslims accepted a similar invitation to attend Christian worship on Sunday.

Although Christians and Muslims have met each other elsewhere in the context of worldwide and local pluralistic situations, this was the first time they came together on an African regional basis. Our meeting has therefore to be seen against the background of such local-level and worldwide efforts. The underlying purpose of such meetings is the bringing together of concerned people from the major religious traditions as well as non-religious ideologies in a concerted effort to help provide a wider basis for human collaboration and action. Our Christian-Muslim conversations are part of this ongoing concern, in which we envisage that not only religious people but others as well will be involved.

Common Ground, concerns and responsibilities

Muslims and Christians in Africa, as in many other parts of the world, live in a pluralistic society where their status as religious people has provided the opportunity for a personal contact at work and in society. Both groups, in their recognition and adoration of One God, share a monotheistic tradition. They also recognize many points of theological and spiritual convergence including reverence for Jesus. The adherents of both religions therefore have cause and ground for mutual recognition, respect and cooperation. They are particularly united in their common cherishing of the religious and moral values for which their respective traditions are distinguished. Furthermore, they are one in their common experience of the challenge with which materialism and modernism have faced religious and moral values. People of living faith from both sides ought to share their concerns and understanding, not in an attempt to forge an alliance against anyone but as a sign of their witness to God and of their responsibility for each other and the world.

In sharing together our understanding and experience of the world in which we live we will be working together to try to build the world in accordance with the will of God as understood by our respective religious traditions. This can mean a common involvement in the concerns and interests of our African societies where religion is closely intertwined with social events. Our societies are fundamentally religious and have not made a rigid distinction between the sacred and secular. Our profession of God's sovereignty over all things and our duty to submit to him should be strengthened by a corresponding willingness to strive for mutual awareness and caring.

By sharing together our understandings, we should aim at trying to put into practice our mutual understanding. A greater degree of mutual sharing of resources should characterize our relations in society. For example, Christians should be willing to share with their Muslim neighbours those facilities and opportunities for religious, educational, social and economic advancement which Christians happen to possess. A similar spirit may be expected from the Muslim side. Such facilities should not be seen as power which one party tries to exploit in furtherance of its own domination over others. Rather, both sides should bear in mind the wider interests of the community under such circumstances. Both communities need to be particularly alert to the danger of assuming attitudes of superiority or haughtiness in those situations where, for whatever reasons, the resources of society are unevenly or even unfairly distributed among them. In those situations where immigrant members of one or the other religious community exist, we need to cultivate a spirit of hospitality towards them. As universal missionary-minded religions, both Islam and Christianity ought to show a particular regard for the strangers in our midst.

There is a great deal of concrete collaboration locally, especially with regard to the youth. In Nima, Accra, for example, a group of Ghanaian Christian students, in cooperation with Muslim students, is working together with some of the Christian population and a still larger number of muslim inhabitants to help ameliorate people's physical needs. In that situation, local Muslims are acting as hosts. In one place where the church is well-established, Christians have joined Muslims in demanding equal status for Islam and equal opportunities for Muslims. Another example is where a grant-aided Muslim secondary school has provided religious facilities for its majority Christian population. Examples are also known of places where a predominantly Muslim country has sponsored Christian schools, even though such schools may be unwilling to provide religious facilities for the muslim students going there.

The community and the individual

Already many African Christians and African Muslims live in the same community within which they meet together at home, work and service. Often they share the same experience of living in one community where they are linked not only by the same community obligations, but also by the intimate ties of family and friendship. Their sharing in community events involves them in each other's welfare, and this is poignantly emphasized when they meet at stress-points in life such as bereavements and funerals, disasters or emergency situations such as epidemics, famines, droughts and floods. Less dramatic but no less significant is the meeting which takes place on occasions of celebrations like weddings, naming-ceremonies and reunions.

A natural meeting and sharing like that among ordinary people underlines the spirit of cooperation and mutual caring that goes far beyond the attitude that each religion must look after its own interests. It is against this background that the religious leaders of the two communities should come together and meet in a spirit of cooperation and sharing. Certain concrete steps can be taken. (1) Joint prayers can be offered for the welfare of the community as a whole. (2) Goodwill messages can be exchanged at religious feasts during the year, such as Ramadan, Id al-Fitr, Id al-Adha, Christmas, Easter and Harvest. For example, Christians could welcome a Muslim message at Ramadan which talks of the spirit of sacrifice and self-denial and urges the need for serving the interests of those with whom the community is shared. Similarly Muslims might appreciate a Christian message at Easter which expresses how suffering and sacrifice can be instruments of healing and reconciliation in the community. (3) Information exchanged about important events in each part of the community can further increase mutual trust and widen areas of credibility. National pastoral institutes, theological seminaries, National Christian Councils and their Muslim counterparts can work together in such areas as the following: (a) research into practical possibilities for collaborative schemes; (b) joint creation of centres for dialogue and informal meetings; (c) exchange of information about, and joint action in, situations of communal need; (d) being in

conscientization and spreading interest in dialogue at various local levels so that it does not become, or appear to be, a specialist preserve.

