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In this issue we continue the theme of the December Assembly by looking into two aspects of the topic of Inculturation.

Since Vatican II there has been a great deal written about the adaptation of religious life. This is usually seen as an adaptation in time. Fr. Dupuis' paper emphasizes that adaptation implies an awareness of the place and the type of society in which religious life is practised.

How to proclaim the Christian Message in a Buddhist environment enlarges on a topic which several Assembly delegates expressed interest in.

As part of the background to these two mission concerns we include a summary of the history of Propaganda Fide which asks the question: "What next?" in terms of this important congregation.

Sr. Joan Delaney, M.M.

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THE MISSION OF INCULTURATION OF RELIGIOUS  
IN THE LOCAL CHURCH

By Fr. J. Dupuis, S. J.

Following the economy of the Incarnation, the new Churches, rooted in Christ and built upon the foundation of the apostles, take to themselves in a wonderful intercourse all the riches of the nations which have been given to Christ as his inheritance. They borrow from the customs, traditions, wisdom, learning, arts and sciences of their own people everything which can serve to confess the glory of the Creator, to illustrate the grace of the Saviour and rightly order the Christian life.  
(Ad Gentes, 22)

Inculturation of the Church, especially in mission lands, is a luxury that can easily be dispensed with; it is an absolute need flowing from the economy of the Incarnation itself. When the Son of God became man, he did not merely take on himself human nature but became a concrete man, a Jew, was born in a particular place at a particular time in history, and shared with his people their manner of thought and language, their culture, customs and religious traditions. In this framework and context he inserted the new message which he was bringing to the world, the universality of which was not impaired by the particularity of the event: The Church continues the mission of Christ. Her function consists in being in every place and in all places a living sign of Christ's saving presence and action. The universal mission of the Church can only be realized through and in particular Churches deeply rooted in the land and culture, as Jesus himself was in the Judea of his time.

The principle of missionary adaptation is clear and has been abundantly stressed by the Second Vatican Council. But ten years after the Council it is perhaps worthwhile to reflect and ask what progress has been made by the Church in India with regard to her inculturation. Does the Church appear less foreign to the country than it did ten years ago? Has it become better integrated into the land and better adapted to the local conditions? Does it succeed in showing that the Christian message fulfils the aspirations of the people and in assuming their values in its presentation of the message? These are big questions which are addressed to each particular Church in India and to the local Church in the country. They are a challenge not only for our catechesis and liturgy but for our ministries and institutions, for our work and manner of life. If, moreover, we keep in mind the special vocation of religious to promote the inculturation and adaptation of the Church—a vocation sufficiently attested by the history of the missions, even if often very inadequately fulfilled—there is an added reason for considering the questions as directed to us in a special manner. Have religious done all they could and are they doing all they can to make the particular Churches and the Church in India appear and be truly Indian?

And, since we must begin with ourselves, are religious institutes and institutions sufficiently rooted in the land, adapted to local conditions? Is the work and life of religious such as would contribute to a deeper integration of the Church into the country and help her project an indigenous image?

My exposition will fall into two parts: first I will recall the doctrine of Vatican II on the need for adaptation of the Church, and especially of the religious life, in mission lands; second, I will propose some reflections pertaining to the situation of the religious life in India which may raise questions for discussion.

#### I. Vatican II on Adaptation of the Religious Life in Mission Countries

##### 1) Formation and Growth of Particular Churches

The Decree on the Church's Missionary Activity (Ad Gentes) describes the process by which Christian communities are formed and by which the young Churches progressively develop into full-fledged particular Churches. It is the Holy Spirit who "by the seeds of the word and by the preaching of the Gospel" stirs up in the hearts of men the obedience of faith (A.G. 15). The formation of a Christian community tends from the outset to this end that it may become a sign of the presence of God and of Christ in the world. From the outset, too, the "congregation of the faithful endowed with the riches of its own nation's culture, should be deeply rooted in the people" (A.G. 15). The Decree makes of this principle some typical applications:

Let families flourish which are penetrated with the spirit of the Gospel and let them be assisted by suitable schools. Let associations and groups be organised through which the lay apostolate will be able to permeate the whole of society with the spirit of the Gospel (A.G. 15).

It goes on to observe that:

the Christian faithful, gathered together in the Church out of all nations, are not marked off from the rest of men by their government, nor by their language, nor by their way of living their political life; they should live for God and Christ by following the honourable customs of their own nation (A.G. 15).

The Christian community is established and present in a place to announce Christ to men by the witness of life, by word and action. To this must contribute the lay people, whose specific function it is, "imbued by the spirit of Christ, to be a leaven animating temporal affairs from within" (A.G. 15); to the same end the Christian community also requires various ministries, "raised up by divine vocation from the midst of the faithful" as well as religious vocations.

The Decree thus indicates that a Christian community does not come to existence by a process of transplantation but by grafting the Gospel message on a living shoot which had been waiting for it to allow the tree to develop into a new life. The progress of growth of the Christian community into a full-fledged particular Church is regulated by the same law of immanent development.

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 the social life and considerably adapted to the local culture, enjoys a certain stability and firmness (A. G. 19).

It must now reach maturity in all matters pertaining to the Christian life, for the particular Church is bound to "represent the universal Church as perfectly as possible" in a particular place (A.G. 20). The Decree Ad Gentes stresses the process of assumption of indigenous values without which this maturation of the Church cannot be realised.

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 assimilated 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 in inheritance. From the customs and traditions of their people, from their wisdom and learning, from their arts and sciences, these Churches borrow all these things which can contribute to the glory of their Creator, the revelation of the Saviour's grace, or the proper arrangement of Christian life (A.G. 22).

The aim of this process of assumption is adaptation, as deep as possible, in all areas of Christian life; in this manner

Christian life will be accommodated to the genius and the dispositions of each culture; particular traditions, together with the individual patrimony of each family of nations, being illumined by the light of the gospel, will be taken up into Catholic unity (A.G. 22).

## 2. Adaptation of the Religious Life

In the process of formation and growth of the particular Church religious have a special role to play. Indeed, where the evangelisation of a territory has been entrusted to an institute, its entire missionary activity must be directed to this end that the Christian community may grow into a particular Church (A.G. 32); when this mandate comes to an end, the welfare of the particular Church must remain for religious a determining principle in the discharge of the apostolic work which they undertake in accordance with the charism of the institute as well as in all additional apostolic service. Hence the inculturation of the particular Church, so necessary for its growth, ought to be a special concern of religious; this concern moreover implies on the part of religious a genuine effort at adapting the life and work of their own institution to local conditions.

The Decree Perfectae Caritatis has set up general principles for the renewal of the religious life in the Church, which it is enough to recall rapidly. The renewal of religious life is governed by a double criterion: return to the original spirit of the religious institute, and adjustment and adaptation to the changed conditions of the times (P.C. 2). The Decree applies the principle of adaptation to the various aspects of religious life:

The manner of living, praying and working should be suitably adapted to the physical conditions of today's religious and also, to the extent required by the nature of each institute, to the needs of the apostolate, the requirements of a given culture, the social and economic circumstances anywhere, but especially in mission territories. The way in which institutes are governed should also be re-examined in the light of these same standards (P.C. 3).

As regards their specific apostolic tasks, institutes should adapt them to the needs of time and place, keeping in mind the good of the universal Church and of the particular Churches (A.G. 20).

The Decree Perfectae Caritatis has already pointed out the special need for adaptation of the religious life to local conditions, which arises in mission countries. The Decree Ad Gentes returns to the same subject in a more elaborate manner. The religious life should be carefully fostered right from the period of the implanation of the Church, because of the special witness which it bears and of the "absolutely necessary assistance" which it confers on mission activity (A.G. 18). But it must right from the beginning adapt itself to the local conditions and assume the local culture:

Working to plant the Church, and thoroughly enriched with the treasures of mysticism adoring the Church's religious traditions, religious institutes 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 (A.G. 18).

