

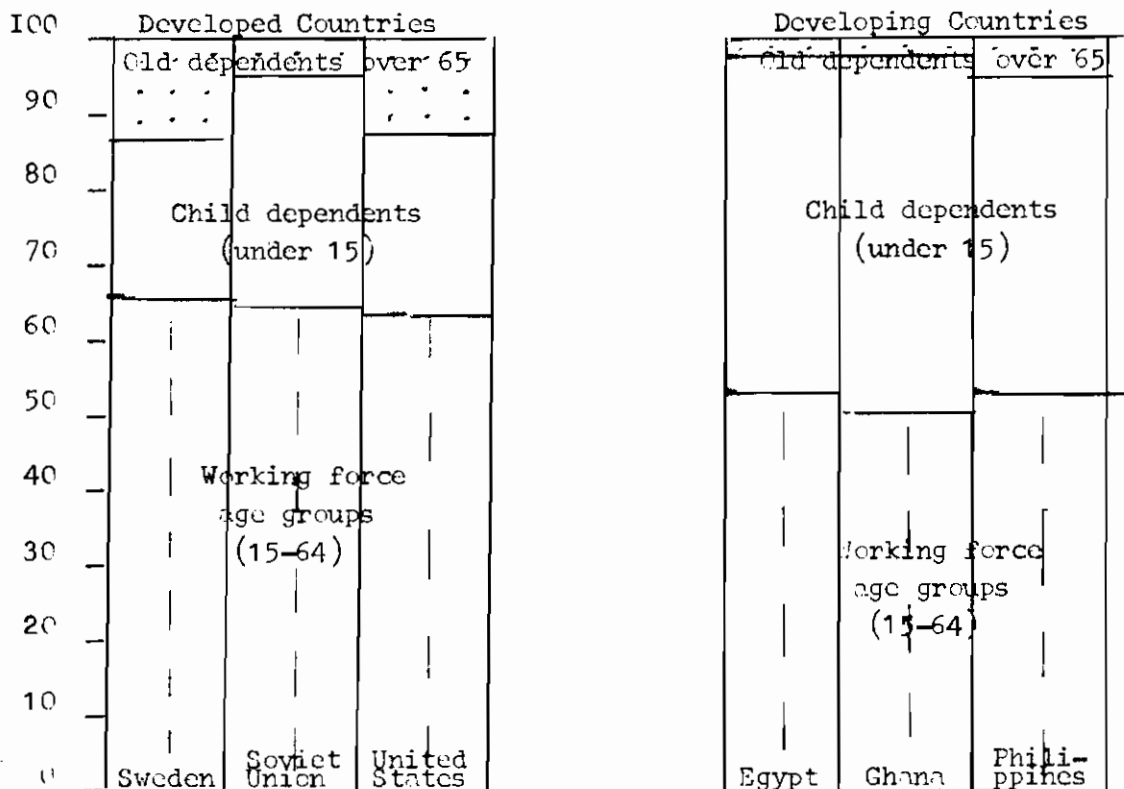
The following short articles will serve as background material to the talk to be given by Dr. H.KLAUS - 15 NOVEMBER - at the MEDICAL MISSION SISTERS' GENERALATE - 4pm. v. di Villa Troili 32 (Aurelia)

I. WORKING FORCE & DEPENDENCY AGE GROUPS

Children under age 15 constitute slightly less than one half the population in developing countries compared with about one fourth in richer, more developed countries. Thus the working force (usually defined as ages 15-64) in the less developed and poorer countries have to support almost twice as many children as they do in the richer countries.

On the other hand, the proportion of older persons (aged 65 or more) is considerably greater in the developed than in the developing countries. Old people as well as children are a dependency burden. Both dependency groups together represent a little more than one third of the population in the developed countries compared with about half the population in the developing countries.

Thus the mixture of young and old in the dependency groups is very different in the two types of countries: over 90% are children in the dependency groups of the developing countries compared with about 66% children in developed countries.



II. HOW GOVERNMENTS CAN 'CONTROL' FERTILITY
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- a) Communicate with people in order to influence their demographic behavior in the desired manner: make available factual information about population and fertility related matters, provide education or enlightenment via the schools, the media, commissions and so forth, or seek to persuade people through argumentation and exhortation.
- b) Provide services to encourage the desired behavior: legislate what is medically and morally acceptable as means to fertility control and thus make their use easier or harder (both contraception and abortion); provide and/or support the related services alongside the private sector, i.e. establish family planning programs.
- c) Change the balance of incentives and disincentives to achieve the desired regulation: raise or lower the cost of having children through such measures as maternity leaves and benefits, family and child allowances, tax benefits or penalties, social security provisions, educational fees, and the like or money payments.
- d) Shift the weight of social institutions and opportunities in the desired direction: change marital status, the child mortality rate, provision of popular education, status of women, standard of living and so forth, in the desired direction.
- e) Coerce the desired behavior through the power of the state: legislate and enforce the desired behavior through the power of law and its penalties.

In general, it might be said the persuasion and enlightenment seem to be minimally effective in the absence of major social changes; that family planning programs are useful but limited in impact, that incentives in either direction may be somewhat effective but could become unduly expensive with large impact; that broad social change, though effective, is difficult, slow, and very costly; and that coercion is morally repugnant, politically unacceptable, and virtually impossible of administration.

Accordingly, deliberate efforts to reduce fertility take time to have effect - and particularly since almost all these measures, all except the provision of family planning services, imply a difference between what the individual couples consider desirable by way of fertility behaviour and what the society (i.e. the government) considers desirable. Substituting the latter for the former is naturally no easy task.

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III. Population in major world religions

Buddhism: ... both major traditions (Mahayana and Theravada) subordinate marriage and conception to spiritual life and generally lack the history of pronatalist injunctions found earlier if not presently in other religions... but cultures in which these traditions are embedded contain some pronatalist factors found historically in societies dominated by other major religions.

Eastern Orthodox: ... firm opposition to abortion... despite lack of official position on contraception, some movement in direction of responsible parenthood concept shared by Protestants and Catholics, particularly at lower (parish) levels of church hierarchy... abstinence traditionally favored as acceptable contraceptive method.

Hinduism: ... primarily pronatalist in stressing duty to produce sons only partly offset by emphasis on asceticism at certain stages of life and even less by various ritual requirements for abstinence ... major emphasis among current liberal leaders placed on motives for practicing contraception rather than trying to apply fragments of Hindu teachings for or against such practices.

Islam: ... pronatalist doctrine historically from support of marital institutions and concept of not interfering with the predestined ... modern Islamic legal opinions generally support at least temporary measures to prevent contraception, although abortion and permanent sterilization strongly opposed by some branches of Islamic scholarship.

Judaism: ... views on birth control emerge from tension between prescription of marital duty to procreate (frequently interpreted as being met by having minimum of two children) and provide adequate sexual companionship, and traditional concerns for education and total family welfare ... the product not infrequently is low Jewish fertility... rabbinical opinions on abortion range from orthodox opposition to favoring it for health reasons only to supporting abortion on request ... sterilization generally approved for health reasons only ... widespread use of all means in most Jewish communities.

Protestantism: ... condone contraceptive methods mutually acceptable to spouses which do not injure them or "new life" ... views on abortion usually range from favoring it for health reasons only to supporting abortion on request ... fertility decisions based on needs of existing children, prospects for maternal and child health, and the particular social context ... widespread consensus on world and society-wide population issues PDR SE, as well as strong indications of support for view that citizens should be informed of implications of population growth and that population problems should be approached within the context of human develop-

HEALTH cont'd

ment ... some "fundamentalist" groups conservative on fertility control measures.

Roman Catholicism: ... current dialogue on population matters characterized by position of central church and various moves to modernize doctrine ... recent movement in direction of encouraging responsible parental decisions on procreation rather than simply setting procreation as major goal of marriage ... papal encyclical HUMANAE VITAE 'interpreted' frequently quite liberally by national hierarchies.. .. some indication of support for public contraceptive information and even services where moral law and married couples' freedom not thereby endangered and where a situation of rapid population growth exists ... abortion and sterilization doctrinally opposed, together with non-licit methods of contraception, though all means of fertility control widely practiced by Catholics ... like Protestants, increasing move in direction of placing population problems and decisions within context of human development needs, quality of life, and social justice.

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(Source of all three articles: REPORTS ON POPULATION/FAMILY PLANNING n. 15 Jan.1974)

EXCERPTS from the Constitution of Papua New Guinea which show a wise approach to some of the problems which burden our more "developed" societies:-

"We do not take development to be synonymous with material progress. For us the only authentic development is integral human development - the unending process of improvement of every man and woman as a whole person ..It is clear that our people want economic development but we believe that since we are rural people, our strength should be essentially in the land and the use of our innate artistic talents. Our people are becoming increasingly aware that an obsession with economic development can lead to many harmful consequences: the disruption of traditional systems and values, the alienation of man, the exploitation of the poor by the rich, pollution of the environment and an unjustified depletion of our natural resources...Our ancient animistic belief is that everything has a spirit. While this belief should not frighten us from subduing the earth for our collective benefit, it should remind us that blind destruction of the environment will lead to pollution and to the 'death of the earth' which is vital to our nation. We believe that our mountains, rivers and valleys should not be destroyed for short term material benefits.

