

TROUBLED LAND, TROUBLED APOSTOLATE

Thailand is a nation that has known more freedom from civil disorder than most of its neighbours in East Asia. Recently, however, the coalition government in power resigned to avoid an outbreak of violence. The complexity of the political situation in the country was subsequently revealed by the fact that 56 political parties competed in the campaign leading up to national elections held on April 4. Commentators, in their remarks after the elections, expressed uncertainty as to whether the results promise peace or possibly further confusion and even disorder.

Mission to Youth

A similar, and not completely unrelated uncertainty, has lately affected the principal apostolic effort of the Jesuits in that land. In both Bangkok and Chiang Mai, their two centers of activity, much of their time and energy goes to work with university students. It was almost inevitable that this would grow more demanding as Thailand's students manifested elements of the unrest (intellectual and social) that has characterized university students all over the world in the past decade. More troubling, recently, has been evidence that the Jesuits and their apostolate among the students have become objects of controversy within the Catholic community, and perhaps beyond.

In 1954, the Jesuits had been invited by the bishop of Bangkok specifically to undertake an apostolate to Catholic students in that country of some 40,000,000 people, of whom 90 per cent are Buddhists. At that time, student activism as we know it today was practically nonexistent in Thailand. A significant change came in 1973, however, when youth demonstrators contributed to the fall of the government that had been installed two years before after a bloodless army coup led by Field Marshall Thanom Kittachon.

Shift in Mood

Soon after, the Catholic students began meeting to discuss their need to redefine their identity and follow the trend of greater political and social involvement. The most important of these meetings took place in the major seminary in November, 1975. In the opening session, Archbishop Michael Michai Kitbuncha, of Bangkok, praised the students for their desire to help the Church, and confirmed once again the mandate given to the Jesuits to serve as spiritual guides to the Catholic academic community in Thailand. (Fr. Sigmund Laschenski, the Regional Superior of Jesuits in Thailand and active as a chaplain to university students in Chiang Mai, sat in on the meeting along with Fr. Miguel Garaizabal, a chaplain at Xavier Hall, the Jesuit-conducted center in Bangkok).

Goals of the CSCT

Out of these discussions came student acceptance of a plan to create what later became known as the Catholic Student Center of Thailand (CSCT), with Xavier Hall as its headquarters. Moreover, the CSCT adopted these goals for itself:

1. The establishment of channels of communication and interaction among all Catholic university students.
2. The development of a true Christian spirit among Catholic students.
3. Cooperation with the clergy, religious and laymen for the growth of the Church.
4. An awareness (consciousness) of the problems confronting the Church and the promotion of strategies designed to foster the cause of social justice.

Over the next two years, the most controversial action taken by the CSCT was the publication of a magazine. It was meant to provide a forum for student views and ideas, and to stimulate thought and action conducive to implementing the aims of the CSCT.

To the student editors it seemed self-evident that the magazine should not be subject to any outside interference except in the form of articles or replies from people disagreeing with opinions expressed in its pages. This meant also the absence of control by the Jesuits connected with Xavier Hall. (Whatever their own reluctance on this point, the Jesuits went along with the arrangement in view of the changing times and the students' sense of a need for independence and freedom in voicing their opinions. It should be noted that similar developments were taking place in most Thailand universities at the same time).

Roots of the Controversy

By December of 1975, a number of articles published in the magazine had stirred up controversy, not only among the students, but also among the Catholic public outside the universities. Some of the magazine's articles had been rather critical of the Church and its institutions, and were, in the opinion of many, condemnable. Some time before, the Jesuits had decided that some intervention on their part was necessary. In fact, they had communicated this to the student editors, but the students went ahead with publication of the December issue, which had not undergone any prior review and which had some questionable material in it. While all this became again a matter of lengthy and persistent discussion between the Jesuits and the students, a new situation developed.

Anonymous Attacks

Shortly before the end of January, 1976, an anonymous mimeographed sheet was circulated in Catholic circles. It denounced Xavier Hall as a communist center, and accused certain students of being communists. Next, on Sunday, January 25, a new event created much confusion and dissension among laymen and religious alike. As people filed out of the Xavier Hall church after the 9.00 Mass, that morning, they were confronted with a demonstration by a group of young men. One of them spoke angrily over a microphone and six others held posters with calumnious remarks about Xavier Hall, the students of the center and the Jesuits. In the tension of the moment, one of the Catholics coming from Mass grabbed the speaker. A brief skirmish followed, but was quickly ended.

One of the main charges made by the demonstrators was against the student magazine and against the Jesuits for not stopping it. Over the next few days, certain radio and newspaper reports featured the story of the outburst at Xavier Hall. Moreover, the denunciatory leaflets continued to appear, Xavier Hall received bomb threats, and

the atmosphere in the Catholic community grew more tense.

Jesuit spokesmen were in frequent contact with Archbishop Meechai, with the Papal Nuncio, and with clergy leaders of the area. The Jesuits also held a new series of meetings with student leaders, who were hurt and discouraged by the attacks and experienced confusion among themselves. Some favoured the ending of the CSCT. As a group, however, the students decided to cease publication of the magazine. In a letter announcing this decision, they admitted having made mistakes and affirmed the CSCT's goals for the future.

What Lies Ahead ?

Unfortunately, the dissent and confusion remain to some extent. It is clear that anonymous persons have launched a vendetta against Xavier Hall and its Jesuit promoters. Among the casualties thus far are, not only the student magazine, but also some students who have severed their ties with Xavier Hall in the wake of the confusion and tension. The situation remains as uncertain as the political picture of Thailand.

Article taken from S J NEWS AND FEATURES, Vol.4, No.8, 1976.

THE THAI CHURCH IS BECOMING REALLY THAI

NAKHORNPATHOM (Thailand): "The Church in Thailand is going through a period of uncertainty. She is trying increasingly to Thai-ize. Last year, only four out of ten Bishops were Thai. Now it's up to six; in two years they will all be Thai." Thus writes Fr. Bruno ARENS, a Belgian Oblate working in Thailand for over four years.

"Government policy doesn't leave much hope for missionary reinforcement from abroad," he continues. "It's obvious that those days are gone, that the people want their own ..."

Speaking of contact with Buddhists in his village, 60 kms west of Bangkok, he adds, "Buddhism is an inner, spiritual, mystic way that numberless people have chosen to live for more than 2500 years already. It is the sum of countless experiences along that 'interior voyage.' It is a call made to each individual to go beyond himself. One feels very small before such masters of spiritual life -- masters because they are living the experience -- from whom we can learn many things."

Taken from OMI Information, No. 117/76.

In developing countries, 25 to 30% of the children die before their fifth birthday. This death rate is eight times higher than in industrialized countries.

THE WIDOW'S MITE

Commented by Jesus and Told by Buddha

by

Jean-Denis TREMBLAY.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

St. Marc 12, 41-44.