While the various forms of religious life should be cultivated in the young Churches so that they can display different aspects of Christ's mission and the Church's life, the Decree recommends in a special manner

the various projects aimed at helping the contemplative life to root: the contemplative life belongs to the fulness of the Church's presence, and should therefore be everywhere established (A.G. 18);

but in the various efforts which are made in this direction all must "strive to work out a genuine adaptation to local conditions" (A.G. 18).

The religious life continues to play its function in the particular Church once established; but both in its contemplative and its active form, it must always be concerned to adapt to local conditions. Explaining the missionary task of contemplative institutes, the Decree urges them to "live out their lives in a manner accommodated to the truly religious traditions of the people", whereby they will bear a splendid witness among non-Christians (A.G. 40). An important part follows, in which the Decree addresses to active institutes searching questions regarding the adaptation of their life and work to the local conditions:

Whether they pursue a strictly missionary goal or not, institutes dedicated to the active life should sincerely ask themselves in the presence of God, whether they cannot broaden their activity in favour of expanding God's kingdom among the nations; whether they might not leave certain ministries to others so that they themselves can spend their energies on the missions, adapting their constitutions if necessary, but according to the spirit of the founder; whether their members are involved as much as possible in missionary activity; and whether their type of life bears to the Gospel a witness which is accommodated to the character and condition of the people (A.G. 40).

## II. Some Reflections on the Adaptation of Religious Life

From the doctrine of the Council it is clear that the adaptation of the religious life, which is especially required in mission countries must not be narrowly understood as though it meant only the adoption of an indigenous way of life in externals, or even the assumption of the country's spiritual and religious values into Christian spirituality and worship. If it were so, adaptation might well be thought to require a special vocation which the Holy Spirit imparts on a few individual religious; it would remain somewhat outlandish or at least would appear to be the work of specialists, either in the active apostolate or in the contemplative life, or again in spirituality and theology. It is perhaps unfortunate that adaptation is commonly given this narrow interpretation, and consequently enters little into the preoccupations of the majority of religious, if it is not brushed aside by them as unimportant or even irrelevant. It is clear however, that in the mind of the Council adaptation ought to be a major preoccupation of all religious institutes and of all their members. It is also clear that the local conditions, adaptation to which must constantly be sought, include not only the spiritual and religious values of the people, not even merely the cultural patrimony, in a broad sense, of the nations, but also the social and economic situation of the country and its people. Taken in this broad sense, the problem of adaptation certainly becomes a challenge for all religious institutions and all individual religious, whatever their special charism or the special work in which they are engaged. It extends, moreover, not merely to the style and standard of life of religious communities, but, more importantly, to the choice of ministries of religious institutes and to their manner of government. So some areas of adaptation of the religious life are proposed here to our reflection.

There is first of all the charism itself of each religious institute. No doubt, this charism must be preserved intact as it gives the inspiration to a particular manner of living the religious consecration, which the Church has officially approved. Yet the charism of the institute must not be considered as a monolith; ordained as it is to the life of the Church it cannot be so rigid as to make it impossible for religious institutions to adapt themselves to the needs of the particular Churches. The Council foresaw that religious constitutions might have to be revised to provide for greater adaptability of congregations to present needs and local conditions. This revision of constitutions has in most cases taken place in the years that followed after the Council or is now in process. But it is important to note that renewal and adaptation is not a work done once for all; it is a continuous process, as religious

institutes ought constantly to be alert to changing conditions in the world. Nor is it enough for General Chapters to think out the problem of adaptation at the level of an entire religious congregation spread all over the world; in as much as adaptation to local situations and to the needs of local Churches is required, the problem of adaptation must also be considered at the level through appropriate channels. While members of a religious congregation live by the same charism in different continents and thus have the same "religious identity", a poor testimony would be given to the adaptability of the institute if no distinguishable feature whatever were to mark the life and work of its members in various countries. Perhaps more thinking ought to be done than has been done so far in search for concrete modes of expression of the specific charism of religious congregations in various situations.

Next in importance is the manner of government of religious institutes. Difficulties and obstacles to adaptation may arise in religious congregations spread all over the world from too centralised a manner of government in which authority is too exclusively exercised by the Superior General. Difficulties will be even greater in the case of religious institutes serving mostly, perhaps exclusively, in mission countries, yet whose Superiors General reside in an ancient Church of the West and exercise from there a strongly centralised authority. It is well to reflect on the need for decentralisation of authority in religious institutes. This reflection may profit from a comparison with the decentralisation of authority which, at least partly even though still insufficiently, has taken place in the Church. The concentric approach to the mystery of the Church has led to a new insight into the ordinary power of the Bishop in the particular Church; the Bishop is not a representative of the Pope, but exercises authority over his flock as a member of the episcopal college and in communion with the Bishop of Rome. His authority is not by delegation; it is derived from his episcopal consecration. This new view calls for decentralisation of authority; the central authority in the Church should reserve to itself only those matters which are necessary to maintain universal communion between the particular Churches. The manner of government of religious congregations differs from that of the Church, and it is important to stress this difference. Their government is pyramidal, lower superiors being in most institutes officials of the highest authority. This difference flows from the distinct nature of the Church and of religious institutes. While it must therefore be preserved, it is nevertheless important to realise that a decentralisation of authority is also required in religious congregations for the better adaptation of institutions to local conditions and to the needs of particular Churches in various parts of the world. Such decentralisation of authority whereby the power of provincials or of local superiors is increased has already come about in many congregations, but not in all. It may be important for each institute to reflect on this matter. No less important would seem to be the setting up, within the congregations, of conferences of major superiors at the level of the nation wherever congregations operate in the same country through different provinces. In any case, adequate channels of communication and an appropriate manner of government must be found to allow for a deeper adaptation of religious institutions to local needs and a deeper integration of religious into the local Churches.

Coming to institutions run by religious, since educational institutions are the most numerous it may be in order to consider these first. Here is a complex problem where adaptation takes on a very broad meaning, implying national integration, assumption of local culture, especially the language, assimilation of the spiritual and religious values of the land, and last but not least, attention to the social and economic situation of the people. Each of these items would require lengthy considerations; colleges and schools would moreover have to be dealt with separately. Let it suffice to mention the problem of the public for which Catholic schools should cater in India. Though often discussed, this problem has not yet found a satisfactory solution and deep reforms seem to be required. Religious ought to ask themselves for which bracket of society their schools should primarily and massively cater, if they wish to form the leaders of tomorrow. As socializing reforms advance, it seems clear that future leadership will less and less emerge from the highest bracket of society. Sheer efficiency in our work of education recommends therefore that we address ourselves, without however being exclusive, to the ordinary citizen. To the efficiency factor must be added here the witness value. Religious educational institutions in India determine to no small extent the kind of image which the Church projects in the country at large. If the Church is to be and should appear to be the Church of the poor, it is important that educational institutions run by religious help to project that image by catering with predilection for the poor. Here perhaps is an area in which religious have not been sufficiently sensitive to the concrete situation and to the repercussions of their policy on the life of the local Church. It is also one where concerted planning between religious institutes and with the diocesan authority is needed.

Attention to the social and economic situation of the people also raises the question of the choice of ministries. There is and there will continue to be increased demands for social services of various kinds and for developing social awareness among people through training programmes and communications media. Religious institutes must be alert to the deep transformations which affect society today; rather than adopt towards these transformations a positive attitude, they must contribute actively to bringing about a just order of society and endeavour to enliven the social order with the spirit of the Gospel. The social apostolate ought therefore to become a major concern. How different religious institutes will respond to this need will of course have to be decided according to the spirit and charism of the institute. For institutes specialized in education, it will be a question of stressing in education the social dimension of man, of teaching social doctrine, of equipping the youth for social action and of giving through their institutions a witness to social awareness. Institutes with broader apostolic scope will in addition have to ask themselves what new services they may be called upon to undertake to foster social awareness and to promote the cause of social action.

