



**CHRISTIANS AND NON-CHRISTIANS**  
RECEIVING THE KINGDOM OF GOD TOGETHER

A PLEA FOR A MISSIOLOGY THAT TAKES SERIOUSLY INTO ACCOUNT THE VARIETY OF SITUATIONS WHERE CHRISTIANS AND NON-CHRISTIANS MEET.

Christian reflection on mission more often than not is limited to the unique situation where Christians and non-Christians meet at what might be called the catechumenal stage.

Ad Gentes sums up well this idea of missionary activity: "The special end of this missionary activity is the evangelization and implanting of the Church among peoples or groups in which it has not yet taken root. All over the world indigenous particular churches ought to grow from the seed of the Word of God, churches which would be adequately organized and would possess their own proper strength and maturity. With their own hierarchy and faithful, and sufficiently endowed with means adapted to the living of a full Christian life, they should contribute to the good of the whole Church" (Ad Gentes, I:6).

It becomes increasingly urgent to face the fact that in many places across the globe this objective corresponds neither to things as they are, nor even to the projects of Christians living in those places. And yet people there, are convinced they are living out their Christianity and the Church's mission effectively though in a different form to what has been set down in the Ad Gentes decree on missionary activity.

Such situations then, need to be taken into account in missiological reflection, so that those who have given their lives precisely where they are may be enabled to see whether or not they are carrying out the mission of the Church with which they are charged.

Nobody wants to deny the existence of other missionary situations in other places, but simply to try and understand what God expects of Christians living where Christians and non-Christians meet, without converting from one faith to the other. The effort to discover the vocation of such Churches should be centred on essential relationships with non-Christians rather than on a few exceptionally courageous developments. In other words, is there a Church mission in our meeting with people and groups who mean to stay outside Christianity? And if so, what is it? What follows will be divided into two sections: first, two concrete examples of Christian living in the specific context to be studied; then, a few aspects of mission theology in these situations.

I - TWO EXAMPLES TO SHOW THE NEED FOR FRESH STUDY OF THE CHURCH'S MISSION TOWARDS NON-CHRISTIANS.

First it should be noted that the questions raised are based on concrete situations. Our aim is not to work out a new missiology for abstract and theoretical motives. The actual situations we live in have gradually revealed the inadequacy of our missiology.

We shall demonstrate this by two examples, one from a priest, Father P., born in Algeria and recently deceased after a long illness; the other, from a group of Christians whose report we shall call: "Christian Paper".

### a. A Fresh Situation

The "Christian Paper" opens with this remark: "Since independence, the Christians of the Maghreb, no longer, as previously, in leading positions, have developed a network of relations with the men and women of this country..."

Thus, a change of situation brought about a change of attitude. This seems to me the most important remark to be noted as we start our study. Father P. gave a particularly striking illustration of this same point at a meeting in January 1977. Each new stage in the history of the country had reacted on his personal life and brought about a fresh attitude:

1) First stage: "I was brought up in the midst of Algerian children whom I liked, or thought I did, and I was ready to share my culture and civilization, my being a Christian and a priest, and the most precious thing I had, the Gospel of Jesus Christ. In perfect good faith I forgot that they were not "asking me for anything."

2) Second stage: "Then came the war of liberation and a new attitude: The Algerian war was necessary to bring me and some of my friends, to appreciate the fact of colonialism...It was not enough to be just and generous where I was. The unjust situation had to be changed; the Algerians had to take over the future of their country, and the evolution of their culture and their faith".

3) Third stage: As independence began yet another attitude arose: "At first independence was a honeymoon. Everyone had so much to do and it was a joy to share like brothers in the birth of a new country! But as Algeria became conscious of itself and set up its own structures, we felt more and more marginalized. We justified our presence by our services, but they needed them less and less. What a come-down!"

4) Father P. then describes the fourth stage: "We found out who our neighbour really was. Someone who was not asking for our help but wanting us to respect his personality. Service, sharing, friendship were all very well, but the initiative was not to be one-sided. We had to be equals, and when nothing was asked we had nothing to say." Enough quotations. All those who lived through this period of Maghrebian history have been obliged by the changing situation to modify their attitudes, especially religious ones.

### b. This New Situation Creates New Attitudes

The "Christian Paper" paints quite a happy picture of the main changes of attitude produced by the evolving situations:

"Within the Christian communities there has been a real change of behaviour: difference of faith is better recognized and accepted: there is increased respect for freedom and originality on both sides: the idea of confessional strategy and tactics has declined; the greater number of Christians more openly refuse to render services for the sake of an advantage, even moral, for the Christian faith, or to profit by various forms of weakness (adolescence, social marginalization, instability) by using them as a platform for religious communication: everywhere there seems to be a search for more honest, fraternal, unexploitive, uncalculating relationships. The discovery of the actual historical moment which we were living in the Maghreb brought about this attitude.

The "Christian Paper" expresses well one of the essential aspects of the collective psychological situation of Maghrebian society: "We need to attend far more closely to the underlying Maghrebian feeling which can easily be read between the lines of many declarations and many personal and collective choices.

Even when not clearly expressed, there is an evident sense that the identity crisis due to exterior influences cannot be overcome by calling on outside elements, but only by turning to the still point at the centre of each one's personality. A long observation of Europeans, gives terrible sharpness to the analysis made of Christian behaviour, especially its attitude towards the young. This analysis goes to the roots of attitudes, unconscious motivations, possible maneuverings and their persistent all-pervading superiority complex."

#### c. A Fresh Religious Outlook Emerges From These New Attitudes

Changes of situation had thus brought about a new attitude on our part, but this, in its turn reacted on our religious outlook. Evolution in process has led us to express the essence of the message we have to share differently. The "Christian Paper" has an interesting way of explaining what becomes of the essential aspect of the Christian message in this situation: "Whoever is "born of God", "lives by his life", "loves"; the new worship consists in giving our life for love in every human relationship, which means an adoration in spirit and in truth that needs no special mountain, temple or church. Judgement will be based on what each one has done for the least of his brothers, both for those who have had the joy of knowing Christ as well as for those who will not have known him. And in the Gospel we discover what our more or less crusading apostolic plans had hidden from us: the call of the kingdom seeks out each one exactly where he is, at the heart of his life. Jesus wants the conversion of pagans, not their aggregation into another group. His sole aim is to be on the side of the poor, to love them with the Father's love until death on the cross, even if that prevents him from being recognized as Son of God."

