



impact on the shape of Christian mission in coming years in the USA. The meeting was a sign of the times - a sign of hope.

Janet Richardson examines challenges to mission in the 21st Century, a century which will be characterised by an enormous growth in information and communication networks. She outlines three crisis areas for the future of humankind, some trends towards a planetary civilization and three questions for the future of mission. She chooses movements which we may congratulate ourselves on having known as we approach the new century: the ecumenical movement, the women's movement and the family movement.

All are in favour of dialogue but who exactly are the partners in dialogue? A short contribution alerts us to possible confusion.

Respect for the integrity of creation is increasingly recognised as a dimension of mission. Willie van Frankenhuijsen sees the Churches as ideally placed to contribute to the awakening of this respect.

We do not often publish contributions on church growth. Norman Thomas draws our attention to the statistical work of David Barrett, particularly his estimate of 393 million Christians in Africa by the year 2000 A.D. This, combined with the map of Africa on page 100 does really ask the question 'Would you believe it?!' Norman Thomas' seven factors in evangelization in Africa to-day are widely recognised as key issues whether one accepts or not that growth in numbers is the aim of evangelization.

Edwina Gateley, Vmm. did not foresee that her first experience as a lay missionary in an African village would lead eventually to mission on the streets of Chicago.

And there are book notes, news and notices of some important coming events.

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## SOMMAIRE DE CE NUMERO

Ce numéro débute par un MESSAGE de l'importante Rencontre Oecuménique Missionnaire qui s'est tenue à Madison, Connecticut, aux Etats-Unis, en octobre 1987 (Bulletin SEDOS de janvier 1988, page 34).

Ce fut un événement exceptionnel parce qu'il a réuni près d'une centaine de représentants venant de tous les horizons des communautés catholiques, protestantes et orthodoxes des Etats-Unis.

Les participants ont essayé de travailler ensemble pour une meilleure compréhension mutuelle. Ils se sont efforcés de planifier la mis

sion et d'affronter ensemble les problèmes. Ils ont cherché à trouver des directives dans les domaines de conflits et de tensions et à répondre aux attentes du monde pour l'unité dans la mission. Ils ont découvert de nombreux points communs, ont approfondi leur amitié et leur confiance mutuelle, et se sont souciés d'une coopération plus étroite dans l'avenir.

C'est à la suite de leur expérience qu'ils souhaitent nous faire part de leur MESSAGE. Les initiatives envisagées au cours de la Rencontre auront un impact significatif sur les modalités de la mission chrétienne aux Etats-Unis dans les années à venir. La rencontre fut un signe des temps, un signe d'espérance.

Janet Richardson étudie les problèmes qui se poseront à la mission au 21ème siècle, qui sera marqué par une croissance énorme des moyens d'information et de communication. Elle esquisse trois domaines où l'humanité sera en crise, quelques tendances vers une civilisation planétaire, et trois questions pour l'avenir de la mission. Elle indique des mouvements dont nous pouvons nous féliciter de les avoir découverts nous-mêmes à l'approche du siècle nouveau: le mouvement oecuménique, le mouvement féministe et celui de la famille.

Tout le monde est en faveur du dialogue mais quels en sont exactement les partenaires? Un court article nous met en garde contre des confusions possibles.

Le respect de l'intégrité de la création, de l'écologie, est de plus en plus reconnu comme une dimension de la mission. Willie van Frankenhuijsen pense que les Eglises ont un rôle décisif à jouer pour contribuer à l'éveil de ce respect.

Nous ne publions pas souvent des articles sur la croissance de l'Eglise. Norman Thomas attire notre attention sur les travaux statistiques de David Barrett selon lequel il y aurait 393 millions de Chrétiens en Afrique en l'an 2.000. Si on accept cela avec la carte d'Afrique de la page 100, on voit pourquoi on doit se poser la question "Y croyons-nous". Les sept facteurs d'évangélisation en Afrique cités par Norman Thomas sont largement reconnus comme des points-clefs de l'évangélisation si on accept ou non, la croissance numérique des conversions comme but de l'évangélisation.

Edwina Gateley nous raconte comment elle a commencé à travailler comme laïque missionnaire dans un village d'Afrique et comment elle le continue aujourd'hui dans les rues de Chicago.

Ce numéro se termine par des notes bibliographiques, des nouvelles et des annonces.

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MESSAGE  
FROM  
AN ECUMENICAL MISSION CONSULTATION

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"DIVIDED CHURCHES/COMMON WITNESS:  
AN UNFINISHED TASK  
FOR U.S. CHRISTIANS IN MISSION"

CO-SPONSORED BY THE U.S. CATHOLIC MISSION ASSOCIATION  
AND THE DIVISION OF OVERSEAS MINISTRIES OF THE  
NATIONAL COUNCIL OF CHURCHES U.S.A.

September 27-October 3, 1987, Mercy Conference Center, Madison, CT

MESSAGE

We write as Christians drawn together by a deep concern for the future of the Christian world mission. For seven days, 90 of us from separate traditions have struggled intensely in consultation on the theme "Divided Churches/Common Witness: An Unfinished Task for U.S. Christians in Mission". We are grateful to the U.S. Catholic Mission Association and the Division of Overseas Ministries of the National Council of Churches of Christ (USA) for providing us with the opportunity for open discussion at the Mercy Conference Center in Madison, Connecticut.

We have worshipped together daily, searched the Scriptures, and shared in a rich Christian fellowship. We have heard recounted for us the history and context of U.S. mission work: Orthodox, Protestant and Roman Catholic, and we have reflected on our common and divergent hopes for the Church's mission in the world. We are grateful for the presence - limited though it was of representatives of significant sectors of current evangelical Protestant mission and we affirm with them the urgency of proclaiming the Gospel to all nations.

We search for renewal in Christian mission in a world deeply divided by a multitude of barriers, a world threatened by nuclear and ecological disaster, a world where injustice and profound suffering are the daily lot of large sectors of the earth's population. In such a context we confess that we have not been sufficiently faithful to Jesus Christ in responding to the painful realities of the contemporary world.

We are grateful for all our traditions mean to us. We long, however, to find ways to put into practice the unity in Christ which is God's gift of grace, a grace which we recognize in each other. We are still searching for ways to distinguish valid diversity from divisions which invalidate our witness. We are committed to a continuing search for means of cooperation that will make our unity visible, our witness faithful, and our service effective.

FOUR SECTORS DISCUSSED THEMES  
OF COMMON CONCERN IN MISSION:

1) Gospel and Western Culture: Crucial for the mission of the Church of Christ to this age is the call to challenge certain assumptions of Western society. We acknowledge, therefore, the need for theological dialogue among Orthodox, Protestant (inside and outside the National Council), and Roman Catholic churches on issues fundamental to the encounter between Gospel and culture. This discussion will focus on our mission within Western culture. We also need to learn from and include other than Christian believers, as well as Christians from other cultures, in our analysis and critique.

Our stereotypes and caricatures of one another continue to divide us. Our facile affirmations of diversity and our competitive activism reinforce the separateness of our mission agencies and programs.

2) Solidarity with the Poor: In a world in which the majority of the people are poor, oppressed, and marginalized victims of economic exploitation, racism, sexism, militarism and other forms of oppression, solidarity is critical. The poor, likewise, are a witness to judgment on and challenge to the Church and societies. As we seek to serve the poor, Christ meets us in blessing.

The most precious gift we share with the poor is the good news of the Gospel. Our experience and our faith teach us that standing in solidarity with the poor includes costly reconciliation, prayer, presence, proclamation, personal acts and lifestyle, and corporate action for justice. We differ in our analyses of the causes and ways of alleviating poverty, and we differ regarding the use of violence as a means of countering institutionalized oppression and of bringing change. We are united, however, in the importance of solidarity as an expression of Christian mission in empowering the poor through proclamation and action. This includes working for change in our attitudes and public policy.