Religious education and hospitality

Religious instruction in schools should not be limited to one community but must be provided for each religious community represented. Examples were given of Muslim schools which have provided facilities for the Christian pupils concerned, and of Christian schools where Muslim children were accorded similar facilities. However, there are other examples where one religious community has denied such facilities to the other and this practice needs to be seen as inconsistent, not only with the spirit of dialogue but also with the theological values of our respective traditions. Christian and Muslim schools should be open to the principle of providing teachers and educational materials for the respective religious communities. Even in schools and other institutions of education where only one religious tradition is represented, there is a strong case for instruction in both Islam and Christianity. In such instances, both groups need to be wary of the danger of manipulating educational power for a partisan cause. Each group should be open to the scrutiny of the other. Christian seminary training should include a course on Islam and opportunities for encounter with local Muslim representatives, and Muslim educational establishments should be similarly sensitive to the claims of their Christian neighbours.

Another matter which deserves the urgent consideration of both sides is the question of education and equal opportunity for women. Not only should religious education be offered equally to both sexes, but women should also have a share in controlling and carrying educational responsibilities. In some cases women have already realized a measure of equal status with men in this area. However, the question is now being more widely raised about increasing women's enrollment in religious institutions with the specific aim of having them fill religious offices in our communities.

Religious instruction should be concerned not only about teaching the established religious articles of our respective traditions, but also with the relationship between such instruction and the need for social change. A question was raised as to how a religion which sees itself to have been teaching values which are socially retarding, can still provide resources for changing those customs.

Family life and religious tolerance

In many places in Africa, Christians and Muslims live together as partners in the intimate closeness of marriage and family life. Sometimes a family under such circumstances is brought under pressure by the claim that the interests of one religion ought to prevail over the other. Mixed marriages, when placed under such particularly onerous

demands, can lead to many kinds of family frustration and personal disenchantment. Far from prescribing a blue-print for the resolution of problems which people have to face on such a deeply personal level, we urge that individual families be encouraged to adopt whatever position they feel in conscience best suited to their need. It is a matter of widespread concern that religions should not attempt to impose conditions on people whose emotional involvement, of which marriage is the natural climax, makes them ready and prepared to cross religious barriers, particularly when such conditions pertain to children as yet unborn. Religious leaders should never try to exploit the emotional vulnerability of such people for their own narrow confessional interests, but must instead help these people to fulfil their potential and discover for themselves what is true for them. Where religious counsel is requested from one or the other religious tradition such help must be given, with the welfare and harmony of the people concerned as the over-riding consideration. It is unhealthy both for a normal family life and for the spirit of dialogue that religious competition should be extended into the field of family life and responsibility.

Medical ethics and religious propaganda

One of the most frequent areas in which people are thrown together as equals in spite of their religious affiliation is at the stress-points of illness or disease. But what can be an occasion of mutual caring and active collaboration has sometimes been seized on as an opportunity for religious perversion and moral exploitation. A sick person, desperately in need of attention, has at times been looked upon as a prize to be won, for some religious cause. Sometimes a patient is required to submit himself to religious acts of worship of one or the other tradition of which he is not an adherent, as the price of medical treatment. Such exploitation of the weakness of others is a denial of the spirit of caring and selfless service which our religions enjoin upon us. While there is a place for seeking spiritual aid in the cure of physical maladies, there is no justification for applying our own religious criteria to people who may not demand it, consent to it or require it. Instead, religious services to sick people in medical and similar institutions, whether or not they be founded and run by religious organizations, should be given by the recognized representatives of the religious traditions concerned or with their authorization. Also, the training of medical personnel and the allocation of medical facilities should be undertaken on the basis of merit and need rather than privilege or favour. In medical work as well as in other areas of caring and service, religious people need to be scrupulous about the standards they apply to themselves so as to avoid the danger of their work and skills being misused or abused.

Dialogue

Dialogue grows out of these common concerns and out of an increasing awareness that we need each other for each other. It forms part of the realization that the way in which we recognize and adore God should be intimately connected with the way in which we cherish each other. The God of mercy and the God of love whom we honour and uphold is the same God we seek when we honour and uphold our common brotherhood. Dialogue is therefore concerned about personal meeting and encounter and cooperation in work and worship, as well as about sustained mutual involvement in local level contacts. It can lead to a common desire for a search for truth and a reciprocal exchange of information and insights with each other, thus deepening and strengthening our knowledge of each other and of religious truth. This personal dimension needs to be stressed lest dialogue be mistakenly seen simply as some kind of comparative religion wherein academic comparisons are made of creed and dogma for their own sake. Also dialogue as the meeting of persons is different from, indeed critical of, conversion understood as a "number game" or a membership drive. That attitude, which sees conversion either as a piece of statistical manipulation or a triumphant band-waggoning, is contrary to the spirit of dialogue. Dialogue sees conversion as a growing mutual awareness of the presence of God in an encounter in which each becomes responsible for the other and where both seek openness in witness before God.

It is the ardent desire of participants in this dialogue that all our governments and religious communities will encourage the mutual support and tolerance which we have experienced here.