Buddha, like all great religious thinkers, understood that charity implies complete detachment and in order to illustrate this precept, he used a parable which resembles Jesus' commentary on the widow's mite.

In the evening, a great crowd assembled in the temple to pray. Everyone lit a big candle with the result that the whole temple to the very domes was illuminated by thousands of flames - warm as charity itself which burns in the giving, bright as faith which defies darkness.

A very lonely, destitute, old-woman came to the temple who had not a yen to buy a candle like the other buddhists. The inevitable wear of years had ravaged her one time beauty leaving only her long hair to remind her of happier days. Having nothing else to offer, she cut off her locks herself and sold them to a merchant in exchange for a very small candle which she lit in the temple and which burned with the smallest and least steady flame of all.

From the depths of darkness Satan watched the buddhists in the temple mockingly and when all were assembled, when all the flames burned in unison, he approached and blew a mighty wind, an infernal blast. More than half the lamps went out at once and with the invading obscurity fear and doubt entered the hearts of the faithful in the temple.

Satan blew a second and a third time and one after another all the lights went out with the exception of a single flame, both small and flickering. In the dark everyone pinned their last hope on the tiny flame left alight. Satan filled his lungs with all the hate in the world, and from the bottom of his being he blew plague, war and death, but he achieved nothing, the little flame remained alight. Satan lost his courage, gave up, and retired.

The wind ceased, calm returned and one and all the other candles realighted themselves from the little candle's flame. The temple was once more illuminated throughout, and the buddhists regained confidence and peace through prayer.

For Buddha as for Jesus: the measure of love, is to love boundlessly.

"L'Obole de la Veuve" - Taken from Missions Etrangères, No.8, 1976.

BUDDHIST CHRISTIAN DIALOGUE
IN SRI LANKA

—by Aloysius Pieris

A group of us once organized a dialogue session with the young Buddhist Intelligentsia in one of the campuses of the university of Sri Lanka. The theme was quite topical: the political role of the clergy. A very famous Buddhist monk, Ven. Dr. Ratanasara, and a well-known Anglican monk, Yohan Devanda, introduced the theme from a Buddhist and a Christian point of view, respectively. Let me record here the attitude adopted by the Buddhist participants during the discussion that followed, for it illustrates the intricate nature of any Christian dialogue with Buddhists specially, in Sri Lanka.

The discussion began with a reference to the contemporary phenomenon of young monks taking to Marxism. Dr. Ratanasara's reply was neat and clear: there is nothing that a Buddhist can learn from Marx. The Rev. Yohan maintained that the Marxist critique of Religion does jolt the Christians out of their sinful complacency and could force them to get back to the radical message of Christ. He asked whether this would not be true of the Buddhists as well. Another Christian reminded the audience that, paradoxically, it was Christianity's infidelity to its own gospel that allowed Marx to appear in human history.

The most vexed question of our time — that of violence — could not be avoided. Are the clergy to participate in the affairs of the Nation so thoroughly as to collaborate with National Liberation Movements, which, compelled by circumstances, might take to a bloody revolution as the last resort? The Rev. Yohan Devananda drew the questioner's attention to the "Violence of Love or Metta which, as he defined, was simply a critical stance one takes in public against the unscrupulous oppressor, knowing well the drastic consequences that one would have to face. After all, he concluded, "We are born in blood, and blood is life, and one cannot bring forth new life without being ready to shed one's blood."

Was this the universally accepted Christian position? The Buddhists expressed their doubts quite openly — not so much because of their ignorance of the radical nature of the Gospels as because of their knowledge of Christianity's history! This doubt was raised by so many Buddhists in the audience that a young student monk, Rev. Hanguranketa Chandrajoti, stood up and reformulated the questions raised by them in the following words: "In all revolutionary movements that brought some sort of liberation to the masses (the French Revolution, the October Revolution, etc.) the Church clearly failed to take a stand on behalf of the exploited masses but deservedly became -- together with the oppressive systems with which it was associated — the target of revolutionary attacks.

"In Sri Lanka too, similar National Liberation Movements and Revolutionary struggles of the masses always included Buddhist Monks among the participants, but never was a Catholic Priest named among them. The latter remained unstained' by any such involvement while it was the Buddhist monks who invariably 'sullied their name' for the sake of the masses by being involved

in the peoples' struggles. This was quite evident also in the case of the April Revolt.

"Further, the evils of Capitalism and Colonialist exploitation originated in the Christian West and these very Christian countries are continuing to play the same game of manipulation even today. Therefore, when you Christians speak so enthusiastically in favor of the political liberation of the masses, we cannot help doubting your sincerity. What you say is so different from what you have done! Therefore we even wonder whether this kind of dialogue and this kind of manifesto are another Christian fraud in the series!

This, in short, is where the Buddhist-Christian dialogue seems to stand today. Note also that this dialogue is essentially a Christian initiative which, in the eyes of the Buddhist, takes the guise of a Trojan horse. (Quoted from my own report in Dialogue, Vol. 1, No. 3, pp. 81-82).

The Credibility Gap

How did this credibility gap originate? How could it be removed? This is a question that vexes the Christian conscience.

To understand the situation one must review the last 100 years in the history of Buddhist-Christian relationship. It was during the last century that the Buddhists began to organize themselves into a common national front against the political domination of European powers and the cultural colonialism of the Christian Churches. The immediate provocation for this movement was rather naively high-handed propaganda work of Christian missionaries. Their provocation occurred in three sectors. First of all these missionaries entered the Buddhist monasteries and began to hold debates to prove the validity of Christian claims over those of Buddhism. Secondly, they used their printing press to propagate Christianity in a way that was openly derogatory of Buddhism. Finally, with schools mostly in the hands of the Church, the Buddhist majority had to depend on the Christian minority for a job-oriented education.

The Buddhists faced the situation with unprecedented courage. Their monks challenged Christian Pastors in public debates. They also succeeded in procuring a printing press, though 50 years later than the Christians, and replied to Christian propaganda with a species of literature that may sound strange in our ears even today! And thanks to the Theosophical Society, they also organized an educational network that could compete with the Christian schools at least with regard to the standard of education, though not in the number of institutions.

Thus the whole Buddhist resurgence was charged with anti-Christian polemics while the Nationalist Movement that gathered momentum as the decades rolled by was, for the most part inspired and sustained by this kind of Buddhist revival.

Buddhism and Socialism

To this was added the parallel movement of "Socialism". It was brought

to the surface mostly by the Marxist activists who too were in open conflict with the "Christian" government.

Thus, the two ideological streams of Buddhist Nationalism and Marxist inspired Socialism met to form one irresistible tide when Mr. Bandaranayaka swept the polls with his coalition government in 1965, and the United Front Government of his widowed wife captured on absolute majority in the House of Representatives in 1970.