3) The Church and God's Reign: We have benefitted by the documents of mission and unity, such as Common Witness, The Ecumenical Affirmation, Evangelical Roman Catholic Dialogue, produced by the World Council of Churches, the Vatican Secretariate for Promoting Christian Unity, the Lausanne Committee and our various communions. We see these as signs of reconciliation. We share a vision of mission based on a biblical theology of the reign of God. In the articulation of that vision, however, we acknowledge differences of understanding regarding the missionary implications of ecclesiology, sacraments, and ministry. Our mission task can be enriched by further reflection on convergences in faith produced in ecumenical dialogue. Convergences in theology enhance our common witness, as do dialogues on the theological basis of mission.

4) Interfaith Relations: Participation in God's Mission and the realities of the contemporary world compel us to share life with persons and communities of other faith traditions. We agree that dialogue with other faith traditions is grounded in our Trinitarian faith and mutual respect. It is an authentic ministry of the Church, and an opportunity for

enriching our own faith. While we remain divided in some of our understandings of revelation and salvation as related to other faiths, we all see the need for sharing with our neighbors out of the love God has given to us in Jesus Christ.

As we seek to move forward in our collaboration in common Christian witness, we commit to the sponsoring agencies and to their constituencies the recommendations in the sector reports.

We stand before the ever present judgment of God in proclaiming the Crucified and Risen Christ for the salvation of the world. The differences of our histories, motivations and hopes have been as enlightening and enlivening in Christ as have been our common aspirations for service to God's reign and the unity to which we are called by the power of the Holy Spirit. The urgency of our calling reflects the joy to which we are invited in the Lord.

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THE STREETS OF OUR COUNTRY  
ARE IN TURMOIL. THE UNIVER-  
SITIES ARE FILLED WITH STU-  
DENTS RIOTING AND REBELLING.  
COMMUNISTS SEEK TO DESTROY  
OUR COUNTRY. RUSSIA IS  
THREATENING US WITH HER MIGHT  
AND THE REPUBLIC IS IN DANGER  
FROM WITHIN AND WITHOUT.

WE NEED LAW AND ORDER! WITHOUT  
IT OUR NATION CANNOT SURVIVE.

Adolf Hitler 1932.

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## THE 21st CENTURY: CHALLENGE TO MISSION

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Janet Richardson, C.S.J.P.

What will the 21st century be like? Joel de Rosnay, a French scientist, researcher, and media specialist, says that it will be centered upon information and communication, replacing energy and transportation as the heart of society. In the age of information and communication symbolized by the computer chip, the microcomputer, and the satellite, a whole new mode opens up which is necessarily planetary in scale. Information already circulates around the planet in networks and circuits. More and more in the 21st century, networks, radio communications and telesatellites will be weaving their fabric over the entire planet.

The Age of Network: De Rosnay's major point is pertinent to our concerns here: we are presently passing from an energy society which concentrates and centralizes means to an information society organized in the form of networks.

We must let this notion sink in: we are going from a pyramidal, hierarchic age to a network age in which everyone can play a role within the local networks, within larger networks, and ultimately within the planetary network. There are no such barriers as existed in the transfer of materials or energy.

### THE CRISES IN THE HUMAN FUTURE

Jorge Lara-Braud has given us a useful way to look and plan ahead to this future. Christians can look at the future in two ways: we assign the Latin word 'futurum' to a further unfolding of the forces of the past, such as we have just seen done by de Rosnay. Or, the future can be an 'adventus', a whole new reality leaving behind the past to be the past with all its accomplishments and failures, to live on only by the permission of the future. God is sovereign over both 'futurum' and 'adventus', and redeems both. Our wisdom here is to recognize both 'futurum' and 'adventus', and to discern their best use for mission.

However, both 'futurum' and 'adventus' leap out of the present crisis. And I would like to look at it from three levels: national, regional and global. I have picked one salient feature at each level as symptomatic of the breadth and depth of the crisis.

National Level: At the national level, taking the U.S.A. as a model, this society is losing its freedom in ways which daily impinge on our consciousness. Robert Bellah concludes that the way a free society meets its problems depends not only on its economic and administrative sources, but on its political imagination. Political vision thus plays an indispensable role in providing understanding of the present USA and of the pos-

sibilities for change. Bellah asks about the future: is it possible that North Americans could return to functioning as citizens once again; that is, to seek together the common good in the post-industrial, post-modern world of the 21st century? The poverty of our affluence can find replenishment in our cultural roots: the biblical tradition modeled by John Winthrop as first governor of the Massachusetts Bay Colony, and the civic humanism of political equality and a participative citizenry as modeled by Thomas Jefferson.

Regional Level: At the regional level, I turn to a Chinese observer, Howard Lim, who sees the crisis of Western civilization not in political, social, economic, or even religious terms. To this Asian, the fundamental Western malaise is a loss of the capacity to feel shame. We need to recover the grace to be embarrassed by the scandal and prevarication that we know too well. We need to be less blatant and bold about our weaknesses and more willing to hide our faces. His hope for the future is that Asian culture and Eastern religions will restore this gift of shame to the West in the 21st century.

Global Level: At the global level, the food crisis is symptomatic of the depressed condition in which humanity finds itself. In May 1987, the United Nations reported that hunger and malnutrition are increasing worldwide, and that their growth has accelerated in the 1980s. The world community is moving away from the 1974 objective of a world without hunger. Most shocking is the fact that hunger is growing in the face of record food surpluses which are disrupting agricultural economies in the developed and developing countries. The surplus problem seems to have caught the world as unprepared as the food scarcity of the early 1970s.

### TRENDS TOWARD A PLANETARY CIVILIZATION

If we turn from these national, regional, and global crises of the present and look to the 21st century, it may be that the future will be less mysterious than we thought. Enriching in this regard are the reflections of an Indian educator, Dr. Prem Kirpal. He sees a future planetary civilization, shaped largely by the fruits of science, the infrastructure of technology, and the flow of ideas and images on a scale without precedence. Five major trends will find reflection in this civilization.

1. The first trend is toward a greater diversity and flourishing of cultures. The identity of groups and nations will be increasingly expressed in their cultural life, while global tasks and structures grow in extent and importance. The emergence of a universal culture is neither likely nor desirable.

2. The second trend is toward decentralization of power, because centers of power can neither manage efficiently nor afford freedom and participation to people - something which will be essential for richer productivity and better quality of life.

3. The third trend is improving the quality of life for all as the goal of development. The content of life's quality will depend on cultural values chosen by various societies and individuals from their own cherished roots of the past and their aspirations and ideals of the future.



4. The fourth trend will be toward a sense of human solidarity. Appropriate cultural values for each society will include a set of human values common to all cultures. The spread of human values will enrich distinctive cultures and also strengthen the sense of human solidarity upon which a strong and viable system of international cooperation can develop.

5. The fifth trend will be a new planetary system. Such cooperation will advance justice and the equitable distribution of wealth, and will change the existing United Nations system. This transformed system for global tasks will intensify measures to promote the other trends - human solidarity, quality of life, decentralization of power, and diversity and autonomous cultures.

All of these are shadows cast by forthcoming events in the new millennium. For us in mission, these intimations of our tomorrows are awesome, and at times like these, the consolations of the Holy Spirit and the comforting words of Jesus about his presence with us even to the end of time are stimulating as we face the challenge of mission.

### THREE QUESTIONS FOR THE FUTURE OF MISSION

In light of the glimpses of the new era ahead of us, three questions for mission may be useful formulations of the challenge which the 21st century poses to mission. They are quite concrete and disarmingly direct. Let us consider them one by one.