MUSLIMS AND CHRISTIANS IN SOCIETYTowards Goodwill, Consultation and Working Together in South-East AsiaThe place and manner of our meeting

Over 30 Muslims and Christians, in almost equal numbers, met in Hong Kong from 4 to 10 January 1975, to discuss the theme "Muslims and Christians in society: towards goodwill, consultation and working together in South-East Asia". They were made welcome in Hong Kong by local Christians and Muslims and worshipped there with their respective communities. The conference was organized by the department for Dialogue with People of Living Faiths and Ideologies of the World Council of Churches, Geneva, in cooperation with a committee of Muslims and Christians from South-East Asia and the Christian Conference of Asia. The joint chairmen were a Muslim, Senator Mamintal Tamaño from the Philippines, and a Christian, Dr. Peter Latuhamallo from Indonesia. Papers were prepared by Professor Cesar Majul of the Philippines and Dr. Ahmad Ibrahim of Malaysia, on the Muslim side. On the Christian side, Dr. Ihromi of Indonesia, Sister Theresa Thong of

Malaysia and Mrs. Portia Mapanao of the Philippines introduced subjects which ranged from theological grounds for inter-religious respect to practical experience of the role of religion in promoting or disturbing social harmony.

This is the first time that such a regional conference has been held in South-East Asia, although several of the participants have attended international Christian-Muslim dialogues or have been active in their local situations in conversation and cooperation with their neighbours of another faith. The conference considered some guidelines which may further stimulate regional and local dialogues of this nature, not only in the interests of nation-building and community development but also in the interests of building up spiritual values and resources of goodwill, respect and faith in the face of common problems and opportunities in the modern world.

The participants expressed their joy in meeting together and they also hoped that such encounters might be repeated in the future. They together discussed the following memorandum which, without presuming to speak for any religious organization or community as a whole, nevertheless met with the careful and glad consensus of all those present who recommended it to their respective communities for further consultation and, where appropriate, implementation.

The need for Muslim-Christian dialogue in South-East Asia

It is a sad fact that often in the past and even at the present time, attitudes of exclusivism, of condescension or of hostility have characterized relations between Muslims and Christians in South-East Asia. We Christians and Muslims, coming together in dialogue in Hong Kong from different situations, whether of cooperation and harmony or of tension and conflict between our communities in South-East Asia, recognize that any negative attitudes do not reflect the true character of either of our faiths. Any such attitudes illustrate the gap which exists in both communities between the high principles of religious teaching and the actual practices of their adherents.

Our purpose in Hong Kong has been to face up to the fact that we come from religiously pluralistic societies in South-East Asia, wherein not only is conflict clearly disastrous but even peaceful co-existence is an inadequate condition for the urgent needs of our developing societies. Our respective national societies, we feel, have a right to expect from the faithful communities of Christians and Muslims not conflict, not mere coexistence, but good-will, a readiness to confer with each other and an eagerness to cooperate in every possible way. Muslims and Christians need each other's help to ease tension, secure justice, relieve pain, and otherwise promote the social, material and spiritual wellbeing of all people.

The theological bases for Muslim-Christian relations and for the relations of both with all neighbouring religions and ideologies

We Christians and Muslims meeting in Hong Kong affirm that our respective faiths, properly understood, enjoin on us a loving relationship with each other and with all human beings. The ground and impetus for this loving relationship is no less than the One God Himself who has made all human beings brothers and sisters. Muslims emphasize that God the Compassionate (Al-Rahman) and the Beloved (Al-Habib) commands the faithful to be merciful and compassionate and loving in their dealings with all people, and therefore they are able to be so. The Qur'an embodies this command and specifies ways in which the faithful may obediently comply with it in various life situations. Christians, for their part, emphasize that God's love shown in his self-giving in and through the person of Jesus Christ both inspires and enables their loving relationship with all human-kind. Responding to God's love in Jesus Christ, Christians find the example and basis for love in their social dealings with all people. Thus, allowing for these differences in understanding, both Islam and Christianity find their ethical mandate in the All-Merciful God who loves and is loved.

We Christians and Muslims in South-East Asia are only too painfully aware of how far short we have fallen from God's Will for us in our encounters with one another. We acknowledge together that individuals and groups from both communities have often forgotten that power - whether financial or political or social or cultural or intellectual or spiritual - is a trust (amanah) from God to be used responsibly and compassionately for the wellbeing of all, and not abused to advance the selfish interests of a particular individual or group or ideology.

People are naturally apprehensive regarding the possible misuse of power. Some Muslims, for example, complain that in certain places Christian groups have advanced and continue to advance their cause in South-East Asia by insensitive use of financial resources coming from the West. On the other hand, there are Christians who feel anxious about their position as a religious community in some places where political and/or financial power may belong predominantly to Muslims. Both Christians and Muslims ought readily to acknowledge that such accusations and apprehensions are not wholly unjustified on either side. In those places where assurances are needed and have not yet been given, both Christians and Muslims ought eagerly to affirm that neither community intends to misuse power to its own advantage.

The prerequisites of peace and humanity oblige both the Muslim and Christian communities to accept emotionally as well as intellectually the fact of their mutual existence in South-East Asia, with Muslims and Christians recognizing each other as full and equal citizens of our national societies.