Now, the Church which was associated not only with the colonial powers but also with their pro-colonial successors was so markedly foreign (i.e. non-Nationalist) and so much tied to the capitalist West (non-Socialist) that the Christian establishment could hardly be drawn into the general fabric of the nation which since that era was woven round the two main trends of Nationalism and Socialism.

This was the beginning of what may be called Buddhist Socialism — contemporaneously springing up in Burma under U Nu and in Cambodia under young Sihanouk, in circumstances that were remarkably similar.

The Buddhist's sense of indignation towards the Church was never so acutely registered in the Ceylonese society as in the years of the "schools controversy" which still remains an unsolved dilemma for the Church. The accusations against the private schools run by the Church, which came from both the Buddhists and the Socialists, depicted the Church as an alien power in Sri Lanka. It is the same accusation we continue to hear from the young university student monks such as the one quoted above.

Dialogue on the Fringes of the Church

It was during this period (1960-1975) that certain conscientious Christians began to move away from the center of the Church and began to live in its margin in order to establish contact with the Buddhist and/or Socialist currents of the nation. Thus Rev. Yohan Devananda, the Anglican monk mentioned above, began his Devasarana which today is a unique blend of Buddhist religious values and Philo-Marxist Social commitment permeated by the spirit of the Gospel. Rev. Lynn A. De Silva, a Methodist scholar began his Dialogue Center a few years later. His approach was theological-philosophical. The Christian Workers Fellowship (CWF) originally Protestant, now fully ecumenical but working along a Marxist Praxis within a Buddhist cultural set-up, was another important effort at Dialogue with the two national trends. "Christ the worker" has become for them the redeeming and unifying locus of a Buddhist Christian and Marxist encounter.

The Roman Catholics entered the scene a little later. Tissa Balasuriya, Paul Casperz and the present writer have all opened "centers" in the "periphery" of the Church for the same purpose and with the same results. The immediate aim of their labor would be to bring the Christians and the non-Christians into the mainstream of Nationalism and Socialism. But from the Dialogue session, we reported above, we have also learned that the Christian who walks to the fringes of the Church to dialogue with the Buddhist and the Socialist is very discouraged by the credibility gap that lies between the

Church on the one hand and Buddhism or Socialism on the other. He is often forced to re-direct his energy towards initiating a dialogue with the Church's own institutions which are not yet fully inserted into the mainstream of the nation. Indeed, this dialogue is a ministry of reconciliation which is by no means easy.

Dialogue in the Secular Sector

As far as we know, there is at least one instance of a Buddhist initiative in dialogue. This comes from what is known as the Sarvodaya Movement, a rural self-help organization which seems to be an apolitical articulation of Buddhist Socialism. The movement had declared itself politically neutral, and I would even add, politically innocuous; its membership is open to all religions. One of the spiritual guides of this movement, Rev. H. Nanasiha, (a Buddhist monk who had not been spared the honor of being jailed for his political convictions and who was one of the most ardent advocates of Buddhist Socialism in the controversy about Private Schools owned by Christians) did make an appeal to the Catholic Church in a recent conference: "Share your personnel, and your financial resources with us and let us join hands in uplifting the rural masses", he pleaded. Will the Church answer this appeal? There are a few priests involved in this movement -- but only as individuals, and not as official delegates of the Church. But the more critical among them would wait for a politicized version of the movement to appear before they would even think of joining the movement. The most critical are the most inactive in the field of rural development.

Obviously, here, we should not confine ourselves to Buddhist Christian dialogue in the formal and conventional sense of the term. It is clear that an inter-religious "dialogue" has always been going on informally, but effectively, in the secular sector: i.e., in the University, in the club, and in the place of work. Secular occupations like study, work, and recreation have drawn human hearts to form bonds that cannot be broken even by the violence of denominational pressures. I refer here specially to the phenomenon of mixed marriages among Buddhists and Christians. When religions with their laws and external demands seem to be obstacles to such human involvements, these religions may even be abandoned as decisive and therefore evil elements in life. Fortunately there are very few Christian pastors today who, by exploiting mixed marriages for proselytism, would turn an instrument of dialogue into a source of conflict.

A more positive approach to this question would help the Church discover a way for Buddhist and Christian partners to share with each other the deeper yearnings of the spirit. Prayer and rituals are salvifically useless to orthodox Buddhism as much as belief in God is. ...

Our observations on the Sarvodaya and on mixed marriages seem to imply that inter-religious dialogue is most effective and most spontaneous in areas of common human concerns and that Religion would do well not to put asunder what the Secular has put together!

SRI LANKA: The Church In A Socialist State

— Rev. John Emanuel

How is the Christian to react when faced with the temptation to violence in a young emerging nation, with a people exasperated because of the slowness of much needed social and economic reforms, with the rapid diffusion of the Marxist ideology? What can he say? What can he do? What can he propose?

These are precisely the questions which the Church has been asking for some time in Sri Lanka, a nation which has become a Socialist State.

In order to understand the situation of this Local Church, it is first necessary to consider some of the country's innumerable problems, the birth of the Socialist State and its first steps from 1972 to the present. Only in the light of these considerations can we appreciate the problems of the Church in Sri Lanka, its initial conservatism, its evolution.

Sri Lanka (formerly Ceylon) is an island of 65,610 square kilometers situated in the Indian Ocean, close to the southern extremity of India. After a century and a half of Portuguese domination, followed by a similar period of Dutch rule, it became an English colony in 1795. In the year 1948 it achieved independence, but with the status of a British dominion. The democratic Republic of Sri Lanka was proclaimed in May 1972.

The Sinhalese, an Aryan people professing the Buddhist religion, whose forebearers migrated from India in the remote past, form two-thirds of Sri Lanka's 13 million population. The Tamil, a Dravidian race of Hindu belief, account for another two and a half million. Over half of these are native to the island, being descendants of a people who came from southern India in the 2nd century B.C. The other half were brought from India during the period of British colonization as cheap labor for the tea and sugar plantations. After independence, the latter found themselves in a position of juridical minority, since full citizenship, granted to the native Tamils, was withheld from them. The remainder of the population is made up of about 800,000 Moslem Moors, the "burghers" (descendants of the old colonists), Europeans, Malaysians and others.

Friction and tension have not infrequently resulted from this racial mixture. The Tamil, in particular, constitute a sizeable problem and provide a serious obstacle to national unity or even to the unity of the working classes. Thus, for example, a bitter linguistic controversy had led to the adoption of two official languages — Sinhalese and Tamil — while English has remained the language of commerce. Even the 1964 agreement between New Delhi and Colombo, by which India undertook to repatriate 525,000 Tamils and Sri Lanka to naturalize 300,000 more of them, cannot be said to have completely solved the problem of relations between this minority group and the Sinhalese community.

