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At a recent meeting one speaker remarked that " religions that were over there are now over here". Many missionaries are familiar with situations in which Islam constitutes the major religion or one of the major religions of a country. What is perhaps less familiar is the presence of Muslims as a small minority religion or the impact of Islam in Europe. In this issue besides articles on these situations we have printed the Documentation on Islam (1975 up to 1977) available at SEDOS. Available on request is a list of documentation previous to 1975.

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* * * * * * *	<p>Mgr. Bruce KENT will give a talk on <u>SOUTH AFRICA</u> on Wednesday <u>JULY 27</u> at 4 pm. at the Generalate of the Oblate Fathers, via Aurelia 290 - tel. 63.70.251 -</p>	* * * * * * *

A NEW THRESHOLD—GUIDELINES FOR THE CHURCHES
IN THEIR RELATIONS WITH MUSLIM COMMUNITIES
by David Brown

Muslims

1. Islam: The Religion of Muslims

Every encounter and every chance meeting between a Muslim and a Christian takes place within its own special circumstances, and has its own particular importance. This is because every individual Christian and every individual Muslim is a human person of value, with potential for further growth towards maturity. Indeed, any individual will differ from others according to the way in which his life has been fashioned up to the present: by home, neighbourhood, school, church or mosque, employment, city, nation. Each of us is heir to so much, and yet we have individually taken so little to ourselves from the history of our people, from the environment in which we live, or from the riches of God's grace.

A Muslim is any person, male or female, of any nation, who has professed the Muslim creed sincerely and with true intent: "I bear witness that there is no god but (the one) God and that Muhammad is the Apostle of (the one) God." Within this general definition, however, the individual Muslim is an individual in the same way as the Christian and his attitude towards his religion will be personal to him, having been formed within a wide variety of circumstances, pressures and experience. As in Christendom, birth and nationality play a very large part in determining an individual's religious allegiance. It is difficult, therefore, to generalize about any particular Muslim's attitude towards his religion. Nevertheless, it is important that Christians who are privileged to meet with Muslims should have some idea of the basic religious attitudes which they might expect them to hold. The following is a very generalized statement of the beliefs and practices of ordinary Muslims, in communities where traditional religion still has a strong hold on people's beliefs and practices. It is not the ideal, but it represents the norm to which most religious Muslims would aspire to conform.

(i) Muslims believe that all men are called to be God's servants, and that their lives are controlled and shaped by God's will. They believe that God has entrusted each individual with a certain portion of this world's goods to use in his service.

(ii) They are proud and thankful to be Muslims, and to belong to the community to which Muhammad was sent as God's Apostle, and 'the seal of the prophets': i.e., last in the succession of prophets which included Abraham, Moses, David, John the Baptist and Jesus. They venerate

the Qur'an as the eternal Word of God which Muhammad was commissioned to give to the world. They are loyal to the community of Islam and, in times of danger, will fight bravely for it. They want it to grow in size and importance.

(iii) They believe that they have certain religious duties towards God which they discharge as far as they are able. These include the daily prayers and recitation of the Qur'an, the fasting of Ramadan, the giving of alms, and the duty to make pilgrimage to Mecca at least once in a life-time.

(iv) They follow the Muslim religious law (the Shari'a), as far as they can or are permitted to do so, in matters of marriage, inheritance and personal conduct: such matters include the prohibition of usury, of alcohol and the eating of pork. In public life, men have a position of privilege in comparison with women, but Muslims recognize the rights of women, and consider men and women to be equal, morally and spiritually.

(v) They try to follow the example of Muhammad in their behaviour as they know it. They are modest in appearance and manners. They keep their promises and guard what is entrusted to them. They bear misfortune bravely. They are generous in giving alms to the poor, especially on feast days.

(vi) They may also follow customs which are not strictly part of the Muslim faith. Some of the restrictions on women are of this character, as are ceremonies at births, weddings, or funerals, and ideas about luck and magic.

(vii) They believe that all human people must render account to God on the day of judgment. Many believe that Muhammad will then intercede for Muslims, and they all look forward to the joys of heaven which God will give to those whom he judges favourably.

The Muslim Countries and Muslim Groups

Within the basic identity of the Household of Islam there are marked differences between one Muslim group and another, which are the results both of race and history. The Christian, therefore, needs to bear in mind the main groupings within the Muslim world.

(i) The Arabic-speaking countries of the Middle East and North Africa.

These are the heartlands of the Muslim world. Muhammad preached in Arabia; and, after his death, came the two great Arab Empires based on Damascus (c. 661-750 AD) and Baghdad (c. 750-900 AD).

Islamic civilization reached great heights of achievement in these countries during the Middle Ages, and their scholars produced in the Arabic language the classical works of Islamic scholarship, including theology, philosophy and law. Arab Muslims, therefore, still hold the place of honour in the Islamic world. There are, of course, national and other differences among them, and the population of the whole area is a mixture of the older indigenous peoples with the Arabs. There are also significant Christian minorities, surviving from the days before the Arab invasions in most countries of the Middle East.

(ii) The Islamic nations of Southern Asia.

These include Turkey, Iran, Afghanistan, Pakistan, Bangladesh, Malaysia, and Indonesia. Iran and Sindh (i.e., the south-western areas of what is now Pakistan) were islamized during the first century after Muhammad, and the Punjab came under Muslim rule as early as c. 1010 AD. These countries, however, and those others which were islamized at a later date, have retained their own language, and their state policies are strongly nationalistic. A person knows himself to be a Turk, a Persian, or a Pakistani, and this is often as important to him as being a Muslim. Islam is, however, the national religion, and governs behaviour and customs. This is roughly the case even in Turkey which is nominally a secular state.

In Pakistan especially, some Muslim scholars have proved to be less conservative than those in the Arabic-speaking world, both within orthodox Islam and, like the Ahmadiyya sect, outside it. Iran is the country with the largest number of Shi'a Muslims. (See section (v), below).

(iii) Africa (except North Africa).

Many African countries south of the Sahara have large Muslim communities, and in some, including Senegal, Sierra Leone, Nigeria, Niger, Chad, Sudan and Somalia the majority of the people are Muslims. In some countries, the advent of Islam and of Christianity almost coincide, and there are large Christian Churches throughout the area as well as people still following traditional religions. Christians and Muslims work together in all fields of life; religion, therefore, is no longer simply a matter of nation or tribe, but becoming one of personal choice and belief. Many communities follow customs and beliefs which are drawn indiscriminately from several religions. In some of these countries, strains and tensions between Christian and Muslim communities are evident in the current struggles for power.

(iv) Muslim minority groups.

The important Muslim minority in India is said to number about 60 million. The Muslims of Soviet Central Asia are thought to total about 25 million and there may be a similar number in China. There are large communities in some countries of Eastern Europe, as well as the immigrant communities in Western Europe (now totalling over 5 million). The Black Muslims of the USA have been attracted by certain features of Islam, but they are not Muslims at all in any strict sense.

(v) Groups and movements within Islam.

Most Muslims, perhaps 90%, are called Sunni Muslims. They follow the customary practice (sunna) of Muhammad and his community, and they belong to one of the four recognized systems of Sunni Law.