Christianity and Islam, along with Judaism, are in a special relationship with each other. We belong to the spiritual family of Abraham (nabi Ibrahim). We seek to be faithful and strive to be obedient in accordance with God's Command and in response to God's Grace or Favour. We have many theological and ethical convergences and similarities. While in the not so distant past Christians and Muslims accentuated their differences to such a degree that some sectors in our respective communities regarded each other as unfriendly rivals, we now gratefully recognize that we are moving into a new era. In this new era our common ground is recognized as the context in which to understand our differences and we stretch out our hands in friendship and embrace each other as members of kindred communities of believers.

To be sure, Christians and Muslims possess distinctive elements in their respective faiths which they regard as precious treasures. Muslims have the Qur'an which in their belief and understanding is the revelation from God sent through His Messenger as a Command, a light, a guidance, and a blessing for all people. Christians have the Good News of the mighty acts of God in and through Jesus Christ for the redemption of mankind. A loving relationship with human beings leads Muslims and Christians to appreciate and respect these distinctive treasures of their respective faiths. Unfortunately, history provides some instances where Christians and Muslims sought coercively to impose their faiths on people who were resistant. Islam and Christianity, we believe, are in agreement that there can be compulsion in religion. Wherever methods of compulsion, overt or covert, blatant or subtle, are still employed in order to draw people of one faith into another faith, these methods should be renounced as unworthy of Christianity and Islam.

Christians and Muslims both recognize it as a duty and a privilege to reduce areas of misunderstanding between their respective religious communities and between themselves and others, while all the time affirming the integrity and dignity of human beings. We affirm that all human relationships should point to God as the Beginning and the End of all things.

Two methods of fostering understanding especially commend themselves to us. The first of these entails witnessing in society to the highest and best in our respective religions by the example of our personal manner of life, behaviour, and worship. The second method involves us in engaging, in a spirit of good-will, in discourse with all interested persons about the teachings of our respective religions.

Areas of common concern in social and political contexts

1. Varying situations of the relationships between our religious communities

We believe that God has a purpose for our communities, however different their respective situations. We believe that we should respond to his purpose by working together for a moral and just society; true prosperity cannot be achieved without the individual's personal commitment to morality and justice.

We live in a world where power is sometimes abused. At all level of our societies we bear a responsibility to help establish the conditions for the right of power. Decision making processes in the hands of responsible persons who are just and sensitive to the needs of all people will enhance the effective use of power. Muslims and Christians, like their other neighbours, often fail to live up to this responsibility, but we believe that we have a duty to strive individually and together to contribute and to implement the aspirations of our respective religious communities.

Political harmony is precious to both communities. All human aspirations can best be realized under a condition of peace and order. However, such a climate can only be fully attained within a political and legal framework which ensures freedom and harmonious interaction for all religious communities. We commend the positive and creative role which governments may play in helping to reduce tensions and conflicts between religious communities.

Nevertheless, political stability can sometimes breed complacency. Muslims and Christians should remain alert to the way in which selfish tendencies can creep in. Freedom may be eroded and lost by subtle encroachments rather than by abrupt and dramatic aggression. This can happen when self-interest or group-interest predominates over the common welfare. Accordingly, Muslims and Christians should make a conscious effort to seek each other's assistance to defend their common interest and to work together in the service of their neighbours and of God.

We have tasks to perform even in situations where our religious communities may be politically weak or powerless, or where they may suffer formal or actual legal disabilities. One among these tasks is working together for reconciliation and reconstruction.

2. The response of religions to changing values in rapidly developing societies

Historically, Islam and Christianity have contributed much to the development of human societies, notably in the formulation of ethical values. However, there has been a tendency for social traditions and laws, embodying those values, to become dogmatic or legalistic so as to be closed to worthwhile change as society has sought to respond

to emergent needs. Moreover, to a certain extent our two religions have seemed to some sectors of society to be conservative and resistant to progress.

There are many who feel that religion is and ought to be an immovable anchor in rapidly changing social situations. But we feel that our fast changing societies are right to expect that Muslims and Christians should subject their own ethical values to careful scrutiny in the light of new situations which demand new duties and fresh responses. The spiritual and ethical foundations of our two faiths are the constant sources of light and guidance, but the situations upon which the light must shine and to which the guidance must be given are continually changing.

The response of our two religious communities to situations of rapid social change involves the mobilization of our resources for a variety of concerns, among which are: concern for the dignity of mankind and the basic rights of the individual; concern for social justice; concern for the character and shape of national consciousness; and concern for freedom in the choice and practice of religion.

Of special importance for our religious communities in some situations is the matter of proselytism. We are moved to call upon all religious bodies and individuals to refrain from proselytism, which we define as the compulsive, conscious, deliberate and tactical effort to draw people from one community of faith to another.

Our religions have the responsibility to alert society to religious, moral and spiritual values in the changing circumstances of daily life. Our responsibility is to enhance the total development of the human personality, spiritually and socially, and to stand squarely all that promotes justice and peace. Our religions are called upon to offer fresh motivations and fresh guidance for the growing expectations and changing aspirations of human beings in society.