"Development should be based on our people's talents and hard work and emphasise Papua New Guinean ways. It must be a process not a prefabricated predetermined set of answers, formulae and solutions by foreigners to the problems and hopes we alone can feel and yearn for. Technology, scientific discoveries and institutions of the most recent times can, in many respects, be inappropriate for us. Proper development should take place through institutions and techniques that are not only meaningful for us but also recognise our human dignity and enhance it.

"We recognise our ethnic diversity and its varying forms of cultural expression as positive strengths. Despite our apparent differences we are united in common spirit ...Our ways emphasise egalitarianism and commitment to the community. We place great stress on our obligations to our extended families. We share our wealth. We view life in an undivided total picture. These ways of thinking and acting should be encouraged, even in the face of the great emphasis of Western thinking on artificial differentiation between things spiritual and things physical or profane.."

(From: USC GENERAL BULLETIN, No.6, 1976.)

THE NEW TESTAMENT AS A MODEL OF INCULTURATION

by

George Soares Prabhu

The New Testament surprises by its variety. A relatively short book as religious texts go, it contains a wide range of theological formulations and literary forms. There are 'gospels', narrative compilations of an altogether unusual kind - neither 'lives' (bioi) of Jesus like Plutarch's Lives of Greek and Roman statesmen, nor accounts of his heroic 'acts' (praxeis) like the Acts of Alexander the Great, nor even 'memoirs' (apomnemonemata) about him like Xenophon's Memorabilia of Socrates, but proclamations of the 'good news' of man's definitive salvation through Jesus, written in the light of the resurrection as the testimony of believers for believers. There are letters of various kinds, some quite personal (cf. Philemon), most of them pastoral and concerned with the needs of one or other particular community (cf. I & 2 Cor), while a few are encyclical letters addressed to the churches (or a group of them) in general (Eph. 1 Pet). There is theologized history too (Acts), and collections of ethical sayings (Jas) or theological treatises (Heb) masquerading as letters. There is even an Apocalypse.

This variety of forms becomes even more bewildering when the New Testament is examined in detail. For then some of its 'Books' (notably the synoptic Gospels) are seen to be edited collections of a wide variety of earlier traditions, each with a form of its own, while in all of them we find at least a sprinkling of traditional forms. Fragments of liturgical hymns (Eph 5, 14; 1 Tim 3, 16), early Christian creeds (1 Thess 4, 14), and catechetical summaries of the Christian proclamation (1 Cor 15, 3-11) are scattered all through the letters of Paul. Short stories for sermons (the so-called Pronouncement Stories, like Mk 12, 41-44), theologically weighted stories about Jesus formulated in imitation of Old Testament or rabbinic forms (like the Annunciation story of Lk 1, 26-37 or the Temptation story of Mt 4, 1-11), sayings of Jesus adapted for controversy (cf. the 'controversies' of Mk 12, 13-40) or collected thematically for catechesis (cf. the Sermon on the Mount of Mt 5-7) are some of the many forms put together in the Synoptic Gospels.

Everywhere in the New Testament, then, there is a proliferation of forms - and these forms are strictly functional. For the great multiplicity of New Testament forms, and the wide variety of New Testament theologies are not accidental or haphazard. Forms and theologies correspond to the multiple needs of the communities in which its tradition was handed down, and are attuned to the wide variety of cultural backgrounds. Like the forms of biological evolution, those of the developing New Testament tradition are adaptive. They have 'survived' precisely because they were adapted. Stories and sayings about Jesus were preserved by the early Church because they answered its vital needs. Ethical principles were formulated to meet concrete problems faced by the young Churches in new cultural situations. Doctrines were expressed in conceptual and linguistic forms intelligible and meaningful to the new peoples the expanding Church encountered. Thus Luke adapts the teachings of Jesus to the sensitivities of his Gentile readers (cf. his "even sinners do the same" with Matthew's "even gentiles do the same"), while Matthew, writing for Jewish Christians makes them conform to the cadences of Jewish literary or liturgical style (compare his

"Our Father in the heavens" with the probably more original invocation, "Father", in Luke). So too Hebrews, written possibly for convert priests, explains the significance of Jesus' death in cultic imagery (the perfect sacrifice offered by the one effective priest); while Paul, disputing with the legalistic Judaizers, does so in strictly juridical terms (justification by faith). And the strongly social teaching of the Jewish James is quite different in tone from the more 'spiritual' exhortations of the Hellenist Paul.

Everywhere, then, the New Testament is adaptive. The wide variety of its functional forms and formulations testify to the immense effort put forth by the early Church to make its preaching intelligible to the various communities (Jews, Greek-speaking Jews, Greeks) it addressed. In the unity of its proclamation and the diversity of the forms in which this proclamation is expressed, the New Testament thus stands as a model of the 'accommodation', 'adaptation' or 'inculturation' through which the Christian proclamation must become "all things to all men that (it) might by all means save some" (1 Cor 9, 22). Its inculturation is both linguistic and theological. The very language in which the New Testament is written is, we shall see, a forceful expression of its willingness to adapt itself to the 'ears' of its readers. But this linguistic inculturation reflects a deeper theological inculturation through which the New Testament formulates its message in the authentic thought forms of the Jewish and Hellenistic worlds; and this in turn implies the existential integration of the New Testament communities - that is, their genuine integration into the variegated social-cultural structures of the Mediterranean world.

LINGUISTIC INCULTURATION

Although Jesus and his first followers almost certainly spoke and taught in Aramaic, the New Testament has come down to us in Greek. Parts of it may indeed be translations of Aramaic originals but most of the New Testament was written in Greek, and it is by and large a thoroughly Greek book. Its Greek of course varies in quality from the highly Semitized idiom of the Apocalypse or the rough ungrammatical language of Mark, to the polished and even literary Greek of 'Hebrews' or of Luke. But even Luke's Greek is not the classical Greek of Plato, nor even the literary Hellenistic Greek of Plutarch or Josephus. For a long time indeed the language of the New Testament was thought to be distinctive similar only to the Greek of the Septuagint (the 'official' Greek translation of the Old Testament) and with it constituting a distinctive 'biblical Greek' sometimes described as "the language of the Holy Spirit"! The discovery in the first decades of our century of scores of non-literary Greek papyri (personal letters, contracts, bills of sale) whose language is very close to that of the New Testament, has made it clear that while New Testament Greek has indeed its peculiarities owing to its Aramaic substratum and to the Christian vocabulary it had developed to express specifically Christian ideas. It is in fact, basically the popular Greek vernacular of the times, the koinè (dialektos) or "common language" spoken all over the Hellenistic world.

The language of the New Testament is thus a first expression of its inculturation. One begins to understand just how significant an expression it is when one realizes that a language is not just a formal, easily replaceable code, but the expression of the soul of a people and the verbal articulation of its culture. Exact literal trans-

lation from one language to another is rarely possible, for words in any given language acquire culturally conditioned connotations which their equivalents in another language will rarely possess. No Hindi word (certainly not 'ghar') will bring out the resonances that the word 'home' has in English: and one looks in vain for an adequate English equivalent of the Hindi 'bandobast'. This is particularly true of languages which differ as widely from one another as Aramaic and Greek, for these belong to two wholly different groups (the Semitic and the Indo-European) each with its own linguistic structure, and mentality.

Translation from one such language into another obviously poses a serious problem. The problem is sometimes solved by tailoring the receptor language to suit the new message it is meant to convey; that is, by giving its words new 'Christian' meanings. Paul, for instance, uses Greek anthropological terms (sōma, sarx, psychè) but consistently understands them in a Hebrew way. Psychè in his letters does not stand for 'soul', in the Greek sense of a spiritual principle distinct from the body and imprisoned in it, but for the whole of man inasmuch as he is a living and a thinking being. Sarx is not used in its Greek meaning of 'flesh', the material component of the human organism, but again stands for the whole of man in his creatureliness and his subjection to sin. Such a transformation of language is obviously not without its risks. For the 'christianized' words retain their pre-Christian meaning, and this may react on the Christian message the words have been tailored to convey. As Leslie Dewart has pointed out:

In St. Paul's doctrine of pneuma and sarx there is question of an inner division within the substance of man: the dichotomy is rather an interpretation of the fact that man finds himself paradoxically existing in contrary conditions at one and the same time, so that he is as it were both strong and weak, both willing and unwilling. But we all know how the doctrine of the "spirit" and the "flesh" gradually became understood dualistically and that for many centuries it has been very difficult for any all but a handful of specialists to read it otherwise.

Indeed translation into a new language invariably affects the message translated if only because the new language opens up fresh possibilities of understanding and interpretation which did not exist before. The highly speculative logos Christology of the early Church would surely not have developed had the Christian proclamation been confined to an Aramaic-speaking world.