Shi'a Muslims are the largest group which separated from the rest of the community. They fulfil the religious duties of prayer, fasting, and pilgrimage, they use the Qur'an and follow the example of the Prophet. But they believe that the true successors to Muhammad belong to a succession of infallible 'imams' who have been identified by different groups in different ways. The Shi'ites allow their lawyers considerable freedom in interpreting the Qur'an.

The Sufis are adherents of Muslim religious societies, or brotherhoods, which seek to develop the interior life of prayer and meditation.

The Ahmadiyya movement, whose Islamic status is in dispute, was instituted in the Punjab in 1889 by Mirza Ghulam Ahmad. He claimed that he was divinely chosen by God as his special messenger (Mahdi) and that he was an incarnation both of Jesus and of Muhammad. The followers of this movement split into two groups, one of which has been very energetic in missionary work both in Africa and in Europe. Except for beliefs about the founders of the movement their beliefs and practices are very similar to those generally accepted in Islam, but the Ahmadis are considered heretics by most orthodox Muslims. . . .

Areas for discussion in Christian-Muslim relationships

1. Factors which Unite

(i) A common humanity.

The different nations and other human groupings are, in our times, slowly learning the lessons of interdependence. Many factors make it important that these lessons should be quickly learnt: the threats of large-scale pollution and of world-wide scarcity in resources, especially food and energy; the continuing dangers of armed conflict between differing ideologies; the unjust and growing discrepancies between standards of living in the affluent nations and the majority of the world's peoples; the great advances in communications techniques; the development of sub-cultures, such as those associated with young people, or with revolt on a world scale; the growth of large cities and the continued movement of people from the villages to the towns. As members of two religious communities, whose members total hundreds of millions and span the world, Christians and Muslims have a responsibility to face these common predicaments as fellow human beings, together and with others. They are citizens of one planet, Earth.

(ii) A common citizenship.

This paper is written to give guidance to the Churches in Britain and not simply to argue from theory. For all kinds of reasons, economic as well as political and philanthropic, hundreds of thousands of Muslims now share with Christians and others in a common British citizenship within the boundaries of the United Kingdom. They work together in the same factories, shops and offices, share together in the common life of the same towns and villages, send their children to the same schools, are treated by the same health service, elect the same representatives to Parliament and local authorities, owe the same loyalty to the Crown. Christians and Muslims are mutually involved with each other in the 1001 everyday problems, opportunities and privileges of living in 20th century Britain. They are all equally involved in building and maintaining a society which is just and humane, secure and peaceful.

(iii) A common religious heritage.

Christianity and Islam are both associated in different ways with Judaism, and relationships between the three religions have often been close.

This symbolized in their common descent from Abraham and in the honour which they all pay to Palestine as the land which God has made a blessing for mankind (Q.3.67, 21.71). The confusion of sacred sites and monuments in Jerusalem is testimony to the long interplay of these three monotheistic faiths in the Middle East.

Detailed comparisons between Christian and Muslim faith and practice will be found in the appropriate textbooks. The following are the principal beliefs which they hold in common:

- (a) God, the Ground of all being, is the creator and sustainer of the universe, and he encounters human beings in a way which appears to them as personal. (Allah is the Arabic word for 'God' and is used by Arabic-speaking Christians as well as by Muslims.)
- (b) The whole universe, being grounded in God's will, is a coherent and ordered structure, which is open to scientific investigation and research.
- (c) God controls history and he will himself execute the end of history in judgment.
- (d) God has revealed his will through prophets and apostles, and through sacred Scriptures.
- (e) Human beings, together with the angels and all created beings, are privileged to worship God, and they have a duty to do so.
- (f) Human beings are called to exercise social and moral responsibility as part of their duty to God.
- (g) Human beings may live securely because they depend upon the mercy and compassion of God.
- (h) Human beings may make petitions to God, confident that he will hear them and that he is able to effect his will in the world.

This list of beliefs held in common is impressive and makes up a large part of any person's philosophy of life. Those who share such a wide range of similar attitudes towards the world and human responsibility within it, should find it possible to share together in many common enterprises.

2. Factors which Divide

Christians and Muslims share together in the life of modern Britain, and the previous section set out some of the assets which can contribute to the building of good relationships between them. There are also factors which hinder good relationships, some social and other arising from differences in theology, either between individual Muslims and Christians or between their communities.

(i) Social factors.

Muslim immigrants into Britain from Asia, the Middle East or Africa, bring with them the customs and habits of their ancestral cultures.

These are very different from those which developed in the urban, industrial western world from the christianized culture of the Middle Ages, the Reformation and the Renaissance. There are, therefore, serious discrepancies between the host culture and the different immigrant cultures, particularly in respect of family life, relationships between the sexes, and between old and young. Muslim immigrants also bring with them many of the feelings and attitudes which their ancestors developed towards British people in the circumstances of colonial rule.

Native-born British people often resent the presence of immigrants, for a variety of reasons. This was illustrated by the correspondence which the General Secretary of the British Council of Churches received after publishing a letter in THE TIMES about the multi-racial nature of British society. (See BCC CRRU Newsletter No. 1, 1975) The following are two extracts from the letters which he received.

I am amazed at your letter in today's TIMES concerning this multi-racial society which has been foisted on the people of this country without any mandate from the electorate. The immigration debate is not ended: it has not begun! Successive Governments have stifled all criticism by the people affected, and I would welcome an opportunity for the subject to be thoroughly discussed in the open. Personally, I strongly object to sharing my native land and resources with completely alien people who have come here for a better standard of living . . . What right has any Government to change the white identity of our country to a black and white one? It is a pity the politicians concerned will not live to reap what they have sown.

I believe that the tolerance of the people of this country has been taken for granted for far too long. Their patience is not unlimited and I foresee the time approaching when the Home Secretary's total disregard of the indigenous population's wishes on immigration will result in hatred between them and their invaders, on which no strengthening of the Race Relations Act will have any effect.

Some of these problems will be alleviated with the passing of time. Relationships quickly develop between communities, and the normal intercourse of social life, especially among young people, will blur the differences between them. Some of the problems, however, will remain, and with them threats of tension and strife between groups within our one society.

Assimilation is not necessarily the answer and Muslim leaders reject it as the way which their communities should take. Thus, in an important article, "Islam and Muslims in Europe today", published in IMPACT INTERNATIONAL, February 28, 1975, Khurshid Ahmad, Director General of the Islamic Foundation, Leicester, suggests that the Muslim presence in Europe presents an opportunity for the development in the West of a new and enlarged concept of democracy.

Muslims face a number of problems. Most important of them is the threat of losing their religious and cultural identity. They are unhappy over efforts at such assimilation and integration as may destroy their personality. They want to live in Europe as

Muslims, and not as a culturally uprooted people. They believe that modern society will have to be a multi-religious and multi-cultural society. Democracy in the West has primarily been a political concept. The idea of social and cultural democracy with all its implications is yet to be learned and practiced . . . Political rights of the individual and of minority groups are acknowledged, but not their cultural and religious rights. Multiplicity of political opinions is welcome, but plurality of cultures is still an anathema. Differences in personal outlooks are tolerated, but differences in colours of the skin or in personal tastes and ways of living are frowned at. This is not a new phenomenon. Intolerance towards minority cultures, languages, modes of behaviour, education, social norms and even religions has persisted over the years. Democracy has yet to embrace the concept of cultural diversity. The idea of healthy cultural pluralism will add a new and richer dimension to democracy.