The First Question is: how does mission help the global population and each member of it deal with the reality of interdependence? Every day, decisions in one part of the world deeply affect another country or group of countries. For instance, sharp fluctuations in one country's currency affect the health and stability of another. The challenge to mission here is at two levels: personal and structural. At the personal level, how is the individual to find security and that "life in abundance" which Jesus said was his goal in a vast global community? Personal transformation among large numbers is essential. And at the structural level, how are structures of government and economy to be realized which will effect these same ends?

The Second Question to Guide Mission is how can we realize Jesus' priority for personal dignity? In other words, will the new world be one of homogenization or individuation? The destructive melting of all persons into the mass has its counterpart in the rootless disassociation of an ontological individualism where the individual is the only firm reality. Both evils appear on our horizon. Can mission realize in the 21st century what the 20th century has left undone?

A Third Question for Mission: how can the entire world population realize itself as a "people of God", praising and worshipping God together in different modalities and varied styles?

### THE MOVEMENTS INTO THE FUTURE

By way of conclusion, let me present three movements into the future which, I think, we will congratulate ourselves on having known in their early days in the 20th century.

The Ecumenical Movement: Stories of cooperative ventures abound. For example, in Bangladesh, Catholic and Protestant youth, together with Hindus and Muslims, work in a village carpentry program. Or in Papua New Guinea, Lutheran and Catholic clans have brought mutual dedication and effort to the task of road building.

And I might note also, the Temple of Understanding, a nongovernmental organization at the United Nations which will sponsor a conference of government leaders (including the U.N. Secretary General), ecumenical leaders from five large religious traditions, and others to dialogue not about religion or government but about our major common concern in these closing days of our century: human survival in the face of disease, terrorism, and the nuclear holocaust.

The Women's Movement: The second movement which will come to fuller significance in the 21st century as a challenge to mission is the women's movement. Indeed, the new century will be inaugurated by a United Nations Conference on Women in the year 2000, similar to those of Mexico City, Copenhagen, or Nairobi, but with a new challenge in the form of the new millennium. The change we experience now in the 1980s favoring greater participation of women will find increased expression in the 21st century. The women's movement has raised the consciousness of half of the world's population to the community beyond the family and to women's responsibility for it. So there is now a new segment of the population freshly equipped with skills for networking and collaboration, ready to take on new tasks in a new spirit of mission.

The Family Movement: The third movement which serves as a resource for mission is the family movement. At all levels, the United Nations is looking at the family, and groups all over the world are looking to the United Nations for leadership in family policy. Recognition prevails that the global economy does not work well and there is a shift toward placing social factors at the core of global planning. We are beginning to see the family as the basic unit of global policy. The challenge to mission will be to contribute to the policies and action on the family that dimension of awareness of humanity as a family of God.

### CONCLUSION

A future society of networks; a 'futurum' or an 'adventus'; a national level of crisis in loss of roots in biblical tradition and civic humanism; a regional level of crisis in a loss of the sense of shame; a global level of crisis in the food problem. Within this kind of future and network of crises, three guiding questions to mission today: (1) How to help the global population deal with the reality of interdependence? (2) How to help the global population realize Jesus' priority for human dignity? (3) How can the

entire world population realize itself as a people of God?

As we stand before the 21st century, our spokesperson can be an Australian aboriginal woman, Miriam Rose, who wrote in January 1987:

Today I see my people caught in what I feel is a terrible whirlwind, tossed about and trapped in a circle of confusion and frustration, often in despair and unable to escape. I have been in the whirlwind, yet in some strange and wonderful way, God is, by degrees and ever so gently, lifting me out of it. God has led me to an unusual role for an aboriginal woman - that of teacher and a spokeswoman, and I find myself trying to help my people from their whirlwind. Often I find them lacking in response as they prefer the fear within the whirlwind to the fear of the unknown without. I have been accused by my own of not knowing my position as a woman, and have even been told of the danger I run of being "sung" to death for decisions I make.

Such threats affect me greatly. I am an aborigine and I have in me the deep age old fears of my people. But thanks to God, in my Christian faith, I have something that drives out fear. Such obstacles, fears and pains become a challenge to my faith and deepen it. They throw me closer to God - God who is love - the love that drives out fear.

Ref., Missiology: An International Review.  
Volume XV, Number 4, Oct., 1987, pp.465-471.  
American Society of Missiology,  
616 Walnut Avenue,  
Scottsdale, PA. 15683-1999.

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OBSERVATIONS ON DIALOGUE

S. Wesley Ariarajan.

"Who are our partners in dialogue?" This question was the focus of the annual joint staff meeting of the World Council of Churches sub-unit on Dialogue and the Vatican Secretariate for Non-Christians, held in Geneva, 26-27 March 1987. This would appear, at first sight, to be a rhetorical question, for the partners in dialogue are mentioned in the very names of these two organs of the church; obviously it is the "people of other faiths" who are the partners in the dialogue.

But close examination would show that the question is far more significant than it appears on the surface, for it has arisen out of the experience of the sub-unit's and the Secretariate's ministry of relating to people of other faiths. Which Hindus, Muslims, Jews, etc. does one choose to dialogue with?

All religious communities have their orthodox, reformed, liberal, conservative, fundamentalist, etc. followers all seeking to interpret their faith from specific standpoints. Often such labels are very unhelpful and are assigned to people by others, not respecting the sensitivities and complexities that are part of any attempt to hold on to faith in this complex world.

The question remains however, and more importantly, it also opens up new questions of whom among the Christians does the Christian partner represent. Are we choosing like-minded people for dialogue, or do the people of other faiths have the opportunity to see the Christian faith in its variety of expressions?

The urgency of the question also has to do with some new pressures. A number of religious groups generally classified as New Religious Movements seek to establish contacts with the churches, with the W.C.C. and the Vatican. They differ so greatly, and the relationship of the churches to these movements at the local levels is so different in many places that it becomes quite difficult to see the best way forward in our relationship with some of the contemporary expressions of spirituality.

Significantly, at the moment both the W.C.C. Dialogue sub-unit and the Vatican Secretariate are in the process of clarifying the relationship between dialogue and mission. The Secretariate has already produced a document on this issue, but at their plenary meeting in April 1987, the question was further sharpened into a consideration of the relationship between "dialogue and proclamation".

Ref. Current Dialogue,  
(W.C.C.)

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## ECOLOGY : A MISSIONARY CONCERN

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W. van Frankenhuijsen, SMA

A few years ago I drew the attention of my driver in Ghana to the fact that so much forest had disappeared during the 20 years I had then stayed in the country. The reply which he gave was typical: "Father, we can never be short of firewood". From my window I could see how during the "Operation Feed Yourself" campaign a forest reserve was invaded by farms, which made the hills look like a mountain side in Austria showing the wounds left by the winter avalanches. The local river, which when I arrived had been considered a fisherman's paradise, was by then deprived of any fish worth catching. Any missionary who has been around for some time and has his eyes open could add similar examples from his own experience. Yet, "We can never be short of firewood" expresses a lack of concern of the people.

During the month of October this year I had a visitor who did worry about the situation. He was Rob Clobus of the Dutch SMA province, who had spent nearly 25 years in Ghana in parish work but had at the same time embarked successfully on some horticultural schemes and had watched the worsening ecological situation with growing concern.

When the World Council of Churches announced plans for a conciliar process which would lead to a World Council on "Justice, Peace and the Integrity of Creation" in 1990, the truth was brought home to him with great force that care for the earth is a genuine justice issue.