The fact then that the New Testament reproduces an originally Aramaic proclamation in Hellenistic Greek (so that a Greek text now becomes the authentic and canonical source of the teachings of the Aramaic-speaking Jesus !) is a measure of the early Church's commitment to inculturation. In order to be genuinely at home in the Hellenistic world the early Church was prepared to run the risk of translation even though it was aware that traduttore é traditore (the translator is inevitably a traitor) as the Italians say. It proclaimed the Gospel to the world of its time not in the 'safe' formulae of an original 'sacred' language (Aramaic), but in the dynamic, changeable, powerful and evocative idiom of the "common language" - koinè of the people.

THEOLOGICAL INCULTURATION

The linguistic inculturation of the New Testament is only a preamble to its in-

culturation in theology. For if theology can be described as the linguistic and conceptual articulation of a faith experience (fides quaerens intellectum, faith in search of understanding, as Anselm has described it), different linguistic and cultural milieux will inevitably give different 'theologies'. The theology, or rather the theologies of the New Testament, then, has been determined by the varying cultural situations the early Church encountered in its missionary penetration of the Hellenistic world.

Three such situations can be distinguished. The Church originated in the conservative, Aramaic-speaking milieu of Palestinian Judaism, so that the very earliest Christianity (Palestinian Jewish Christianity), "used the Aramaic language and...for long remained deeply immersed in Jewish society." The Jewish society into which the Church was born was a good deal more complex and differentiated than the traditional Judaism of the monarchy, or the rigid rabbinism of the post-Jamnia reform. It included a wide variety of divergent groups - the elitist Pharisees, the aristocratic and conservative Sadducees, the fiercely nationalist Zealots, the radically sectarian Essenes (probably identical with the sectarians of Qumran), to say nothing of the Baptist sects that presumably existed on the fringes of Judaism. All of them were conscious of Israel's privileged history, were zealous for the Law, and looked forward eagerly to the imminent realization of Yahweh's promise of definitive salvation. But each interpreted these parameters of Judaism in its own way, influenced by the various currents of thought to which the Judaism of the time of Jesus was widely open. Babylonian and Persian influences had been at work during the Exile, leaving conspicuous traces in the apocalyptic literature of the intertestamental period, and Hellenism continued to be a powerful factor after it. Yet Palestinian Judaism remained a well defined entity of its own, culturally and, to an extent, religiously, distinct from the Judaism of the Greek-speaking diaspora Jews living outside Palestine. It was in the main-stream of this traditional Aramaic-speaking Judaism that Christianity was born.

But the Church soon included Hellenist, Greek-speaking Jews Acts 6,1 indeed notes their presence in the first Jerusalem itself, for it speaks of tension between the 'Hebrews' (Aramaic-speaking Jewish Christians) and the 'Hellenists' (probably Greek-speaking Jewish Christians from the diaspora). The tension is resolved by giving the 'Hellenists' an organization of their own under the Seven "deacons" who are to have the same role of leadership among the Greek-speaking Christians as the elders (presbyteroi) of the Jerusalem Church have among the Aramaic-speaking ones. For the Seven, though ostensibly appointed to supervise the daily distribution of alms appear, in fact, not as organizers of social work but as powerful preachers of the word. Their preaching with its rejection of the Temple (Acts 7, 48-50), though not yet of the Law, goes beyond that of Aramaic-speaking Christians led by the Twelve, who continue to live as in outward conformity with official Judaism (Acts 2, 46); and provokes a persecution by the Jewish leaders from which the Aramaic-speaking 'Hebrews' are apparently exempt (Acts 8, 1).

It is this persecution which according to Acts (8,4) occasioned the eventual migration of Judea, Samaria, and presumably of Syria too. For it is clear from Acts that the centre of Hellenistic Jewish Christianity eventually shifted to Antioch in Syria, the brilliant city on the Orontes that used to be the capital of the Seleucid

kingdom and was to become the spring-board of Paul's great missionary journeys to the West (Acts 13, 1). Indeed the missionary élan of the early Church (at least in the West, for Acts tells us nothing about the expansion of the Church towards Damascus and Edessa in the East, or towards Alexandria in the South) was sustained largely by the enthusiasm of the Greek-speaking Jewish Christians (Phillip, Barnabbas, Saul) living in close cultural contact with the Hellenistic world. For while their Hellenistic Judaism "preserved its racial and national unity and remained loyal to Jerusalem as the focal point of national and religious life", it was far more open to Greek thought, less contemptuous of the Gentiles, and more universal in its outlook than the intensely nationalistic and exclusive Judaism of the Palestinian heartland.

The success of the Gentile mission led to the formation of a Hellenistic Christianity comprising communities made up increasingly of converted Gentiles with no Jewish background but heirs to the complex religious world of Hellenism. Here simple traditional religion (the worship of the classical gods of Greek and Rome) went hand in hand with sophisticated philosophy (largely Neo-Platonism and Stoicism) and with the intensely personal salvation-oriented mystery religions deriving (largely) from the Orient. As Pfeiffer puts it:

In the Greek world after Alexander five types of religion attracted adherents: the city cults in honour of the Olympian gods, the personal striving for salvation in the mystery religions, the beliefs in chance and fate, the teaching of philosophical schools like the Stoa, and the Oriental religions (including Judaism and Christianity).

On the whole traditional religion was on the decline, no longer an effective religious force for transforming individual lives, though still a useful social symbol of national or cultural solidarity. Philosophy, particularly Stoicism with its ideal of self-possessed wise man, was influential among the educated. But it was the mystery religions, with their ability to communicate an intense personal religious experience and their promise of immortality, that remained the most powerful religious force in the Hellenistic world.

These, then, (Palestinian Judaism - Hellenistic Judaism - Hellenism) were the cultural contexts that the early Church encountered as it spread from Jerusalem to Judaea and Samaria and to the ends of the earth (Acts 1, 8). Each had its impact on the Church's life and teaching. The Church responded vitally to each new situation, finding a life style and a language appropriate to it. So "the original and essential saving gospel displayed itself step by step, and at each stage expressed itself in a new manifestation". New Testament Christology is a particularly clear illustration of this, for as Fuller tells us:

Since Christology is men's response to Jesus of Nazareth, it follows that the church made its response in terms of whatever tools lay to hand....These tools were derived from the three successive environments in which the early church was operating - Palestinian Judaism, Hellenistic Judaism, and the Graeco-Roman world.

But the same is true of the lived ecclesiology of the New Testament (compare the collegially-structured Jerusalem Church described in Acts with the charismatic communities of Paul's major epistles, or with the monarchical Churches of the Pastorals);

of New Testament eschatology (compare the fervid apocalypticism of Mk. 13, with the more dispassionate 'historical' outlook of Luke, or the mystical contemplative vision of John) - indeed of every dimension of the New Testament theology, worship and life.

EXISTENTIAL INCULTURATION

Ultimately indeed the linguistic and theological inculturation of the New Testament depends on the existential inculturation of the first Christian communities in which the New Testament was formulated. These first Christian communities were truly 'local churches', each thoroughly adapted to the cultural context in which it existed. Sent to all cultures (Mt. 28, 18) the New Testament Church belonged exclusively to none - not even to the Jewish matrix in which it originated as Paul's struggle with the Judaizers and the charter of the Jerusalem council (Acts 15, 23-39) plainly show. The New Testament Church was never a separatist sect demanding from its members a peculiarly "Christian" life-style, distinguished by externals of language, dress or custom. It was everywhere thoroughly at home. Even its worship was adapted.

Early Christian worship had, of course, its specific dimensions. It had its proper place - or rather absence of place, for unlike the Jews and the Greeks the first Christians had no distinctive place of public worship ("we have no shrines nor altars" writes Minucius Felix in his third century apologia Octavius), much to the scandal of their contemporaries. It had its own time (the Lord's day, expressly set off from the Sabbath of the Jews), its own peculiar rites (notably baptism and the Lord's Supper), its own distinctive 'mood', determined, Cullmann suggests, by its worship of the risen Kyrios and its experience of the Spirit. Yet its outward forms owed much to the synagogue service of the Jews, and probably something at least to the cults of the Graeco-Roman world. In his brief reference to the beginnings of the Christian liturgy Theodor Klauser notes:

The fundamental acts of worship of the early Church - the celebration of the Eucharist, the rites of the sacraments, prayer in common, and the liturgical sermon - all go back to the express command of Jesus, or at least are based on his example and commendation. Jesus, however, did not originate these liturgical acts, but took them over from the practice of late Judaism. The primitive church continued this policy; to a limited extent it created of its own accord forms of worship which had not already been laid down by Jesus; but to a much greater extent it fashioned its worship according to the liturgical customs of Judaism. In Gentile congregations, borrowings were made increasingly from the religious practices of the Graeco-Roman world.

So radical indeed was the inculturation of the New Testament Church that the Jewish Christian communities of Palestine were long regarded by their Jewish contemporaries as a set (hairesis) of the Jews (Acts 24, 5. 14; 28, 22); while of the Greek Christians the early second-century Letter to Diognetus could say:

Christians are not distinguished from the rest of mankind by either country, speech, or customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life ... Yet while they dwell in both Greek and non-Greek cities, as each one's lot is cast, and conform to the customs of the country in dress, food,

and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly extraordinary. They reside in their respective countries, but only as aliens. They take part in everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land.