The position, however, is not quite so simple as Khurshid Ahmad suggests. There are quite serious differences in outlook between Christians and Muslims on a wide variety of topics associated with the proper ordering of society. Thus, for example, while allowing for individual points of view, there would be significant differences between the two groups in their attitudes towards the marriage relationship, the value of democracy, or the nature of freedom. (A Muslim family, for example, will disinherit a son who becomes a Christian.) Some of these differences are due to cultural and historical reasons, while others are the fruit of differences in religious belief to which reference is made in the next section. Such differences cannot be lightly disregarded at a time when there is widespread uncertainty about the structures of human society.

(ii) Theological differences.

Many Christians find it possible to transcend the social differences which exist between members of the two faiths and believe that the Gospel encourages them to work for good relationships within the community. At the same time, they feel themselves inhibited by the serious discrepancies which exist between Christianity and Islam in the spheres of faith and theology. They fear that a close and sympathetic involvement with the Muslim communities would compromise their own integrity as Christians or prevent them discharging the obligations of evangelism.

The main theological points at issue will be listed below, but they must be seen in perspective.

First, although these issues are important and crucial for Christians, they should not be allowed to detract from a proper appreciation of the common ground which is held by both faiths and which has been set out above.

Second, the attitude of the Qur'an towards Christians is an ambiguous one and may reflect the comparatively few contacts which Muhammad had with Christians (in contrast to his contacts with Jews). On the one hand, Christians are said to be "the closest in friendship" to the

Muslims, and, on the other, Muslims are commanded to fight against Christians (and Jews) "until they pay tribute and have been humbled" (Q. 5.82, 9.29).

Third, although the Qur'an formally denies the incarnation and the crucifixion, these denials are a minor, not a major, theme in the Qur'an. The first is associated with the Qur'anic attack on the beliefs of the pagan Arabs, some of whom associated certain goddesses with Allah as his daughters (Q.53, 19-22), and the second occurs as a parenthesis in a passage which is directed primarily against Jewish claims (Q.4.154 ff). In fact, the Qur'an gives special status to Jesus and calls him, in the context of the virgin birth, "a word from God" (3.45) and "a spirit from him" (4.171). The Qur'anic accounts of Jesus (mainly 3.42-63, 5.110-120, 19.16-40), have in themselves led individual Muslims to venerate the Lord Christ and pledge themselves to him.

The details of the points at issue between Christians and Muslims in respect of faith, including the relevant references to the Qur'an, are set out in the many textbooks which are available. The main theological discrepancies between the two faiths occur within three areas which are of fundamental importance for an understanding of God's relationship with the created universe.

(a) God and man.

The emphasis which Muslims place upon God's transcendence makes it impossible for them to accept the Christian belief that God willed to become one with mankind by the incarnation of his Word.

This is expressed in a formal denial, in the Qur'an, of the Christian belief, but it is expressed in terms which press the Christian use of the term "Son of God" beyond what Christians would themselves intend by it. It is also linked with a denial of the doctrine of the Trinity, but with the Trinity conceived in terms of God, Mary and Jesus.

(b) God and evil.

The Qur'anic denial of the crucifixion is one expression of its emphasis upon the triumphant and transcendent sovereignty of God. To the Muslim, God is King of the ages, the Arbiter of the destinies of all living beings, and he cannot, in the last resort, allow his prophet-servant to be defeated or humiliated by his enemies. To the Christian, God is not only King, but also, and as truly, Father, and he suffers in and with his children. The passion of our Lord is the incarnation of God's eternal love, and, in accepting it as such, the Christian declares that the defeat of evil and its transformation depend not upon authority but upon love.

It is in accord with its denial of the crucifixion of Jesus Christ that Islam does not emphasize as much as Christianity does the consequences of human sinning or the hostility of evil to the purposes of God. Forgiveness in Islamic teaching is God's sovereign prerogative, and human people, as God's servants, have the capacity within themselves to respond in obedience to him.

(c) God and his people.

The Qur'an criticizes Christians on two specific points, besides their failure to recognize the claims of Muhammad: the excessive honour which they pay to their clergy (9.30-34), and their sectarianism (5.14, 19.37). These defects, from the Qur'anic viewpoint, arise from a failure to take the sovereignty of God seriously enough.

The objections which Muslims make to Christian belief and practice within these three areas are made with seriousness and they arise out of a determination to affirm the sovereignty of God. They will not be overcome until Christians make it clear, beyond doubt, that their joyous appreciation of God's grace in Christ is matched by a corresponding awe and reverence towards him in his transcendent glory.

These are the main areas of theological discrepancy, but there are equally serious differences about God's sovereignty within human history. These arise out of the claims of Islam that Muhammad was "the seal of the prophets", in the sense of being the last one with final authority, and that the Qur'an supercedes its predecessors in "The Book of God", "The Law, the Psalms and the Gospel". These differences are concerned with such questions as the authority of Muhammad; the comparative status of the Qur'an and of the Bible; the religious duties which people owe to God; the pattern of prayer; God's purposes for mankind, and the Day of Judgment.

These discrepancies and differences cannot be minimized. They inevitably cause much disquiet and pain to Christians in their relationships with Muslims. In the opinion of some Christians they are of such fundamental importance that they make it difficult for them to believe that Muslims have relationships with God of any particular significance. Even Christians who seek in particular ways to be open and sympathetic towards Islam recognize that the Islamic doctrine of God conflicts with the Christian faith at points which are of crucial and fundamental importance.

These conflicts, however, are not the whole story, and there are other points where Christians can joyfully and in clear conscience affirm certain aspects of Islam. Thus the Christian finds himself in an ambiguous position with respect to Islam, saying both "yes" and "no" at the same time. This ambiguity is expressed in the Code of Practice which concludes this study, and it is integral to the Christian witness. Study and love will do much to clarify the mutual relationship of Christians and Muslims, but the final resolution of its ambiguity lies with God who in Christ reconciled the world to himself. . . .

(Taken from: Brown, David. A NEW THRESHOLD—GUIDELINES FOR THE CHURCHES IN THEIR RELATIONS WITH MUSLIM COMMUNITIES; British Council of Churches, 1976; pp. 1-4 and 12-17.)

KORAN COMES TO KOREA

Though there's only a one letter difference between the words KORAN and KOREA the Islamic religion is one thing the armchair traveller would not associate with this country. Or perhaps one would better say it's the one thing he knew not to associate with Korea, because the prominent dome and soaring minarets of a Moslem mosque, virtually symbolic of the legend and legacy of the Middle East, are now a part of Seoul's ever-changing skyline.

How it started: It all started in a tent, with a teacher and a handful of believers. Not in the arid lands of Arabia, and certainly not with Mohammad over thirteen hundred years ago--but with thirty of his Korean followers in the year 1955. The Imam or religious leader of the Turkish contingent during the Korean War was the man who laid the groundwork for Korea's muslim community.