Following the Old Testament Tradition justice could be defined as living in harmony with God, other people and the whole of creation. In his book "To Care for the Earth", Father Sean McDonagh of the St. Columban's Foreign Missionary Society, explains how there has been a gradual shift in the theological and spiritual tradition of Christianity during the last forty years. There had been an almost exclusive concentration on Fall and Redemption theology rather than on Creation theology. The world was seen as a "valley of tears" in which people had to work out their redemption which often seemed to take the form of the soul being gradually freed from ties with the natural world.

There is a strong tradition in the Old Testament to support this view. During their stay in the desert, the Jews developed a view on the world as a hostile universe which they must dominate if they were to survive. The reaction against the nature and fertility cults which they found in Canaan reinforced this tendency, as did the need to control nature by terracing, irrigation works and creating walled-in gardens. Their theological reflection made them see God not so much as revealing himself in the rhythm of nature and in fertility, but in the historical process of liberation from oppression and slavery in Egypt. Thus they developed a historical rather than a nature religion.

Yet there runs a strong parallel current through the whole of the Old Testament which shows a more positive approach to nature. In the second

creation account people are formed out of clay, i.e. through earthly mediation. Their role is not to dominate and exploit nature, but to be the steward of creation owing an account to God of their stewardship. The ultimate consequence of sin was the total break-down of the harmony of creation when all the elements of nature broke loose in the flood which seemed a return to the original chaos. After the flood the rainbow signified a covenant of God with the whole of creation. Many psalms are joyous expressions of the awareness of people's place in the harmony of the universe and such is the tendency of much of the Wisdom literature. St. Francis of Assisi found inspiration in the Canticle of the Three Young Men when he composed his own Canticle of Nature.

Since Teilhard de Chardin re-discovered the human person as part of the Cosmos and as the final development of the Cosmos and as a compendium of the Cosmos itself, there has been a return to a more holistic view of nature. The human person is no more cut off from creation and nature is no more just there to be exploited by people but rather to be treated with respect. There is a return to the Cosmic Theology of St. Paul in which Christ sums up the whole of creation and in which the whole of the created reality is to be redeemed.

Hence it is only right and just that concern for the natural environment should be considered a genuine Christian concern, a justice issue. Concern for the creation of just structures which will enable people to live decent human lives can no more be divorced from concern for the environment because ecological neglect strikes at the very roots of human prosperity depriving people of the primary resources which must be equitably shared. What is the use of creating structures for a just distribution of goods if there will be nothing left to share?

Rob Clobus argues that concern for the environment should be a normal dimension of pastoral care on the part of the missionary in West Africa. The problem is urgent and there is no time to lose. People in West Africa are destroying the environment, not out of sordid lust for gain, as the big companies would, but out of sheer need: they need food and firewood. But the point may soon be reached where they have exhausted nature's ability to restore itself. People do not have sufficient insight to what is going on and hence they are unconcerned and say: "We can never be short".

Sufficient research has by now been carried out to make a new approach possible and simple techniques have been developed by which the basic needs of people can be met while at the same time the eco-system is left undisturbed.

It is Only the Churches which can effectively deal with the situation.

European agencies do not have enough contacts with the grassroots. Governments are unstable and hence are not keen to implement unpopular policies. Moreover they are faced with the demands made by the international economy which hamstringing their ability to act.

The Churches seem ideally placed to deal with the situation. They have structures which reach people in the remotest places and at the very grass-

roots. They are in close contact with people and have their confidence. They have a theology to support them. Their contacts with organizations abroad can provide vision, know-how and funds. They have many socio-economic projects going already to which care for the environment could be added as an additional objective without too much difficulty.

It looks again as if "CARE FOR THE EARTH" is one of the signs of the times and as if missionaries have been put in place by Divine Providence in order to respond to the situation.

(P.S. Fr. Rob Clobus is at present in the Philippines where he is spending part of his sabbatical year in the Santa Cruz Mission where Father Sean McDonagh and others are running an environmental programme).

Ref. S.M.A. Bulletin. January, 1988.

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## EVANGELIZATION AND CHURCH GROWTH: THE CASE OF AFRICA

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Norman E. Thomas.

### PHENOMENAL GROWTH

In 1970 David Barrett, the preeminent researcher of church trends in Africa, startled mission scholars by predicting that by the turn of the century in A.D. 2000 there would be 351 million Christians in Africa.

Twelve years later Barrett revised his estimate in his magnum opus, the World Christian Encyclopedia. Instead of 351 million adherents to Christianity in A.D. 2000, he now predicted that there would be more than 393 million in the fifty-nine countries of Africa.

Today we are in the midst of the second era of phenomenal growth of the Christian church in Africa. The first occurred during the early church. Barrett estimates that there were no practicing Christians on the African continent in A.D. 30. By A.D. 100, however, an estimated 2.3 percent of the continent's population had become Christian, while 52.3 percent of the population had become aware of Christ and the gospel. Rapid growth continued in the next 200 years in the discipling of these persons. By A.D. 300, 32.6 percent were Christian, although the percentage "evangelized" (aware of Christ and the gospel) had increased to only 55.4 percent. The high-water mark of church membership occurred by A.D. 500 with 40 percent of Africa's population adherents of Christianity, although only 45 percent of the continent's growing population by then had heard of the gospel.

Then Came the Onslaught of Islam with an accompanying slow but steady erosion both of Christian profession and of knowledge of Christ and the gospel. As recently as 1800, Barrett estimates, only 1.4 percent of Africa's population were Christian, and only 5.7 percent were aware of Christ and the gospel. It had become the "dark continent" if by that term we mean walking without the light of Christ.

The Second Period: of Africa's rapid church growth began in the late nineteenth century but accelerated only in the twentieth century. By 1900 Africa contained an estimated 9.9 million Christians (followers of Jesus Christ of all traditions, confessions, and degrees of commitment); these represented 9.2 percent of Africa's total population of 107.9 million. By mid-1970 the number of Christians had exploded to 143 million (40.6 percent of Africa's population of 351.8 million).

Thereafter, Barrett predicts continued rapid growth in absolute numbers (236 million in 1985 and 393.3 million in 2000), though with only a slight gain in the percentage of Africa's total population who are Christians (45.4 percent out of 520.4 million population in 1985; 48.4 percent out of 813.4 million population in 2000). Behind these macro-statistics are thousands of stories of faithful Christian witness by word and deed. In mid-1970 Christianity and Islam could claim that 40 percent of Africa's population were



their adherents - about 142 million each. However, the statistics in the World Christian Encyclopedia show that Christianity grew thereafter at a faster rate than Islam. The major difference is in the percentage of new adherents who are converts. During the 1970-85 period, out of every 100 new Muslims, only six were converts, with the other ninety-four representing natural increase. By contrast in the same period, twenty-one out of every 100 new adherents to Christianity were converts.

Diversity: Any interpretation of African church growth begins with the continent's diversity within fifty-nine countries and more than 1,000 people-groups. Adrian Hastings, in his history of contemporary African Christianity from 1950 to 1975, concludes:

Perhaps the sheer complexity and degree of hard diversification now apparent in African Christianity is the best proof of its having taken root. The only safe generalisation about its condition in the 1970s seems to be that one cannot generalise,... The total impression of these years is one not just of expansion but of expansion into a new scale of complexity.

David Barrett arrived at his statistics concerning evangelization in Africa from an inventory of each country or people-group of 206 factors affecting their awareness of Christianity, Christ, and the gospel. One was the percentage of the country's population who are practicing Christians. Other factors favoring evangelization included the number of Christian worship centers, of national workers and foreign missionaries, of Bibles distributed and Christian service agencies at work, and many more. Accepting the diversity of the data researched by Barrett, let us now examine in greater detail seven key factors, with examples from Africa of each.