Not the externals of diet and dress, then, but the inner quality of his life - its eschatological detachment ("they spend their days on earth but hold citizenship in heaven") and its profound concern ("the strong affection they have for one another") - is the true mark of the Christian. For, in the sustained metaphor the letter uses, the Christian is the soul of the world, as hidden and invisible in the externals of his religious practice as the soul itself.

In a word: what the soul is in the body, that the Christians are in the world. The soul is spread through all the members of the body, and the Christians throughout the cities of the world. The soul dwells in the body, but is not part and parcel of the body; so Christians dwell in the world but are not part and parcel of the world. Itself invisible, the soul is kept shut in the visible body; so Christians are known as such in the world, but their religion remains invisible.

So the inculturation of the New Testament Church did not mean its total assimilation into a culture, the loss of its identity or the betrayal of its message and mission. Supremely universal the Church was supremely individual too, holding tenaciously to the faith that gives it its identity and judging all things in the light of its faith. If it was open to effervescent ideas from Judaism and Hellenism, it was always critically so. Confronted with new cultures the New Testament church both accepted and denounced - condemning with no uncertain vigour all that was oppressive, dehumanizing and corrupt in them. So John's Apocalypse is a sustained condemnation of the violent oppression of Roman Rule; and Paul's letters are full of vehement denunciations of the sex and violence of the Hellenistic world. Such prophetic denunciation (so much in the spirit of Jesus) is as much a part of the New Testament Church as its readiness to adapt. Both indeed are integral parts of the finely discerning attitude with which it encounters the cultures of the 'world'. Because it was open to all cultures the New Testament was slave to none, but confronted all as the redemptive judgment of God.

(Taken from JEEVADIARA - A Journal of Christian Interpretation, No.33, 1976.)

Required conditions and charisms which justify our presence as missionaries:

Speak the native language well and be not satisfied with jabbering.

Be able to live without judging, without having to explain everything;

accustom yourself to have always a favorable preconceived opinion.

Be capable of dialogue.

Have a great respect for the "other" culture.

Be able to transcend your own ethnocentrism.

Realize you are not "at home". The missionary will always remain a foreigner, no matter what he does or wherever he stays. Even in his own fatherland he is a foreigner, because when there, he longs for his second home-country.

Initiate yourself; remain inquisitive regarding the customs and traditions of the people.

Be able to accept their (slower) rhythm.

(ICA-ICM, No.8, '76/193)

INCULTURATION IN VATICAN II

by Kurien Kunnumpuram

The Second Vatican Council never used the term inculturation. Nor did it deal extensively with the problems connected with inculturation. But scattered through its documents are many elements that have a bearing on this topic. These are here gathered together and reflected upon.

By inculturation we mean the process by which the gospel message and the Christian way of life are inserted into the culture of a particular people. That this involves more than the mere transplanting of a Church that has already grown to adulthood elsewhere is quite obvious. But will inculturation lead to a new understanding of the Christian faith? Will it promote new approaches to Christian life? Will it give rise to new forms of Christian worship? Will it bring about radical changes in the structures of the Church? These are some of the questions that we have to keep in mind when we examine the teaching of Vatican II on inculturation.

What is culture? Culture is such a complex reality that one cannot easily define it. But the Council has provided us with a description of culture which is sufficiently comprehensive and is adopted here.

The word 'culture', in a general sense, designates everything by which man refines and develops his manifold gifts of mind and body; seeks through his knowledge and labour to bring this world itself under his control; makes social life more human, both in the family and in the whole of civil society, by improving manners and institutions; finally, expresses, communicates and preserves in his works, in the course of the centuries, his great spiritual experiences and aspirations, so that they may serve for the progress of many, even of all mankind.

Hence it follows that human culture necessarily has a historical and social aspect, and that the word 'culture' often takes on a sociological as well as an ethnological meaning. In this sense, we speak of the plurality of cultures. For, different styles of life and different scales of values result from the diverse ways of using things, of doing one's work and expressing oneself, of practising one's religion and shaping one's conduct, of making laws and establishing juridical institutions, of developing the sciences and arts and cultivating beauty.

Thus the customs handed down in each human community constitute its own special patrimony. Thus also a definite historical milieu is formed, into which every man of whatever country or century is inserted and from which he draws the values by which he can promote civilization (GS 53).

Attitude to culture

That the Second Vatican Council paid serious attention to human culture is clear from the fact that the Pastoral Constitution devoted a whole section to the discussion of this topic (cf. GS 53-62). By and large, the Council shows a positive regard for various cultures of mankind. "And so the Council considers with great reverence all that is true, good and right in the most diverse institutions which mankind has established for itself and ever continues to establish" (GS 42). For "each branch of the human family possesses in itself and in its worthier traditions some part of the spiritual treasure entrusted by God to humanity, even though many do not know the source of that treasure" (GS 86).

In its different documents Vatican II has acknowledged the presence in these cultures of truth and goodness, grace and holiness.¹ The Church readily admits that she has benefited from the insights of human culture. "Thanks to the experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, the nature of man himself is more clearly revealed and new roads to truth are opened. These benefits profit the Church, too" (GS 44).

Vatican II is not blind to the negative aspects of human culture. It knows full well that in the cultural achievements of man elements of truth, goodness and beauty are often mixed with sin, error and human depravity (cf. LG 16, 17; AG 9). Hence they stand in need of healing and purification. As the Pastoral Constitution says: "The good tidings of Christ constantly renews the life and culture of fallen man; it combats and eliminates the errors and evils resulting from the ever threatening allurements of sin" (GS 58). We may be tempted to regard this as a rather triumphalistic claim, unless we remember that according to the Council the Church of Christ, too, is "always in need of being purified" (LG 9).

Two Texts

There are two texts that seem to bring out clearly the Council's mind on the question of inculturation. Let us now examine them closely.

1. Speaking of the many links that exist between the Church's message of salvation and human culture, the Pastoral Constitution declares:

For God, in His self-revelation to His people and down to His full self-manifestation in His Son, has spoken in a language adopted to the culture of each epoch.

Likewise the Church, living in varied circumstances in the course of the centuries, has made use of the resources of various cultures in order to spread and explain Christ's message in her preaching to all the nations, to examine and understand it more thoroughly, and to express it more aptly in her liturgical celebrations and in the life of the diverse communities of the faithful.

But at the same time, having been sent to all peoples of every age and every region, the Church is not exclusively and indissolubly bound to any race or nation, nor to any particular way of life, nor to any custom ancient or recent. Always faithful to her own tradition and at the same time conscious of her universal mission, she is able to enter into communion with diverse forms of culture--a communion by which both the Church and the various cultures are enriched (GS 58).

According to Christian understanding, God's self-revelation to man is not primarily a communication of timeless truths. It is God's salvific intervention in human history. It is experienced by people who have been shaped by the culture of their time, and expressed in the cultural forms current in their day. This is true also of God's supreme self-manifestation in Jesus Christ. Jesus of Nazareth was not a universal man, beyond the limits of time and space, but a Jew who lived in the Palestine of the first century A. D. Consequently, sacred scripture, which is the privileged expression of God's self-revelation, is timebound and culturally conditioned.

Nor is the lot of the Church any different. Inserted into human history she has been deeply affected by the diverse cultures of mankind. In fact, she has deliberately made use of the cultural riches of various peoples in order to proclaim the gospel message more effectively, to grasp it more deeply, and to express it more aptly in the life and worship of each Christian community.

Still, the Church is not exclusively and indissolubly bound to any race or nation, to any particular custom or way of life. As the Pastoral Constitution has stated elsewhere, "the Church by virtue of her very mission and nature is not tied down to any particular form of human culture or any political, economic or social system" (GS 42). This may be true in theory. But in point of fact, the Church as it exists today appears to be almost inseparably linked with Western culture.²

What is demanded of the Church is that for the sake of her universal mission she constantly strives to maintain her ability to enter into communion with diverse forms of human culture. The Council does well to point out that such a communion is mutually beneficial.

2. While dealing with the particular Churches the Council Decree on the Missionary Activity of the Church has made this significant statement:

The seed which is the Word of God sprouts from the good ground watered by divine dew. From this ground the seed draws nourishing elements which it transforms and assimilates into itself. Finally it bears much fruit. Thus, in imitation of the plan of the Incarnation, the young Churches, rooted in Christ and built up on the foundation of the apostles, take to themselves in a wonderful exchange all the riches of the nations which were given to Christ as an inheritance (cf. Ps. 2: 8). From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, these Churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Savior's grace, or the proper arrangement of Christian life.

If this goal is to be achieved, theological investigation must necessarily be stirred up in each major socio-cultural area, as it is called. In this way, under the light of the tradition of the universal Church, a fresh scrutiny will be brought to bear on the deeds and words which God has made known, which have been consigned to sacred Scripture, and which have been unfolded by the Church Fathers and the teaching authority of the Church.