In our situation, the Gospel message comes to us with a new scale of values. The transformation of the context of our existence has led many of us to try and find out how we should deal with these fresh attitudes by a renewed vision of God's plan for us and for our encounter with others. Far from weakening our faith this seems to deepen it and lead us to grasp the message of Jesus at a more authentic level, at its very heart. The old way we looked on things now seems too narrow, self-centred and fixed on the Church and on the Western culture in which the message was enfolded. Our religious view of the world has broken open, as it did when God moved out of the temple with the exiles, to become the God of all nations. "The Spirit of God fills the universe", and perhaps this is the actualization of the promise transmitted by Jeremiah: "There will be no more need to say: "Come, I will teach you to know God...because the knowledge of God will be written in their hearts". This new alliance engraven on the heart, we believe to have begun since Jesus came, and it is carried on by his Spirit, "until he will be all in all".

#### d. A Fresh Idea Of Christian Witness

Gradually we came to realize that there should be a different way of dealing with Christian and non-Christian contacts.

Perhaps our first objective should be our own conversion to authentic Christian values? Being less absorbed by what we have to transmit, we become more concentrated on what we have yet to discover.

Not that this means "yielding" to others, or gradually adopting their specific outlook. Rarely are Christians tempted to conversion to Islam, or even to the Arab life style as a way of saving one's life. What is really in question is the re-reading of our own tradition from another angle.

Before attempting to communicate a Christian religious experience and an enthusiastic faith to Moslems, we have to take a serious look at the weight of human problems as well as our own defective and ambiguous behaviour, otherwise we risk making arbitrary interpretations of God's plan or modelling it on our own. This would be trying to evade the effort, avoiding the basic, primary and difficult way of self-conversion which consists in listening to the ones who receive us, lending an ear in a new way to the Gospel, only to discover perhaps, "that the Jesus Christ we adore is not the universal, authentic one, but an over-europeanized Christ, with as many cultural elements from our civilization as Gospel elements", (Father P.).

As a result of the evolution of contacts between Christians of different denominations we may also perceive what witnessing between Christian and Moslem could be. The history of the ecumenical movement has shown up the authenticity of this approach to our differences, setting the pace for each one to try and understand and help the other without trying to draw him to himself. Sincere hope for unity rejects deceptive and impatient short-cuts. The unity we desire is such that there is no question of renouncing what is most precious to us all but only its limitations and narrowness. Religious dialogue has no value unless sustained by a long, joint pilgrimage of labour, struggles, understanding, respect and friendship ("Christian Paper").

This new outlook particularly stresses the quality of relationship developed with the non-Christian interlocutor. Both are transformed through respectful friendship, thus serving the coming of the Kingdom through a very different attitude from that implied by Mission as Proclamation.

Since independence and within the modest limits of our contacts we have understood better a new way of "signifying" and implementing the Kingdom of God which we believe is all around us: fraternal love. This is a love which is purified, humble and disinterested, not by communion and encounter in the sacramental rite which is indeed a sign of and the reality of God's favour, but in the "sacrament" that belongs neither to Christian nor Moslem exclusively, but to both. Each one sees it in their own way as part of the road trodden together, bearing each other's burdens, helping mutual comprehension and transforming with persevering service. ("Christian Paper").

But these various developments are not easily freed from traditional ideas on mission. Classical mission theology is still presented in Church documents. We are all strongly marked by our training and questions arising from traditional missionary theology continue to surface. Hence, missiological reflection is needed to bring new light to bear on situations such as those we have analysed.

## 2. THEOLOGY OF A NEW TYPE OF MISSION TO NON-CHRISTIANS

### a. The New Testament Already Affirms That Different Situations Require Different Behaviour.

The catechumenate is not the only possible type of encounter between Christians and non-Christians. Others exist. The two examples mentioned above are good illustrations of the evolution brought about by these situations. The experience engenders a fresh religious outlook and a changed idea of responsibility. Here we shall try and point out some themes for reflection which could lead to a theological understanding of a type of mission differing from the one which is usually the object of missiological reflection.

Perhaps a preliminary clearing of the ground through a scriptural study is necessary to eliminate a certain number of presuppositions. Many of our preconceived ideas on mission derive from the traditional interpretation of the history of Church origins, based particularly on the ending of the synoptic Gospels: "Go, teach all nations, baptize them...(Mat. 28. 18-20), or on the first missionary history in the Acts of the Apostles and in Paul's Epistles. Recent studies, however, will help us understand that the New Testament also indicates a variety of missionary attitudes on the part of Christians. Attentive examination of Peter's letter compared with the beginning of Acts, is sufficient to show us varieties of behaviour already rooted in different situations. A collection of essays has been published recently under the title "Le Temps de la Patience: Etude sur le Temoinage", a study of early witness which shows clearly the different emphases between the kerygmatic proclamation in Paul and Acts, and 'witness' as it appears in the Catholic Epistles and the Johannine writings. These studies will probably free us from a too naive interpretation of the New Testament looked at from the point of view which normally preoccupies us.

b. Christian Witness, In Our Situation, Has As Its Aim, To Make Clear Today The Human Vocation Which Jesus Manifested To Us.

Clearly, in many regions of the earth, Christians have to live with men who have no intention of entering the Church by baptism. What is the meaning of Christian witness in such a situation?

Our answer would be something like this: the Christian is a man like any other man. His specific position in the general history of mankind arises from the fact that he has recognized in Jesus Christ a Word of God that illuminates the mystery of man in a decisive way. The Christian has nothing else to propose than Jesus Christ, that is, concretely for us, a certain way of understanding and living the human vocation. Our particular contribution to the general history of mankind is to put into action, in our lives and in our vision of life in general the concept of man, society and religion that we find in the Gospel of Jesus proclaimed in the Church.

For us, to manifest Jesus Christ is not first and foremost the transmission of abstract teachings about God and the means of salvation presented to mankind. It is above all, to enter through the Holy Spirit into this life according to the ideal of the Beatitudes, the consequences of which were fully lived out by Jesus in the particular context of the Judeo-Palestinian society of his times.

c. Throughout History The Christian Renews His Interpretation Of The Gospel And His Understanding Of The Human Vocation.

But things are not as simple as they appear. No Christian can claim to have penetrated the message of Jesus in all its dimensions. Each human generation and each Church era brings its own contribution to the understanding of the Gospel. Thus, down through the centuries, the Church gradually becomes conscious of the true dimensions of humanity. To take a concrete example: it is evident that in the recent encyclical of Pope John Paul II, the whole central portion gives a description of Christian development of the human vocation that would be inexplicable without the tragic experiences lived by mankind from the beginning of our century. Neither would it be understandable without present-day aspirations for justice, solidarity and peace.

d. The Christian Needs Other Men To Discover The Full Dimensions Of The Mystery Of Christ And His Vocation As Man.