Besides racial and linguistic problems, tensions between two political classes, represented by two generations, are rendering the internal situation of Sri Lanka difficult and complex. On one hand there is the national bourgeoisie (including the Left, the "progressive" wing of the Establishment), the class

firmly entrenched in power, English by education and habits, overwhelmingly urban and moderately well-off. On the other hand there is an elite of young generation peasants who, with the benefit of higher education, have gained an acute political awareness and express the frustration of the intellectual. These, unable to identify with their legitimate leaders, increasingly tend to constitute a counter-society.

Tensions between the two classes led to the ill-fated "youth rebellion" organized by the National Liberation Movement (JVP) in 1971, which ended in a blood-bath with more than 5,000 rebels slaughtered and 14,000 imprisoned. According to a report in IMPACT (March 1975), 6,000 are still kept in detention without having been formally charged, while some 100, thought to be leaders of the JVP movement, have been jailed with terms ranging from two to eight years imprisonment. Arrests of JVP "suspects" for alleged subversive activities continue to be made.

Economic and Demographic Problems

Sri Lanka has many other problems: economic troubles, population explosion, unemployment, scarcity of essential food stuffs and dizzying price increases.

The closure of the Suez Canal considerably reduced the importance of Colombo as a port of call for mercantile fleets, while diminishing returns for tea and rubber — the island's principle exports — have played havoc with the country's economy. In addition, a government-sponsored insurance and welfare program (nutrition, education, health services), introduced some years ago, is now a heavy burden on the nation, which is obliged to carry it forward despite the fact that it is really beyond its economic capacity.

The acute food shortage has led to rationing of essential items such as rice, sugar and powdered milk. People have the added inconvenience of waiting in interminable lines outside the government stores to purchase these necessities. The root of the problem is not the lack of rural development (agriculture, in fact provides 95 percent of the country's exports), but the production of the wrong crops. This is largely the legacy of English colonization, which exploited the island by the establishment of vast tea, rubber and coconut plantations, granted to private individuals or British monopolies. With an international market that has become increasingly competitive, the fall in income from these products has reacted very negatively on Sri Lanka's economy. At the same time, the island cannot produce sufficient food for internal consumption. Annual imports represent half the trade income — disconcerting in a basically agricultural nation.

Unemployment has now reached chronic proportions, a situation which is aggravated by the high rate of population growth. At the present moment unemployment is running at 10 percent (including a large number of university graduates and technicians) and each year another 100,000 youths are added to the labor market. Regarding the demographic increase, the population was 5.3 million in 1921; 10.6 million in 1963; it could easily reach 21 million by 1981.

Other problems confronting the nation include a very high rate of inflation, infant mortality of 50 per 1,000 births, and a 28 percent illiteracy.

The Paris newspaper *Le Monde* summarized the situation of Sri Lanka in these words: "The Ceylonese, ever increasing in number, must share an agricultural production in ever shorter supply and ever more costly, while the unevenness in the balance of payments evermore limits the importation of basic necessities."

For its first eight years of independence, Sri Lanka was governed by the National United Party (UNP), conservative, representing the interests of the anglicized bureaucracy, the compradores (term used in Asia to denote exporters, importers and intermediaries of colonial commerce) and all privileged urban and rural groups. This government, headed by D.S. Senanayake and, after his death in 1953, by his son Dudley Senanayake, aimed at being "liberal" in the Western sense of the word.

Birth of a New State

The numerous contradictions which came to light little by little in this essentially paternalistic and authoritarian regime led in 1956 to an overwhelming defeat of the UNP and victory for a coalition of several groups with different interests (Marxist, Buddhist, urban middle class, rural lower middle class) in which the Sri Lanka Freedom Party (SLFP) had a relative majority. The coalition was headed by SLFP leader Salomon Bandaranaike, a Buddhist intellectual, thoroughly anglicized, but at the same time more convinced than most of the need to return to "national sources" in the life of the country.

The policy of the new government was discordant and contradictory, due to the lack of homogeneity among the various groups. Measures to put the economy on a solid footing, accepted by all in principle, became curtailed or changed at the last moment or smothered in the atmosphere of inefficiency and corruption. Nevertheless the first nationalizations took place during this government's term of office: the port of Colombo and public transport. In 1959 Salomon Bandaranaike was assassinated by a Buddhist bonze.

The months which followed saw a series of moves by conservative forces, hinging on the UNP, but supported also by the upper ranks of the army, navy and police, to establish a Salazar-type regime. Resistance to this, however, was too strong and elections in the summer of 1960 resulted in a clear win for the SLFP, led now by Mrs. Sirimavo Bandaranaike, Salomon's widow, who thus became the world's first woman Prime Minister.

The new government adopted a decidedly Socialist policy and in the field of nationalization directed its attention to insurance companies, religious schools and the network of petroleum distributors. The last mentioned were taken over without the payment of compensation to the American oil companies with the result that all U.S. economic aid as well as other technical assistance was withdrawn. This forced the government of Colombo to further its relations with China.

In the spring of 1962, the army, supported by the bureaucrats and police, attempted a coup d'état. Although the move failed, the conservative forces continued to carry on an ever increasing struggle against the government. Mrs. Bandaranaike's first legislature introduced two social reforms of the greatest importance: free education and health services and a basic minimum wage for all workers.

Nevertheless the pendulum swung again to the Right in the elections of December 1964, giving Dudley Senanayake's UNP a relative majority which allowed him to form a coalition government with the Federal Tamil Party (FTP). During their five year term the conservatives concentrated all their efforts on an increase of production in key with the Gross National Product. This policy conflicted with the expectation of the average Ceylonese, little interested in the GNP but greatly concerned about rising prices and unemployment.

The elections of May 27, 1970 thus brought Mrs. Bandaranaike back to power when her party (SLFP) won 90 of the 150 seats in the National Assembly. This marked the turning point in Ceylonese politics.

Mrs. Bandaranaike had conducted her election campaign against the conservative UNP by forming a united front with four other left-wing parties: the Pro-Soviet Communist Party; the Lanka Sama Samaja Party (Trotskyite), the Sri Lanka Freedom Socialist Party, and the Pro-Chinese Communist Party. The last-mentioned controls the Federation of Ceylonese Workers Unions and also the JVP.

Although the SLFP had a large enough majority to form a government on its own, Mrs. Bandaranaike did not consider it politically opportune to disband the United Front and break with her allies. The support of these, in fact, would enable her to achieve her objectives more effectively. The first was the extension of nationalization to other areas. This period saw the nationalization of banking, various foreign companies and of import and export firms. Her second objective was to keep social agitation under control.

The Socialist Regime (1972 - 1975)

On May 22, 1972 the new Constitution of the Republic of Sri Lanka was formally proclaimed. By it the government of Mrs. Bandaranaike was confirmed until 1977.

During the first years of the Republic a good deal of progress was made. Nationalization was extended to take in petroleum products, mines and tea plantations. A rice importation monopoly was established and 475 foreign companies were registered as Ceylonese.