Thus it will be more clearly seen in what ways faith can seek for understanding in the philosophy and wisdom of these peoples. A better view will be gained of how their customs, outlook on life, and social order can be reconciled with the manner of living taught by divine revelation. As a result, avenues will be opened to a more profound adaptation in the whole area of Christian life. Thanks to such a procedure, every appearance of syncretism and of false particularism can be excluded, and Christian life can be accommodated to the genius and the disposition of each culture.

Particular traditions, together with the individual patrimony of each family of nations, can be illumined by the light of the gospel, and then be taken up into Catholic unity. Finally, the individual young Churches, adorned with their own traditions, will have their own place in the ecclesiastical communion, without prejudice to the

primacy of Peter's See, which presides over the entire assembly of charity.

And so, it is to be hoped and is altogether fitting that Episcopal Conferences within the limits of each major socio-cultural territory will be so united among themselves that they will be able to pursue this program of adaptation with one mind and with a common plan (AG 22).

The main thrust of this text is quite clear. The Council is strongly in favour of incarnating the gospel message in the culture of the people who are evangelized. The particular Church that is born as a result of evangelization must be rooted in the cultural soil of the people and draw nourishment from it. As the same Decree has said a little earlier, "The work of planting the Church in a given human community reaches a kind of milestone when the congregation of the faithful, already rooted in social life and considerably adapted to the local culture, enjoys a certain stability and firmness" (AG 19).

The Incarnation of the Son of God is held up as the pattern of all inculturation. In imitation of this each particular Church assumes the cultural riches of the local people in order the better to express the Christian life among them. These riches, it is pointed out, have been given to Christ as an inheritance (cf. Ps. 2:8). The in-gathering of the cultural wealth of mankind is intimately connected with the catholicity of the Church. For the catholicity of the Church means not only that she is sent to proclaim the message of salvation to all peoples, but also that she should be influenced by the cultural achievements of all nations. This has been well brought out in *LUCEN GENIUM* 13, to which the present text refers: "By reason of it (Catholicity) the Catholic Church strives energetically and constantly to bring all humanity with all its riches back to Christ its Head in the unity of His Spirit". And it is through the particular Churches that this task is achieved. For they enrich the universal church by the cultural patrimony of their peoples.

Though the Council uses terms like "adaptation" or "accommodation" what it really intends to say seems to be quite different from what people traditionally understood by them. For Vatican II it is not a question of merely borrowing a few elements of the local culture or introducing some superficial alterations into certain areas of Christian life. What the Council demands is a profound change that affects the whole of Christian life so that it becomes more suited to the genius and dispositions of each culture. The only limit to this inculturation is that it should be in conformity with the manner of living taught by divine revelation.

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All this, the council realizes, calls for a serious theological inquiry carried out in each major socio-cultural area. In the cultural context of each people we must engage in a fresh reflection on divine revelation. This can lead to a deeper understanding of the Christian faith. It can also pave the way for a thorough insertion of Christian life into the culture of every people.

The main responsibility for this task rests with the territorial conferences of Bishops. The Council hopes that they will chalk out a common plan of action and carry it out in a united effort.

Areas of Inculturation

Vatican II has indicated the main areas of inculturation:

I Christian life

In the Decree on the Missionary Activity of the Church, lay people are asked to bear witness to Christ in their life. In them must appear the new man created according to God in justice and true holiness (cf. Eph. 4: 24). "But they must give expression to this newness of life in the social and cultural framework of their own homeland, according to their own national traditions. They must be acquainted with this culture" (AG 21). The same Decree has this exhortation for religious communities in mission lands:

Working to plant the Church, and thoroughly enriched with the treasures of mysticism adoring the Church's religious tradition, religious communities should strive to give expression to these treasures and to hand them on in a manner harmonious with the nature and the genius of each nation. Let them reflect attentively on how Christian religious life may be able to assimilate the ascetic and contemplative traditions whose seeds were sometimes already planted by God in ancient cultures prior to the preaching of the gospel (AG 18).

The Pastoral Constitution gratefully acknowledges the fact that in her community life the Church has been enriched by the developments in human culture (cf. GS 44). In its pilgrimage through history the Church has been deeply affected in its organization and administration by factors stemming from human culture. In future, too, ecclesial communities must let themselves be influenced by the progress of human culture. Thus, inculturation must extend to Christian life in its entirety.

2 Liturgy

As the Constitution on the Liturgy expresses it, "Even in the liturgy, the Church has no wish to impose a rigid uniformity in

matters which do not involve the faith or the good of the whole community" (SC 37). Hence the Council is quite in favour of "adapting the liturgy to the needs and dispositions of different peoples" (cf. SC 38). It maintains that in certain places and circumstances radical changes in the liturgy will be required. "The competent territorial ecclesiastical authority... must, in this matter, carefully and prudently consider which elements from the traditions and genius of individual peoples might appropriately be admitted into divine worship" (SC 40). The Council has made provision for the incorporation into the Church's ritual of valid elements from the customs and traditions of the different nations. This is especially true of the rites of baptism and matrimony (cf. SC 39, 65, 77). The music and the art of various peoples should also play their part in Christian worship (cf. SC 119, 123).

All in all, Vatican II believes that the Christian faith, "is to be celebrated in a liturgy that harmonizes with the genius of the people" (AG 19).

3 Evangelization

The Pastoral Constitution highlights this area of inculturation when it says

For, from the beginning of her history, she (the Church) has learned to express the message of Christ with the help of the ideas and the terminology of various peoples, and has tried to clarify it with the wisdom of philosophers, too. Her purpose has been to adapt the gospel to the grasp of all as well as to the needs of the learned in so far as such was appropriate. Indeed, this accommodated preaching of the revealed word ought to remain the law of all evangelisation. For thus each nation develops the ability to express Christ's message in its own way (GS 44).

What is said here about evangelization applies to all forms of preaching the gospel.

4 Theology

As has already been said, the Council calls for a fresh theological inquiry to be carried out in each major socio-cultural area (cf. AG 22). Such an inquiry, it believes, can lead to a deeper understanding of the faith in the light of the philosophy and religious experience of various peoples. Thus inculturation in theology is clearly demanded by Vatican II. It is not, of course, the Council's desire that Christian revelation be inserted into the past culture of a people. It is the present culture, a culture that shapes the minds and hearts of people today, that is of interest to the Council. "It is the task of the entire people of God, and

particularly of the pastors and theologians, with the help of the Holy Spirit, to hear, distinguish and interpret the many voices of our time and to form a judgment of them in the light of the word of God: so that the revealed truth may ever better be perceived, more fully understood and proposed in a more adapted way" (GS 44).

This seems to indicate the Council's approach to theology. Relevant theology is born out of the dialectics of the world and the word. It calls for a constant effort to interpret Biblical Revelation in the light of our contemporary experience and to understand the events and experience of today in the light of our Christian Faith.

Conclusion

Whatever may be the inadequacies of the Council's approach to inculturation, one thing is beyond doubt: Vatican II clearly favours the thorough insertion of the gospel message and the Christian way of life into the culture of every people. Sent to a world inhabited by a variety of peoples possessing a diversity of cultures the Church cannot remain 'out of place everywhere, at home nowhere'. She must rather "become part of all these groups for the same motive which led Christ to bind Himself, in virtue of His Incarnation, to the definite social and cultural conditions of those human beings among whom He lived" (AG 10).

And we will have to reflect on the implications of this for the Church in India. That we need a Church that is truly Indian and genuinely Christian will perhaps be easily granted by all. But the way to this goal is far from clear. Hence the need for courage, imagination, creativity and the spirit of adventure. Since it is certain that a truly Indian Christian Church will not fall into our lap, ready-made, we have no other choice but to set about creating it, with sincere faith and hope. We shall, no doubt, make mistakes, but we shall have the consolation of knowing that we are trying to do what the Lord expects of us.

1. For a detailed examination of the teaching of Vatican II on this point: cf. K. Kunnumpuram, *WAYS OF SALVATION*, Poona (1971) pp. 66-71.

2. There is some evidence to show that the Council was aware of the fact that the Church is much too Western and hence in need of inculturation in other parts of the world. Commenting on the manner G. S. 58 approached the question of culture R. Tucci says: "This was prompted, among other things, by the desire to face the problem of how Christianity can be embodied in non-Western cultures, as is plainly stated in the RELATIO of Text 4, 1. COMMENTARY ON THE DOCUMENTS OF VATICAN II, Vol. V, edited by H. Vorgrimler, p. 257.

(Taken from JEEVADHARA - A Journal of Christian Interpretation, No. 33, 1976.)

SEDOS 76/375

EXECUTIVE COMMITTEE MEETING - MINUTES

The Executive Committee met on 12th October 1976 at 4.15pm. at Sedos Secretariat. Present were: Fr. F. Timmermans, cssp, Sr. Ramona Mendiola, icm, Fr. J. Lozé, sj, Sr. Mary Motte, fmm, Fr. H. Van Hoof, sma, Sr. Danita McGonagle, ssnd, and from Sedos Sr. Joan Delaney, mm.

1. The minutes of the 21st September meeting were approved with the following corrections:
item 2, line 12 - "The committee agrees that the membership fees should not be raised this year" should read - "The committee agrees that membership fees will have to be reviewed especially in the light of changes in the exchange rate".
- 'Sr. Claire Rombouts, ICM'.