Broadening of the Christian understanding of the Gospel is not merely the result of facing new situations in different periods.

Christian encounter with varieties of human cultures likewise makes for a deepening comprehension of the mystery of man and of God. We have only to recall the very origins of Christianity.

Paul and John, through their Christian reflection in the context of Hellenistic civilization at the beginning of our era, produced such a novel synthesis that many critics have held that Paul invented Christianity. Anyone reading the New Testament can easily recognize the new dimensions brought by John's Prologue or by the Christological hymns in the letters to the Ephesians and the Colossians, as compared with the Christian witness of Jesus of Nazareth as found in the Synoptics.

This exchange between the revealed message and surrounding cultures is still more easy to perceive in the books of the Old Testament, due to the vast historical field of twelve or eighteen centuries of religious history. At the 1977 Chiang Mai meeting on ecumenism, Father Yves Raguin said: "We cannot claim that the Christ we bring is Christ in the plenitude of his personality. We ourselves are in dialogue with Christ because we are still searching to find out what he is, and this dialogue with Christ will go on till the end of the world. As long as mankind has not reached the end of its history our knowledge of Christ is incomplete. As Christians we cannot claim to know Christ and tell others what he is...First of all we have to find out who he is, and in that discovery, other peoples can make a tremendous contribution."

e. The Spirit Of God Urges Christians And Non-Christians Alike To Face The Questions The Modern World Puts To All Men.

Christian thought takes on fresh aspects from century to century as it ventures into ever new cultures. Today this evolution has a special significance.

In times gone by, men faced their existential problems within their own culture. But global developments of communication and solidarity now place all men together before the same basic questions.

John Paul II mentions these main questions in Redemptor Hominis: organization of solidarity needed on a universal scale; setting up of States which would serve the common good, that is, which would assure to each citizen to respect for his or her rights; control of the menace of new armaments which threaten the destiny of mankind; research for techniques of development that will not endanger environment.

All men simultaneously face these questions. Indeed, it is impossible for any given society today to suppose it can resolve its problems on its own. Iran may well vote for an Islamic republic, but after that it has to fit the problems to be solved into the background of its inevitable economic relationships with the rest of the world and take into account the circulation of ideas carried out beyond its frontiers by television, radio, etc.

The Christian of today, seeking to live in a truly human way, has to do so in groups, assemblies, synods and councils open to the contemporary world and its questioning. "Our time is one of great progress, but also of all kinds of threats. The Church has to speak of this to men of good will and continually dialogue with them on this subject." (Redemptor Hominis:9).

The Christian is confronted like all other men with the same problems. He has to seek solutions together with them. He has to listen to questions put to him by those who challenge him in other societies, on his standard of living, his position on birth-control, his understanding of the right to property, relationships between men and women, respect for the child, liberty of the citizen within the community. Furthermore, it is certain that in these matters, none of our positions are purely evangelical. We approach them from within our culture and social situation. Questioning from outside helps to clarify what we are and what we should become for our own culture to be "evangelized" and "converted".

f. Conversion Of Christians And Non-Christians To The Kingdom Of God.

Only too often the Church has given priority to baptizing peoples. But this is not how the mission of Jesus appears in the Gospel. At the beginning of his public life "Jesus" says Mark, "proclaimed the Gospel of God saying: The time is fulfilled and the Kingdom of God is near; be converted and believe the Gospel."

Jesus announces the coming of the kingdom of God, that is, the conversion of every man to his true vocation, which is made manifest in the life of Jesus (not forgetting however, all the cultural and human limitations due to the incarnation of Jesus in a definite time and place). It is not the Church's mission to enclose the whole world within her walls, but to manifest Jesus Christ in diversities of space and time so that man may be converted to his true vocation. For some, this conversion may be by way of baptism, for others it comes about within their own religion.

Persons and communities, are, in fact, converted differently according to times and places. Jonah was surprised to discover that Ninive, the pagan and idolatrous city and the great enemy of his people, could be called to conversion. This did not imply, however its amalgamation with the Jewish people. Perhaps we repeat today, Jonah's flight from the call of God when we try to confine the Church's missionary presence to those places only, where a catechumenal Church can exist. The salvation history which God works in each life and each people is conversion to the values of the kingdom. The Gospel has immortalized one or two of these encounters: the conversion of Levi and Zaccheus, or of Magdalen and Peter on the personal level. But we know, too, that many will come from the East and West to bear witness against the chosen people, because they were hardened in their infidelity (Matt. 11 20:24; 12 38:42).

The primary witness of a Christian is not discussion about God, but conversion to his true human vocation as Jesus has revealed it.

g. Christians And Non-Christians, Living In Times Of Reciprocal Conversion.

But to be involved in the conversion of the Kingdom, God willed that men should need each other. Isn't this what the episode of Cornelius is all about? (Acts 10 11). Christians and non-Christians alike have to be converted to the Kingdom of God, that is, to every man's true vocation. We believe the Christian receives from the Gospel a light on what this human vocation is. But he needs non-Christians too, and all men, to enable him to understand the Gospel in all its dimensions and to make it meaningful across diversities of time and situation.

Clearly, as John Paul reminds us in Redemptor Hominis, the non-Christian approaches the same goal as the Christian since the mystery of Jesus expresses human vocation for all men. Christians and non-Christians alike move towards the full realization of their human calling, even if along their own particular paths. No man, in any case, goes forward to the plenitude of his vocation unless he is drawn by the Spirit of God. So it seems to us that the call of both alike, is not only and before all, a religious dialogue, theological and spiritual, but more often than not dialogue and reciprocal questioning on all aspects of the human vocation. This may also drive each one back to his own religious tradition to grasp it more deeply.

In Charles de Foucauld we have a very provocative example of new attitudes which can arise from such questioning in the encounter between Christians and Moslems. Because those he met refused to renounce their own traditions, brother Charles was led to live his Christianity as a member of the brotherhood of mankind in respectful solidarity with them. From this emerged a fresh spirituality that has fertilized the renewal of Christian life in the twentieth century far beyond the various religious families claiming Charles de Foucauld as founder.

There is some recent evidence enabling us to foresee similar renewals, *mutatis mutandis*, in the lives of Moslems who have been able to live a respectful dialogue with non-Moslems.

#### CONCLUSION: VARIETY OF CHURCH VOCATIONS

What we have said will enable us, I hope, to draw the conclusion foreseen in our title: plea for a missiology that really takes into account the diversity of situations in the encounter between Christians and non-Christians. It is possible that in some places, recent trends in non-Christian groups led to entry into the Church. Missiology has to a great extent traced out the various stages of this integration. Clearly, no Christian can deny such developments in the history of salvation.