Various social reforms have been carried out, including wage and property ownership control, rent control, agricultural development and agrarian reforms which limit land ownership to 12 hectares of irrigated land or 24 of non-irrigated land. The government has also had the courage to prohibit gambling and betting, despite the loss in tax returns from these activities.

The great unresolved problem, however, is unemployment. It is estimated that the number of unemployed increases by 1,000 a week and at least 72 percent of these have a secondary school diploma. The economic situation constitutes another extremely serious problem. Inflation is continually increasing and the cost of living is constantly rising. This is partly due to the population explosion, but also to the world economic situation and the oil crisis.

In addition to reforms, the government of Mrs. Bandaranaike has enacted several laws which threaten the liberty of citizens. To halt the "brain drain" (there are 250 Ceylonese doctors in New York, to quote but one example),

the freedom to emigrate has been severely limited. Then there is the controversial "Law of Criminal Justice" which gives the government extraordinarily wide powers of juridical discretion for a period of eight years. Finally, rigorous censorship has been imposed upon the press.

The Church in the Socialist State

Despite their numerical paucity, Christians in Sri Lanka (8.3 percent, of whom 7.3 percent are Catholic) had their hour of triumph in 1948. The arrival of independence brought to power many former students of the large Christian schools. In fact, during the term of office of the first government, Christianity and the UNP went hand in hand. But there was a marked change in 1952 when Salomon Bandaranaike took up the reins.

The Church found itself in a entirely different situation under the new government. The first conflict resulted from Bandaranaike's policy regarding schools. The government approached the Church on two questions: religious freedom in the schools and the management of confessional schools. It should be noted that some Catholic primary schools had no more than 5 percent of baptized children on the roll, while the number of Christian students in most of the large secondary schools rarely exceeded 20 percent.

Regarding the first point, the government requested that the bonzes be permitted to give religious instruction to Buddhist pupils in Catholic schools, in the same way that Catholic catechists were welcomed in the State schools. The hierarchy replied with a categorical refusal.

On the second point, the government proposed the nationalization of all schools where less than 50 percent of the pupils belonged to the religion of the school administration. Again the bishops said no.

In the face of these two refusals, Mrs. Bandaranaike made the outright nationalization of schools part of her platform during the 1960 electoral campaign. Thus one of the first acts of the new government was the nationalization of all primary schools and of those secondary schools receiving government assistance. In consequence, 2,854 primary and secondary schools were taken over by the State, leaving only 54 free, of which 33 were Catholic. Christians reacted by occupying the schools. Violent scenes and several deaths ensued from all of this.

The Church was now faced with the problem of providing sufficient catechists to supply religious instruction in the nationalized schools. In Sri Lanka's State schools, not only are catechists of all confessions freely admitted, no matter how small the number of their adherents, but religious instruction, according to the religion of the pupil is compulsory.

The Catholic Church suffered another setback in 1964 when the religious Sisters who had been working in the State hospitals were asked to leave. This was interpreted as an act of discrimination against the Church and contributed to the development of a ghetto mentality among Catholics. It was no surprise, then, that the Church campaigned actively for the return of the conservative government in 1965.

After the Colombo Synod

The decisive moment for the Church was the Colombo Synod in 1968. After a nation-wide survey, the Church settled down to an in-depth examination of its situation and to the recognition of its situation and to the recognition of its internal pluralism. One wing, consisting of about 25 percent of the clergy and 15 percent of the committed laity, favors a more prophetic Church. Another 25 percent of the clergy remain strongly attached to traditional positions, while a third group of considerable size is open to moderately progressive changes. After the Synod the Church appeared as a community which, emerging from isolation, sought to become part of the national life.

A certain maturity, the fruit no doubt of the Synod, was revealed during the 1970 elections which returned Mrs. Bandaranaike to power, thus opening the way for the Socialist State. For the first time, the Catholic hierarchy, which in the past had actively supported the UNP, adopted an attitude of strict neutrality. In fact, the official Church made no move to prevent Catholics from voting for the United Front, despite the fact that the coalition had strong Socialist and Communist representations.

Another result of the Synod was a reawakening in the Church at all levels to the need of a greater commitment in tackling the country's political problems, reforms in social structures and the economic development of the people.

The bishops, for their part, gave evidence of this commitment on the occasion of the Symposium of the South Asian Episcopate at Manila in 1970. Their document is a courageous testimony of their desire to cooperate fully in the political, social and economic development of the people.

The Church, wrote the bishops, having in the past been involved in the excesses and degeneracy of colonialism, must today re-examine itself sincerely and objectively as possible. In the first place, the bishops themselves must reflect once more on the teaching of Christ -- "so sweet", yet "so radical" -- in order to apply it to the crucial issues of the present time. It is a very responsible task, but "the future will judge us by the enlightenment and sincerity with which we confront the problems."

How can we ignore the pressing demands of youth, the bishops continued, that the Church place itself openly on the side of fundamental human rights? Faced with the deep frustration of so many, Christians can no longer avoid the decision to fight for integral development. They are summoned to "a bitter struggle against the forces of inequality, injustice and indifference." They must not hold back on the grounds that their commitment to structural reforms will inevitably involve them "in conflicts which might endanger their own positions."

It is therefore necessary to evolve a theology of development, the bishops maintain, which will consider the power structures of a given society, the desirable changes and the means to effect them. If the Church is going to contribute to the development of people, "it must be ready to involve itself in the socio-economic sphere, including the conflicts." It must take decisive steps, even if "these provoke hostile reactions from some sections of the national community."

There must also be a moral decision, the testimony of an authentic, aware Christianity, inspired by the theology and spirituality of poverty and based on the conviction that "commitment to socio-economic justice is not a luxury for the contemporary Church, but the condition for its vitality and credibility."

Cooperation in National Development

Besides development action sponsored by the official Church with the aid of foreign contributions, there are many lay-inspired activities which are perfectly integrated in Ceylonese life. Such, for instance, is the work recently begun, without any institutional support, by Dr. P.J.B. Antonius: 32 cooperatives in the Mannar region and a rickshaw driver's union in Colombo. There are also, Dr. Antonius had launched a number of fishing cooperatives in the coastal Chilaw region which gave fishermen the opportunity of changing from canoes to motor boats and trawlers. His slogan is simple: "A number of places, doing a number of little things in cooperation."

Since the end of 1972, Catholics have also been concerned with the thorny demographic problem, and no longer simply condemn family planning, but participate in government action. For this purpose the Family Service Research Institute has been established. Although sponsored by the Church, it is at the service of all and employs technicians irrespective of their religious beliefs — Christians, Buddhists, Hindus, Moslems. Its activity consists in training family counsellors and research into the most adequate means of guaranteeing responsible parenthood. To stress the importance of the project as far as the government is concerned, the Minister of Social Affairs presided over the initial activities of the Institute.