#### HOLISTIC MISSION

This factor is a central characteristic of Christianity throughout Africa. Holistic mission is the recognition that witness and obedience to Christ involve not only our personal relationship to God through Christ but our total life in community. There is no dualism that would confine religion to the realm of the "spiritual". Instead, all of life is understood to be religious by its very nature if not expressed content. John Mbiti expressed it well in African Religions and Philosophy as he wrote: "There is not formal distinction between the sacred and the secular, between the religious and non-religious, between the spiritual and the material areas of life. Wherever the African is, there is his religion".

In a chapter in African Challenge, on evangelization in the African independent churches, Luntadila Ndala-za-Fwa tells the story of the growth of his own church, the largest African independent church, the Church of Jesus Christ on Earth, through the prophet Simon Kimbangu. He tells of the church's present "huge programme of development for the benefit of the whole population, without distinction of race or creed". The stated philosophy is that every person is one's brother or sister, and that the gospel means serving one's neighbor.

A second illustration comes out of troubled Uganda. In a 1982 interview entitled "Awesome Growth in Troubled Uganda", Bishop Festo Kivengere of the Anglican Church of Uganda, one of Africa's best-known evangelists, tells of persecution under Idi Amin. But the church continued to grow.

From Ethiopia also comes a story of the growth of the African church amid persecution - this time of the Lutheran Evangelical Church, Makane Yesus, during the Marxist revolution from 1974 to 1982.

#### SPONTANEOUS WITNESS

A second factor, that of spontaneous witness, was also a key factor in the growth of the early church. Today among the Makane Yesus of Ethiopia, it is the "vital life-stream" of the church's growth: "Witness to Christ did not have to be organized. Each new convert knew that what he or she has was good news. In a spontaneous way every Christian became a witness".

From another source comes a parallel report from 1982 on the growth of the Kale-Heywet Church, the largest of Protestant churches in Ethiopia that grew out of the Sudan interior mission due to the intensive missionary activity of its membership.

#### INDIGENOUS LEADERSHIP AND THE MISSIONARY ROLE

Closely related to this second key factor of spontaneous witness is the third - indigenous leadership. Several leaders stress its importance in outreach to traditionally nomadic peoples. Bishop David Gitari of Kenya, a member of the Strategy Working Group of the Lausanne Continuation Committee, related plans to reach the Gabbra people of northern Kenya. Although some Christian contact had been established with perhaps 80 percent of this nomadic people, less than 5 percent were professing Christians. The joint strategy committee agreed that the only effective plan would be to make it possible for the Gabbra Christian to remain in his pastoral life. It would require an evangelist living, working, and moving with the Gabbra - if you will, a "nomadic evangelist".

David Barrett has written a case study of the Kau Nuba - a people surrounded by a sea of Islamized peoples. He sees hope, not in reintroducing Western missionaries but in outreach by the Sudanese church itself. He writes: "In the case of the Kau Nuba, perhaps a single evangelist willing to live among the people for a year or two would be all that is needed ... a person at the smallest cultural distance from the people of Kau, if possible, a person from one of the other Nuba Tribes".

Thus far our case studies of indigenous leadership have been drawn exclusively from Protestant literature. This same Key factor, however, is present wherever churches are growing, be they Roman Catholic or Protestant or African independent. Adrian Hastings summarizes well their importance within village Christianity. For Catholics, although the Vatican may prefer hierarchical structures, clerical leadership, and sacramental worship, none of these is of great importance at the growing edges of village outreach.

There you will find more often the lay catechist providing leadership. Hastings called them "the Trojan of the modern African Catholic Church", for they are central and indispensable in evangelization.

#### THE SELF-SUPPORTING CHURCH

As in contemporary China and Korea, self-support is a key factor in recent African church growth. Despite their denominational wealth, the Southern Baptists held to a policy of local self-support of African churches in Uganda. Van Rheezen reports, "In almost every case, buildings were built, preachers were paid, and finances for evangelism came from the resources of the national Christians". This has been one of the strengths of African independent churches and a secret of their growth.

In 1978 I visited Angola as part of an Africa Task Force reassessing priorities for mission in Africa in the 1980s. The United Methodist Church in Angola had suffered many privations during the liberation struggle. Thirty-three pastors had been killed by the Portuguese. Missionaries had been imprisoned and then expelled. All outside funds had been cut off. We wondered how well the church had survived. To our joy we found a church vital and growing entirely by its own efforts. Each of twenty-three urban congregations in Luanda not only supported its own pastor in full but paid the salary of an evangelist engaged in church planting in northern Angola where former refugees were being resettled. Of churches visited in thirteen African countries, this was the most vigorous and also the most self-reliant.

#### CHURCH PLANTING A PRIORITY

Bishop Festo Kivengere calls the growth of the Anglican Church of Uganda "natural spontaneous growth rather than planned growth". Nevertheless each congregation looks at itself as a missionary base intending to produce new churches. In Nigeria the Evangelical Churches of West Africa (ECWA), which developed out of the Sudan Interior Mission, is among the fastest growing of denominations. A primary reason for such effectiveness is a "commitment of evangelism and church planting as ministry priorities. Everything else is secondary to these fundamental objectives". Conservative Baptists report a similar intentionality from Rwanda in Central Africa in a program begun in 1977.

The Rwanda government has divided the country into 143 communes. Conservative Baptists already are in forty-three of them and have set a goal of planting churches in every one of the communes by the year 2000.

#### THE WEB OF COMMUNITY

A sixth important factor in African church growth is recognition of the web of community. In much of Africa the nineteenth century missionary thrust took people out of their natural communities when they became Christians. Freed slaves, orphan children, women running away from forced marriages all

were converts of that type. Today the scene is different. Sometimes the decision is made to seek for group conversions. Consider, for example, the case of Vincent Donovan working among the Masai in Tanzania.

A Holy Gost Father, Donovan believed that the missionary's task was to proclaim the gospel and not predetermine the shape of the church that might result. "Preach not the church, but Christ" was his appeal. It was hard for him at first to understand that the real community among the Masai meant that they would act as a unity, accepting you or rejecting you altogether.

At the end of the evangelization of the first six Masai communities, Donovan relates, he began his instruction, saying:

"This old man sitting here has missed too many of our instruction meetings. He will not be baptized with the rest. These two on this side will be baptized because they always attended, and understood very well what we talked about. So did this young mother. She will be baptized. But that man there has obviously not understood the instructions. And that lady there has scarcely believed the gospel message".

Then the old man, Ndangoya, stopped him politely but firmly, "Padri, why are you trying to break us up and separate us?... Yes, there are ones with little faith in this village, but they have been helped by those with much faith. Would you turn out and drive off the lazy ones and the ones with little faith and the stupid ones? From the first day I have spoken for these people. And I speak for them now... we have reached the step in our lives where we can say, "We believe".

And Father Donovan looked at the old man Ndangoya and replied:

"Excuse me, old man. Sometimes my head is hard and I learn slowly. 'We believe', you said 'Of course you do. Everyone in the community will be baptized'. Christianity Rediscovered).

Such a growing together in community is closely related to the development of the small Christian communities (SCCs) in the Catholic church in Africa. Unlike their Latin American counterparts, they tend to be more pastoral and less political in nature. But their purpose, as Bishop Patrick Kalilombe of Malawi stated, is that "the Church is to become deeply present in all aspects of life and activity as the salt, leaven, and light of humankind".