But there is also urgent need to discern the responsibility of Christians living with men whom, it seems, God is not calling to receive baptism, at least in our times. Not every man is actually called to enter the Church. But every man is called by the Spirit of God to fulfil his human vocation within his own religious tradition. So well was this discerned by the Thomist School that it developed the theory by which the child determined itself, not without God's grace, in its very first free act either for or against its deepest vocation, and so opened or closed itself ultimately to the call of God.

Christians and non-Christians, quite apart from any question of changing their religion, have to live together in such a way that they help each other discern and respond to their human vocation. This involves each individual, but also each group including the Church and various religious assemblies. Père Maurier explained recently how he saw this inter-action as a new stage in the religious history of men, or, as he calls it, this "action-reaction" of different religious absolutes working on each other.

This interaction touches all levels of existence and not just religious ones. All levels of existence are here included and not merely religious ones, because man commits himself for or against his deepest vocation in every area of his life: in his family and conjugal life, civic responsibilities, personal search for God and truth, and in his moral aspirations.

This reciprocal interchange between Christians and non-Christians, brings into being the kingdom of God on earth in so far as each one is thus converted to a greater fidelity to God's call as it comes to him.

The essence of a man's vocation lies in accepting the other as a partner who is respected and listened to. Was not man made to God's image and does not God connote both communion and difference? Can we refuse to recognize a mission of the Church in those places where Christians are looking for ways of living in communion with other men who want, precisely, to remain "other"? Could the Church still call herself Catholic if she accepted to live and be in communion only with those human groups who were to become her catechumens?

Is not the coming of the Kingdom of God marvellously celebrated there where different men can meet freely, discuss their unique human vocation in spite of their diverse histories, and together bring into existence areas of communion, without assimilating each other?

Oran Henri Teissier, bishop.

#### CHINA VIEWPOINT

In general, the evangelizer must pay attention to the psychological processes of the evangelized and must always see himself as a beggar where food (the Gospel) may be found. The thing that he most needs to possess is interior humility. Therefore, Christ the Lord, although He possessed the dignity of God, could still humble Himself to rest in the Crib and die on the Cross. The Apostles and the first Christians, although they had glorious results in their missionary work, still because of their interior cultivation could speak modestly of their merits and liken themselves to a useless instrument of God. So much so, that St. Paul said in humility: "Not that I have already reached the goal" (Phil 3, 12). It is only when one can reach that stage that the Holy Spirit will guide us how to bring the glory of the local culture to fulfillment, using the power of love, to make the Church become a local Church, and to fit in with what Christ the Lord Himself emphasized: "I have come not to abolish but to fulfill" (Mt 5,17).

From: "Evangelization" As Seen From the Chinese Viewpoint, by Fr. John Tong.  
Reference: East Asian Pastoral Review, Vol.XVII 1980, Number 1.

#### FILIPINO VIEWPOINT:

In a very broad sense, one can say that today the search of God is in the line of the "mystical tradition" rather than in that of the "theological tradition"--i.e., not the theological tradition precisely as divorced from the mystical. That is, today it is the sense of God as mystery, beyond our concepts and formulations, rooted in the personal experience of faith, which characterizes the quest for the divine.

The hidden God is the God of the Cross of Jesus. He reveals himself as our Liberator when we live out in our lives that dying through which others can find life. Missionary spirituality has always placed its accent on the spirit of sacrifice, of total self-gift. Today it is not so much the "secondary sacrifices" (connected with climate, distance from home, food, lodging, etc.) we speak of, but of that fundamental and daily self-gift which dedication to and involvement with the poor, the suffering, the broken and powerless in this world demand, which an unflinching respect, reverence and patience for "the other" (the stranger, above all) asks of us.

C. Arévalo, S.J.

Reference: East Asian Pastoral Review Vol.XVII 1980, Number 1.

(The following is an extract from the address of Mgr. Pietro Rossano delivered to the Plenary Meeting of the Secretariat for Non-Christian Religions which took place for the first time in its history, from 24th to 27th April, 1979.

The address is subtitled: "history ideas and problems" of the Secretariat.

This extract gives the parts of the address dealing with "ideas and problems". It provides the wider context for Bishop Teissier's ~~article in this issue~~.

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### WHAT WE MEAN BY DIALOGUE WITH NON-CHRISTIANS

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In the foundation documents of the Secretariat for non-Christian Religions the word "dialogue" is hardly found at all. Yet from the beginning this term has been associated with the Secretariat to describe its relations with non-Christians. One could assert with reasonable certainty that in this field the Church has been influenced and attracted by the so-called "Dialogisches Denken" or "Neues Denken". This grew up in Europe against the background of existentialism and personalism, in reaction to various forms of positivism, idealism, individualism and collectivism. It is enough to quote the names of Buber, Cohen, G. Marcel, F. Ebner, Bollnow.

Theology immediately took this stream of thought into account (e.g. Brunner, Barth, Guardini, Rahner, Mouroux), and the Council and above all the Encyclical "Ecclesiam Suam" received considerable impetus from it both in the manner of conceiving the interpersonal relationship God-man, and in describing the relationship of the Church with the world. The Church was thus enriched with new attitudes and a new awareness in its desire to communicate with all mankind.

When we speak of dialogue it is obvious that we do so in the context of the Church, a prophetic, missionary, evangelizing community. All activities of the Church move towards the transmitting of what it has received, namely the love of Christ and the word of Christ. Dialogue therefore takes place in the ambit of the evangelizing mission of the Church. What, then, we may ask is the characteristic that specifies it and distinguishes it from the other forms of communication and service stemming from the same origin e.g. preaching, the service of the poor and the suffering, sacramental and pastoral action, witness, evangelization, prayer, etc?

We fully agree with the view expressed by Card. Duval (during the Conference of the North Africa Bishops, November 1978) according to whom mission, evangelization, witness and dialogue derive from the same vocation of the Church: they are analogical terms, both similar and different, the differences depending on the aspects, the elements, the accents which are underlined in the various historical contexts and situations: so if we consider the Sender we are missionaries; if we consider the news we are forwarding, we are evangelizers; if we consider personal concern and living example, we give witness; if we consider the other and his personal identity and the respect which is due to him, we have dialogue.

This is the reason why in the Documents of the Council and commonly in the official documents of the Church "mission and dialogue" are normally connected. Let me now insist for a moment on this special aspect of communication, which we call dialogue and which represents the fundamental task of the Secretariat for

non-Christian Religions. What then are the distinctive features of inter-religious dialogue for a Christian?