In this new commitment to the development of the country the Church looks upon itself less and less as a foreign agent bringing charitable aid to the poor, and more and more as an integral part of the nation in need of development. Consequently, it participates in many mixed activities with non-Christian citizens. One example is the experimental rural community at Navajuvanam, composed of Christian, Buddhist and Hindu youth.

The development action sponsored in the diocese of Uva by Bishop Leo Nanayakkara is also typical of what is being done in Sri Lanka today. In 1973 when the food shortage became critical, the Bishop appealed to all Christians to cooperate in the production campaign launched by the government. To give a lead, he put his ten priests to work on the land while he himself worked half-time as a farm laborer.

The Church has always opposed the tendency of the present government to pass legislation restricting the rights and liberty of citizens. Thus, together with the National Council of Churches, it fought against dangerous Law of Criminal Justice. There is just one point of criticism: it is regrettable that the Church, untouched by the agrarian reform since its property was not resumed under the law, did not take initiative and offer its lands to the community. Such an action would have certainly rendered its fight for fundamental rights more credible.

Nevertheless, one must admire the evolution of the Church in Sri Lanka, its commitment at all levels to the development of the people, its emergence from the ghetto, its insertion into the national life, its adaptation to the Socialist State.

(Reprinted from WORLD MISSION, Vol. 27, No. 1, Spring 1976, pp.30-37.)

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TO BUDDHISTS OUR GOD IS TOO MATERIALISTIC

ROME: Can the Church afford to ignore the fact that there are more than a half-billion people in the world today who do not understand Christianity's message simply because they think of God in categories completely different from ours? That was the question which Oblate Assistant General Marcello ZAGO put to a symposium of theologians and missionaries early in April at the PIME Fathers' Institute of Asiatic Studies in Milan.

A recognized world expert in Buddhism and a missionary in his own right, Fr. Zago stressed that the Church's major difficulties in Buddhist lands stem from the fact that Christians and Buddhists speak of God in categories that differ absolutely. Thus there are no concrete means of meaningful dialogue.

Christian occidentals, Fr. Zago observed, tend to look upon Buddhism as basically atheistic. Yet, Buddhists, through their veneration of Buddha and their spirit cult, as well as through their belief in the universal law (Dharma) and final beatitude (Nirvana), express a profound belief in God. Indeed, their reason for totally rejecting the western concept of God is that they find it too materialistic.

Greater sensitivity and attention to this phenomenon, Fr. Zago concluded, would also go a long way toward helping theology find solutions for western secularization, because it and Buddhism have several points in common regarding the concept of God.

The Institute of Asiatic Studies is a school for mission animators. It gives courses and seminars on Asiatic religions, forms of meditation and on the renewal of mission theology. Fr. Zago has been a main conference speaker there several times during the past year. In addition he has published mission, theological and pastoral articles in a half-dozen international reviews during the same period, and wrote the reading key for a book on the studies and interventions of Asian Bishops at the 1974 Synod of Bishops in Rome.

Extract taken from OMI INFORMATION, No. 117/76, May issue.

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MINUTES:

SEDOS EXECUTIVE COMMITTEE, 18th May 1976, 2.30 p.m., FSC Generalate

Present: Brother Charles Henry Buttner, FSC (Chair), Sister Godelieve Prové, SCMM-M, Sister Ramona, ICM, Fr. Kennedy, SIA, Sister Danita McGonagle, SSND, Fr. James Lozé, SJ, Sister Mary Motte, FMM, Sister Ann Duggan, OSU, Sister Alma Cornely, SHCJ - on behalf of Agrimissio.

Minutes of the previous meeting (4.V.76) were approved with correction: Sr. Ann Duggan will be at the secretariat until mid-June.

Sedos / Agrimissio Project Proposal

Brother Charles Henry presented the recently revised statutes of Agrimissio; Sister Alma Cornely answered questions posed by members of the Executive of Sedos in an effort to clarify the position of Agrimissio in reference to the proposed project. In her replies, Sister Alma stressed the need for concrete, on-the-scene action, and indicated that it was precisely through the proposed project that such action could be realized.

The report of Brother Charles Henry to the members of the Executive concerning the evolution of the work of Mr. Waite during the past year, which led to the development of the project proposal, answered the various questions discussed at the previous Executive meeting and clarified the details of the functioning of the project in its evolutionary phase. Likewise, the members of the Executive Committee received a Statement of Accounts for the first experimental year from Mr. Waite.

It was decided that the next step in the development of the proposal will be a joint meeting of the Executive Committees of Sedos and Agrimissio, to delineate the various points concerning the further development of the project.

Secretariat Staff Brother Charles Henry wrote to the members of the men's congregations appealing for office staff, since Mr. Jack Meko will be leaving Sedos at the end of July, and it is desirable to have both men and women at the Secretariat. To date no responses have been received.

June Assembly Fr. Lozé reported that a meeting of group leaders and panel re-actors will be held at Borgo S. Spirito on the 20th May.

A list of candidates for the offices of President and treasurer will be sent out to the generalates. As of the 18th of May the following congregations indicated that they were not available for election: SVD, SIA, CM, SCMM-M, OMI, PIME, CICM.

Next Meeting

The next meeting of the Executive Committee will be decided after the June Assembly.

MARY MOTTE, F.M.M.

LISTS OF SELECTED ARTICLES RECEIVED DURING MARCH AND APRIL 1976

Compiled by Sister Agnetta, S.Sp.S.