Consultation and cooperation between our religious communities

Although no single political system can be applied to our diverse situations in South-East Asia, we do find a common range of mutual involvement and cooperation for our religious communities. In order to encourage responsible citizenship and participation in the lives of our respective nations, we recognize as areas of common concern and we commend as fruitful areas of consultation and cooperation at all levels of our societies the following:

- a) common concern for the preservation of the rule of law, the maintenance of a free and responsible press, the safeguarding of academic freedom, and the affirmation and protection of human values in an expanding technological society;

- b) striving to ensure for all sectors of our communities adequate participation and fair representation in decision-making and the just exercise of power through responsible leadership;
- c) striving to overcome the dangers that ideological forces can pose to our religious faiths and beliefs;
- d) sharing a challenge and expectation to create a society which values and preserves the quality of life in terms of humanitarian and spiritual duties;
- e) cooperation in encouraging responsible parenthood and measures for environmental control to preserve the ecological balance for future generations.

Cooperation in relief and rehabilitation

We deplore deliberate and unnecessary multiplication of competitive charitable organizations and social agencies. However, we warmly welcome the development of any initiative on the part of either community or both where such an initiative is needed and has due regard for human dignity and the religious sensitivities of the beneficiaries. For instance, where the relief is extended principally at the initiative of one religious community, distribution should be on the basis of need rather than affiliation. To accomplish this, consultation between the religious communities, whether donors or recipients, in the matters of planning, administration and implementation of relief programmes is imperative; otherwise misunderstanding and suspicion will ensue. These requirements of impartiality and partnership must equally apply in the no less urgent programmes of rehabilitation. All these efforts should avoid encouraging dependence, but should lead to self-reliance coupled with a spirit of constructive self-giving.

Even as we may undertake the present tasks of relief, rehabilitation and reconstruction in some of our societies we feel the urgency to plan ahead for programmes and measures which are directed towards avoidance in the future of possible tensions and other sources of conflict between our communities.

Some specific examples of Muslim-Christian collaboration in social work

1. In Indonesia, there exists the so-called Inter-religious Cooperation for Community Organization (ICCO). It is a local organization which is jointly run by Muslims and Christians. The motivation is to meet direct human needs. The Organization operates in big cities like Jakarta, Surabaya and Semarang. In Jakarta, the area of activities is mainly concentrated in the new industrial slums of the northern part of the city, and the cooperation of the local city government is required. Funds, personnel and other facilities have been contributed by the religious groups and other private sources. Examples of social needs include family planning, housing problems, sanitation and teaching various skills to unemployed trishaw who have been victims of the modernization of city traffic.

2. In Malaysia, Muslims and Christians with peoples of other faiths do joint study to see how they can advance together in the field of welfare: for example in 1973 a national seminar was organized by the Government to help Muslim, Christian, and other voluntary organizations of the various faiths to see how they could best plan for their individual projects. In the same year, another national seminar was organized - the initiative was again taken by the Government - to see how best Muslim, Christian, Buddhist, Hindu and other voluntary organizations, without prejudice to their internal autonomy, could maximize their efforts in nation-building in the face of changing values and structures in Malaysia.

In ventures taken by Christians, Muslims are members of the board of directors, advisers, committee members and staff members. There is inter-religious cooperation at all levels from the planning to the implementation of the project to serve the multiracial and multireligious needs of beneficiaries. In times of flood and other disasters, welfare work on a national basis is carried out under the sponsorship of the Social Welfare Department in cooperation with religious and secular welfare agencies.

To promote peace in Malaysia there is the Malaysia Inter-Religious Organization, duly registered, the objects of which are:

- a) to promote peace in Malaysia in particular and in the world in general;
- b) to practise and spread the idea of the dignity of man and the spirit of brotherhood among all peoples by transcending the differences of race, nationality, sex, language or creed;
- c) to practise and promote mutual understanding and cooperation among all religions.

3. In the Philippines, particularly in Mindanao and Sulu, there are Christian and Muslim organizations attending to the needs of the people (some of whom have been displaced by present tensions) regardless of religious affiliation. In Cotabato, joint ventures have been undertaken by the CORUM (Cotabato Rural Uplift Movement), the Notre Dame Social Action Centre, the Sultan Kudarat Islamic Teachers' Association and the Southern Diocesan Social Action Office. In Sulu, there is the Jolo Community Development Centre. These groups have often launched joint projects involving assistance in the form of food, shelter, and agricultural materials such as seeds, fertilizers and chemicals, work animals of tractor power. Joint efforts at providing for the housing need of Christians and Muslims on the low-income level are well exemplified by the Notre Dame village in Cotabato and the Kasanyangan Cooperative in Jolo. The CORUM links up with the Consultative Council on Rurban (Rural-Urban) Development in its housing assistance for Muslim and Christian refugees.

4. In Singapore, bilateral Muslims-Christian relationship have been seen primarily within a multireligious context. Since the relationships are set in a pragmatic society the concern has been for a fuller understanding of the life-style of an industrial society.

Religious education in pluralistic societies

Both Christians and Muslims recognize it as a duty to provide religious instruction for the young, emphasizing those elements which enrich life, show its significance and point to its final destiny in God. We realize that ways of religious instruction vary in the different countries of South-East Asia. In some there are government ministries responsible for this work. In others this responsibility is left to the parents or to the religious communities. While both communities hold that parents have a major responsibility for the religious instruction of their children, there is also a realistic appreciation that public and private educational programmes can offer important opportunities for religious instruction. Indeed, in some places our respective communities have established schools of their own for just such purposes.