Little needs to be said with regard to charitable institutions, except to mention that the new emphasis given to development-work and to the evolution of social structures does not in any way make charitable institutions obsolete. First help is not given to the hungry or the destitute by announcing to them that a new order of society is in the making or by preaching social revolution. To them—in the words of Gandhiji—God appears in the form of bread, and Christ himself has

taught us that the poor will always be with us, presumably for us to look after them. Is it exaggeration to say that the witness given by Mother Teresa and her sisters is contributing more to the Christian image of the Church in India than perhaps do all other religious institutions? Religious institutes have of course different charisms and not all can engage directly in charitable work. But all religious institutions have to give a witness of charity to the poor; institutes, moreover, whose members engage in social action must see to it that in the wake of the new insistence on the transformation of social structures a certain disaffection does not set in towards charitable help. "Hoc oportet facere sed illud non omittere."

With regard to the assimilation of the spiritual and religious heritage of the country the foundations of contemplative life have played and continued to play an important role. Not only have they done pioneering work in showing how the authentic values enshrined in India's spiritual and religious tradition can be assumed into the Christian life; they have also made serious attempts at developing an Indian mode of Christian monasticism. New ashrams have been created in recent years; these are becoming more and more centres of dialogue with other religious traditions, and cell-communities where the Christian and the religious life are lived in an authentically Indian manner. The role of the ashrams is bound to become increasingly important in the years ahead, as they seem to answer the often felt need for small and open communities and to offer large opportunities for human and interreligious contacts. Recent developments show that ashram-life need not be considered as destined only for members of contemplative orders; it might well provide a model for houses of formation of other congregations too. However this may be, it is certain that assimilation of the spiritual and religious heritage of the country into the Christian and religious life must be a common preoccupation of all religious. No religious institutes can afford to dispense with this, if only it would wish to adapt to the country. This then is an area that calls for reflection on the part of all religious congregations. How far has Indian spirituality penetrated into our own Christian spirituality? What place have Indian modes of prayer in our spiritual life? At a time when there is in the West increasing popular interest for Hindu and Buddhist mysticism, Zen meditation and Yoga, it would be strange that in India the same should remain of interest to a few specialists only among religious. We must be convinced of the primary importance of living our Christian and spiritual life in an Indian way if we wish to bring others to the knowledge of Christ. Religious adaptation is an absolute requirement for evangelization; we need to communicate to others an Indian experience of Jesus Christ. Connected with religious adaptation is the adoption of an Indian life-style. While externals are by themselves secondary and the adoption of Indian ways is indeed indifferent if it stops at mere externals, it becomes meaningful as an expression of the deeper adaptation of the mind and heart. Congregations and communities should consider what kind of external adaptation would be most conducive for their work and the special testimony to be given according to their charism.

While no attempt is being made here at establishing a complete list of areas of adaptation, a word must be added to stress the need for specialized study. The creation and growth of an Indian Christian spirituality and liturgy requires the work of specialists if it is to be anything more than superficial and easy accommodation. The same is true with regard to catechesis and even more so to theology. This is not to say that specialists are expected to work in isolation and that Indian

**Christian spirituality and theology** will emerge from mere desk work. On the contrary, reflection must be based on practice and the work of specialists can bear fruit only if it is in touch with the practice of living communities. The question must be asked whether religious institutes have paid enough attention to this need. Specialists in these areas are usually trained only for the sake of equipping houses of studies with adequate teaching staff. It is time to realize the need of equipping dioceses and religious provinces with specialists in non-Christian spirituality, with liturgists and specialists in catechetics, the better to foster an Indian approach to the pastoral ministry in various fields.

In conclusion, religious must be aware that they are especially called to work for a deeper adaptation of the Christian life and ministry to local conditions and situations. On them depends to no small extent the image—foreign or indigenous—which the Church projects in India. They must strive in order that she may be better integrated into the life of the nation, more at home with its spiritual and religious heritage, and above all so closely in touch with the life of its people that she helps them find in Jesus Christ the fulfillment of their aspirations.

(Taken from IN CHRISTO, Vol. 14, No. 3, July, 1976, pp. 116-124.)

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JAPAN: Work of the Poor Clare Missionaries of the Blessed Sacrament.

The Poor Clare Missionaries of the Blessed Sacrament (OSCI) were founded in 1945 at Cuernavaca, Mexico, by Mother Inés-Teresa, who is still their Superior General. The Congregation now has 300 members, with houses in ten countries: Mexico, Costa Rica, U.S.A., Ireland, Italy, Spain, Japan, Indonesia, Sierra Leone and Nigeria. Japan was the first country to which the Sisters went from Mexico, just 25 years ago, and today there are 45 local Japanese Sisters. The following photos give an example of their work in Japan:-

Archdiocese of Tokyo - a group of Poor Clare Missionaries of the Blessed Sacrament work on the illustrated catechetical course for children which they prepared and which is already having considerable success.

- another photo of Poor Clare Sisters at work, preparing the illustrated catechetical course for children.

- a Japanese member of the Poor Clare Missionaries of the Blessed Sacrament gives a catechism class to children.

- the Poor Clare Missionaries of the Blessed Sacrament do a considerable amount of work among university students. Here one of them is seen in dialogue with four women students at a typically Japanese tea ceremony.

- a section of the congregation at Mass in the Parish Church of Sengenjaya, Tokyo. The Poor Clare Sisters help in the preparation and leading of the congregation at Mass.

(Taken from FIDES, No.2758, 1976 - NE 487).

Delegates to the recent Assembly expressed interest in this article by Father ZAGO. The second part of the article called 'The Criteria of a Solution' as well as 'Le Dialogue avec les Bouddhistes au Laos' (French article) are available at the Documentation Centre.

THE PROCLAMATION OF THE CHRISTIAN MESSAGE

IN A BUDDHIST ENVIRONMENT

by Marcel Zago, O.M.I. Priest of the Catholic Mission,  
Vientiane, Laos(1).

The relative absence of conversions among Buddhists, both in the present situation and in the course of the history of the missions, is a well-known fact. In the countries of Hinayâna Buddhism, it was only in Ceylon that numerous conversions took place in the 17th century, when the island was in a state of social and political disintegration. In the countries of Mahayâna Buddhism (Vietnam, Korea, Japan) there has been no lack of conversions, even in recent times; but in these countries, Buddhism remains the religion of a minority, and the masses practise indigenous religions, such as Shintoism, Confucianism, Shamanism or animism. This absence of conversions among Buddhists deserves to be studied in order to discover its causes and theological significance, and to draw pastoral conclusions from it. Obviously the Church's role is not confined to proclaiming the gospel message so that men may know Jesus Christ and make a personal choice when he is brought to them; her mission also consists in being present in the midst of religions and human groups as the leaven of liberation and salvation.

But noting the absence of conversions, the Church must ponder on the reasons for this failure, not in order to excuse herself or to condemn the others, but to rethink her mode of presence and proclamation; and, finally, in order to gain a clearer understanding of the exigencies of others and of Christ's summons, and hence to deepen her own conversion.

Quite a few of these Asian peoples identify religion with their culture. The Sinhalese, like the Thai, the Laotian and the Khmer, is and must be a Buddhist in accordance with the general mentality; if one ceases to be a Buddhist, one is no longer wholly a Thai or a Khmer. This feeling is often shared by Christians of the same ethnic group. And this identification, combined with the awareness that Buddhism is superior to the other religions and that Asiatic cultures are superior to western cultures, makes Christianity hardly attractive. Religion is an inherited value that one retains and with

which one lives, even if one does not practise it. The religion of others is therefore something that belongs to others and to their cultures.(2)

Christianity has also failed to summon the Buddhist environments because they regarded it as connected with western culture. The majority of the missionaries were, and still are, white; their formation, their modes of life, their institutions, the company which they keep, their means of subsistence and assistance are associated with the western and colonial system. For example, the schools are often famed for the teaching of foreign languages, the churches and ceremonies evoke another culture. The Buddhists do not regard the missionaries as "religious men": the absence of a habit and of religious rules like fasting and poverty, their participation in feasts, receptions and spectacles, social functions and all kinds of activities help to maintain this impression. (3).