Then in 1960, the Korean Muslim Federation was founded with a distinguished Korean gentleman, Haji Sabri Suh, as its head. Having made a pilgrimage to Mecca just the year before, as the title "Haji" indicates, he returned filled with inspiration and ideas. Naturally Mr. Suh wanted the little group of "in-tent" worshippers to find a proper home and build a prosperous life. It was a formidable task, at which he and his fellow devotees are still busy. "Our Federation", Mr. Suh reports, "was first registered with the Ministry of Culture and Information in 1967 as a corporate body". At the same time, Suh began the tedious task of translating introductory books on Islam into Korean.

Secular Society: Religion in Korea has always been open and free, with no persecution or martyrdom to compare with what history tells us has happened elsewhere in the world. Nonetheless, Korea had already been deeply steeped in the faith of Buddhism and the creed of Confucianism long before teachers of any doctrine reached her shores. It is true that contact with Islam dates way back to the late Koryo dynasty, which held sway between the 10th and 14th centuries. Arab merchants then made hit-or-miss visits to what at that time was an out-of-the-way domain.

In 1347 an Arab made his way via China to Korea where he settled down on land granted by the king. He became the progenitor of a clan that to this day prides itself on its Middle Eastern origin. This, however, was only an isolated case. Never did Korea develop a full fledged Moslem settlement as in China, where Islam, surprisingly enough, was second only to Buddhism in the number of adherents.

Christianity, with its missionary zeal, later caught Korea in the midst of struggle to modernize in the late years of 19th century. At the

same time, most of the Islamic nations were absorbed into the colonial empires of the West. Korea must then have ranked about last on the list of candidates for opening up as an Islamic frontierland. But all that now belongs to the "ancient" chapters of modern history.

Today there is a growing Korean Muslim congregation of about 4,000. With their own hard-earned resources, bolstered by contributions from Kings, presidents and private persons from the many far-flung Moslem nations, it was possible to erect a most impressive edifice in the brief span of only two years.

Islam for World: "Many people", say local Muslim sources, "tend to think our activities have come on the heels of what is sometimes called the 'oil turmoil.' Actually nothing could be further from the truth. It was way back in 1963 that the World Muslim League met in Mecca and decided to support us with plans for our own independent Islamic Centre". Even before 1963, Seoul-based believers were on the lookout for a building site, which was eventually donated by President Park Chung-hee.

"Islam", say Korean authorities on the subject, "is for the world at large. It's not confined to any one nationality or cultural sphere any more than any of the other great religions". While this appears to be so, it is also a fact that Islam does tend to predominate in the nations of the Arab world. In this connection, the new Islamic Center in Korea can contribute a good deal to the cultural enrichment of Korea by encouraging better understanding of the cradle of Islam. An Arabic Language Institute, affiliated to the Korean Muslim Federation offers a free course taught by native speakers. Both Myongji University and Hankuk University of Foreign Studies have Arabic Departments. Radio Korea, KBS, conducts a daily schedule of programmes in Arabic since September last year.

"The next step", comments a Federation spokesman, "is to work for the foundation our own Muslim Community College. We also plan to branch out into medical and social welfare work here in Korea in order to play a more positive role in the society as a whole". This in a way will help complement the work being done by some 15,000 Koreans who are now on assignment with various development projects in the Middle East.

Seoul's new mosque is situated in Hannam-dong, a neighbourhood just south of the downtown area. As of May 21 it was officially opened to worshippers and visitors alike. Seoul then joined Tokyo and Taipei in a "family" of North-east Asian capitals with home-grown Islamic communities.

Guided by the Korean Muslim Federation the scope of activities is expected to broaden considerably in the near future. The Federation

ETHIOPIA

NEWEST MEMBER OF AMECEA HAS OLDEST CHRISTIAN COMMUNITY

When the Catholic Church in Ethiopia became the newest member of the Association of Member Episcopal Conferences in Eastern Africa in February of this year, it brought one of the world's oldest Christian communities into this Association and increased the size and population of AMECEA by some fifty percent.

The Country and Its People

Situated on the Horn of Africa, Ethiopia with an area of 1,221,900 sq. kms. (471,778 sq. mi.) is the tenth largest country in Africa. Its population is estimated at twenty-eight million, but since the country has never had a formal census, the real figure is probably much higher.

Of this number, between 12-13 million are members of the Orthodox Church of Ethiopia, around 11 million are Moslems, 194,900 are Roman Catholic of whom 98,150 are Uniates, some three hundred thousand have been baptized in other Christian denominations and most of the remaining three million or so are animists.

Although most of the animists belong to the nomadic tribes on the periphery of the country, the vast majority of the population are settled farmers who grow such crops as coffee, teff, chick peas, maize and some wheat and cotton. Some others fish in the country's nine major lakes which are mainly in the Rift Valley and contain over two hundred varieties of fish with Nile Perch weighing up to 300 pounds, but this industry has not yet been fully developed. Others work in the industries of the urban areas which have a total population of over three million people. Sixty-five percent of these industries are now in Addis Ababa, while thirty percent remain in the North and only five percent are scattered over the rest of the country.

The twenty-eight million or more people who make up Ethiopia's present population have very varied ethnic and historical backgrounds. The northern highlands were originally settled by the Cushites. Over three thousand years ago, they were joined, and eventually dominated, by Semitic tribes from southern Arabia. The central region is settled by the semitic Amhara, who long ruled Ethiopia, and the Hamitic Galla people with their many sub-tribes dominate in the southern part of the country which became an integral part of Ethiopia only in the last century.

The northern region, however, was known as Ethiopia as long as some three thousand years ago, and it was to this area that Christianity first came long before it reached many countries in Europe and America.

Christianity arrived 1500 years ago

During the first half of the Fourth century a young Christian layman called Frumentius and his companion, Aedesius, arrived in Ethiopia from Syria and began to evangelise the inhabitants. Due to their learning, the two laymen gained the interest and confidence of the king who gave them important duties in the court. Later, Frumentius, who in Ethiopia is known as Abba Salama Kasate Berhan (father of peace who reveals light), went to see St. Athanasius, who was then Bishop of Alexandria, to request him to send a bishop for the Christians they had converted in the kingdom of Aksum in Ethiopia. From this time onward the Alexandria Patriarchs attributed to themselves the right to appoint and ordain the bishops for Ethiopia and to rule the Church there which they continued to do until quite recently.

Monasticism has played an important rôle in the Church in Ethiopia over the ages, so much so that even today many candidates for the priesthood prefer to join a Religious community in place of the secular clergy. This monastic life was introduced into Ethiopia around the end of the fifth century by the "Nine Roman Saints", so called because they came from the Eastern Roman Empire. They are also credited with translating the New Testament into Geez, a semitic language of that time which is still widely used in the Liturgy.