2. Matters arising from the minutes

- a) Sr. Claire has made arrangements with the Christian Brothers for the preparatory meetings and the General Assembly.
- b) The personnel policy along with the Budget will be reviewed in November. Sr. Danita will pass on to the secretary the existing material.

3. THE GENERAL ASSEMBLY

- a) All material for the bulletin has been turned into the secretariat. Position papers will be available by the end of October and will be printed separately. Fr. Timmermans will provide for the translator of English into French, the secretariat for the French into English.

- b) Preparatory meetings

The question was raised whether these are not in danger of becoming bigger than the Assembly. It was felt that the more people who were involved and reflecting on the topic, the better it was. Various comments were made about the wide variety of participants at SEDOS meetings: members of non-strictly and of strictly missionary congregations, members with varying theological backgrounds, new members and ones who have been coming for years, the proportion of men to women attending, etc. It was felt that the best SEDOS could do would be to have topics which were of interest to different groups at different times.

A Biblical Service has been prepared by Fr. Lozé and the committee requested that he lead it.

The suggested date of the next preparatory meeting is Friday 12th November at 3.30pm, at the Christian Brothers. It will be proposed to the group at the first preparatory meeting on Thursday 14th October.

3.d) The questionnaire

This has been sent out. The returns are due back on 20th October. Sr. Mary and Fr. Lozé will analyze them and have the results for the Second Preparatory meeting.

e) Program & Invitation, Election & Publication of results

Sr. Mary, Fr. Lozé and Sr. Joan will draw up the invitations, program, method of election and suggest possibilities for publishing the results.

4. EXECUTIVE SECRETARY'S REPORT

- a) Ann Ashford began work at the secretariat on 27th September. Sr. Agnetta returned on 5th October.
- b) The program for the Health Seminar has been decided. It will appear in this month's bulletin and will be sent to Generalates and Health Group members.
- c) Père Joblin, sj, of the I.L.O. wrote expressing interest in holding a meeting to discuss the importance of religious forces in society. (The letter has been sent by Père Joblin to various people for comment).
- d) Mr. Larnaud of the Catholic Centre for U.N.E.S.C.O. was in Rome for a short visit. He promised to let SEDOS know when he is again in Rome in order to arrange an informal meeting with SEDOS Institutes. He is anxious to cooperate. The SEDOS bulletin will be sent to the Centre.
- e) Contacts made: AGRIMISSIO, CESTA, COUNCIL OF LAITY, Christian Bros., Good Shepherd Sisters and the Ursuline Sisters.

5. SEDOS/AGRIMISSIO PROJECT

The Executive Committee approved the appointment of Fr. Timmermans and Sr. Joan as the SEDOS representatives to the Sedos/Agrimissio Project Committee. They also requested Fr. Lozé to act as delegate for Fr. Timmermans when he is away. The secretary will inform Agrimissio of this decision and ask for a meeting before 25th October.

6. OTHER BUSINESS

- a) Tentative budget: Sr. Danita distributed a tentative copy of the budget. Members are requested to study it before the November Executive Committee meeting. The question of postage for overseas bulletins needs to be looked into.
- b) Mass for the secretariat: Fr. Timmermans, Fr. Van Hoof and Fr. Lozé will celebrate at a Mass in the secretariat for the staff and the Executive Committee on Thursday 21st October at 4pm. Refreshments will be provided by the Executive Committee.
- c) Dates of next Executive Committee meetings

TUESDAY --- 9th November --- 4.15pm. at Sedos secretariat.

WEDNESDAY --- 24th November --- time and place to be decided on 9th November.

Sr. Joan Delancy, MM
Executive Secretary

FROM A COW-GIRL IN CALCUTTA - what follows is the more practical aspect of inculturation. A visiting missionary sister's account of her time with the Missionary Sisters of Charity in India.

The plane landed at Calcutta around 9:15 a.m., two sisters met me. The roads are long and straight and the driver went like a bat out of hell with the horn blaring all the way. I was put in the guest parlour with three benches and a mattress for my bed. I fell asleep immediately.

Rising bell is at 4:30 a.m. and Mass at 5:45. Half the community does their laundry in the court-yard while the others pray before Mass, the washing/praying is reversed after Mass until 8:10 a.m. when everyone goes out to work.

On Wednesday morning, twenty of us, including a Jesuit Tertian, piled into a blue ambulance with "we work for a better tomorrow" on one side, to visit the Home for the Dying. It is surprising anyone reaches their destination alive - for the distance from here to the Home is nine million horn-honks; one rosary; two (verbal) fights with other drivers, four sacred cows (nearly hit) and one litany to the Blessed Virgin. At the Home I helped by taking the women from their beds to a corner where they were soaped and rinsed with cold water, after which they were returned to bed, covered with a dress and diapered up for the day. Other sisters made the beds. Their dinner consisted of curry rice, an egg and fruit. Most of them were in a miserable state - one had had acid thrown over her by a store keeper for stealing food. Another decided to go back begging after her dinner and bath and crawled out of the door. There were also several children there besides a men's section.

On the return trip to the Convent, we kept the cows and rosary, the litany and fights however, were replaced by a thunder shower which caused everyone to scramble to put up the windows that wouldn't stay up and even to extend Father's umbrella out of the back window to keep the rain out...in spite of the confusion not a single Hail Mary was lost. After prayers, lunch and a nap I went down the street at 3 p.m. to the Children's Home. There are 121 children from infants to teenagers. One poor baby I fed must have weighed less than 5 lbs and was covered with boils.

Supper at 7:00 p.m. followed by recreation and Profound Silence at 9:00 p.m.

The next morning I made it to early Lauds and meditation and in all humility sat way at the back where I was able to lean against the wall - there are no chairs. The Professed are, of course, quiet, but the novices wriggle all over. I watched the most wiggly one and when she changed position so did I. They all go barefoot in the house and wear shower slippers in the street, which saves my stocking no end. I wear my own clothes, no sari, but at moments feel most immodest as only school girls have their ankles to knees exposed. I have to remember to find my shoes before going out. The Sisters are most gracious; thoughtful and concerned for my privacy. There are 300 + living here and as it is a bit crowded I am moving to a School next door. (There are several girls from France, Holland and Australia volunteering their services from one month to one year). Because the house is crowded at noon, I take my nap in the Confessional, but the Confessor is coming today, so it is out for a walk instead!

Thursday is their "day off" when they do extra house cleaning.

Poverty is everywhere though I am assured much improved since times past. Many children are clothed in no more than a "holy chord" and goats and cows abound.

They took me to see their place at Dum Dum, near the Airport. It is a beautiful compound where normal, mentally and physically handicapped children and some old women live. They distribute extra food to the T.B. patients.....

MISCELLANEOUS NEWS

- / We extend our warm congratulations to Brother Charles Henry Buttmer, F.S.C., ex-President of Sedos, who is celebrating his fiftieth anniversary as a Christian Brother this month.
- / The Federation of Asian Bishops' Conferences suggestion that the Chinese Bishops' Conference establish an Institute of East-Asian Spirituality in Taipei was accepted. The Bishops' Conference officially established this Institute at the Standing Committee Meeting on July 2. The President of the Board of Trustees is Cardinal Yu Pin, President of the Chinese Bishops' Conference. The Rev. Stanislaus Iokuang, Archbishop of Taipei was appointed President, while Father Peter Chow was appointed Dean of the Research Department. The Institute, in St. Thomas Regional Seminary, will open in the Fall and in the first year Courses will be offered in Christian, Confucian, Buddhist and Taoist Spirituality, in the Philosophies of Lao Tzu and Chuangtzu and Ancient Chinese Rites and Ceremonies. (From One Spirit, Vol.9, No.1, 1976)
- / To date, the entire Bible has been translated into 261 languages in various parts of the world. Ninety-two of these are in Africa. A large number of new translations are being made in the A.M.E.C.E.A countries and elsewhere - norms governing these "ecumenical" translations are set forth in the "Guiding Principles for Interconfessional Cooperation in Translating the Bible", which was drawn up by the Secretariate for Promoting Christian Unity and the United Bible Societies in 1968. Meditating on the Scriptures is becoming a widespread practice in the A.M.E.C.E.A countries both in private and in Bible Sharing Groups. For those wishing to pursue deeper insights into Scripture a correspondence Course is available in English from the Kenya Catholic Secretariat, in Chewa from Lilongwe Diocese in Malawi, in Bemba from Mansa Diocese in Zambia and three in Swahili from Tanzania. A set of 261 slides have been produced by Fr. C. Boucher in the Dedza Diocese in Malawi, depicting the life of Christ in contemporary Malawian scenes. (A.M.E.C.E.A Doc. Service 9/76/2)
- / UNIQUE EVENT IMPROVES DECISION-MAKING PROCESS - COLOMBO: Last June a unique event took place in the history of the Church in Sri Lanka. The Bishops and Major Superiors of both men and women congregations "lived-in" for six days at the Oblate retreat house in Tewatte. The purpose was to reflect prayerfully on the future of the Church in Sri Lanka and to see how the Bishops and the religious congregations could cooperate in achieving determined goals. The commission invited 18 speakers, involved in important areas of the apostolate, to speak on current thinking in the Church in order to "open our eyes to today's problems and needs". The hoped for result is that the Religious will be made to feel that they are real partners in the apostolate. Improvement in decision-making, more-over should come about by delegation of real power to those in authority at different levels. Existing structures like pastoral councils, senates and councils of the laity will deal with important issues rather than peripheral matters, and finally, important decisions will be preceded by wider consultation. (OMI INFORMATION, No.121/76.)
- "A leader is best when people hardly know he exists; not so good when he is praised and thanked; not good at all when he is despised. BUT when under his influence people have achieved something, he will have fulfilled his purpose when they conclude, 'We did it ourselves'." (Chinese Proverb, 565 B.C.)(IMPACT, Zambia, No.67, 1976).