Those who are in contact with Christians or with Catholic and Protestant institutions often admire the social work of the missionaries, the quality of the education given in the schools, their care of the sick and of lepers in particular, their interest in ethnic groups. Those who have had access to the Bible admire the spirit of renunciation shown by Christ, even if they affirm that they have not encountered it among Christians. They regard Christianity in general as a religion that rests more on faith than on a personal effort, on rites than on inner spiritual progress; they consider the project of salvation proposed to them to be worldly and alienated by illusory happiness; they believe that the conceptions of the divinity and of man's relationship with it are animistic and materialistic.

For these reasons and others, the Buddhists feel neither interested in nor concerned with the Christian message; they are not on the appropriate wave-length to hear the message. When the message does reach them, it remains incomprehensible to them, or else they understand it according to their own categories and in a sense that distorts the Good News, with the result that the latter does not fall in with their fundamental liberation project.

#### I. A Message that is unintelligible or distorted by Buddhist Precomprehension

In the Buddhist environment one may note a typical case of incomprehension of the Christian message expressed in catechetical or biblical categories. The problem of language becomes really acute and therefore fundamental. Adopting the best hypothesis, the message is presented according to biblical categories. Let us recall their dominant traits.

GOD, Lord of Heaven and Earth, creator of everything and of all beings, cares for men and loves them; to this end, he has always come to their assistance; he has chosen a people to honour him and to witness to him among the nations; finally he sent us his Son, the supreme sign of his love.

CHRIST, God made Man, has revealed God's plan to us through his life and his teaching; he died in order to save us, but on the third day he rose from the dead and ascended into heaven; yet he is still present in his Church. He

now invites us to be converted. If we accept his invitation, if we believe in Him, if we receive baptism by forming part of his Church, and if we live in accordance with his teaching, then we will be saved.

SALVATION begins with the remission of sins; it is progressively realized through the divine life which is imparted to us, and it will attain its fullness in heaven where we will see God face to face, and where we will be happy with the angels and the saints. We must therefore be converted to Christ if we are to have the means of salvation.

The handing -on of this message has presented serious problems on the level of language and vocabulary. For example, it is not as simple as one might imagine to translate the words God, Incarnation, Sin, Baptism, Salvation, Heaven and the like. For the hearer understands each of these words according to his general vision and experience: it is the total language which nuances its aspects (4); hence the message is understood incorrectly. Here are a few examples:

i) GOD - God is not understood as an absolute value, but as an existent, temporary being who is still subject to transmigration, and who has not yet attained definitive liberation. The comparison with Brahmâ is made instinctively, and therefore with a God who, in Hinduism, is the personal manifestation of Brahman, the transpersonal Absolute, but who, in Buddhism, is demoted to the point of having no more than a temporary function as the head of beings who have not yet progressed beyond the stage of the world of pleasures (Kâmalôka), even if he resides in one of the six temporary heavens. For man true salvation cannot be communion with Brahmâ, nor identity of life with him, because he is still in the order of alienation, misery and transmigration. To attribute the creation to God is not a quality: the Buddhist canon interprets the creation as an illusion of Brahmâ and a deception for other men. The true cause of every "being-in-the-world", in the Buddhist perspective, is desire and ignorance; therefore God, understood as the creator, would be the personification of desire and ignorance. Furthermore, God's personal character, the peak of the Judeo-Christian religious experience, is equally incomprehensible because the person is not distinguished from individuality and, by that very fact, it indicates possession of self, a falling-back on the self, egoism. That is why a personal character is not attributed to beings who have reached the last stages of the pyramid of existence.

The idea of Providence leads Buddhists to locate God among the protective divinities, who are well-known in the popular animistic religion, and even in its evolved forms like Shintoism. Then he is envisaged as Kami, a Deva, a Nât, a Meak or a Phi, depending on the beliefs of the various peoples. (5) All this is already classified and reinterpreted by Buddhism as something intramundane in its nature and function. (6)

ii) CHRIST - Christ is easily understood as a temporary manifestation of a God who is merciful to his followers, a fact that is fairly well-known in the literature of Hindu origin like the Ramayâna, or even in the Buddhist scriptures and animistic beliefs. He is interpreted as the more clear-

sighted as a kind and merciful bodhisattwa, but one who has not yet attained definitive liberation and awakening. His death on the cross can be understood as an act of goodness but in the Hinayāna environments it is mainly seen as a punishment for his personal sins committed in previous existences. His resurrection, ascension and glory at the right hand of the Father are interpreted as signs of another existence, at the most similar to that of the bodhisattwas who devote themselves to the salvation of others before attaining Nirvāna.

iii) SALVATION - The Buddhists regard the salvation brought by Christ as a religious alienation, a relinquishment of personal effort. Man is responsible for and the artisan of his actions; his own sins cannot, therefore, be eliminated or washed away by another; each person must suffer all their consequences. To follow Christ's example and teaching may be good, but as one gradually grows in perfection, one must free oneself from him. Now in Christianity the contrary is taught. For Buddhists, to receive life from Christ and to share his life increasingly is, in some way, a regression to the round of rebirths.

The fulfilment of salvation, expressed in categories of happiness, heaven and even communion, reminds them of the illusory state of the various heavens where one resides until personal merits are extinguished. Fundamentally, this state is less privileged than that of men; enjoyment prevents one from understanding the true reality of misery and from finally opting for salvation. Salvation as the fruit of Christ's merits can only be understood within this mundane logic: they consider it to be tainted by egotism and by a closed moralism.

The progression of salvation seems to them to indicate merely the first steps towards spiritual progress: precepts and sacraments are only props, or the bark of a tree as compared to its sap. Even charity appears to them to be of the external order.

#### The Progression of a Quest

The presentation of the Christian message remains incomprehensible to Buddhists, or let us say that it is understood in a distorted fashion. They do not discover in it the liberating and joyful proclamation of definitive salvation, or the path by which it can be attained. They do not regard this message as an answer to their interior project, to their ideal and to the quest for man's definitive liberation; they do not recognize in it "a genuine spiritual aim and tension, having some relationship - or, better still, convergence - with the aim and spiritual tension of their Master" (Pezet 7). According to their viewpoint, this message does not deserve to be accepted either by spiritual men, who are caught in a higher tension, or by ordinary Buddhists who find correspondences with what is proposed to them in their own rites and beliefs, and even in the possibility offered to them of attaining the happiness of the heavens and the Gods.

In consequence, it can be affirmed that the Good News of Christ has not yet resounded in the minds and hearts of Buddhists in such a way that they, too, can be summoned and make a free choice before Christ. The fact that a few of them

have been converted does not invalidate this conclusion. For the few genuine converts whom I have known had already made deep contact with western culture and its religious ideal, so that they had overcome the difficulties which are specific to Buddhists.

How, then, is one to proceed in such a situation? The solutions which I am indicating here are the fruit of my reflections; their different stages can also represent the viewpoint of certain other missionaries.

Entrusted with teaching in the mission schools, I used to think, in the early stages, that a knowledge of history, literature and philosophy could help the young to perceive the true meaning of God, of conscience, of the originality of the human person, and to grasp the oneness of our human existence, the value of history and of logical reasoning. I hoped thereby to acculturate them to our western way of seeing things and, ultimately, to help them not to identify culture with religion, thus enabling them to opt for the Truth in a free and personal manner. Even in that perspective, I greatly respected their beliefs, their feasts and their religious values. But I soon came to understand that this method and perspective were neither valid nor sufficient.