With respect to the latter, a question arises when a school is established by one religious community in a place inhabited predominantly by adherents of another religious community, and/or when there is a substantial enrolment of youngsters who are not from the faith of those who own and operate the school. The question is, what is the responsibility of the school for the religious instruction of children who come from families not of its faith? Whereas some will say that if a school is founded by people committed to a particular religious faith in order to be an instrument for the propagation of that faith, its responsibility is limited to teaching that religion only, we Muslims and Christians meeting at Hong Kong have another view. We believe that schools providing religious instruction for children from different religious communities should arrange to have such instruction given by qualified persons belonging to the respective communities. Christian children should receive religious instruction from a Christian, Muslim children from a Muslim, and so forth. We feel that it is a form of "compulsion in religion" for malleable, impressionable children in their formative years to be subject to religious training by instructors not of the faith of their parents.

This is not to say that there should be no place for the scientific study of religion. Both Islam and Christianity recognize that people have a duty to extend the frontiers of their knowledge and this includes knowledge of other religions besides their own. Moreover, because the study of religion is properly seen as an integral part of the total educational programme, courses in the philosophy, sociology, psychology and comparative study of religion may be offered at the higher levels of education in schools and colleges.

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INDIGENIZATION

by M. Lunyungu

Indigenization in reference to the Church should not mean that we are setting out to pour "new wine into old wine-skins", or "patch an old garment with a new piece of cloth". The result of that, as Jesus warns us, would be both foolish and disastrous. And yet it seems that our answer to the problem of the indigenization of the Church lies at the point where the old ends and the new begins, or where the old finds fulfilment in the new, as we shall observe below.

By indigenization we do not mean, either, that there should be a change in the staffing of the Church in such a way that all her European staff should be automatically replaced with Tanzanians. It does not mean that all the Europeans who are serving God in faithful and useful ways in Tanzania should quit their posts. It is necessary to emphasize this point, especially as the feeling is growing among European Religious Missionaries and lay Missionaries that since Tanzania is now independent and has become a Republic, she may no longer want them. May the day never come, when the Church in Tanzania would say that she does not want Pastors and Teachers from other countries as co-workers with Tanzanian colleagues, It should be the earnest longing of the Church, that the Church of God throughout the world may so realize her one-ness, that there shall be a reciprocal interchange of workers everywhere. Indigenization with reference to the Church cannot be seen in the same light as the Tanzanianization or Africanization of the civil services. The criterion for filling vacant posts in the Church should be suitability—spiritual, moral, intellectual, and physical. Nevertheless, it is necessary to say that where there are suitable Tanzanians they should, of course, have the first consideration for all vacant posts and that whoever is appointed to fill any post in the Church should be the choice of Christian Tanzanians and not an imposition from overseas.

What then do we mean by indigenization in this context? We mean by it, simply that the Church should bear the unmistakable stamp of the fact that she is the Church of God in Tanzania. It should be no longer an outreach or a colony of Italy, Germany, England or America, or the vested interest of some European Missionary Board. No longer should it be an institution with its strings in the hands of some foreign manipulators. By indigenization in this context, we mean that the Church in Tanzania should be the Church which affords Tanzanians the means of worshipping God as Tanzanians; that is, in a way which is compatible with their own spiritual temperament, of singing to the glory of God in their own way, of praying to God and hearing His Holy word in idiom which is clearly intelligible to them. She should be a corporate personality, personally discerning what is the will of God for herself and responsible for all requisite steps taken in fulfilling it. In short, she should be the Church which is the spiritual home of Christian Tanzanians, a home in which they breath an atmosphere of spiritual freedom.

At the same time, she should be a Church the key-note of whose life is the Lordship of Jesus Christ, the Church in which in all things He is pre-eminent. Thus, an indigenous church in Tanzania must know and live in the watchful consciousness that she is part as well as 'presence' of the 'One, Holy, Catholic, and Apostolic Church'.

To be an indigenous Church and at the same time maintain this truly representative or 'presence' character, is not easy; there are besetting dangers all around. But there is an antidote to such dangers. And that is the unflinching faithfulness of the Church to her Lord in her conscious preservation of the faith once delivered to the Apostles.

A word more about the nature of the Church in a nation as part and 'presence' of the Universal Church. As an organic cell belonging to the whole Body, it naturally partakes of certain characteristics which belong to that body and which it shares in various forms as common heredity with other cognate cells. Thus she maintains not only the faith once delivered to the saints, but also certain inevitable elements which have become in various forms integral marks of the life of the visible Church.

In reference to these constant, characteristic elements, we may change our metaphor and compare the Church to a powerful, living stream which flows into and through the nations, giving of itself to enrich the people and transforming the land, bringing from and depositing in each place something of the chemical wealth of the soils which it encounters on its way, at the same time adapting itself to the shape and features of each locality, taking its colouring from the native soil, while in spite of all these structural adaptations and diversifications its esse and differentia are not imperilled but maintained in consequence of the living, ever-replenishing, ever-revitalizing spring which is its source. Thus, the local Churches everywhere have to live up to a distinctive character and keep up a cherished heritage which runs down the ages. This fact should be borne in mind as we think of an indigenous Church. To speak of an indigenous Church is not to ask that every mark of 'foreignness' attaching to her should be removed. For the Church in a nation to attempt to divest herself completely of all 'foreign' elements is to cut herself adrift from the stream of history; it is to deny herself of the spiritual tonic which 'the Communion of the Saints' affords. In short, she will cease to be a living cell within the whole body.