#### PRAYER AND LITURGY

African Christians prefer to speak of church growth, not as their own accomplishment but as the powerful working of the Holy Spirit in their midst. In a recent book on the traditional spirituality of the Kikuyu and Meru people of Kenya, entitled Ngai, We belong to You, James Kihara gives a closing exhortation to Christians entitled "Prayer: An Act of Evangelisation". This is his admonition:

The Church's presence in evangelisation has been strongly based on the witness of charity, for example, in education, social development, health, etc. While all these services are excellent, they are only one aspect and in many cultural situations, neither impress religiously nor are they a clear sign of the divine presence. And, he continues: The deep sense of prayer in non-Christian religions constitutes a challenge to the Christians. The Church must present itself, not only as an organization interested in works of charity and cultural and social development, but also, and above all, as a praying community. Prayer must not only be a companion of evangelisation, it is essentially an act of evangelization.

#### THE TASK AHEAD

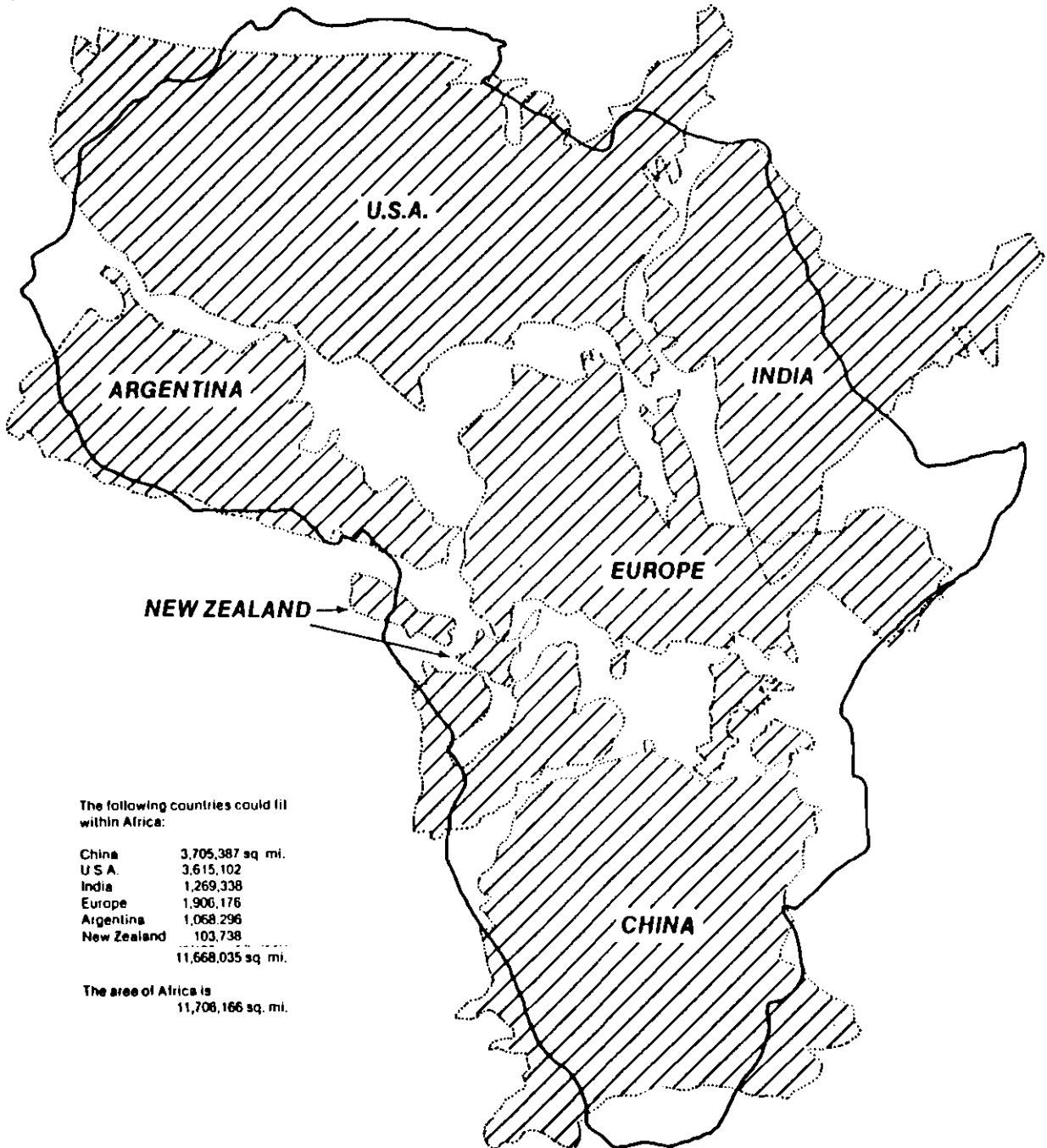
In 1973 David Barrett wrote an essay entitled "The Discipling of Africa in this Generation". He began his argument with the bold statement that "for one hundred years now, the most massive influx into the churches in history has been taking place on the African continent". But the very success of the church posed for it a new challenge - the increase in what Barrett called "the nominal fringe" as "a direct product of successful and ongoing Christian mission". In the World Christian Encyclopedia Barrett has shown that although the numbers of practicing Christians have increased rapidly, the number of nominal Christians is growing also. Whereas he estimated that there would be 149.6 million practicing Christians on the continent in mid-1985, he estimates that there will be 158.9 million nominal Christians by the year 2000.

Barrett questions whether the African churches are ready for the task ahead in the "Global Discipling Era". He recalls that the criteria for being a Christian in New Testament days were few and simple: confession with the lips, belief in the heart, and some signs of active discipleship. In contrast, he finds today that the process of initiation into some African churches has become "more legalistic than at many other periods in the history of the expansion of Christianity". But he remains hopeful that the African churches will acknowledge their responsibilities for discipling and establish clear priorities to accomplish it. He concludes: "If this is done, the Church of AD 2000 in Africa may well become the most effective missionary church of any continent or era".

Ref. International Bulletin, Vol 11, No. 4, October 1987.

(The text is considerably shortened due to pressure of space. Many anecdotes have been omitted. The task of mission for the writer is basically growth in numbers of Christians. This does not reflect the priority of approval agreed upon at the SEDOS RESEARCH SEMINAR in Rome in 1981, where the goal of proclamation was seen as recognising and furthering the values of the Kingdom rather than extending the visible communion of the church. We think however, that SEDOS Bulletin readers will be interested in this approach to church growth and in the author's choice of key factors in evangelization in Africa to-day. Ed.).

## WOULD YOU BELIEVE?



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## SOME REFLECTIONS ON DIALOGUE

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Bishop Bienvenido Tutud.

(In May 1982, the entire staff of the Prelature of Marawi met in the predominantly Muslim province of Lanao del Sur in the Philippines. The focus of discussion was Muslim-Christian dialogue.

Marawi's Bishop, Bienvenido S. Tutud, summarized the sharing. It was reviewed and amended by the assembly. The result is the document below.

In July 1987, Bp. Tutud was killed in a plane crash. This account reflects his own spirituality and approach to the ministry, service and Gospel proclamation. We publish it as a tribute to an outstanding bishop).

To be loved by God and to be able to love Him in return - this is a human experience as real as it is mysterious. This divine and human exchange is the essence of what Christians call "The Good News" and what Muslims mean when they refer to God as the Merciful (Al-Rahman), the Compassionate (Al-Rahim), and the loving One (Al-Wadud). To announce and proclaim it is an integral part of the mission of Christianity and the da'wah of Islam.

Men and women become more fully human when they relate God's love in true communion with another. This is dialogue.

In the best of times during their earthly existence, given women's and men's thirst for growth and perfection, they need both to proclaim and hear about God as the Loving One. Every gift from God is good. Every good must somehow be communicated.

Belief in the Divine Mercy and Compassion must be shared. This sharing is dialogue. When brothers and sisters tell one another how good God has been to them, the bonds already created are really new gifts, fresh manifestations of the Divine Largesse.