As I came increasingly in contact with Buddhists, I had a desire to know them as they are and to make them understand what Christianity is really all about. What I had in mind was a Centre for information and documentation on the Church and the Christian message - an idea that I was unable to put into practice because of a change of assignment. I believed that an objective knowledge of Christianity would have rendered enormous services, but I was still unaware of the more profound difficulties involved in the formulation of the message.

Under the impulse of Vatican II, as a result of a deeper understanding of missiology, and especially of a systematic study of Buddhism in general and Laotian Buddhism in particular, and also by examining our missionary presence and methods, I discovered that another type of action was necessary in the Buddhist environment. Our presence had to be different in its modalities and objectives: it was necessary to be with the Buddhists in order to learn from them, to incarnate ourselves in their culture and values, to be the leaven in the dough and to make it rise from within. In this perspective I set up the Centre for research and dialogue with Buddhists on behalf of the Episcopal Conference of Laos and Cambodia.

It was in the exercise of dialogue that I encountered increasingly acute linguistic difficulties. For I was not merely dealing with a different vocabulary, but also with a dissimilar vision and approach, and with wholly other spiritual values. In addition to external religious manifestations, like the rites and ceremonies which characterize the popular religion; there is the inner experience and the fundamental option in the face of salvation - an experience and option that are explicitly found among certain spiritual Buddhists.

In consequence, by gradually deepening the nature of the Christian kerygma, I tried to understand the profound meaning of the Buddhist message. In dialogue, I was obliged to formulate the Christian witness; by trial and error, I worked out a certain approach, which I believed to be a new orientation. I would like to set it out in broad outline so that those working in the same environment may react to it, criticize and complete it.

(1) Fr. Marcello ZAGO, O.M.I. was born in 1932 in Villerba (Treviso), Italy.

Having joined the Oblate Fathers of Mary Immaculate in 1954, he was ordained priest in 1959 after obtaining his licentiate in theology at the Angelicum, Rome. Sent to Laos as a missionary, he stayed there from 1959 to 1966 as a professor of the junior seminary entrusted with missionary work in the Buddhist environment, then as Principal of the college. From 1966 to 1970 he was appointed Director of the International O.M.I. Scholasticate of Rome and continued his studies in missiology. He obtained the doctorate of missiology of the Gregorian University in 1971 with his thesis Rites and Ceremonies in the Laotian Buddhist Environment, Roma, Gregoriana, "Documenta Missionaria" series, 1972. Since 1972 he has been in charge of the Bureau of Buddhist Studies for the Episcopal Conference of Laos and Cambodia, and has been responsible for revitalizing pastoral work in the Buddhist environment, dialogue with Buddhists, scientific research into lived Buddhism and associated pastoral problems. Since 1969 he has equally been Professor of missionary pastoral work, for one term per year, in the Saint Paul University of Ottawa. His studies in Buddhism have been published in several books and reviews, including Kerygma, Missio O.M.I., Mondo e Missione, Teaching All Nations, etc. The present article served as the basic document for the session of the Episcopal Conference of Laos-Cambodia, held in January 1974 from 15th to 20th. The footnotes are the fruit of discussions held during this same session. In the following months four sessions are to be organized with the aim of deepening this theme and extending the discussion to the various ethnic groups of the country: priests, religious and catechists will participate in it. The Conference of Thailand has adopted this same text as the basis of its reflection. - Address: Catholic Mission, Vientiane, Laos (Editor's note).

Since 1974 December Fr. Zago has been Assistant General of the Oblate Congregation, in charge of Missions.

(2) In the countries of Hinayâna Buddhism, juridical and administrative freedom undoubtedly exists, and yet the people are not in a position to search or to make a religious choice. One may say that there is no cultural and psychological freedom.

According to missionary experience in Laos, it is clear that conversions have occurred in moments of radical crisis at the social, economic and religious level. These crises have mainly affected the minority groups; for example, at the end of the last century before "the peace of French colonization"; in the 50s, after the Japanese and Viet war, in the province of Xieng Khouang; in the middle of the 60s among the refugees of the Nam Ta province; in the 70s among the Ta Hoi refugees of the South. In these moments of crisis it is not the kerygma which draws these groups to Christianity, but rather the testimony of the Missionaries' devotion and presence, and at the same time the impossibility of practising the traditional religion which involved great expense; it is also the need to practise a religion all the same. In these moments of crisis, missionaries must be present without interested concerns, but with the devotion suggested by the charity of Christ.

In the missionary effort as a whole, one must not be concerned with conversions as a form of aggregation, but rather one must discover and live Christ in the new situation and help non-Christians to follow Christ consciously or unconsciously. This "following" of Christ can involve diverse stages and forms, a fact which has possibly been forgotten in the past.

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(3) Foreign missionaries and their native equivalents always encounter difficulties in adapting themselves to the local cultural and religious context by reason of their close links with the West. Even when they adopt the best principles, as many young missionaries do, they remain attached to the West and turned towards it. We must at least be aware of this in order to be less harsh towards those who have preceded us and to avoid making the same fundamental mistakes.

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(4) Some people believe that the message is unintelligible because of the incorrect vocabulary, and that the solution lies in the choice of new, unambiguous and better adapted terms. Undoubtedly some words must be corrected and changed. But to envisage the problem only at this level would be to remain on the surface of human communication. Every word - like every human gesture and religious rite - is understood inwardly and in accordance with the categories of thought and expression, the general vision, the values and the personal and social experience of the hearer. It is because of all this that the message is wrongly understood by Buddhists.

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(5) Kami for the spirits for the Japanese; Nât for the Burmese; Neak for the Khmers; Phi for the Thai-Lactians.

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(6) An article on the notion of Absolute and man's attitude in the face of this Absolute is being prepared for the review Eglise et Théologie of Saint Paul University, Ottawa.

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(7) E. PEZET, Message du Buddha et Message Biblique, in Eglise Vivante, XXIII, 1971, p. 403. This article (pp.401-429) deserves to be read attentively, as also his other article: Avec les bouddhistes de Thaïlande. Dimensions du dialogue et de la rencontre, in Spiritus, 53, 1973, pp. 231-246.

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SUMMARY OF HISTORY OF PROPAGANDA FIDE

After 350 years of Propaganda Fide's history it is time to look back over the past, to think, and to ask ourselves: "What next?"

1. The Impressions of An Historian

This is the history of Propaganda and not the missions themselves. Therefore it is the history of high-level decisions and not of the problems encountered in the mission-fields. Nevertheless it must be stated that the consequences of these decisions concerned a vast undertaking since they involved not only the new world territories but, in large measure also, the European countries.

It is a history of successes and failures, the enthusiasm of the first decades, the crises which followed and the new beginnings. The Sacred Congregation continually opened up various parts of the world to the missionary activity of the Church. New possibilities were considered, territories were divided, new religious Institutes were introduced to the mission fields. The Congregation tried to free missionary activity from the political and cultural nationalism of the European countries, to promote social undertakings, especially schools, to develop a local clergy and hierarchy, an aim which has now been achieved in almost every country. The only possible reply to the question: "Was the foundation of Propaganda worthwhile?" is a positive "Yes!"

This is not to deny the element of human inadequacy, error and failure, dispute and misunderstanding, differences between theory and practice, between leadership and members. In spite of the success achieved during the last decades (especially in Africa) we cannot forget that in the great continent of Asia which has 54 percent of the world's population, we seem to have missed the boat. Because of the lack of success in past centuries the present population explosion is working against the Church so that Christians in this continent, as far as can be foreseen, will become an even smaller minority of the population.