I. SELECTED ARTICLES - (INTERNAL)

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.CICM (E/IX/2/76)	The Religious and The Diocese, by M. de Carvalho Azevedo. In EUNTES, Vol. IX, No.2, 1976. (3)
2.CICM (E/IX/76/2)	Prospects for a Praying Community, by P. Molinari. In EUNTES, No.2, 1976 - Vol. IX. (9)
2.CICM (E9/3/76)	Small Christian Communities, by C. Mwoleka. In EUNTES, Vol. IX, No.3, 1976. (6)
2.CSSP (i/d/5/76)	Our Commitments and our Priorities: Changes in the Church and in Mission, by the Generalate Team. In i/d INFORMATION-DOCUMENTATION, No.5, 1976. (4) Also in French.
2.FIM (FICD35/76)	Survey on Information at the Service of Communication, by FIM Information Service. In FIM INFORMATION-COMMUNICATION-DOCUMENTATION, No.35, 1976. (14). Also in French and Spanish.
2.FSCJ (N/5/76)	Una Comunità è Nata, by R. Baraglia. In NIGRIZIA, No.5, March 1976. (9)
2.FSCJ (B112/76)	La Formazione di Comboniani in Africa, by Colombo, Fernando. In BOLLETTINO, No.112, 1976. (4).
2.FSCJ (IN176/76)	Los Indios, un reto para la Iglesia misionera, by A.G. Fernandez-Tunon. In MUNDO NEGRO, No.176, 1976. (5)
2.FSCJ (IN176/76)	Le Evangelizacion en Hispanoamerica, by Renzo Giacomelli. In MUNDO NEGRO, No.176, 1976. (4)
2.FSCJ (IN177/76)	Misioneros, autenticidad y alienacion, by Manuel Gomez-Pallete. In MUNDO NEGRO, No.177, 1976. (4)
2.FSCJ (N/5/76)	La Dottrina e La Vita, by Mons. C. Mwoleka. In NIGRIZIA, No.5, March 1976. (3)
2.FSCJ (B112/76)	Animazione Missionaria in Brasile, by Ezio Sorio. In BOLLETTINO, No.112, 1976. (6)
2.MEP (ERB97/76)	Les Réalités du nouveau Sud-Vietnam, by Claude Lange. In ECHOS DE LA RUE DU BAC, No. 94, 1976. (9)
2.MEP (ERB94/76)	La Chine et le conflit angolais, by Léon Trivière. In ECHOS DE LA RUE DU BAC, No.94, 1976. (4)
2.MEP (ERB93/76)	La Chine et l'Europe orientale, by Léon Trivière. In ECHOS DE LA RUE DU BAC, No.93, 1976. (4)
2.MSC (IBG2/76)	What comes first - buildings or people ?, by A. Bundervoet. In MSC BULLETIN GENERAL, No.2/76. (5) Also in French.
2.MSC (IGB3/76)	Birth of a Community: Guinguineo, by Karl Elsener. In MSC GENERAL BULLETIN, No.3, 1976. (5). Also in French.
2.MSC (IBG2/76)	Revision of Constitutions, by the Sacred Congregation for Religious and Secular Institutes. In MSC BULLETIN GENERAL, No.2/76. (7). Also in French.
2.PA (PE670/76)	Universal mission within the communion of particular Churches, by Leonard Kaufmann. In PETIT ECHO, No.670, 1976. (7) Also in French.

SELECTED ARTICLES (Cont'd).

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.FE (PE/664/75)	The Church in Tanzania and its Ujamaa experience, by C. Mwoleka. In PETIT ECHO, No.664, 1975. (6)
2.PIME (MM7/76)	Thomas Merton e il dialogo con il buddismo, by Walter Gardini. In MONDO E MISSIONE, No.7, 1976. (6)
2.PIME (MM7/76)	Ping-pong della Cina con la Chiesa ?, by Ladislaus Ladany, SJ. In MONDO E MISSIONE, No.7, 1976. (4)
2.PIME (Me15/76)	Come si rinnovano le suore in Brasile, by Sr. Martha Valiera. In MONDO E MISSIONE, No.5, 1976. (3)
2.RSCJ (I/6/2/76)	Preparation of the Chapter, by Society of the Sacred Heart. In INFORMATION, Vol.6, No.2, 1976. (13). French & Spanish.
2.SX (FeC/2/76)	Psicologia giapponese e cristianesimo, by Yuji Aida e Clemente Ciattaglia. In FEDE e CIVILTÀ, No.2, February 1976. (4)
2.SX (FeC/1/76)	Accetteranno Cristo gli Indù ?, by Celestino Elamparey. In FEDE E CIVILTÀ, No.1, 1976. (3)
2.SX (FeC/2/76)	Evangelizzazione e mentalità moderna, by André Joos. In FEDE e CIVILTÀ, No.2, February 1976.
2.SX (FeC/1/76)	Dio risponda agli Africani, by Kalenga Matenbele. In FEDE e CIVILTÀ, No.1,1976. (3)

II. SELECTED ARTICLES - (EXTERNAL)

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
5.A (1/76)	La Mujer en la Familia Esmeraldena, by Bishop Enrique Bartolucci. In APERTURA, No.1, 1976. (4)
5.ADS (3/76/2)	Practical Steps Towards Building Christian Communities, by Bernard Joinet, PA. In APECEA DOCUMENTATION SERVICE, No.3/76/2.
5.BI (22/83/73)	Conclusions of the Pan-African meeting on Social Communications, by Pontifical Commission for Social Communications. In BULLETIN D'INFORMATION, Vol.22, No.83, 1973. (14) French (114)
5.C(CIC) (31/76)	Community Health Care in Rural Java, by Lukas Hendrata, MD. In CONTACT, No.31, 1976. (9). Also French and Spanish.
5.C (5/2/75)	Our Common Ancestor: Toward a theological interpretation of Cargo Cults, by John G. Strelan. In CATALYST, Vol.5, No.2/75 (8)
5.C(USG) (9/76)	On the draft of Orientations for General Chapters, by USG. In CIRCULAR (USG), No.9, 1976. (7). Also in French.
5.CI (4/4/76)	La Giustizia: Valori Perenni dell'Umanità, by CEM. In CEM MONDIALITÀ, Vol.4, No.4, 1976. (23)
5.CW (21/1/76)	Singing, drama and dancing in the service of evangelization in India, by George Frcksch, SVD. In CHRIST TO THE WORLD, Vol.21, No.1, 1976. (7)
5.CW (21/1/76)	Training for a rural apostolate in the Philippines, by Bayani Valenzuela. In CHRIST TO THE WORLD, Vol.21, No.1, 1976. (10)
5.FW (12/75)	The Local Church: The dangers inherent in the concept, by K. McNamara. In FABC NEWSLETTER, No.12, 1975. (3)
5.FW (12/75)	The Local Church in theology and history, by J.L. Witte, SJ. In FABC NEWSLETTER, No.12, 1975. (5)