Ethiopian Orthodox Church

Although it cannot be documented, it seems these "Nine Roman Saints" may have adhered to the error of Monophysitism which taught that Christ had only one nature. One thing is certain and this is that the Egyptian Church rejected the findings of the Council of Chalcedon which in 451 defined there are two natures in Christ. The Council also deposed Dioscorus, the Patriarch of Alexandria, who had many followers. Due to historical ties with Alexandria, the Christian community in Ethiopia were among those followers and soon came under the sphere of the Coptic Orthodox Church which then began to emerge. Later the Christian community in Ethiopia became known as the Ethiopian Orthodox Church.

Never Formally Broke with Rome

The Ethiopian Orthodox Church, however, never formally broke relations with the Roman Catholic Church. Its association with monophysitism may well have been more a matter of the meaning of terms than a difference in doctrine because even today, as the Ethiopian Orthodox Mission pointed out in its booklet on the Ethiopian Church in 1970, "the Ethiopian Orthodox Church believes in the full Divinity and the true Humanity of Jesus Christ." (p. xiii)

Over the centuries following the Council of Chalcedon, the Christian community in Ethiopia remained very much isolated from the rest of the world and developed its own incarnation of the Gospel message, as it understood it, in the culture of the country.

Later Contacts with Rome

Various efforts were made, especially since the 12th century, to restore the Christian community in Ethiopia to unity or at least to establish a Catholic presence in the country. Dominican missionaries came to Tigray in the 13th century and Ethiopian monks were sent from the Ethiopian Monastery of Jerusalem to the Council of Florence in 1441, but no lasting fruit resulted from either of these contacts.

Jesuit missionaries met with some temporary success in the 17th century. The Emperor Susenyos and many others became Catholics in the early 1620's. In 1628 the Emperor proclaimed union with the Roman Church and the abjuration of the Alexandrian faith.

Unfortunately, however, the missionaries tried to abolish the Ethiopian Rite and to replace it with the Latin Rite. They also wanted to change the local Liturgical calendar and repeat baptisms and ordinations. This naturally met with strong opposition on the part of the Ethiopian clergy and in 1632 Emperor Susenyos was forced to revoke the Catholic adherence and proclaim a return to the old faith. After he abdicated, his son Fasilidas expelled the Jesuits. Later Capuchin missionaries arrived, but their efforts were unsuccessful and two were killed at Gondar. In 1788 an Ethiopian, George Egziabeher, who studied at the Propaganda College in Rome, was ordained according to the Catholic Byzantine Rite as titular Bishop of Adulis, but his efforts also proved unsuccessful.

The Modern Era

Just as the Roman Catholic Church first came to Ethiopia through the efforts of a layman, Frumentius, so it returned fifteen hundred years later through the efforts of another layman. He was a French traveller called Anthony d'Abbadie who persuaded the Sacred Congregation for the Propagation of the Faith to erect an Apostolic Prefecture in Ethiopia. This was done and the Prefecture was entrusted to the Lazarist Fathers.

One of their first missionaries was Fr. Justin de Jacobis who arrived in Ethiopia in 1839. Careful not to follow the unsuccessful policy of past missionaries, he adopted the Ethiopian Rite for the prefecture. His holy life, mild way of approaching and dealing with the Orthodox clergy and laity rendered his work successful. He was ordained Bishop of Nilopolis and before he died in 1860, there were already a large number of Catholic communities and local priests in the country. In 1975, he was canonised a saint, just as Ethiopia's first bishop, Frumentius, had become a saint after bringing the Gospel message to Ethiopia fifteen hundred years previously.

Seven years after St. Justin de Jacobis arrived in Ethiopia, the Capuchin Fathers returned in 1846. One of their members, Guglielmo Massaja, became the first ordinary of the Apostolic Vicariate for the Galla people. During the years that followed, the Catholic faith once again became incarnated in many parts of the country, and some other ecclesiastical districts were established. In 1930, St. Stephen's College in the Vatican for the education of the Ethiopian clergy became a Pontifical College. In the same year the Ordinariate for Catholics

of the Ethiopian Rite in Eritrea was established with an Ethiopian bishop as its head and a totally Ethiopian clergy serving under him. Some years later an Apostolic Nunciature was established in Addis Ababa. Today there are eight ecclesiastical jurisdictions in the country.

Catholic Ethiopian Rite

Of the eight jurisdictions, five follow the Latin Rite and three follow the Catholic Ethiopian Rite which is also followed by all local priests.

Both Rites are Catholic Rites. Both teach the same doctrine and the same moral code and both have Pope Paul VI as their Chief Shepherd.

Liturgy, however, plays a very important role in the Church in Ethiopia and it was in this regard that the disciplinary difference between the Rites was most pronounced when the Ethiopian Rite used Geez and the other Rite used Latin. Although the format for the Liturgies of the two Rites still differ in some details, both Rites have now started using the vernacular.

The Ethiopian Rite has its own Code of Canon Law and, like the Orthodox Church, its members fast well over a hundred days a year. Yet members of both Rites easily form one Christian community in the same diocese under the same bishop.

Both Rites also form one Episcopal Conference with Archbishop Paulos Tzadua of Addis Ababa as its current Chairman and share the services of the same Catholic Secretariat with Abba Stefanos Tedla as the present Secretary General.

While the Latin Rite has four Apostolic Administrators, all the Ordinaries but one, who have been ordained Bishops belong to the Ethiopian Rite. So too do all the local clergy who now number 155 secular priests and 149 Religious priests. These Religious priests, 255 Ethiopian Sisters and a number of Brothers form a single Association of Religious with the Religious from the Latin Rite, but there are two such Associations - one for the northern part of the country and one for the southern part.

Social Development

Members of both Rites are very involved in integral human development. Although the Church in Ethiopia has conducted schools and hospitals for very many years, it received an impetus during the famine of 1973 to become more involved in other forms of relief and development.

Fr. Kevin Doherty, C. S. Sp. had just started organising the Department for Development and Relief at the Catholic Secretariat when the famine broke out. The Catholic Church through this Department became the first agency to come to the aid of the starving thousands. During the following two years it helped provide the needed food and clothing for the victims of the drought and then inaugurated the resettlement programme that is now spreading throughout the country. Since 1973

this Department with the help of Funding partners has spent more than five million US dollars in response to the needs of the people during the famine and on such projects as re-unification of families, a major 32 km road with eight bridges into a previously inaccessible famine area, mobile clinics, water supply, dispensaries and agricultural projects.

The Catholic Church also joined with other Churches and voluntary agencies to form the Christian Relief and Development Association in 1973 to help coordinate relief and development work. Brother Augustine O'Keefe, C. S. Sp., is its current Executive Secretary.

Unrest in the Country

Suffering from the famine has now been alleviated to a great extent, but many people in Ethiopia are presently suffering from the unrest in the country. Apart from the tenets of imported ideologies, tensions between sections of the country are often the basic motivating force behind the unrest. These tensions arise from a long history in a country with ethnical differences that has yet to find its path to unity in diversity.

In 1974 a revolution changed the former structure of the government. One of the effects of the overthrow of the past regime has been the new position in which the Orthodox Church finds itself. After the revolution, it lost many of the privileges it had enjoyed under the past regime. This together with the materialism that has entered the country with the new ideologies has resulted in a weakened practice by many adherents of the Orthodox faith. Even a number of Orthodox deacons have left their ministry.