2. The Theologian's view of the Situation

Looking at the historical facts we see only the facade of Propaganda Fide, the outer appearances as seen by the historian in his scientific study. Beyond this facade, however, the Christian, without being able to prove its existence, senses a deeper reality. On one hand he sees "the devil", the "mysterium iniquitatis", and on the other he sees the "mysterium salutis". Thus this history becomes the history of salvation which unfolds in the midst of the many difficulties encountered along the way and reaches out to its inevitable eschatological conclusion. God, as the God of history, is immanent; as the God of the Parousia, He is transcendent. Therefore the more profound aspects of history remain hidden to the historian's analysis but the man of faith knows their secret: they are the divine surprises, the wonders worked by God. The (Protestant) authors, Latourette and Groves, have emphasised

this aspect of missionary history. It is on this basis that we can trust in the future and know that our hope will not be confounded.

### 3. Looking to the Future

Three hundred and fifty years of history, in itself, is no guarantee that there will be another three hundred and fifty. At the present time everything is being questioned, including Propaganda and even the missions themselves. There is much discussion in the present state of crisis, discussion on the very existence of the missions. Is it possible that the missions are merely an anachronism, a fact of history and therefore belonging only to the past?

There are many reasons to believe that we are, in fact, witnessing a new and extraordinary missionary era. A new dynamism has been provided by the missionary theology of Vatican Council II and, furthermore, present-day history would seem to be preparing for just such an era. For 2,000 years the Church has been mainly a Western Church with a few dependent foundations in other continents beginning from the year 1500. In our own time we see this Church taking firm root in the Southern hemisphere. In 1960 there was 51.5 percent of the world's Catholic population in Europe and North America. By the year 2000, in all probability, this percentage will be 30 percent while 70 percent will belong to Latin America, Africa, Asia and Oceania. The Church will therefore be among peoples who are young, poor, dynamic, and will consequently assume new proportions and a fresh outlook. From now onwards it is they themselves who will have to bear Christian witness to their own non-Christian fellow country-men.

It is no doubt providential that, simultaneously, political decolonisation has given birth to autonomous nations in the world. Not only did Vatican Council II renew the Church by bringing it closer to the Gospel and making it more meaningful in its presentation to all nations, but, at the same time, the Council developed the idea of the local churches, each with its own identity and responsibility. Propaganda Fide has made every effort to ensure the formation of a local clergy and hierarchy. Thus, at the present time, the ground has been prepared so that, with the help of the older churches, a genuine missionary activity can be undertaken by the young churches.

Already a noticeable change has taken place and this is evident from a comparative study of the reports of the Episcopal Conferences in these territories. In former times these reports were mainly concerned with Seminary problems, schools, Catholic organizations and finances whereas, today they are concerned with pastoral problems of evangelization in their surroundings, the aspirations of young people (43 percent of the population in the three continents consists of young people less than 15 years of age), local communities, ecumenical encounters, etc. This situation holds much promise.

The Sacred Congregation is, historically, the instrument through which the Church carries on her missionary activity. The situation as it exists to-

day is largely the result of the Congregation's work during the past 350 years. At the present time a certain adaptation is necessary: administrative decentralization so that the Congregation can assume principally its role of dynamic direction and provide the initial impulse when necessary (Cfr. "Ad Gentes", No.29). The Congregation must also work in close collaboration with the three Secretariats - for Christian Unity, for non-Christians and for non-believers - as an official Church organization, so that the Christian people may be a sign to all the world, a ray of hope for all the peoples of the earth.

Seen in this light this epilogue to Propaganda's history becomes the prologue to a history which is only just beginning.

(Taken from Epilogo - Passato e futuro della evangelizzazione, by

WALBERT BÜHLMANN, OFM Cap.

Memoria rerum. Storia di Propaganda Fide. Vol.III/2. Herder 1976.

NEW ECUMENICAL PROGRAMME LAUNCHED BY SODEPAX: "IN SEARCH OF A NEW SOCIETY".

SODEPAX, the Committee on Society, Development and Peace of the World Council of Churches' Programme Unit "Justice and Service" and the Pontifical Commission "Justice and Peace" of the Holy See, has announced a new three-year programme of ecumenical workshops and consultations focusing on questions of international social justice and common Christian responsibility. Entitled "In Search of a New Society: Christian Participation in the Building of Better Relations Among Peoples", the programme has a two-fold aim: to deepen the awareness of the world Christian community concerning growing injustices and the special responsibility of Christ's followers to work together for a better world; to motivate ecumenical groups to participate in the search for a new society through reflection, dialogue and the development of skills for appropriate action.

A special issue of the SODEPAX publication, Church Alert (No.8, 1976) contains a first study document and outlines the programme. It probes some basic international problems, such as a new international economic order, the participation of the poor in their own development, and the preservation of the environment as a common heritage - providing also statements by the Roman Catholic Church and the World Council of Churches and topics for theological reflection based on Holy Scripture. Other materials will follow in future issues of Church Alert. (Those interested in the SODEPAX Programme may obtain copies of the first study document and other SODEPAX publications by writing directly to the Ecumenical Centre, 150 route de Ferney, 1211 Geneva 20, Switzerland, specifying what language is preferred).

The SODEPAX document notes that an ecumenical approach to world problems is desirable for several reasons:

- 1) the concern for social justice in accordance with God's Kingdom is shared by all Christians;
- 2) the problems of our time are largely world-wide, involving everyone;
- 3) in unity there is strength and so a common Christian voice, a louder voice based on the solidarity of Christ's followers, can make a bigger difference.

(Taken from INFORMATION SERVICE No.31, 1976/II)

## LIST OF SELECTED ARTICLES - compiled by Sr. Agnetta, S.Sp.S.

CATECHISTS—CATECHESIS

<u>Code No.</u>	<u>Article</u>
5.C(PNG) (6/1/76)	<u>In-Service Course for Catechists.</u> In CATALYST, Vol.6, No.1, 1976. (8)
5.CW (21/5/76)	<u>The Synod of Bishops and Catechetics,</u> by F. Legrand. In CHRIST TO THE WORLD, Vol.21, No.5, 1976. (7)
5.GT (15/2-3/76)	<u>Accountability in religious education,</u> by Sr. M. Louise. In GOOD TIDINGS, Vol.15, No.2-3, 1976. (7)
5.IR-A (12/76)	<u>Nuovi catechismi nella crisi della cultura cattolica,</u> by Franchini. In IL REGNO '76 ATTUALITA, No.12, 1976. (2)

CHURCH—LOCAL

<u>Code No.</u>	<u>Article</u>
2.FSCJ (B114/76)	<u>Una Speranza per la Chiesa del Burundi,</u> by Gianpaolo Pezzi. In BOLLETTINO (FSCJ), No.114, 1976. (8)
2.FSCJ et al. (A257/76)	<u>La Chiesa Cattolica in Marocco,</u> by Cirillo Tescaroli. In AIMIS, No.257, 1976. (2)
2.MM (WP16/148/76)	<u>Towards a prophetic Church in Bangladesh,</u> by Domenico Signorini. In WORLD PARISH, Vol.16, No.148, 1976. (3)
2.PA (PE673/76)	<u>The Charity of the Good Shepherd in the Church's Mission,</u> by B. Songoro. In PETIT ECHO, No.673, 1976. (10)
2.SX (FC9/76)	<u>L'Incontro col Cristo nella missione giapponese,</u> by V. Aresi. In FEDE E CIVILTA, No.9, 1976. (3)
2.SX (FC8/76)	<u>Apostoli laici del Giappone,</u> by Sandro Danieli. In FEDE E CIVILTA, No.8, 1976. (5)
5.DC (1706/76)	<u>Lettre pastorale des Evêques du Sud Vietnam.</u> In LA DOCUMENTATION CATHOLIQUE, No.1706, 1976. (4)
5.IHD (3/8/76)	<u>Principle and Practices for Christians in the present time,</u> by Catholic Bishops' Conference of Thailand. In INFO ON HUMAN DEVELOPMENT, Vol.3, No.8, 1976. (5)
5.IHD (3/7/76)	<u>Pastoral line of the Church in Asia,</u> by J.X. Labayan. In INFO ON HUMAN DEVELOPMENT, Vol.3, No.7, 1976. (4)
5.IR-D (15/76)	<u>Vivere la fede nel Mozambico d'oggi.</u> In IL REGNO '76 DOCUMENTI, No.15, 1976. (9)
5.M (15/76)	<u>Direttive dei Vescovi ai Cristiani del paese (Laos).</u> In MESSIS, No.15, 1976. (4)
5.M (16/76)	<u>Nuova Zelanda: La Chiesa e il suo sviluppo,</u> by John Emanuel. In MESSIS, Vol.28, No.16, 1976. (4)