In today's situation of conflict, sharing the experience of God's love through dialogue becomes all the more imperative. Where deep chasms exist, the Divine Goodness can hardly begin to be proclaimed, much less understood. Dialogue is a way of building bridges and breaking down walls.

In a Situation of Prejudice dialogue means an abiding and genuine search for goodness, beauty and truth. This search is based on the conviction that no one has a monopoly of these. For are not goodness, beauty and truth emanating from one and the same source, God? Who or what can monopolize Him?

Thus each person must be open to the fact that they can be enriched by the goodness, beauty and truth found in the other. Each must be ready to discover God's face in the other's faith.

In an atmosphere of Animosity dialogue means powerlessness and vulnerability. From a position of weakness, one can

truly communicate one's trust in the other. Trust is most real when there looms the possibility of betrayal.

To dialogue means to open wide one's arms, to lay aside one's defense, and so, to open one's heart. This is a position of vulnerability, a high risk which must be taken by anyone who wants genuine dialogue.

In a Situation of Elitism in all aspects of human life - social, political, economic, cultural and even religious - dialogue demands a preferential option for the poor, the voiceless, the powerless.

The vast majority of the population is marginalized even in the core element of their existence. They are not allowed to define their meanings, to assert what things can have real value in their lives. To them must God's love and mercy come as good news and an inspiration in their struggle to liberate themselves. In them must the explicit believer discover God's face. To them must dialogue be first offered.

To be Wounded in the Act of Loving, to understand in a climate of misunderstanding, to trust in an atmosphere of suspicion - these are no light burdens to bear. Dialogue therefore demands a deep spirituality which enables men and women to hang on to their faith in God's love, even when everything seems to fall apart. This spirituality is such that what is believed in the heart becomes alive in one's style of life.

This same dialogue demands a deep respect for the faith of others, how they understand and express it. The faith of others may not be judged from the perspective and categories of one's own faith. Thus dialogue demands serious study of the faith and religion of others, as well as one's own.

In an area where Muslims and Christians live together, the dialogue described above is an offering to both. It is not forced on those with whom one must relate.

Dialogue is an Offering because it is extended not only in the pleasantness of appreciation, but also in the pain of rejection. Dialogue respects the antipathies of both Muslims and Christians and the pace with which they strive to ease their hurts and heal their wounds. Here dialogue is compassion.

Dialogue is a Challenge as well. It asks a believer to rise above his prejudices, even those that stem from real pain. It is a challenge to scrutinize the pain-filled past, yet still hope to start a new chain of happy memories for tomorrow.

Dialogue is Above All a Communion of women and men in total surrender to God, who persist in the hope that all can have a change of heart and participate in the building of God's Kingdom, whose completion He alone can bring about.

Ref. Info on Human Development, Vol.14 No. 11-12.



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## MESSENGERS OF LOVE AND HEALING

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Edwina Gateley VMM.

"Nobody ain't ever loved me before," the drug-addicted prostitute sobbed as I sat with her on the pavement of a busy street corner on one of Chicago's seediest streets. It was dark and cold, but Maria had been on that corner for eight hours, trying to make enough money to pay the rent. She is one of the 25,000 women selling their bodies on Chicago's streets, risking violence, disease, and arrest pursuing the world's oldest and most degrading profession - prostitution.

Often, as I walk the dark streets, I wonder how God managed to bring me, an English lay missionary, to this big city to fulfil my mission amongst prostitutes, drug addicts, winos, and bag ladies. This seems a far cry from my first mission in a village in Africa, where the only violence I encountered was from a charging buffalo. I used to think then that mission was all about Africa and the Third World, that our task as lay missionaries was to go to the poorest countries and tell people all about God and church, and maybe dig a few wells to help people lead a more dignified life style.

I thought that that was the ultimate definition of spreading the Good News. But then I discovered that we are not always sure what the Good News is ourselves until God begins to deepen our understanding and stretch our vision.

When God first called me to Chicago as a VMM missionary, I thought He was making a mistake - it didn't seem like mission to me! I had no clue as to what I would do or what God wanted of me. Until I ran into Maria and the others like her. Until, behind all the make-up and the tough look, I saw the fear and the tears and the loneliness. And then I knew that God cared also for the prostitutes and the street people; that the Good News is for all, and that geography does not count. I knew that, as a missionary, God was calling me and the VMMs to be more and more aware that mission is a call to be messengers of love and healing wherever we may find ourselves in the world. God is not concerned with geography - God is concerned with bringing about the kingdom in Uganda, England, Brazil - in every land to the ends of the earth.

And so, as a VMM missionary, I walked the streets of Chicago, listening to the pain and the loneliness of the prostitutes, trying to understand them, longing to love them and to heal. Slowly, I became a better listener and they shared their stories of child abuse, incest, violence, and abandonment in childhood. When children are abused and unloved, they continue the process into adulthood by abusing and neglecting themselves. People who do not experience being loved find it difficult to love themselves or to believe that they are worth anything. Almost all of the prostitutes that I work with in Chicago have come from abusive childhoods. I knew that God was trying to teach me something --

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to be more compassionate and understanding through getting to know the prostitutes.

In January, 1984, with the help of the Catholic Church in Chicago, I opened Genesis House -- a house of hospitality and refuge for prostitutes. Since then, over 500 women have come to our house seeking hope, love, and understanding - all of which is the Good News. What frightens and amazes Maria, and all the women like her, is the new experience of being loved! They find it difficult to believe that someone really cares. When they eventually do believe it, they then can begin to start a new life.

For myself, as a VMM missionary, this means standing by, waiting and loving, as the women did around the cross of Jesus - believing and hoping in a resurrection. It also reminds me of a letter that I received from a lonely and frightened prostitute: "I know I've messed up again. I wish I were dead, yet I want to live. Please don't give up on me. You're all I got! Please don't give up!"

As people of God - as missionaries - against all odds and in the face of enormous injustice and poverty, we must never give up.

Ref. VMM Newsletter 51; December 1987.

- end -

NEWS :VMM SETS UP REGIONAL OFFICE IN EAST AFRICA

A significant sign of growth in the Volunteer Missionary Movement (VMM) in 1987 was the setting up of a Regional Office in Eldoret, Kenya. This is reported in the annual review of the National Missionary Council.

John and Tina Fox left London Colney in January 1987, with their two children, Andrew and Simon. The Regional Office serves as an extension to the VMM Projects Office. It investigates new projects and offers support to lay missionaries in East Africa.

This particular venture has attracted an increase in funding which gives concrete evidence of the confidence shown by funding agencies in the growth and development of VMM. They now have a centre which will recruit and train lay missionaries from East Africa in a culture and ethos with which they are familiar.

SEDOS DOCUMENTATION CENTRE

Computer print-outs of recent acquisitions are now available for consultation in the Centre. There are indexed according to subject key words and geographical location and cross referenced. This facilitates greatly finding and retrieving information.

These print-outs are for information on topics related to mission published during the past two years and received at the Centre. The old card index is still in use for information catalogued before that time.

On behalf of SEDOS members we wish to thank Fr. Tom Farrelly, CSSp. who planned and designed these computer programmes to meet the specific needs of the SEDOS Documentation Centre.

THE MULTI-FAITH CENTRE, BIRMINGHAM

We have just received the Annual Report from this Centre which is drawing increasing numbers of students from other countries to its courses. The Centre began with 156 ordinary people representing many traditions from six major world faiths. During a three year project they succeeded in testing and developing a practical methodology for inter-faith and intercultural dialogue. Sixteen faith groups are now engaged in the Centre's activities.