Documentation on INCULTURATION compiled by Sr. Agnetta, S.Sp.S.

Note:- A special open-shelf book-case has been set aside in the SEDOS Documentation Department for the material listed below.

I. INTERNAL DOCUMENTS

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 1/88	Kirche in den Völkern - junge Gemeinden suchen ihre Gestalt, by G. Lautenschlager, OMI. (5)
✓ 1/92	Declaration of the International Conference on Evangelization and Dialogue in India. (10)
✓ 1/276	Preaching the Gospel Today, by D.S. Amalorpavadass. (6)
✓ 1/340	The Theology of Salvation - Perspectives of Vatican II, by Leonard Kaufmann. (10)
✓ 1/528	The role of the foreign missionary in the Asian Church today and tomorrow, by Sr. N.M. Toshiko, FMM. (31)
✓ 1/536	Evangelization in co-responsibility. (6)
✓ 1/550	Mission and Inculturation, June 1975, by Fr. Arevalo, SJ. (11)
✓ 1/584	"Au service de L'Afrique et de l'Eglise - Orientations et Décisions 1973" (Extrait). Société des Missions Africaines. (6)
✓ 1/587	Posto degli Istituti religiosi e missionari nel "Contesto della missione sott la responsabilità di tutte le Chiese locali". FSCJ Consiglio Generale. (5)

II. EXTERNAL DOCUMENTS

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 4/433	Liste de Documents sur l'Evangelisation. (14)
✓ 4/581-591	Antropologia y teologia en la asion misionera. (152)
✓ 4/840	Evangelization and Latin American Culture, by Sr. M. Antonieta Torres Llosa. (8)
✓ 4/841	Missionary activity and native culture - Africa, by Sr. Mercedes Aizpuru, OMI. (11)
✓ 4/896	Christ's Church in Lilongwe today and tomorrow, by Bishop Patrick Kalilombe. (39) French translation in PETIT ECHO, No.640, 1973 (12)
✓ 4/1116	Evangelizzazione e Salvezza, by A. Bundervoet. (12)
✓ 4/1122-1123	Evangelization and Adaptation to Local Asian Culture - FABC. (3)
✓ 4/1177	Projet FERES: Synode Evangelisation. (10)
✓ 4/1242	The salvific value of non-Christian religions according to Asian Christian Theologians writing in Asian-published theological journals 1965-1970. (81)
✓ 4/1486	I vescovi asiatici per l'evangelizzazione in Asia, by G. Rulli. (6)
✓ 4/1537	Report on the experience of the Church in the work of evangelisation in Africa, by Bishop J. Sangu. (41)
✓ 4/1544	Evangelization in modern Malawi. Episcopal Conference. (12)
✓ 4/1545	The Evangelization of the modern world. Uganda Ep. Conf. (10)
✓ 4/1585	Role of the Catechist in evangelization, by M. Mzombwe. (2)

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 4/1509	Evangelisation and frontier situations in Africa, by J.M. Donders, (11)
✓ 4/1604	Declaration of the Synodial Fathers. (4)
✓ 4/1676	Evangelization and Mission, by R. Facelina et al. (bibliography) (55)
✓ 4/1821	USG Commission VI. Gruppo di Studio II: La vita religiosa nelle giovani Chiese. (2)
✓ 4/1886	Evangelization Prima, by B. Tonna (7) (5)
✓ 4/1888	Address at the Conclusion of the Synod of Bishops 1974, by Pope Paul VI
✓ 4/2072	Present day evangelization in Africa (3)
✓ 4/2131	Building a truly Local Church, by Bishop Patrick Kalilombe. (5)
✓ 4/2167	Pastoral Guidelines. Liloinwe Diocese Mini-Synod, Kenya. (47)
✓ 4/2169	Discussion on "Evangelii Nuntiandi", by Commission VI (USG). (5)
✓ 4/2187	About Zairian Authenticity. DIA. (2)

III. EXTERNAL BOOKS

<u>Code Number</u>	<u>Title of Book</u> (number of pages in brackets)
✓ 6/228	Pastoral Indigenista, by CELAM (83)
✓ 6/233	Antropologia y Evangelizaciòn, by CELAM. (358)
✓ 6/403	Evangelization: Documenta missionalia ed by Mariasusai Dhavamany. (404)
✓ 6/448	Le Nuove Vie del Vangelo, by G. Burrurini et al. (349)
✓ 6/482	An African Church in Transition, Part I: Chapters 1-9, Part II: Chapters 10-11, by F.J. Verstraelen. Development Research Institute, Tilbur, Netherlands, 1975. (348)
✓ 6/485	Asian Voices in Christian Theology, ed. by G. H. Anderson, Orbis (321)

IV. SELECTED ARTICLES Internal Periodicals

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 2.CICM	Indigenization of the Church, by Y. Raguin. In EUNTES Vol.4, No.1/71.
✓ 2.CICM	Christianity and Asian Cultures, by Card. Gracias " Vol.5, 1-2, '72.
✓ 2.CICM (E5/VIII/72)	Theology of Evangelization in the Indian context, by D.S. Amalorpavadass In EUNTES Vol.5, No.VIII, 1972. (17)
✓ 2.CICM	Evangelization today, by D.S. Amalorpavadass. In Euntes Vol.6/VIII/73
✓ 2.CICM	Declaration of the All-India Consultation on Evangelization. In EUNTES, Vol.7, No.VIII, 1974. (20)
✓ 2.CICM	Evangelization today, by Bishop Dery. In EUNTES, Vol.VIII, No.1/75 (3)
✓ 2.CICM	Evangelization in modern day Asia - FABC. " Vol VIII, No.2/75 (10)
✓ 2.CICM	Panama, San Miguelito: un effort integral d'Evangelisation. In EUNTES Vol.VIII, No.1, 1974. (12)
✓ 2.CICM	Latin America's Basic Communities and its Parishes, by W. Regges, In EUNTES, Vol.VIII, No.1, 1974. (6)
✓ 2.CICM	La premiere evangelisation des non-chrétiens, by H. Gravrand. In EUNTES, Vol.VI, No.2, 1973. (8)
✓ 2.CICM	The Role of the Foreign Missionary in the Local Church. In CHRONICA, (CICM), No.426, 1972. (3)
✓ 2.CICM	The "Localization" of the Church, by Jerome J. Heyndrickx. In CHRONICA, (CICM), No.2, 1976. (2)
✓ 2.CSSP	Missionary experiments, by F. Le Hellaye. In CSSP NEWSLETTER, 43/74 (2)