II. SELECTED ARTICLES (Cont'd).

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
5.GT (14/4/75)	The Church as Pastoral: but what IS "pastoral"?, by Ermenegildo Calderaro. In GOOD TIDINGS, Vol. 14, No.4, 1975. (5)
5.I (43/76)	Flashes sur l'Eglise d'Asie, by Jean Marie Bosc. In INFORMISSI, No.43, 1976. (6)
5.I(p.I.) (11/4/76)	The Church, Government and Development, by Bishop F F Claver. In IMPACT (P.I.), Vol.11, No.4, 1976. (5)
5.IHD (3/4/76)	Pastoral forms of promoting and defending human rights, by George Lobo, SJ. In INFO ON HUMAN DEVELOPMENT, Vol.3, No.4, 1976. (6)
5.IHD (3/3/76)	The Meaning of Service Today, by Julius Nyerere. In INFO ON HUMAN DEVELOPMENT, Vol.3, No.3, 1976. (4)
5.IS(G) (9-10/76)	Liturgical animation, by F.A.C. Fiches. In INFORMATION SERVICE (GHANA), No.9-10/76. (3)
5.I (43/76)	Karakteristieken van een Ujamaa-theologie, by Camillus Lyimo. In INFORMISSI, No.43, 1976. (7)
5.IS(G) (1-2/76)	An Experiment in training for leadership, by the St. Patine Fathers. In INFORMATION SERVICE (GHANA), No.1-2/76. (3)
5.MC (7/76)	Community Leaders in Kinshasa, Zaire, by the National Pastoral Centre, Accra, Ghana. In MINISTRIES AND COMMITTEES, No.7/76 (8)
5.MC (7/76)	Women in Canon Law. Report of the Canon Law Society of America Committee to study the status of women in the Church, by the NC Documentary Service. In MINISTRIES AND COMMITTEES, No.7/76 (7)
5.MI (125/76)	La Iglesia Argentina en Cifras, by CIAS. In MENSAJE IBERO-AMERICANO, No.125, 1976. (4)
5.MI (125/76)	La Pastoral Familiar en America Latina, by COGECAL. In MENSAJE IBEROAMERICANO, No.125, 1976. (4)
5.MI (125/76)	La Iglesia y lo social en la Argentina, by Mons. Italo S. Di Stefano. In MENSAJE IBEROAMERICANO, No.125, 1976. (2)
5.MI (125/76)	Prioridades Pastorales en Argentina, by Jorge Mejia. In MENSAJE IBEROAMERICANO, No.125, 1976. (2)
5.MI (122-123/76)	Una Iglesia en movimiento ?, by S. Urosa and L. Jorge. In MENSAJE IBEROAMERICANO, No. 122-123, 1975-76. (4)
5.NFE (5/4/75)	Education, Development and Justice, by I.C. Menon. In NEW FRONTIERS IN EDUCATION, Vol.5, No.4, 1975. (18)
5.NFE (5/4/75)	The Specific Role of Education as an Instrument of Social Justice, by A. Verstraeten. In NEW FRONTIERS IN EDUCATION, Vol.5, No.4, 1975. (14)
5.OT (OT/LXXIII-3)	Evangelization and the Educational Mission in a Post-Conciliar Context. In OMNIS TERRA, No.73, January 1976. (5). By Pablo Basterrechea, FSC.
5.OT (OT/LXXIV-7)	Fourth All-Africa Symposium of Bishops on Evangelization in Africa Today, by Fides, October 4, 1975. In OMNIS TERRA, No.74, February 1976. (6)
5.OT (OT/LXXIII-2)	Evangelization in Africa Today - Development of the Local Indigenous Church and Collaboration of Foreign Missionaries, by Bernardin Gantin. In OMNIS TERRA, No.73, January 1976. (11)

II. SELECTED ARTICLES (Cont'd).

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
5.OT (OT/LXXIV-4)	Health Work - Its Place in the Development of the Local Church, by Francis Webster, S.C.F.M., M.D. In OMNIS TERRA, No. 74, 1976. (10)
5.PM (58/76)	Religious problems in Russia Today, by Pro Mundi Vita. In PRO MUNDI VITA BULLETIN, No. 58, 1976. (32) Also in French.
5.PM (57/75)	The Ecumenical Situation in the Catholic Church Ten Years After Unitatis Redintegratio, by Pro Mundi Vita - Centrum Informationis. In PRO MUNDI VITA, No. 57, 1975. (20)
5.RSI (4/4/75)	Religion and Culture, by K.S. Thani Nayagam. Entire issue of RELIGIOUS AND SOCIAL ISSUES, Vol. 4, No. 4, 1975. (35)
5.ZA (ZA/102/76)	Authenticité et Négritude, by Léopold Sédar Senghor. In ZAIRE-AFRIQUE, No. 102, February 1976. (5)
5.TAN (12/4/75)	The Evangelization of the Modern World: a Theological Evaluation, the Bishops' Conference of Indonesia. In TEACHING ALL NATIONS, Vol. 12, No. 4, 1975. (19)
5.TAN (12/4/75)	Commitment to Christian-Muslim Dialogue, by Michael L. Fitzgerald, P.A. In TEACHING ALL NATIONS, Vol. 12, No. 4, 1975. (6)
5.W (26/4/76)	"Ad Gentes Divinitus", by Yves Confar, O.P. In WORLD MISSION, Vol. 26, No. 4, 1975-76. (5)
5.ZA (104/76)	Art oral traditionnel au Zaire, Part II: La Devinette a inference ou enigme, by Hadiya C. Paik-Nzuzi. In ZAIRE-AFRIQUE, No. 104, 1976. (9)
5.ZA (101/75)	La culture africaine, une vocation, by Ekwa his Isal, S.J. In ZAIRE-AFRIQUE, No. 101, 1975.

I. SELECTED ARTICLES (Cont'd)

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.CICM (E9/3/76)	The Anthropological Dimension of Grace, by E. Franssen. In EUNTES, Vol. IX, No. 3, 1976. (9)
2.CM (VI-2/76)	The Parish Mission in team approach, by Carl G. Schulte. In VINCENTIANA, Vol. 20, No. 1-2, 1976. (5)
2.FSCJ (B56/1/76)	Community Today, by José Cervantes, F.S.C. In BULLETIN (FSC), Vol. 56, No. 1, 1976. (3)
2.FSCJ (N7/76)	Colui che deve morire. Brasile: Tensione sul problema degli Indios, by José Boretti. In NIGRIZIA, No. 7, 1976. (4)
2.FSCJ (N7/76)	Un dramma di difficile soluzione: La donna nera del Sudafrica, by C. Celi. In NIGRIZIA, No. 7, 1976. (5)
2.FSCJ et al. (A248/76)	Il Messaggio Evangelico nella Bassa California: Quattro secoli di coraggio e di eroismi. In AEMIS, No. 248, 1976. (2)
2.PA (PE670/76)	Promoting the Biblical Apostolate in Africa, by Adrian Smith. In PETIT ECHO, No. 670, 1976. (6). Also in French
2.PA-SA (WF-WS207/76)	Rural Nandom: A Programme of community development in Ghana, by G. Kpiebayaa. In WHITE FATHERS-WHITE SISTERS, No. 207, 1976 (4)
2.RSCJ (16/3/76)	Preparation for the General Chapter, by the Society of the Sacred Heart. In INFORMATION (RSCJ), Vol. 6, No. 3, 1976. French/Spanish

I. SELECTED ARTICLES (cont'd).

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.SCM-LT (T1/1/76)	Leadership...Being Religious..Religious Leadership, by Sr. Josephine Gosselink, SCM-LT. In THE TORCH, Vol.1, No.1, 1976. (6)
2.SVD (VS16/3-4/75)	Die Frage nach Gott im modernen Japan. Theme of Seminar held in the beginning of September 1974 in Germany. Papers of this seminar are in VERBUM SVD, Vol.16, No.3-4, 1975. (130). By the Ostasien-Institut, Bonn, Germany.
5.IRM (65/257/76)	"The Ultimate Blasphemy": On Putting God in a box. Reflections on Section III: "Seeking Community"., by Samuel Rayan, SJ. In INTERNATIONAL REVIEW OF MISSION, Vol.65, No.257, 1976. (5)