His Eminence, Cardinal Basil Hume, OSB., Archbishop of Westminster, was guest of honour at the 5th Anniversary celebrations of the Centre and shared the platform with the religious leaders of the Hindu, Muslim, Sikh, Buddhist, Jewish and West Indian Communities in Birmingham.

In his address he reminded the large and varied audience that in to-days world either the great world religions learn to walk together in peace and harmony, or they drift apart and ruin themselves and others.

We quote from the report of the Executive Director, Dr. Mary Hall

RJM. "At the closing ceremony those present listened in rapt silence as each religious leader in turn recited a blessing for the assembly in Hindi, Urdu, Arabic, Tibetan, English and Hebrew. It was a very moving occasion, and, surely a first of its kind for England's second city".

"EVANGELIZATION: THE CHALLENGE OF MODERNITY,"

The 1988 SEDOS Seminar opened at Villa Cavalletti on March 15th. A Report of the Seminar will be published in a subsequent issue of SEDOS Bulletin.

TANTUR - JERUSALEM

Fr. Tom Stransky of the Paulist Fathers is the new Rector of the Ecumenical Institute for Theological studies at Tantur Jerusalem. Tantur's programme is in many respects ideal for missionary personnel who, to quote Tom - "when on home leave need some 'creative displacement' in the Holy Land".

The central concern and the scope of Tantur is the promotion of Christian interconfessional and inter-cultural dialogue, advanced study and research through its resident scholars. The programme for continuing education and spiritual renewal offers opportunities through seminars, lectures and numerous field trips to historic sites and places of contemporary interest. Concentrated seminars that are essentially short Biblical courses with particular emphasis on the gospels are also offered.

There are four principal sessions in 1988-1989 of approximately two months each commencing September 4. Enquiries to: The Rector; The Ecumenical Institute (Tantur); P.O. Box 19556, Jerusalem, Israel.

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COMING EVENTS.

ANNIVERSARY OF THE DEATH OF ARCHBISHOP OSCAR ROMERO.

Basilica of the Twelve Apostles,  
March 24,  
4.00 p.m. 1988.

The Mass will be celebrated by His Eminence, Cardinal Pironio.

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CHRISTIAN MISSION TOWARDS THE THIRD MILLENIUM

CONFERENCE OF THE INTERNATIONAL ASSOCIATION OF MISSION STUDIES (IAMS)

ROME - June 29- July 5, 1988  
at the  
AUGUSTINIANUM

Followed by a meeting of the:

DOCUMENTATION/ARCHIVES/BIBLIOGRAPHY SECTION (DABS) OF THE ASSOCIATION

July 5 - July 7, 1988  
at the  
URBANIANA

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MY NEIGHBOUR'S FAITH AND MINE.

The second in a series of three sessions on inter-faith dialogue.  
Facilitator Michael Amaladoss, SJ.

March 24, 1988  
4.00 p.m. - 6.30 p.m.  
at the  
SVD Generalate

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CORRIGENDA:

(1) Bulletin, December 1987, page 362, first paragraph, line 7; Fr. Mkhathshwa was in fact released from jail on June 12, 1987. The state of emergency was declared on June 12, 1986. It was then he was imprisoned.

(2) Bulletin, January 1988, page 3; HAITI: the meeting was held on December, 16 at SEDOS Secretariate, not November, 29, 1988.

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BOOK NOTES

The following books have been received at the SEDOS Documentation Center and are available for consultation.

FROM ORBIS BOOKS, NEW YORK come the following books which maintain the excellent quality of their publications.

Kirwen, Michael C.  
THE MISSIONARY AND THE DIVINER. 1987. Pp.134

Hick, John and Knitter, Paul F. Eds.  
THE MYTH OF CHRISTIAN UNIQUENESS: Toward a Pluralistic Theology of Religions. 1987. Pp.226

Segundo, Jean Luis.  
THE CHRIST OF THE IGNATIAN EXERCISES. 1987. Pp.147 (Vol IV of JESUS OF NAZARETH YESTERDAY AND TODAY series. (Originally published as El Cristo de los ejercicios espirituales. 1982).

Cassidy, Richard J.  
SOCIETY AND POLITICS IN THE ACTS OF THE APOSTLES. 1987. Pp. 237

Pixley, George V.  
ON EXODUS: A Liberation Perspective, 1987. Pp.236 (Originally published as Exodus, una lectura evangélica y popular. 1983).

Preiswerk, Matías.  
EDUCATING IN THE LIVING WORD: A Theoretical Framework for Christian Education. 1987. Pp.128 (originally published as Educar en la palabra viva: marco teórico para la Educación Cristiana. 1984).

Swidler, Leonard. Ed.  
TOWARD A UNIVERSAL THEOLOGY OF RELIGION. 1987. Pp.256 (In FAITH MEETS FAITH - an Orbis series in Interreligious Dialogue).

Costa, Ruy O. Ed.  
ONE FAITH, MANY CULTURES: Inculturation, Indigenization, and Contextualization (Annual Volume 2 of the Boston Theological Institute). 1988. Pp.162

Also recommended:

On Inculturation

Waliggo. J.M., Crollius, Roest, Nkeramihigo, T., Mutiso - Mbinda, J.  
INCULTURATION: It's Meaning and Urgency.  
Kampala-Uganda, St. Paul Publications - Africa, 1986. Pp.83 (No.1. in the "CHRISTIAN LEADERS IN AFRICA" Series).

Two Practical Guide Books

Byrne, Tony C.S.Sp.  
WORKING FOR PEACE AND JUSTICE: A Practical Guide.

Ndola - Zambia, Mission Press, P.O. Box 71581. 1988. Pp.153 (may be purchased from 106 Hillcrest Park, Ballygall Road East, Dublin 11). This is a handbook for training people to the task of furthering justice and peace at grassroots level. The style is simple, the ideas profound, the language clear. There are illustrations, scriptural references and suggestions for practical exercises.

Hirmer, O. and Broderick, F. MSC.

GOSPEL SHARING: Training group-Facilitators in Different Methods of Gospel Sharing.

Lumko Missiological Institute; P.O. Box 5058 Delmenville, 1403, South Africa. 1987. Pp.67

This useful booklet is No.20 in the series TRAINING FOR COMMUNITY MINISTRIES and is a revised edition of "Starting Neighborhood Gospel Groups".

Peace in the Lebanon. We draw your attention to a significant work by Bernardo Cervellera, PIME on the tragic situation in Lebanon. The PIME Missionary Center in Milan is the head

quarters of the Secretariat for a campaign for peace in the Lebanon. Fr. Cervellera's book:

LIBANO: LA PACE FUTURA.(Bologna, EMI, 1988. Pp. 201)

is available only in Italian at present. For seventeen centuries peoples of mixed race and religion have lived together in the Lebanon. The outcome of the present conflict will have repercussions for Christian communities far beyond the present geographical boundaries of the Lebanon. Bernardo Cervellera appeals for active participation in the campaign.

An African Council? Two Italian priests, one from the Comboni Congregation and the other from the diocese of Bergamo have combined their missionary experience in a book which examines the case for a Council of the African Church. Bernard Haering CSSr. contributes an introduction in which he agrees with the authors about the timeliness of the proposal. The authors, Valentino Salvoldi and Renato Kizito Sesana also call for a limited 'moratorium' in their book:

AFRICA: THE GOSPEL BELONGS TO US. (Ndola Mission Press. 1986. Pp.185).

Culture: Development: Ecology. Finally a work in French on cultural identity and development with many ecological insights:

Verhelst, Theierry.

DES RACINES POUR VIVRE: Sud-Nord:identités culturelles et développement.

Paris-Gembloux; Editions Duculot; 1987. Pp.209

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