And yet, this is a point which the Church in every nation must watch. Inordinate loyalty to hereditary structure may easily become a danger to her life; for then, structure often becomes an end in itself and thus acquires a quasi-magical virtue in consequence of which it is believed that it must remain intact in the form in which it has been handed down. In this way it hinders the growth of the Church's spiritual life,

her worship tends to degenerate into 'a commandment of men' learnt and repeated in a parrot-like fashion. Here again, the only effective antidote to the everthreatening tyranny of structural heredity is the full recognition of the absolute Lordship of Jesus Christ, who is the Living Lord, in consequence of whom the Church is a living and dynamic organism, sufficient of the present needs of each nation in every age and generation.

This point about the absolute Lordship of Jesus Christ and total undivided allegiance to Him, cost it what it may, needs to be emphasized. And this for two important reasons. First, once this element is maintained there is sure to be a truly living and virile Church, whatever local adaptation is made to her structure. Secondly, the full acknowledgement of the Lordship of Jesus Christ will make Him real to Tanzanians. At the moment, there are signs that He is hardly real to them. And that is barely because authority for the Church in Tanzania appears too much to reside with the European staff, prefabricated traditions for the guidance of her life, and money for her maintenance. The result is the detrimental fact that it is over-lords and not the Lord of the Church who is 'pre-eminent' over the Church in Tanzania. The authority which must be obeyed is largely that of some 'Oracle' enshrined in the Vatican, in Canterbury, in Berlin or elsewhere in Europe or of some 'providence' who dispenses dollars from America.

This authority is breathed through certain agents who are in Tanzania to see orders are properly carried out or through some Tanzanians who has been so carefully brought up that he can only echo 'His Master's Voice'. This picture may appear to be exaggerated; but it is the truth. To go on like this, however, is to disregard the red light and to be courting disaster deliberately, as the signs of the times are already showing us very clearly.

One recent hope of deliverance from this bondage to lesser authority is that some of the major churches which were founded as a result of Missionary activities have become autonomous, although what this autonomy means in practical terms is still to be worked out.

One of them, at least, has certainly demonstrated that she has decided to call her soul her own; but even so, it is possible to be a voluntary slave to traditional

Conventions, even in physical autonomy. The important question is, are these churches independent in spirit? On the whole, we are still waiting to see how they demonstrate the fact that the autonomy affects the spirit of the Church by her realizing and putting into practice the fact that only the Lord of the Church should have the pre-eminence in her life. For example, the Anglican Church appears still unable to decide whether she belongs in Tanzania or is an outpost of Canterbury. The Roman Catholic authorities do not disguise their claim that their church in Tanzania must either remain an outreach of the Vatican or it cannot be a church at all. The Baptists still have to discover whether they have any soul at all which can live and will not suffer extinction if it comes out of the incubator afforded by the Mission Board of the American Southern Baptist Convention.

The main point that I am making here is that the only authority which should have the pre-eminence, over and govern the life of the Church in Tanzania is Jesus Christ; and it is time Christian Tanzanians were allowed to hear His voice speaking to them in their environment. No part of the Church should be kept under any threat of any form of punishment, or cessation of dollars, if she does not do as she is told from abroad. In fact, I will rather see the Church in Tanzania left to struggle for her life and attain real spiritual maturity in that way than to see her continue to live a life of false comfort and apparent success with a rotten soul. The European and American powers-that-be should themselves by now have begun to have an uneasy conscience in consequence of the fact that, by and large, all that they have succeeded in producing in Tanzania after one hundred and six years are companies of adherents.

Next what is the need for indigenization? The answer to this has already been implied partly in what we have said so far. The Church in Tanzania must be the Church in Tanzania and not a prefabricated structure designed specially from overseas to enable Europeans to carry on in Tanzania what some writers describe as a 'Kingdom-of-God-industry.' Apart from the fact that the damaging association, or even identification of the Church in Tanzania with a European cult has given the misleading impression that she has no profitable relevance for Tanzanians, the European structure of the Church has, to a large extent, made for spiritual sterility in her life. And the reason for this sterility is that the Church is not really speaking to Tanzanians of their spiritual needs. Rather, she speaks in strange idioms which make her language of evangelism and the speech of her devotion somewhat unintelligible to them.

(From SERVICE - Social approach to the ritual activity
of man. Nos.2-3-4, 1975, pp.60 - 64)

LISTS OF DOCUMENTS AND BOOKS RECEIVED DURING AUGUST compiled by Sr. Agnetta, SSpS.