First of all:

- 1) the consciousness of the identity of the two interlocutors and solidly in in this identity;
- 2) then a total and sincere respect for the other and his religious identity, a respect joined with sympathy and a true knowledge of his faith; and further:
- 3) a sincere receptivity and reciprocity, without which there is no dialogue; if the other is not meaningful for me I have not the right attitude towards dialogue;
- 4) a consciousness of sharing common elements, that is a knowledge of a partial solidarity in the spiritual quest and in religious values;
- 5) a persuasion that the Christian message corresponds to the profound quest and longing of the other: Gospel is not destruction but salvation;
- 6) unending patience to hear, to listen, to understand the other and a wise graduality (including periods of silence) to deliver totally or partially the Christian message;
- 7) and yet dialogue should be always effected in actuality, namely it has to respond to existential questions (this is the reason why also the literary general dialogue introduces fictitious persons and questions);
- 8) finally, in the exercise of dialogue the Christian partner must be conscious that distinction has to be made between the evangelical message and the cultural framework, the historical expressions in which it is embedded;
- 9) and he will not forget that the evangelical message is, by its very nature, dialogical, namely it is not a system, not a law, but it is Jesus himself inviting a free personal response from man.
- 10) It needs hardly be said, finally, that interreligious dialogue does not mean that one speaks only about religious matters, but that religiously committed persons consider questions of common interest, shedding on these the light of their own religious faith.

The pre-eminent purpose of dialogue is to transmit something progressively to the other on an existential level: be it arousing in him an interest in and desire for the Gospel message, be it bringing him a true knowledge of it and of the Church, be it communicating to him some experience and the Christian way of seeing a problem, be it developing and assisting the growth in him of spiritual values which he already possesses and shares with us. Such contact will also aid the Christian, to recognise his personal limits and to discover new potentialities in his faith.

It appears to me that this is hinted at in the happy expression "tangit salubriter" of the foundation documents of the Secretariat. It also meets the desire of promoting "ea quae hominibus sunt communia et ad mutuum consortium ducunt" (NA, 1), and of "inserting the Gospel message into the human discourse" as the Encyclical puts it.

I would therefore give the following description of dialogue as seen by the Secretariat: a meeting with non-Christians motivated by love and by a spirit of service, sustained by a sense of respect and solidarity, with the purpose both of listening to the other, understanding him in his spiritual journey, in his hopes and his problems, and of helping him to know, appreciate and desire the message of Christ and to wish to share it in some way, and at the same time of broadening our own understanding of the message of Christ, and our way of accepting this message existentially so as to be able to express it in a better way.

It follows from this that our inter-religious dialogue does not take place at the level of message or of Christian faith; the latter is a gift that is received and it is an indisputable truth which is transmitted. On the contrary, it takes place on the personal level, persons who express in their life--and not only in their knowledge--what they believe. These persons must be committed, and their lives must be coherent with their belief. By this very fact their subjectivity acts upon the receptive and decision-making centres of the other. Socrates spoke of "maieutic action", of "sting"; St. Paul gives a father or mother "model"; Kierkegaard uses the term "reduplication"; some contemporary authors speak of "existential contagion".

Since, however, people speak and communicate, dialogue also takes place at the level of content, of ideas, religious experiences, ethical values, or of human problems and themes, of the concerns of our age, which are presented and treated by each party in the light and experience of their faith. Inter-religious dialogue does not mean that one speaks only about religious experiences, but that religiously committed persons consider questions of common interest, shedding on these the light of one's own religious faith and thus bearing witness to it and to its fruitfulness. From this one passes easily to the level of concrete collaboration, at which Christians and non-Christians set out to work together for the good of their brothers (e.g. for justice, for morality, for peace etc), putting together the inspiration and strength that derive from their respective religious faiths.

By the nature of the case dialogue has many stages. Its laws are patience and graduality. The Christian, who should always be prepared for it by reason of his faith, should receive dialogue with joy when the opportunity is offered. The first step may well be the thawing of relationships that have been cold and hostile (which may often require wiping out the memory of historical controversies). Reciprocal knowledge will follow, with respect and understanding, confronting one another's ideas and searching for points in common, communicating one's own life experiences of either a religious nature or as regards problems seen in the light of faith. Clearly, dialogue reaches its high point when the Christian is given the opportunity of presenting his own faith and existential values. At such moments dialogue truly reaches the level of evangelization properly so-called.

From what has been said up to now it can be seen that dialogue for the Christian is the fruit of an anthropology in which the person stands at the centre as an image of God and the object of his love. Man is seen to be so structured ontologically as to have a vertical and horizontal relationship which relates him deeply to God (homo religiosus) and to the other (Mitmensch). Indeed, man is considered not to attain his fullness without a personal relationship to the Thou of God and of neighbour. It is an anthropology in which the poles of man and revelation, reason and faith, religion and gospel, eros and agape are not resolved in antithesis nor in indifference or isolation, nor in equivalence and equality but in a profound and reciprocal relationship that finds its archetype in the perfective relationship existing between creation and redemption.

The order and relationship of creation and redemption is therefore the basis and the model of dialogue according to the Encyclical Ecclesiam suam, man by his nature being a "Hearer of the Word" (Ebner, Rahner). This is the source of the Christian's confidence in the dialogue with religious men of the other religious faiths of the earth. In his dialogue the Christian knows he must distinguish between message and culture, between faith and historical expressions of that faith. For the Christian his faith and message are not primarily an ideological system or a code of laws or a "sacred book" but the very person

of Jesus, the living Lord, who enlightens and enables men to come to a new knowledge and to a new relationship with God and with his brothers,

The difficulty and the major problem of dialogue lies in the tension between conserving one's own identity and openness, between firmness and flexibility, between universalistic aspiration and the recognition of divine significance in the other. Paul VI spoke of this tension in his opening address at the 1974 Synod on evangelization. He invited the Fathers "to see how we may reconcile that respect for persons and civilizations and the dialogue with them--which is one of the fundamental conditions of a truly Christian approach--with the universal nature of the mission Christ entrusted to his Church". This means asking ourselves in dialogue about the way we address ourselves to the other, on the space and consistency that we give to him in our approach, and on our degree of openness to him.

It seems to me that here we enter into those "complex and delicate questions" of which the apostolic exhortation "Evangelii Nuntiandi" speaks. I think, *salvo meliori iudicio*, that a correct position could be delineated in the following points:

1) Each of the parties in dialogue has the right of adhering to his absolute, of feeling basically sure of his own position. He has the right (and the duty, if he is a Christian) to think that the other is not achieving human and religious fullness as willed by God. A Christian cannot place his own faith and other religions on the same level. He cannot hold that the Holy Spirit dwells equally in the Church, in Hinduism and in the dar-es-Islam. There cannot be agreement that each party in the dialogue is equally in the truth, or that different religions are only cultural and historical expressions of a transcendent one: otherwise there would be no good reason for having dialogue at all. There must be a certain tension by the very nature of the case.