Ecumenism

This weakened practice presents an additional problem to the Orthodox Church as it is just starting to emerge from centuries of isolation and unchangeable traditions into life in the modern world. This transition involves enlarging its role beyond the essentials of liturgy, prayer, fasting and mystery to include engagement with the rights and duties of man in modern society. It also involves up-dating many of its clergy to enable them to relate more effectively to the educated people of today.

The Orthodox Church can be helped in this transition through openness towards other Christian Churches. A ray of hope for this openness came last November when AMECEA and the AACC help a follow-up seminar in Ethiopia on Urban Ministry. The seminar was jointly organised by the Orthodox, Catholic and Evangelist Churches and for the first time delegates from all three Churches held an official meeting in an atmosphere of cordiality and mutual respect. This was followed in January of this year by a special service during the Week of Prayer for Christian Unity held at the Orthodox Church of the Holy Trinity in which a bishop of the Catholic Ethiopian Rite participated.

When the Orthodox community in Arba Minch could not find sufficient funds to finish their new church, the local Catholic priest met their need instead of building a church of his own, which he and some other

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Catholic priest have refused to do as a gesture towards strengthening relations with the Orthodox Church.

In the Chenchä area, the Catholic priest is sponsoring an up-dating seminar this month with the approval of the Orthodox Bishop, Abouna Salama, for twenty-five Orthodox priests and personnel. One Orthodox priest and two Orthodox deacons are also presently pursuing their studies in a Catholic seminary in Ireland. Others among the Orthodox clergy, which was estimated in 1974 as totalling 200,000 but is probably much lower, may follow.

For some years the Ecumenical Centre of St. Frumentius has been functioning in Ethiopia. This Centre offers the Orthodox and Catholic Ethiopian Rite members an opportunity to get to know and understand each other better and to establish a relationship of warm cordiality, mutual respect and sincere fraternity. Results to date have been very encouraging. So, too, has been the whole ecumenical movement during recent years in Ethiopia.

More and more members of the Orthodox Church are gradually coming to the realisation that they never formally broke their ties with the Roman Catholic Church. They and the Catholic Ethiopian Church have the same cultural and spiritual patrimony, the same traditions, the same religious customs and the same Rite. The future presents an ecumensim full of hope.

(*Taken From: AMECEA DOCUMENTATION SERVICE, No. 6/77/1 (120), June 7, 1977; Nairobi, Kenya; pp. 1-6.)

***A list of the names and addresses of ordinaries in Ethiopia is available at the SEDOS Documentation Centre.

WORLD COUNCIL OF CHURCHES ALARMED AND SADDENED BY SITUATION IN ETHIOPIA

Geneva, 2 June (EPS) - "We are alarmed and saddened by the information we have received" concerning conditions in Ethiopia, is how Dr. Philip Potter, general secretary of the WCC expressed the concern of the WCC Executive Committee in a letter to Lieutenant-Colonel Mengista Haile-Mariam, the chairman of the Provisional Military Administrative Council in Addis Ababa, Ethiopia, the text of which was released here today.

The letter appeals to the government to spare no effort to reverse the present violent trend, to ensure the rule of law; to see to it that innocent civilians are not brutally mistreated or "liquidated" for their suspected political views, and that loyal Ethiopian citizens are not set against one another in the service of narrow political aims.

"Most regrettably", the letter continues, "reports emanating from your own government. . . give evidence that violations of human rights in your country not only continue but have become much more grave and widespread".

Dr. Potter's letter underscores the fact that the WCC seeks to be faithful to the Christian gospel in defending justice and human dignity and that the council is bound to no particular ideology. He points out that member churches are to be found on all continents, and in all countries, of very different political and economic systems. "It is out of our faith and our commitment to uphold the value of human life and the inherent dignity of every person that I write to you now", continues Dr. Potter.

Acknowledging that there are strains in transforming Ethiopian society from a feudal state to one of economic and social justice for all, Dr. Potter's letter goes on: "We cannot accept the argument that this inevitably leads to death, terror and the arbitrary administration of justice for the people whose well-being is sought."

Listing some officially released figures of killings in the country the letter notes that 971 "counter-revolutionaries" were "liquidated" in Gondar Province, 3,000 "insurgents" killed by military forces in 1976 and 300 young persons killed on 1 May in Addis Ababa. "According to other reports we have received", continues the letter "these numbers are only indicative, and the loss of life in your country has in fact been much greater." EPS

(Taken From: OIKOUMENE - WORLD COUNCIL OF CHURCHES COMMUNICATION. Geneva, Switzerland; Nb-10/77.)

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*Representatives of the Dominican Order will be meeting in Rome from 27 August to 1 September on their commitment in an Islamic World.

Topics to be discussed include:

- the scientific study of Islam with special reference to the role of the Dominican Institute of Oriental Studies (Cairo) to Dominican presence in the Islamic World.

- the world of work: dialogue as solidarity with man and collaboration in his development
 - a) a Dominican experience in Algiers
 - b) worker immigration in Europe (Marseilles)

- Christian catechesis in a Muslim milieu

- The school: privilege of the few or serving the cultural identity of a people?

- Formation program for local Dominican vocations within a Muslim environment: Nigeria and Pakistan

An Extract from "The Search For A New Society" - A seminar organised by the National Council of the Lay Apostolate and the Standing Committee of the Christian Council of Zambia. In CHURCH ALERT, No.12 1977.

Three ethical principles for a just society were agreed upon:

- a) All men and women must "have" enough to "be" good men. Priority in Development should be given to basic needs (food, jobs, housing, health, security) before attending to enhancement needs or luxury needs.
- b) There must be a global solidarity in development - the rich nations need to change as well as the poor.
- c) Optimum participation in decision-making was seen as desirable. People must be able to determine - in some sense - the broad lines of policies which affect their lives. Only experts could decide on technical points. Ordinary peoples, however, must have a say in deciding broad social policies.

It is the hope of the organisers that the Seminar may be the launching point of the SODEPAX programme in Zambia. This will begin by asking what Christians can do to build a new and better world and should lead eventually to common action to achieve a new local, national and international society.

The method proposed by SODEPAX is a series of ecumenical workshops at the local level, also including national and international meetings - and always leading to action chosen by the participants and adapted to their own situation. This will enable Christians to exert some influence on the larger decision which the human race has to make on the future of the world as a whole.

The starting point of the SODEPAX reflections will be economic problems because man's economic needs are basic and primary, economic injustice is a cause of resentment and division. The economic issue now occupies the centre of world thinking and the gap between the rich and poor is growing daily. The programme will go on to look at the consequences of injustice for man - social, political and spiritual - leading to a discussion of human rights, peace and disarmament, a more effective world organisation, etc.

The workshops will comprise 12 to 20 people and will meet rather informally to discuss specific issues. Participants will be people involved in social action, people who can influence others (ministers of religion, teachers, etc.), community leaders (in politics, professions), experts (e.g. in economics, theology, political science), people with a large human and practical experience.

SODEPAX also foresees larger consultations at the national and international level. For example, if there is enough interest to ensure proper preparation, a national consultation on Social Justice could be organised here next year, possibly at a time to coincide with the visit of the General Secretary of SODEPAX (Fr. John Lucal, S.J.).