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- | <u>Code No.</u>                                 | <u>Article</u>                                                                                                                                                                     |
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| 5.MP<br>(3/76)                                  | <u>Vom Missionsgebiet zur missionarischen Ortskirche</u> , by Bishops of Upper Volta. In <u>MISSIO--PASTORAL</u> , No.3, 1976. (6)                                                 |
| 5.PdM<br>(93/76)                                | <u>Cameroun: une Eglise au pluriel</u> , by Jean-Pierre le Gall. In <u>PEUPLES DU MONDE</u> , No.93, 1976. (7)                                                                     |
| 5.PdM<br>(95/76)                                | <u>Corée du Sud: Une Eglise héroïque ?</u> , by Michel Bavarel. In <u>PEUPLES DU MONDE</u> , No.95, 1976. (15)                                                                     |
| 5.IR-A<br>(339/76)                              | <u>Burundi: Il Vangelo e le comunità</u> , by Gianpaolo Pezzi. In <u>IL REGNO '76 ATTUALITÀ</u> , No.339, 1976. (4)                                                                |
| 5.IR-D<br>(340/76)                              | <u>I religiosi nella pastorale della Chiesa locale</u> , by Pope Paul VI. In <u>IL REGNO '76 DOCUMENTI</u> , No.340, 1976. (2)                                                     |
| 5.W<br>(27/3/76)                                | <u>Whither Africa?</u> , by R.K. Sesana. In <u>WORLD MISSION</u> , Vol.27, No.3, 1976. (1)                                                                                         |
| <u>COMMUNITY--CHRISTIAN (Basic Communities)</u> |                                                                                                                                                                                    |
| 2.MM<br>(WP16/145/76)                           | <u>Basic Ecclesiastical Communities in Latin America</u> , by Aloisio Lorscheider. In <u>WORLD PARISH</u> , Vol.16, No.145, 1976. (3)                                              |
| 2.SX<br>(FC8/76)                                | <u>Nella comunità cristiana una esperienza di liberazione</u> , by Savio Corinaldesi. In <u>FEDE E CIVILTÀ</u> , No.8, 1976. (1)                                                   |
| 2.SX<br>(FC9/76)                                | <u>La scelta missionaria di "Comunione e Liberazione"</u> , by Silvano Garelli. In <u>FEDE E CIVILTÀ</u> , No.9, 1976. (5)                                                         |
| 2.SX<br>(FC9/76)                                | <u>Comunità ecclesiali di base in una diocesi brasiliana</u> , by Cirillo Tescaroli. In <u>FEDE E CIVILTÀ</u> , No.9, 1976. (4)                                                    |
| 5.W<br>(27/3/76)                                | <u>Building Christian Communities</u> , by Patrick A. Kalilomba. In <u>WORLD MISSION</u> , Vol.27, No.3, 1976. (10)                                                                |
| <u>DIALOGUE; RELIGIONS</u>                      |                                                                                                                                                                                    |
| 2.CICM<br>(E9/7/76)                             | <u>Le dialogue islamo-chrétien: ouvertures et perspectives</u> , by R. Caspar. In <u>EUMETES</u> , Vol.9, No.7, 1976. (13)                                                         |
| 2.CICM<br>(E9/7/76)                             | <u>Afin que s'amplifie le dialogue entre l'Eglise et les grandes religions d'Asie</u> . In <u>EUMETES</u> , Vol.9, No.7, 1976. (10)                                                |
| 2.CICM<br>(E9/7/76)                             | <u>The Theological Problem of the Religions</u> , by P. Rossano. In <u>EUMETES</u> , Vol.9, No.7, 1976. (13)                                                                       |
| 2.FSCJ<br>(MN181/76)                            | <u>El Vodù, Magia o Religion ?</u> , by Nazareno Contran. In <u>MUNDO NEGRO</u> , No.181, 1976. (6)                                                                                |
| 2.MI<br>(WP16/146/76)                           | <u>Towards a Dialogue with Buddhism</u> , by Virginio Aresi. In <u>WORLD PARISH</u> , Vol.16, No.146, 1976. (2)                                                                    |
| 5.CF<br>(19/2/76)                               | <u>The Problem of Self-transcendence in Confucianism and Christianity -- Prayer, Meditation, Mysticism, Cult</u> , by Julia Ching. In <u>CHING FENG</u> , Vol.19, No.2, 1976. (17) |

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- | <u>Code No.</u>       | <u>Article</u>                                                                                                                                                                      |
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| 5.D<br>(3/1/76)       | <u>Attitudes to God in the Pali Canon</u> , by Neville Gunaratna.<br>In DIALOGUE, Vol.3, No.1, 1976. (7)                                                                            |
| 5.D<br>(3/1/76)       | <u>Philosophical Reflections on modern Empirico-Buddhistic claims</u> ,<br>by A.D.P. Kalansuriya. In DIALOGUE, Vol.3, No.1, 1976. (6)                                               |
| 5.EO(ME)<br>(3/76)    | <u>Courage for Dialogue: An Interpretation of the Nairobi Debate</u> ,<br>by S.J. Samartha. In EKUBENISK ORIENTERING: MISSION AND<br>EVANGELISM, No.3, 1976. (10)                   |
| 5.IR-D<br>(13/76)     | <u>La Chiesa e il dialogo con il mondo</u> , by Giovanni Benelli. In<br>IL REGNO '76 DOCUMENTI, No.13, 1976. (7)                                                                    |
| 5.IRM<br>(65/258/76)  | <u>The Religion of Islam: A Presentation to Christians</u> , by Mo-<br>hamed al-Nowaihi. In INTERNATIONAL REVIEW OF MISSION,<br>Vol.65, No.258, 1976. (10)                          |
| 5.IRM<br>(65/260/76)  | <u>Consultation on Christian Mission and Islamic Da'wah</u> . In<br>INTERNATIONAL REVIEW OF MISSION, Vol.65, No.260, 1976. (87)                                                     |
| 5.IS(SPCU)<br>(30/76) | <u>A Commentary: Vatican II's Declaration on the relationship of<br/>the Church to the Jewish people</u> , by Charles Moeller. In INFOR-<br>MATION SERVICE (SPCU), No.30, 1976. (4) |
| 5.MP<br>(3/76)        | <u>Mission und Dialog: Vergleich zentraler Begriffe aus den öst-<br/>lichen Religionen und dem Christentum</u> . In MISSIO-PASTORAL,<br>No.3, 1976. (4)                             |
| 5.O<br>(15/3/76)      | <u>Islam and Christianity in East Africa today</u> , by Sean P. Kealy.<br>In THE OUTLOOK, Vol.15, No.3, 1976. (4)                                                                   |
| 5.POS<br>(Suppl.'76)  | <u>Christianity with dialogue with the African traditional reli-<br/>gions</u> , by M.M. Mtuku. In Basic Supplement to PASTORAL ORIEN-<br>TATION SERVICE, 1976. (4)                 |
| 5.SE<br>(12/3/76)     | <u>Towards a Theology of Inter-religious Dialogue</u> . In STUDY<br>ENCOUNTER, Vol.12, No.3, 1976. (6)                                                                              |