2) As regards the degree of openness and availability necessary, a Christian needs to distinguish between the content of his faith and its applications, incarnations and historical acculturations.

In the Gorgia Socrates states that "dialogue is worth the trouble if you consider it a gain to be proved wrong; otherwise it is better not to start" (Gorgia 458a). Yet Socrates never renounces his fundamental view that we should choose the good and not the bad. He says "it is better to suffer injustice than to cause it" (527 b). The Christian too when he enters dialogue must never consider risking his faith or "suspending" it--that would be an offence against the one who gave that faith. But he should be aware that he does not know everything there is to know of the ways of man to God and of the dealings of God with man. He must realise that he is imperfect and perfectible both in his knowledge of and in the cultural and practical applications of his faith, and that he does not understand all its aspects and values. The Christian needs to recognise that "elements of truth and of grace" exist outside the Christian community, that the other religions "are all impregnated with innumerable seeds of the Word" (Evangelii Nuntiandi, no.53) and that Scripture and Christian tradition have always acknowledged a sapiential and salvific economy, beyond the confines of Israel and of the Church.

3) Finally, we must always bear in mind that the Christian message is not an ideological system, but the proclamation of Jesus, Lord and Saviour. It is a Word-Life, presented from the very beginning as seed, graft, salt, leaven, energy, regeneration (not judgement, not condemnation cf. Jn 3:17): these are all images which allow us to recognize the permanence of the fundamental structures of the subject who is the recipient of the Christian message and the value to be attributed to him as formed by his very nature and by his particular culture. However, he must be enriched, lifted up, purified and perfected in his basic identity by the Christian message.

## Situation and Problems of Dialogue in the Major Religious Groupings

Our Plenary is devoted to this theme. I will therefore restrict myself to brief remarks, leaving those in charge of the sections for Islam, Buddhism and the traditional religions to complete the picture in the various study groups. My presentation offers only a general panorama, and a summary one at that. It needs to be perfected, corrected and enriched by your experience. It may serve as a platform for the decisions to be taken at the end of the meeting.

1) One could say that the idea of dialogue has found a response in every corner of the earth, but it is not yet deeply incarnated in the life of the Church. Time, reflection and psychological and cultural maturing will be necessary. On the other hand, the initial period--in which the first meeting took place in the euphoria created by a sense of being at an historical turning point--is now over. Today we are face to face. Dialogue is at the testing point. Some, who deludedly saw in dialogue an easy road for the Gospel, make their frustration known.

2) The Islamic world presents a variety of situations, depending on historical developments and pre-existing cultures. We must moreover distinguish carefully between the attitudes of the Sunnites, the Shi'ites, the Ahmadiya and the Ismaelites. The Christian diaspora in the Muslim world also presents differing reactions. The Churches of the Middle East, ancient Churches that were suffocated by Islam, are often very wary of dialogue. The missionary Churches of the Maghreb and of Asia appear more open and confident; although the neo-expansionism and proselytism so evident in recent months create new and delicate problems in many Churches.

Among the principal difficulties in the Christian-Islamic dialogue one could mention: the juridical character of Islam where faith is expressed in submission to the Shari'a, which determines and rules every social and religious act. To put it in Christian terms, Islam is always "at the level of message". A further difficulty is that Islam does not accept that the historico-critical method, accepted by now among most Christians, may be applied to it; every historico-critical judgement is thus seen as an offence, an aggression. Islam considers itself to be the definitive universal religion that knew Judaism and Christianity perfectly well and superseded them: it therefore follows that it can learn nothing from Christianity. One must also add the lack of distinction between the spiritual and the temporal, the religious and the political.

Yet, with all this, by reason of its theology and anthropology Islam is closely linked with Christianity. The Holy Father reminds us in his Encyclical Dialogue with Islam will certainly be one of the principal tasks of the Church in the future.

3) As regards Buddhism, Japan is in a category of its own. A series of favourable circumstances have made Japan the pilot-country in the Christian-Buddhist (and Shintoist) dialogue e.g. the existence of the "Japan Religious Committee for World Federation" of which a Catholic priest, Father Matsumura, is the secretary; the presence in Japan of great Christian cultural institutions; the special links of the Secretariat with this country (formerly with Cardinal Marella and Fr. Humbert-claude, and now with Fr. Shirieda); the visits of Cardinal Pignedoli and the Papal Audiences granted to, one might say, the major religious personalities of Japan.

Looking further afield at the Buddhist-Christian dialogue we must acknowledge that we have not yet been able to open official relations with the World Fellowship of Buddhism. Relations with Burma have not been possible up to now, and the situation is difficult in Vietnam and Korea. The dialogue that had

been opened with Buddhism in Laos and Cambodia has since become impossible. Some contacts have been made at the monastic level and, in particular with Tibetan monks in exile. Bishops Carretto and Gomis will be able to tell us about Thailand and Sri Lanka.

The difficulties inherent in dialogue with Buddhism are well known. We must distinguish Mahayana, Hinayana and Tantrayana Buddhism: each of these present various aspects and points of contact. But the affirmation of a personal God, of the human person as the object of God's love, and of salvation as gift, present insurmountable obstacles for the Buddhist mind, rich though it is in its ethos and spiritual intuitions. A point of contact and of dialogue that must be deepened is undoubtedly the monastic experience and the search for the Absolute and the Eternal.

4) The dialogue with Hinduism has been resolutely carried out by the Church of India. The Representatives of that Church will be able to tell us more in this meeting. It seems to us that the major obstacle on the road of dialogue is precisely that "harmony of religions", namely the equivalence and equality of religions, which is so strong a feature of the Vedic tradition with its theocosmoanthropic matrix: there is one Reality which manifests itself in all sorts of ways and many are the paths that lead to the mountain. In the light of these premises the other person is no longer someone placed in this world as other by the Creator, who is himself different from each of us; the historical event no longer has relevance and the Gospel message is only one of many manifestations of the divine.

Since the Church in India is called to live its life in the great cultural and liturgical Hindu context, one of the principal problems confronting it is how to bring about the inculturation of its thought and liturgy, This is a difficult but necessary operation that requires time and wisdom. We sincerely hope that dialogue will not find itself blocked by a new rites controversy.

5) Traditional Religions. By this term we refer especially to Africa, but we must also take into account the cultural-religious base in Latin America and in vast regions of Asia and Oceania.