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 2.CSSP et al.	A L'épreuve de l'écoute des autres: Essais et recherches, by Kalenga Ntambele et al. In SPIRITUS, No.56, 1974. (54)
✓ 2.FSCJ	Evangelizzare, non giudicare, by Enrico Bartolucci. In NIGRIZIA No. 23, 1974. (4)
✓ 2.FSCJ	La via africana al vangelo, by G. Butturini. In NIGRIZIA, No.23, 1974. (6)
✓ 2.FSCJ	Missione e Chiesa Locale nell'Africa che Cambia, by Victor Mertens, SJ In NIGRIZIA, No.19, Oct. 1975. (9)
✓ 2.FSCJ	Dinamismo de una joven Iglesia, by Cirilo Tescaroli. In MUNDO NEGRO, No.169, 1975. 4.
✓ 2.FSCJ	Evangelización y culturas, by Nazareno Contran. In MUNDO NEGRO, No. 173, 1975. (4)
✓ 2.FSCJ	Misioneros, autenticidad y alienacion, by H. Gomez-Pallete. In MUNDO NEGRO, No.177, 1976, (4)
✓ 2.ICM	An answer from Cameroon to SEDOS in dialogue with missionaries, by Sr. Jeanne De Groote, ICM. In ICA-ICM, No.5, 1975. (3)
✓ 2.MM	Establish the local church, by Edward Pedders. In MM BULLETIN, Series 2, No.3, 1973. (4)
✓ 2.MM	The Church and the Asian revolution by J. Balasuriya. In WORLD PARISH, Vol.12, No.106, 1972. (3)
✓ 2.MM	The missionary role of the local Church, by Enzo Gatti. In WORLD PARISH, Vol.13, No.124, 1973. (3)
✓ 2.MM	The African Apostolate, by A. Wille. In MM BULLETIN, No.3, 1972 (2)
✓ 2.MSC	The Third Church is Coming!, by Benjamin Tonna. In MSC GENERAL BULLETIN, No.1, 1975. (Also in French).
✓ 2.PA	Evangelization and encounter between cultures, by Jean Cauvin, PA. In PETIT ECHO, No.652, 1974. (5).
✓ 2.PA	Evangelization in the Documents of Vatican II, by Leonard Kaufmann PA In CURRENT DOCUMENTATION COURANTE, No.3, 1975. (4)
✓ 2.PA	Universal mission within the communion of particular Churches, by Leonard Kaufmann, PA. In PETIT ECHO, No.670, 1976. (7)
✓ 2.PA	The Church, the Kingdom and the other religions, by A. Pieris, SJ. In CURRENT DOCUMENTATION COURANTE, No.4, 1976. (9)
✓ 2.PIME	L'India attende il Cristo Indiano, by G. Bonazzoli. In MONDO E MISSIONE, Dec. 1972. (17)
✓ 2.PIME	Un prete fra i baraccati a Buenos Aires, by Giulio Battestella. In MONDO E MISSIONE, No.13-14, 1975. (23)
✓ 2.PIME	Chiesa Locale e Responsabilità missionaria, by Pietro Coccolin. In MONDO E MISSIONE, No.2, 1974. (2)
✓ 2.PIME	Il Togo nell'ora dell'autenticità, by Nazareno Contran. In MONDO E MISSIONE, No.10, 1975. (5)
✓ 2.PIME	Nel terzo mondo nasce la Chiesa del futuro, by Halbert Bühlmann. In MONDO E MISSIONE, No.4, 1975. (3)
✓ 2.SEDOS	"Africanisation des structures de l'Eglise locale", by K. Houdijk CSSP In SEDOS BULLETIN, No.17, 1971. (5)
✓ 2.SEDOS	New Patterns of Mission emerging in the period between Vatican II and Synod 1974, by Loenard Kaufmann. In SEDOS BULLETIN, No.36, 1974. (10)

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
2.SJ ?	The Missionary from abroad and the Local Church, by John Afonso Correia In JESUIT MISSIONS NEWSLETTER, No.30, 1974. (4)
2.SVD ✓	The First International Theological Conference on Evangelization and Dialogue in Asia, by Clement Godwin. In VERBUM SVD, Vol.13/3/72 (13)
2.SX ✓	L'annuncio cristiano, traduzione e trasmissione della parola di Dio, deve essere umano e secolare, by E. Gatti. In FEDE e CIVILTÀ, 6/72(5)
2.SX ✓	Necessità e problematica dell'adattamento liturgico, by Franco Sotto- connola. In FEDE e CIVILTÀ, Nos. 9-10, 1973. (4)
✓2.SX	Evangelizzazione e culture, ed. by A. Luca. In FEDE e CIVILTÀ 6/75(23)
2.SX ✓	Presa di coscienza delle Chiese locali, by J. Masson, SJ. In FEDE e CIVILTÀ, No.4, 1976. (6)
2.CICM ✓	Principles of evangelization in the East Asian cultural context, by Cardinal Kim. In EUNTES, Vol.7, No.5, 1974. (5)

V. EXTERNAL PERIODICALS

<u>Code Number</u>	<u>Title of Selected Article</u> (number of pages in brackets)
✓5.AIFI	Testimonianza cristiana ed evangelizzazione della cultura moderna, by F. Schwendimann. In FIDES, No.1644, 1972. (6)
✓5.ADS	First Evangelization. In AIECEA, No.9/74/1. (6)
✓5.ADS	Synthesis from the AIECEA countries for the Synod on Evangelization. In AIECEA DOCUMENTATION SERVICE, No.6/74/2. (20)
✓5.ADS	Co-Responsible Evangelization. In AIECEA No.11/74/2. (4)
✓5.C (USG)	Role of the Local Churches as Agents of Evangelization, by Theo Van Asten, PA. In CIRCULAR (USG), No.39, 1974. (2)
✓5.C (USG)	Originality and novelty of Gospel with respect to other religions of region, by R. Letayf. In CIRCULAR (USG), No.39, 1974. (2) Pars Altera.
✓5.DC	Les rapports entre clergé africain et missionnaires européens. In LA DOCUMENTATION CATHOLIQUE, No.17, 1974. (2)
✓5.DC	L'Évangélisation aujourd'hui en Afrique, by Mgr. G. Gantin. In LA DOCUMENTATION CATHOLIQUE, No.1694, 1976. (6)
✓5.DC	L'année missionnaire. In LA DOCUMENTATION CATHOLIQUE, No.3, 1974,(12)
✓5.E	Some remarks on the missionary relationships of the Roman Catholic Church in Asia. In EXCHANGE, No.2, 1972. (4)
✓5.FN	The Local Church in Theology and History, by J.L. Witte, SJ. In FABC NEWSLETTER, No.12, 1975. (5)
✓5.FN	The Local Church: The dangers inherent in the concept, by K. McNamara. In FABC NEWSLETTER, No.12, 1975. (3)
✓5.I #9 missing	The Missionary apostolate in East and Southeast Asia, by H. de la Costa. In IMPACT, Vol.7, Nos. 9 and 10, 1972. (13)
✓5.IHD	Christians and the Crises - Evangelization, by G. Gutierrez. In INFO ON HUMAN DEVELOPMENT, Vol.3, No.5, 1976. (6)
✓5.IRM	Incarnational mission and liturgical proclamation, by George V. Mun- duel. In INTERNATIONAL REVIEW OF MISSION, Vol.63, No.249/74. (10)
✓5.K	Évangéliser, c'est quoi?, by D. Nothomb. In KERYGMA, No.22/74 (16)
✓5.K	Christianisation du peuple Inuit, by R. Lechnt, OMI. In KERYGMA, No. 22. 1974. (14).

<u>Code Number</u>	<u>Title of Article</u> (number of pages in brackets)
✓ 5.L	Mission work, native societies, and liberation, by S. Varne. In IADOC Nov. 1972. (III, 10a). (13).
5.MI	Culturas indigenas y evangelizacion. In MENSAJE IBEROAMERICANO, No. 109, 1974. (4)
<i>missing</i> ✓ 5.II	Es posible una Iglesia indigena en el Perú? Evangelio y mitos populares. In MENSAJE IBEROAMERICANO, No.98, 1973. (5)
✓ 5.0	The Local Church at Home, by Anthony Storey. In THE OUTLOOK, Vol.14, No.8, 1975. (3)
✓ 5.0	The "New Churches" as Agents of Evangelisation in THE OUTLOOK, Vol.XIV, No.7, 1975. (12)
✓ 5.OT	Function of Missionary Evangelization of the "New Churches", by J. Masson, SJ. In OMNIS TERRA, No.67, 1975. (9)
✓ 5.OT	Laity, Mission and Evangelization, by G.L. Uader. In OMNIS TERRA, No. 67, 1975. (4)
✓ 5.OT	Problems of evangelization in Africa, by P. O'Neill. In OMNIS TERRA, No.57, 1974. (6).
✓ 5.OT	Pope Paul's Message to the Peoples of Asia. In OMNIS TERRA, Vol.5, No.35, 1971. (4)
<i>missing</i> ✓ 5.OT	Fourth All-Africa Symposium of Bishops in evangelization in Africa today. In OMNIS TERRA, No.74, 1976. (6)
✓ 5.OT	The Contemporary World: its challenges to the missionary Church, by P. Arrupe, SJ. In OMNIS TERRA, No.55, 1973. (11)
5.POS	The Role of the Church in Ujamaa villages, by Zephaniah Gunda. In PASTORAL ORIENTATION SERVICE, Nos.1-3, 1976. (6)
✓ 5.RM	La evangelizacion de los Tunebros. In REVISTA DE MISIONES, No.558, 1974. (3)
✓ 5.RM	Evangelizadores Indigenas para la Guajira. In REVISTA DE MISIONES, 562/74
✓ 5.TAN	Evangelization and Humanization, by Horacio de la Costa, SJ. In TEACHING ALL NATIONS, Vol.12, No.3, 1975. (14)
✓ 5.TAN	The Evangelization of the modern world: a theological evaluation, by Bishops' Conference of Indonesia. In TEACHING ALL NATIONS, Vol.12/4/75 (19)
✓ 5.W	Developing an Asian Theology, by C.B. Papali. In WORLD MISSION, Vol.24, No.3, 1973. (3)
✓ 5.W	Providential Preparation for the Gospel, by C. Vermont. In WORLD MISSION, Vol.25, No.1, 1974. (6)
✓ 5.W	Evangelization in Modern India, by J. Correria-Afonso. In WORLD MISSION, Vol.25, No.1, 1974. (9)
✓ 5.W	Ten Years After Ad Gentes, by D. Grasso, SJ. In WORLD MISSION, Vol.26, No.3, 1975. (9)
✓ 5.W	Filipino Philosophy - Stepping Stone for an Indigenous Church, by Kurt Piskaty, SVD. In WORLD MISSION, Vol.26, No.2, 1975. (4)