INCULTURATION

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| 1/617             | <u>"Eglise Universelle et Eglises Locales: Taches respectives dans<br/>la rencontre de l'Evangile avec les cultures"</u> , by M. Zago. (9) |
| 1/616             | <u>Evangelizacao e cultura ocidental</u> , by A. Antoniazzi. (13)                                                                          |
| 2.SJ<br>(PM21/76) | <u>Inculturazione: Nome nuovo per un'idea antica</u> , by G. Bellucci.<br>In POPOLI E MISSIONI, No.21, 1976. (3)                           |
| 2.SX<br>(FC7/76)  | <u>Incarnarsi in un popolo</u> , by B. Bududira. In FEDE E CIVILTA,<br>No.7, 1976. (3)                                                     |
| 2.SX<br>(FC7/76)  | <u>Il rispetto delle culture nella evangelizzazione degli Indios</u> .<br>In FEDE E CIVILTA, No.7, 1976. (2)                               |

INCULTURATION (continued)

- | <u>Code No.</u>              | <u>Article</u>                                                                                                                                                      |
|------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2.SX<br>(FC6/76)             | <u>Per una incarnazione del cristianesimo nella cultura degli Indios</u> , by A. de Villamanàn. In FEDE E CIVILTA, No.6, 1976. (7)                                  |
| 2.SX<br>(FC7/76)             | <u>Per l'inculturazione del messaggio cristiano</u> , by O. Ghirardi. In FEDE E CIVILTA, No.7, 1976. (3)                                                            |
| 2.SX<br>(FC7/76)             | <u>Ci manca l'acculturazione o qualcosa di più ?</u> , by S. Bombilli. In FEDE E CIVILTA, No.7, 1976. (5)                                                           |
| 5.MP<br>(1/76)               | <u>Afrikanische Religiosität und christlicher Glaube -- Denkanstösse zur Afrikanisierung des Christentums</u> , by P. Sarpong. In MISSION-PASTORAL, No.1, 1976. (5) |
| 5.0<br>(15/3/76)             | <u>A Christianity that is Incarnate and Radical</u> , by Sr. Mary Lampard, SA. In THE OUTLOOK, Vol.15, No.3, 1976. (6)                                              |
| <u>JUSTICE--HUMAN RIGHTS</u> |                                                                                                                                                                     |
| 4/2245                       | <u>The Church and the Modern World. A catechism for Justice and Peace</u> , by C. Elwes. (16)                                                                       |
| 2.FSCJ<br>(N94/17/76)        | <u>Mia è la vendetta, dice Dio</u> . In NIGRIZIA, No.17, 1976. (4)                                                                                                  |
| 2.ICM<br>(I-19/76)           | <u>Bertrand Russell Tribunal II - on Repression in Latin America</u> . In ICA-ICM, No.9, 1976. (2)                                                                  |
| 2.IMC<br>(MC17-18/76)        | <u>Una pazienza che dura tre secoli</u> (storia dell' "Apartheid" in Sud Africa), by B. Bellesi. In MISSIONI CONSOLATA, No.17-18, 1976. (5)                         |
| 2.IMC<br>(MC17-18/76)        | <u>Requiem per gli Yanomoni ?</u> , by C. Zacchini. In MISSIONI CONSOLATA, No.17-18, 1976. (4)                                                                      |
| 2.FII<br>(WP16/142/76)       | <u>Freeing the Church from the cogwheels of capitalism</u> , by Helder Camara. In WORLD PARISH, Vol.16, No.142, 1976. (3)                                           |
| 5.A<br>(18/2,76)             | <u>Justice in the African context</u> , by J.D. Sangu. In AFER, Vol.18, No.2, 1976. (8)                                                                             |
| 2.SX<br>(FC8/76)             | <u>Evangelizzazione e promozione umana nel Terzo Mondo</u> , by A. Luca. In FEDE E CIVILTA, No.8, 1976. (4)                                                         |
| 2.SX<br>(FC8/76)             | <u>Evangelizzazione come promozione</u> , by L. Mazzocchi. In FEDE E CIVILTA, No.8, 1976. (3)                                                                       |
| 5.DC<br>(1704/76)            | <u>La réponse de l'Eglise d'Amérique latine à la pauvreté et à la misère</u> , by Helder Camara. In LA DOCUMENTATION CATHOLIQUE, No.1704, 1976. (4)                 |
| 5.DF<br>(4/7/76)             | <u>Sharpening the Focus: The New International Economic Order</u> . In DEVELOPMENT FORUM, Vol.4, No.7, 1976. (2)                                                    |

SEDOS EXECUTIVE COMMITTEE

MINUTES - 26th January 1977

Present were: Sr. Godelieve Prové, scmm-m, Bro. Pablo Basterrechea, fsc, Fr. James Lozé, sj, Sr. Danita McGonagle, ssnd, Sr. Mary Motte, fmm, Fr. Joseph Lang, mm, Sr. Joan Delaney, mm.

1. The Minutes of 13th December 1976 were approved with the following correction: 6.d) Add "Executive Committee" before members.
2. Matters arising from the minutes
  - 76/4 Item 4 - Sr. Godelieve has an appointment on January 27th 1977 to look into the material of both the Family Life Commission and Fr. McCormack's office.
  - 76/5 Item 3 - Sr. Joan was unable to discuss with Fr. Malone (FABC) the points raised by the committee while she was in Hong Kong, but she has conveyed them by letter.
  - 76/5 Item 4 - A summary of the evaluation of the Assembly has been completed and will appear in the Bulletin of 15th February.
  - 76/5 Item 5 - Copies of the General Assembly Report have been sent to the Bishops' Conferences.
3. Report of the SEDOS - AGRINISSIO Meeting

Sr. Danita and Fr. Lozé reported on the meeting held on 30th December 1976. Copies of the minutes were distributed to committee members. The next meeting is scheduled for 15th March 1977. Mr Waite is away from Rome until 15th February.
4. Executive Secretary's Report
  - a) Correspondence

The Library of the World Council of Churches has written requesting our Bulletin.

The Passionist Fathers, through their Superior General, Fr. Boyle, have written requesting membership in SEDOS. (The Committee suggested SEDOS members be sent a letter to approve membership rather than wait for approval in June.

b) Contacts

Visits to the Generalates of the CICM and the Oblate Fathers.

c) Visit to Hong Kong

The Executive Secretary returned from Hong Kong on 18th January, having completed the survey of priests and brothers in the diocese. She will be in contact with the congregations with personnel in Hong Kong when the report becomes available in a month's time.

d) Miss Ann Ashford is now on a part-time basis working Tuesday, Thursday and Friday.

5. Future Planning

a) The Statutes These need to be revised. Copies were distributed to members of the Executive Committee with a request to have any changes they feel needed sent in writing to the Secretary by 25th February.

b) Bulletin It was agreed that Father Lang would do a study of the production and cost of the Bulletin in view of a possibility of obtaining funding for it.

c) General Assembly- June 1st 1977 was decided upon as the date of the next General Assembly. Looking at the various suggestions made, it was decided to explore the topic: TRENDS IN MISSION INCLUDING NEW TYPES OF INSERTION. Looking at the types of insertion being asked of us by the people, it was thought we could explore four areas with various Sedos members:

- Insertion in the Marxist environment in Latin America
- Our Insertion in Moslem Societies
- The Problem of Insertion in Scientific-Technological Societies
- Insertion in Countries where Human Rights are denied.

Members of the Executive Committee agreed to discuss these aspects with members of Sedos Institutes and others concerned and bring to the February meeting their findings for a further refinement of the topic. \*\*\*

It was felt that 'ad hoc' groups would be formed around these topics. Considerable enthusiastic discussion ensued on these themes.

6. Other Matters

The Executive Secretary has asked Miss Ashford to translate into English the Dialogue between the Vicariate and the Mayor of Rome on the City's Problems, which appeared as an article in Documentation Catholique. The

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C Committee felt that it should be sent as a separate document with the 15th February Bulletin.

Sr. Joan Delaney, M.M.  
Executive Secretary

\*\*\* If any SEDOS reader has views on these topics which they wish to share, please contact either Sr. Joan at the Secretariat or any member of the Executive Committee.

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