SODEPAX will support the programme by publishing relevant documents every two months. These will cover ecumenism and social action; the world debate on development and the New International references; the findings of some workshops that may be of interest to others.

S E D O S
EXECUTIVE COMMITTEE
M I N U T E S

The Sedos Executive Committee met on 17th June at 3.30pm. at SEDOS.

Present were: Sr. Godelieve Prové, scmm-m Fr. P. Divarkar, sj
Sr. Mary Motta, fmm, Sr. Danita McGonagle, ssnd
Sr. Joan Delaney, mm
(Fr. Timmermans, Fr. Lang and Br. Basterecohea were away from Rome.)

1. The Minutes of 23rd May meeting (77/11) were approved.

2. Matters arising from the minutes

77/8 Item 6 -- Mrs Cuturi was interviewed on June 1st by Sr. Godelieve, Fr. Lang, Sr. Mary and Sr. Danita. She will begin work on a temporary basis from 20th June through 31st July, and then permanently from 5th September. There will be an evaluation in November. A contract has been drawn up and was approved by those present.

77/9 Item 4 - Revision of the Statutes

Since Sr. Godelieve will not return to Rome until late afternoon on 16th September, it was agreed to hold the meeting on 19th September (Monday) at 4pm. at SEDOS.

3. GENERAL ASSEMBLY MATTERS

a) Evaluation

Evaluations have been returned. It was decided that a complete summary be included in the General Assembly Report.

b) Report

This will be published as the 15th July bulletin. The question was raised of the advisability of sending it to countries where human rights or Marxism are issues. It was suggested that a letter be sent first to the Episcopal Conferences asking if they wish to receive the Report.

It was agreed to include the complete talk of Fr. D'Ascenzi in the report.

c) Follow-up

Since many of those attending the meeting suggested a continuation of the discussion, the Executive Committee decided that a follow-up meeting involving as many Sedos members as possible on each of the three topics would be held between September and November. This added reflection and further development on the topic by the members would be the basis of the December Assembly. (It was felt that other Sedos meetings i.e. South Africa, Mission to Europe, would also supplement the topic.)

- Since almost all respondents (seventeen out of eighteen) expressed interest in the topic "An Ecumenical Concept of Mission" it was agreed to make this the topic of the June 1978 Assembly.
- It was pointed out that a continuation of the reflection on Marxism, the Changing Role of Women and Human Rights would be good preparation for this topic as well.
- An announcement of the plans for the two Assemblies will be included in the General Assembly Report. Dates for the Ad Hoc Meetings will be set before 15th September.
- Members of the committee were asked to send in their dates to the secretariat by 12th September for the 15th September bulletin.
- The members of the Committee favoured inviting resource persons who may or may not be Sedo members to join the Ad Hoc Committees.

4. SEDOS-AGRIMISSIO PROJECT

The minutes of the June 6th meeting were distributed.

5. MISSION TO EUROPE REPORT

The Secretary has received material on the conference held in Basel in March. Summaries were distributed to the committee. The full report will be circulated to members for comments.

6. A request for information on membership has been received from the Benedictine Missionaries of Tutzing. The secretary has forwarded information to them.

7. A request for the bulletin has been received from the Assumptionist Fathers. It was suggested the secretary write and inform them that it is only available to Sedos members and that she include information on membership.

8. Time and Place of next meeting

19th September at 4 pm. at SEDOS.

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* JJST HAS ARRIVED :

The research and background papers from the Federation of Asian Bishops' Conference Ministries held in Hong Kong from Feb:28 - March 6, 1977. There are 18 papers dealing with a wide range of topics: community and ministry, lay ministries, the diaconate, ministry in Vatican II and post conciliar development, ministry in rural areas religious women and new forms of ministry, ministries in the context of interreligious dialogue, etc.

DOCUMENTATION ON ISLAM AVAILABLE AT SEDOS
FROM 1975 to 1977

DOCUMENTS

Code No.

- 1/592 Islam: Its march through Africa and beyond. POINT
INTERNATIONAL. (2)
- 1/565 The Vocation of the Christian in contact with the Moslem.
by Christian van Nispen. (6)
- 1/272 A Sounding of the possibilities of interreligious
dialogue in India with a special regard to Islam. by
A.A. Roest SJ (4)
- 4/2212 Approaches to Islam. by W. Montgomery Watt (2)
- 4/1596 Survey of the Church in Ghana: Chapters Eleven and
Twelve. Relations with other Christian Churches and
Islam. Independent Religious Movements. Survey of
the Catholic Church in Ghana. (67)
- 4/1596 "Sie wollen uns vereinnahmen!" by the Muslim-Mission
in Schwarzafrika. (1)
- 4/1993 Islam in Black Africa and the Relations of the Church
with the Moslem Communities. by SECAM (Symposium of
Episcopal Conferences of Africa and Madagascar. (2)
- 4/1186 Conclusions of Meetings Concerning Christian and
Muslim dialogue. by L'Osservatore Romano (1)
- 4/216 Islam and the Dialogue. Papers of seminars given at
Lagos, Ibadan and Akuta, Nigeria, March 1971. by Jacques
Jomier. OP (66)

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DOCUMENTS (con't)

Code No.

- 4/2164 Sarazenhunde oder Christenschweine? Die Kreuzzüge aus arabischer Sicht. by Peter Hölzle (2)
- 4/219 Chrétiens et musulmans: observations et points de repères pour une pastorale des jeunes Maghrébins Musulmans présente dans les groupements catholiques en France. by Jacques Ghys (5)
- 4/1446 Islam in the Philippines: a historical and contemporary study with a view to dialogue. by Sr. Mary Vincent Felicians (34)
- 4/374 Bibliographie sur l'Islam. Annexe Relations entre communautés Musulmane et Chrétienne en pays Musulman (4/375) Conseil Missionnaire Nationale (3)
- 4/1823 Relations entre communautés musulmane et chrétienne en pays musulman - Annexe: Bibliographie sur l'Islam by Centre de Recherche Théologique Missionnaire. (5)
- 4/1232 Chrétiens et Musulmans devant la crise actuelle de la Foi en Dieu. by Centre de Recherche Théologique Missionnaire (16)
- 4/1480 Bibliothek der Basler Mission-Neuanschaffungen im I. Halbjahr 1974. by Bibliothek der Basler Mission (12)
- 4/1017 A Modern JIHAD in Africa? by African Heritage Foundation (30)

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2. SEDOS The Unity of God and the Community of Mankind. In SEDOS (SB28/75) BULLETIN, No. 28, 1975. (13)
2. ICM On Islam. In ICA-ICM, No. 5, 1975. by Bienvenido Tudtud (I-15/75)
- 2SX Christianesimo ed Islam: confronto o dialogo? In FEDE E (FeC5/76) CIVILTA, No. 5, 1976. by Cirilio Tescaroli (3)
2. PA Meaning of our Christian witness in Islamic lands. In (PE657/75) PETIT ECHO, No. 657, 1975 (4)

SELECTED ARTICLES (con't.)