For the most part these religions have no official representatives. They have no definite social structures and no books: instead, there are myths, proverbs, rites and festive celebrations, laws and sacred prohibitions which permeate the life of the individual and society, determining particular attitudes and modes of thought. The characteristics of these religions are their variety, their hiddenness, their omni-presence. Their relationship with the Gospel then is not seen in the common terms of interpersonal dialogue. It is considered rather in terms of inculturation. The Gospel is seen as something to be grafted on to, while not destroying, the pre-existing substratum. The Gospel is seen as valuing this substratum, lifting it up and purifying it. At the same time this substratum brings out values and dimensions of content in the Christian message that were not previously apparent.

In this perspective the Secretariat follows and is at one with the efforts of the African Churches (and of other Churches of the Andes, South America, and Polynesia) to find ways of expressing the Gospel in terms of their own culture.

6) The problems that remain open are many and complex. They require deeper examination and reflection. We have put forward some of these for the consideration of the Plenary: the possibility and limits of a Directory; effective means for promoting dialogue; relations of the Secretariat with the local Churches; the role of monasticism in the dialogue with the Asian religions, but others can be listed for the sake of information and for your advice.



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## LISTENING TO OUR NEIGHBOUR

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(Like Henri Teissier, Bishop of Oran, Michael Philippe, a Little Brother of Jesus is part of a tiny Christian minority living among the Makrani-Baluchis of Rangiwara in Karachi. Here is a short personal reflection on his experience).

How is our Christian life influenced by our neighbours? We are going to describe this at its existential level. If we are faithful to our call (as Little Brothers of Jesus) to share in the life of the common man, we are bound to become more and more aware of what we receive from the people among whom we are living. There is nothing extraordinary in a Christian keeping his heart open to his fellowmen, especially to those who are in need, materially or spiritually. If we have agreed to write something about this experience, it is because we have been impressed by Muslim families who practice true compassion, love and interest for their neighbours.

It was less than two years ago that two of us (Yaqoob and myself) pitched our tent among the Makrani-Baluchis of Rangiwara (Karachi). Among them the leprosy patients were already known to us. We thought it was not enough to help them, but that by living right among them, we would learn from them. We got two rooms from a man who himself lives with his family in a wooden hut. To be so welcomed should prevent us from making too much fuss of ourselves. We have tried not to come like people who give. We have no water: we get it every day from a neighbour. They know that one of us is employed as a compounder, and that the other gives tuitions. They know that we want to learn their language and their way of life, and above all, become worthy of their friendship. We are trying to see them just as Jesus sees them, feeling proud of whatever is honourable among them and hurt by what degrades them. Maybe we shall never become "Baluch among the Baluch," but they will contribute in our conversion to God's ways.

They want to be recognized for what they are and accepted as such. Their history is an experience of exploitation and domination. When we listen to them and learn from them, it becomes clear for us and for them that God loves them. When we happen to notice their good works, it reminds us of the Samaritan of Luke, Chapter 10. Having come into this small district of theirs, we let them be good to us, and experience with them the goodness of God. When they realize that we have come empty-handed, they cannot fail to guess our purpose. It is not so easy a task, because simply BEING kind and lovable means more and is actually more demanding than DOING.

Going on listening to the Gospel and to our neighbours, we come to realize that men want to be treated as equal, as people who can GIVE, too. Their happiness lies in receiving us and giving us a share in what they are. We have to learn to withdraw when the time has come. Let me give an example. Yaqoob had been working for more than three years as a Leprosy Technician along with a Baluch of this very area. He came to feel that this fellow worker would take more responsibilities if he were left alone. Yaqoob also felt that he should free himself from the backing of an institution dealing with large sums of money, for the uplift of both the patients and the employees. Therefore he resigned and found a job in a local dispensary. Why should not the people be able to grasp that ultimately any service, and any institution, is meant for them to grow as persons. There lies the mystery of the human person which Jesus revered so much. Living more with the people we have to be ready to engage ourselves in

any work which would enable the people to share with us in mutual trust and friendship. We have still much to discover along with a people in which the enterprising spirit, if not yet killed, is much damaged.

It should not be difficult to sum up. My purpose in these reflections has not been to introduce new forms of prayers. Eventually it will come when Christian communities experience openness towards the non-Christians as Jesus' dearest wish. It should first be clear to all that our non-Christian brothers, when they are loved as they are, make us touch God. They make us realize that God works in them. Is not this the underlying idea making Chapter 10 of Luke a wonderful charter of evangelization? Yes, the disciples are sent, good works are done, but above all, Jesus is listened to. In order to "make certain that the light in us is not darkness" (Lk 12,35), let us look at those whom God loves, our neighbours in need, the outcasts. Let us go to them like a child (Lk 9,18); we shall discover with Jesus, that "they are my mother and my brothers." (Lk. 8/21)

Michael Philippe

Reference: PASTORAL NOTES, October 1979, in INFO ON HUMAN DEVELOPMENT, Volume 7, Number 1, January 1980.

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PRIMARY HEALTH CARE FILMS AVAILABLE

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Now available from the World Health Organization (WHO) are a selection of films based on primary health care in various countries.

Examples for these films include:

Health for all - the most precious property. A report on primary health care in Vietnam (1978) showing the work of the rural health centres as part of the national health system and how use is made of both modern and traditional methods of health care. This production, supported by the World Council of Churches/Christian Medical Commission (CMC) and the Danish International Development Agency (DANIDA), is available in English and French.

Health for all - medicine of liberation. A report on primary health care in Mozambique (1978) which shows the participation of the population in building up a health system which puts into practice the lessons learned from the armed struggle in organizing health services in the rural areas. Supported by DANIDA and CMC, it is available in English and French.

Health for all - Buen Camino. A report on primary health care in Mexico (1978) which serves to demonstrate how health is viewed as an important part of socio-economic development and how communities are identifying their own priorities and participating in satisfying their own health needs. Supported by DANIDA and CMC, the film is available in English. A Spanish version is anticipated.

Sankofa - tradition and development. A report on primary health care in Ghana which serves to illustrate how people - drawing on their own resources and traditions - work together with both governmental and non-governmental organizations to develop primary health care. The film shows a programme can be built on local traditions like communal labour, traditional medicine and the social structures, and cooperative mechanisms of the villages. Available in English.

For information, contact: Division of Information, World Health Organization, INF/AVC, Avenue Appia, 1211 Geneva 27, Switzerland.

Reference: ICVA NEWS, April 1980, No. 85.

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 DOCUMENTATION CONCERNING ISLAMIC RENEWAL
 

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A selection of articles dealing with modern Islam, from Reviews received at Sedos since January, 1979.