I. INTERNAL DOCUMENTS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (number of pages in brackets)
1.535	CSSP	Angola (3)
1.536	ICM	Evangelization in Co-responsibility. (6)
1.537	FSCJ	Progetti 1974-75. (11)
1.538	SCMM-M	SCMM Addresses, June 15, 1975. (18)
1.539	Ibid.	SCMM Popular Reports of the Districts. (90)
1.540	Ibid.	Agenda SCA, August 1975. (1)
1.541	Ibid.	SCMM 1974 Work Statistics. (2)
1.542	Ibid.	Public Health & Outreach Work of Hospitals and Clinics 1974. (3)
1.543	RSCJ	Documentation Supplement: The Existencial Meaning of the Vows Today, by Sister Camacho. (9)
1.544	MM	Profile of Guatemala, July 1975. (24)
1.545	FSC	The American Christian Brother 1975. (5)
1.546	Ibid.	A Tale of Two Cities 1975, by Br. Leo Kirby, FSC. (5)
1.547	Ibid.	Second FSC Asian Educational Conference, July 14-18, 1975, Manila, Philippines. (138)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (number of pages in brackets)
4.1919	MENSAJE	Hablan los Obispo: Comentarios sobre las Orientaciones Pastorales 1975 de Conferencia Episcopal de Chile. (2)
4.1920	Pastoral Institute, Nigeria	Statement on Catholic Charismatic Renewal, by Committee for Pastoral Research and Practices, NCCB of U.S. (11)
4.1921	Catholic Mission Press, Ghana	Introductory Notes of the Survey of the Church in Ghana. (72)
4.1922	Ibid.	Survey of the Church in Ghana, Chapters One to Five (incl.). (125)
4.1923	Ibid.	Survey of the Church in Ghana, Chapter Six: The Ministry. (62)
4.1924	Ibid.	Survey of the Church in Ghana, Chapter Eight: Marriage and Family. (35)
4.1925	Ibid.	Survey of the Church in Ghana, Chapter Nine: Social and Economic Problems. (67)

4.1926	Ibid	Survey of the Church in Ghana, Chapters Eleven and Twelve. (67)
4.1927	CHAP, Pakistan	Constitution. (8)
4.1928	UN	The 1975 Dag Hammarskjöld Report: What now? (129)
4.1929	MISSIO	Gegenseitige Teilnahme der lokalen Kirchen an den missionarischen Auftrag der universalen Kirche, by G.M.Cuppen. (2)
4.1930	Pastoral Institute, Nigeria	The Saving Power of Christ. (17)
4.1931	Ibid.	The Modern Christian. (24)
4.1932	Justice and Peace Com.	Pontificia Commissio Iustitia et Pax. (6)
4.1933	Matthew Wang	Populorum Progressio Institute for Volunteer Leadership Training: Three Year Evaluation Report 1972-1975. (15)
4.1934	Catholic Media Council, Germany	Activity Report, No.2, 1975. (9)
4.1935	Catholic Relief Services	Annual Narrative Report FY 1975: Upper Volta Program. (6)
4.1936	UN(ECOSOC)	58ème session Conseil Economique et Social (2-31 July, 1975). (27)
4.1937	International Labor Conference	Rapport sur la 60ème session de la Conférence Internationale du Travail (4-25 June, 1975). (17)
4.1938	Pastoral Institute, Nigeria	Adult Catechesis and the Parish, by Fidelis D'Lima. (11)
4.1939	USG	Commission VI meeting, June 18, 1975. (3)
4.1940	Ibid.	Contributi a una riflessione sulla vita religiosa nelle giovani Chiese. (8)
4.1941	Ibid.	Relazioni tra gli Ordinari locali e i religiosi e le religiose in paesi di missione. (6)
4.1942	Basel Mission, Switzerland	Bibliotek und Archiv-Bu"cherei der Basler Mission. (12)

III. EXTERNAL BOOKS

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book (number of pages in brackets)</u>
6.452	Caritas Internationalis	Caritas Internationalis Directory. (70)
6.453	USG & UISG	La Formazione alla vita religiosa, oggi, by Giuseppe Scarvaglieri. (373)
6.454	Pontificia Università Urbana, Rome	Bibliografia Missionaria 1973. (236)

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| 6.455 | Steyler Verlag, St. Augustin,
Germany | Der missionarische Einsatz der Schwestern auf
den Inseln Flores und Timor, by Sr. Ortrud
Stegmaier, SSpS. (118) |
| 6.456 | Orbis Books, Maryknoll, N.Y. | Korean Catholicism in the 70s, by William E.
Biernatzki, SJ et al. (172) |
| 6.457 | Ibid. | Living faiths and ultimate goals, ed. by
S.J. Samartha. (119) |
| 6.458 | Ibid. | The Humanity of Man, by Edmond Barbotin. (345) |
| 6.459 | Penguin Books, England | Geography of World Affairs, by J.P. Cole. (348) |
| 6.460 | Ibid. | African Outline, by Paul Bohannan. (238) |
| 6.461 | Ibid. | World Health, by Fraser Brockington. (405) |
| 6.462 | Ibid. | The Geography of African Affairs, by Paul
Fordham. (266) |
| 6.463 | Ibid. | South East Asia in Turmoil, by Brian Crozier.
(224) |
| 6.464 | Città Nuova, Rome | Tre Focolarini, by Iginio Giordani. (157) |
| 6.465 | Gribaudo | Cile: una Chiesa nella rivoluzione, by Piero
Gheddo. (81) |
| 6.466 | Fayard, Paris, France | Le Vatican, by Charles Pichon. (583) |