- 2.SMA An Apostle of Islam-Christian Dialogue. In SMA, No. 31,
(SMA31/76) 1976. by Zachary Remiro (4)
- 2.FSCJ Islam: Tradizione e Novità. in NIGRIZIA, No. 13-15,
(N13-15/75) 1975. by Piero Milan. (5)
- 2.OMI Oblate Seminar on Islam. In OMI DOCUMENTATION, No. '58/75.
(OD58/75) by D. Forbes, OMI (3)
2. PA Asian Journey. in PETIT ECHO, No. 661, 1975. by M.
(PE661/75) Fitzgerald PA. (6)
- 2.PA Muslim-Christian Congress. Tripoli 1-6 February 1976.
(CD5/76) In CURRENT DOCUMENTATION, No. 5, 1976. by Documenta-
tion Office of the White Fathers, Rome (135) Also in
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- 2.CICM Le Dialogue Islamo-Chrétien: ouvertures et per-
(E9/7/76) spectives. In EUNITES, Vol.(7), 1976. by R. Caspar (12)
- 2.PIME Cosa fa la Chiesa italiana per il dialogo con l'Islam?
(MeM3/76) In MONDO E MISSIONE, No. 3, 1976. by Giulio Basetti-
Sani OFM (4)
- 2.SX Cristiani e Musulmani sono chiamati a sviluppare il
(FeC9/75) ministero del dialogo. In FEDE E CIVILTA, No. 9, 1975
by Hasan Askari (3)
- 2.PA The First International Islamic-Christian Congress. In
(PE657/75) PETIT ECHO, No. 657, 1975. by Galindo Aguilar PA (4)
(Also in French)
- 5.IRM Consultation on Christian Mission and Islamic Da'wa.
(65/260/76) In INTERNATIONAL REVIEW OF MISSION, Vol. 65, No. 260, 1976.
by WCC (CWLE) (86)
- 5.E The Salvation of Non-Muslims (Muslim views). In
(31/77) ENCOUNTER, No. 31, 1977. by Vatican Secretariate for
Non-Christians. (16)
- 5.ME Quelle est la couleur de L'Indonesia? In MISSIONS
(11/76) ETRANGERES, N.o. 11, 1976. by Jean-Denis Tremblay (21)

- 5.W Focus: Is dialogue between Islam and Christianity possible?
(26/3/75) In WORLD MISSION. Vol. 26, No. 3, 1975. by Cirillo
Tescaroli (5)
- 5.E The foundations of Islam: The Tradition (Hadith). Extracts
(24/76) from the book of E Tapiero: Le dogma et les rites de
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- 5.E Islam and Dialogue: some reflections on a current topic.
(11-12/75) In ENCOUNTER Nos. 11 and 12, 1975. by Mohamed Talbi (17)
- 5.E Reflections after the session "Hiamey 1975". In ENCOUNTER,
(27/76) IR, No. 27, 1976. by Joseph Stamer PA (11)
- 5.PMV The Islam in Africa: in PRO MUNDI VITA, No. 28. by
(28/69) Pro Mundi Vita Centrum Informationis. (44)
- 5.E Islamic Bibliography (2) In ENCOUNTER, No. 20, 1975. by
(20/75) Pontifical Institute of Arabic Studies (7)
- 5.KM Christen und Muslims - Partner der Zukunft. In KM,
(1/77) No. 1, 1977. by Thomas O'Shaughnessy, S.J. (4)
- 5.E Dialogue and Mission in the land of Islam. In ENCOUNTER,
(E/14/75) IR, No. 14, 1975. by Cheih Na'imi (9)
- 5.OT Islam in Africa: Expansion or simply internal Renewal?
(66/75) In OMMIS TERRA, No. 66, 1975. by J. Lanfry PA. (7)
- 5.ADS Islam and Potential Dialogue in East Africa Today. In
(11/76/1) AIECEA Documentation Service, No. 11/76/1. by Sean P.
Kealy (3)
- 5.A-M Muslims and Christians in Society : Towards Good-Will
(17/4-6/75) and Consultations and Working together in South East
Asia. In AL-MUSHIR, Vol. XVII Nos. 4-6, 1975. by
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- 5.W (25/4/74-75) Abraham, bridge to Islam. In WORLD MISSION, Vol. 25, No. 4, Winter 1974-1975. by David K. Glenday V.P. (3)
- 5.E (15/75) Islamic-Christian Meeting in Tunisia. November 11-17, 1974. in ENCOUNTER, No. 15, 1975. by Joseph Gelot, PA (3)
- 5.E (19/75) Women in Islam. in ENCOUNTER, No. 19, 1975. by J.M. Gaudeul, PA (7)
- 5.E (13/3/75) Bible and Qur'an. in PASTORAL SERVICE, No. 13, March 1975, entire issue (14). by J.M. Gaudeul, PA
- 5.W (26/3/75) Focus: Christians and Moslems - Is there any common ground? A closer look at what we hold in common. in WORLD MISSION, Vol. 26, No. 3, 1975. by James P. Garvey FSCJ (4)
- 5.MP (2/76) Gemeinsamer Gebetagsdienst für Christen und Moslems. in MISSION-PASTORAL, No. 2, 1976 (3)
- 5.A (18/4/76) Muslim-Christian Dialogue in Libya. in AFER, Vol. 18, No. 4, 1976 (6)
- 5.E (22/76) Muslim-Christian Dialogue in Libya, Tripoli, February 1976. in ENCOUNTER, No. 22, 1976. by Michael Fitzgerald, PA (13)
- 5.E (16/75) The Foundations of Islam: The Qur'an. in ENCOUNTER, No. 16, 1975. by M.L. Fitzgerald, PA (5)
- 5.TAN (12/4/75) Commitment to Christian-Muslim Dialogue. in TEACHING ALL NATIONS, Vol. 12, No. 4, 1975. by Michael L. Fitzgerald, PA (6)

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- 5.E Dialogue 1974: Cordoba and Tunis. in ENCOUNTER, No. 15,
(15/75) 1975. (4)
- 5.E Islam according to Vatican II. On the 10th anniver-
(21/76) sary of "Nostra Aetate". in ENCOUNTER, No. 21, 1976.
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- 5.E Muslims and the mystery of the Cross: Rejection or
(25/76) incomprehension? in ENCOUNTER, No 25, 1976. by
H. Borrmans, PA (13)
- 5.E Bible and Qur'an. in ENCOUNTER, No. 13, March, 1975.
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- 5.IREI The Religion of Islam: A Presentation to Christians.
(65/258/76) in INTERNATIONAL REVIEW OF MISSION, Vol. 65, No. 258,
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- B-1 The Concise Encyclopedia of Living Faiths. Hutchison,
6/244 London, 1971. Second Edition, revised form. by
Ref. R.C.Zaehner, Ed. (436)
- C-3 Mappila Muslims of Kerala: A Study in Islamic trends.
6-507 CISRS-Orient Longman, Bangalore, India 1976. By
- 6-2 Croyances religieuses et vie quotidienne: Islam et
6/72 christianisme à Ouagadougou. Recherches Voltaïques
14. CNRS, Paris, 1970. by Raymond Daniel (360).

N.B. Supplementary material pre-dating this list is available upon request.

June, 1977

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