<u>Code No.</u>	<u>Title of Document, Article, or Books</u>
5.E (63/80)	<u>Prayer - Beads in Islam</u> , ENCOUNTER No. 63, 1980. pp. 1-13.
2.PIME (MM4/80)	<u>Popoli e Paesi: Africa, Islam e Politica</u> . MONDO E MISSIONE No. 4, 1980. pp. 83-85.
5.A (22/1/80)	<u>The Prophethood of Muhammad</u> . AFER Vol. 22, No. 1, 1980. pp. 34-38; 51.
2.CSSP (S78/80)	<u>A la Rencontre de Dieu Dans L'Islam</u> . SPIRITUS No. 78, 1980. pp. 46-53.
4/3724	<u>Islam's Strength in India</u> . THE TABLET, No. 7287, 1980. 1 page.
2.MEP (ERB138/80)	<u>L'Islam en Asie du Sud-Est</u> . ECHOS DE LA RUE DU BAC No. 138, 1980. pp. 85-94.
2.SMA (S42/80)	<u>Islam and Christianity in Ivory Coast and Northern Ghana</u> . SMA, No. 42, 1980. pp. 21-27.
5.R (404/79)	<u>Islam e Politica</u> . IL REGNO Documenti No. 404, 1979: Arkoun Mohammed, pp. 427-431.
2.SX (MO2/1/80)	<u>L'Islam nell'Africa Nera</u> . MISSIONE OGGI, Vol. 2, No. 1, 1980: Calvia Salvatore, pp. 33-37.
4/3491	<u>Dansalam Research Center Occasional Papers</u> . No. 12, 1979. 41 pages.
5.DC (1775/79)	<u>Chretiens au Maghreb - le Sens de nos Rencontres</u> . LA DOCUMENTATION CATHOLIQUE, No. 1775, 1979. pp. 1032-1046.
5.EN (52/79)	<u>Christian-Muslim Dialogue: Foundations and Forms</u> . ENCOUNTER, No. 52, 1979. pp. 1-15.
5.EN (58/79)	<u>The Muslim - Christian Research Group</u> . ENCOUNTER No. 58, 1979. pp. 1-11.
5.EN (51/79)	<u>Islam and Religious Experience</u> . ENCOUNTER No. 51, 1979. pp. 1-19.
2.PIME (MM24/79)	<u>Pakistan, Islam, Strumento di Potere</u> . MONDO E MISSIONE No. 24, 1979. pp. 656-657.
2.SJ (JNG/0/79)	<u>Consultation of Dialogue with Muslims</u> . JAMI NOTES Vol. 0, No. 0, 1979. pp. 4-12.
2.CICM (E12/6/79)	<u>La Prière Musulmane</u> . EUNTES Vol. 12, No. 6, 1979. pp. 460-468.
5.B(CIIS) (2/2/79)	<u>The Oneness of God and the Holy Trinity</u> . THE BULLETIN Vol. 2, No. 1-2, 1979. pp. 18-26.
5.WM (29/4/79)	<u>Islam and Potential Dialogue in East Africa Today</u> . WORLDMISSION Vol. 29, No. 4, Winter 1978-79. pp. 26-29.
5.R (193/79)	<u>Tripoli Meeting 1976</u> . REPRINTS No. 193, 1979. Jacques Lanfry. pp. 484-500.

<u>Code No.</u>	<u>Title of Document, Article, or Books</u>
6/721 (C-5)	<u>The Gospel and Islam: A 1978 Compendium</u> , Missions Advanced Research and Communication Center (MARC), USA, 1979; Ed. M. McCurry. 638 pages.
4/3546	<u>Christian Muslim Relations: Abstracts European Muslims and Christian-Muslim Relations</u> , No. 1, 1979. Nielsen Jorgen S. 21 pages.
2.FSCJ (MN218/80)	<u>Islam en el Africa Negra</u> . MUNDO NEGRO No. 218, 1980, pp. 15-18.
2.FSCJ (N10/79)	<u>Oltre il Proprio Orizzonte</u> . NIGRIZIA, No. 10, 1979. pp. 43-46.
5.E(WCC) (6/79)	<u>Christian Presence and Witness in Relation to Muslim Neighbours</u> . EXCHANGE, No. 6, 1979. pp. 1-18.
1/922	<u>Women in Islam 1979</u> . DEVELOPMENT NEWS DIGEST. Liz Reid, 6 pages.
5.PM (121/79)	<u>Islam: L'Epouvantail</u> . PEUPLES DU MONDE, No. 121, 1979. pp. 7-9.
5.En. (53/79)	<u>The Muslim World League: A New Trend in Pan-Islamism</u> . ENCOUNTER, No. 54, 1979. pp. 1-9.
2.SJ (M2/80)	<u>L'Ame de L'Iran</u> . MISSI, No. 2, 1980. pp. 42-46.
2.IMC (MC5/80)	<u>I Due Volti dell'Iran</u> . MISSIONI CONSOLATA, No. 5, 1980. pp. 38-45.
2.SJ (M1/80)	<u>Pouvoir de L'Islam</u> . MISSI, No. 1, 1980. pp. 12-13.
4/3691	<u>Eveque Pour Tous: Chrétiens et Musulmans Interpelles</u> . MISSION DE L'EGLISE, No. 46, 1979. pp. 25-33.
5.B(SNC) (14/2-3/79)	<u>Possibilités et elements d'un directoire pour le dialogue</u> . Henri Teissier. BULLETIN DU SECRETARIAT POUR LES NON CHRETIENS, Vol. 14, No. 2-3, 1979. pp. 139-161.
4/3479	<u>The Growth and Organization of the Muslim Community in Britain</u> , Muhammad Mashuq Ally. CENTRE FOR THE STUDY OF ISLAM AND CHRISTIAN MUSLIM RELATIONS, 1979. 10 pages.
	<u>The Bulletin of Christian Institutes of Islamic Studies</u> , Published by the Henry Martyn Institute, Hyderabad, India; and <u>Al-Mushir</u> (The Counselor), The Theological Journal of the Christian Study Centre, published quarterly at Rawalpindi, Pakistan, are available in the Sedos Documentation.

If you have real love  
 You are inventive.  
 If you love,  
 You try to find out, you are interested.  
 If you really love,  
 You accommodate yourself.  
 If you love,  
 You want to give, you are tireless, selfless  
 and generous.  
 If you love,  
 You really try to serve and not just work.  
 One does not spare oneself if one loves.

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From the text of the Eucharistic Thanksgiving celebrated on Monday, April 21st at Mother Anna Maria Dengel's funeral.

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Anna Dengel