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Rome, 30 August 1974

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PREPARATORY MEETINGS FOR GENERAL ASSEMBLY OF 23 SEPTEMBER 1974

The Executive Committee has chosen as the topic for the Assembly:

"LAYMEN IN SMALL COMMUNITIES AS AGENTS OF DIALOGUE WITH NON-CHRISTIANS AND NON-BELIEVERS". (See SEDOS 74/495). It was also decided that a round of preparatory meetings based on cultural areas (Black Africa, Islam etc.) should be held early in September to prepare the groundwork for the Assembly.

Each Generalate is urged to ensure that it is represented at all those meetings which concern areas of activity in which its Institute is involved in any way.

The dates and venues of meetings are listed below:

ISLAM Group	4 pm Sept. 5 at SVD Generalate
LATIN AMERICA Group	4 pm Sept. 6 at FSC Generalate
BLACK AFRICA Group	4 pm Sept. 9 at SMA Generalate
ORIENTAL RELIGIONS Group	4 pm Sept. 10 at SJ Generalate
WESTERN INDUSTRIALIZED AREA Group	4 pm Sept. 11 at SSPS Generalate
MARXIST BLOC Group	4 pm Sept. 12 at SEDOS Secretariat

OTHER COMING EVENTS

EXECUTIVE COMMITTEE	16. 9. 1974	4 pm	SEDOS SECRETARIAT
SOCIAL COMMUNICATIONS	17. 9. 1974	4 pm	" "
GENERAL ASSEMBLY	23. 9. 1974	4 pm	

SPECIAL EVENT

SNDR encounter on TRENDS IN EVANGELIZATION TODAY - Fr TONNA will read a paper -

SEDOS SECRETARIAT, 11 September 1974, time to be announced later.

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Sincerely yours,

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INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION HELD AT LAUSANNE JULY 16 - 25 1974

A report for SEDOS by the Executive Secretary Fr. B. Tonna

The Congress

1. To be fair to this Congress, a word must be said, at the very outset about its official title: World evangelization inevitably evokes our concern, and that of other Christians, with "going to teach all peoples". But this was not what the Congress was all about. It was more of a get together "for Evangelical Christians" than a study session "on world evangelization". Its declared purpose was to set in motion among evangelicals, a new revival which would "let the Earth hear His voice" (1) before the end of this century.
2. Evangelical Christians carefully distinguished themselves, during the mammoth session, from Roman Catholics, from the Ecumenist Protestants of the World Council of Churches, from the Orthodox and from many fundamentalists. Their identity was described as that of those believers in Christ who (a) belong to the revival movements of Christian history, (b) seek ultimate authority in the Bible, (c) form one body because of their personal commitment to the one Christ; and (d) are ready to mobilize to reach non-Christians.
3. The 4000 odd participants represented different streams within the Protestant family and they proved to be a revealing and colourful microcosm of the evangelical trust within it. They were mostly grass root workers coming from and at grips with "giving witness" in the six continents. I could fully share, for ten days, their spartan, prayerful life because, at my request, I was assigned to a dormitory with Africans and Americans. This declared identity thus soon took an essential form for me as I found myself caught in the spontaneous prayer and frank exchange which inevitably followed the Congress session.
4. I was particularly struck by:
  - a) their person to person relationship to Jesus, whose gift of salvation they experience in simple and straightforward faith. "Jesus" was ever on their lips, much as "Allah" must be on those of Muslims!
  - b) their confidence that the Spirit would transform their works into "acts of the apostles, 1974", to win over to Him and save a lost world, in spite of the heavy odds against them.
  - c) their continuous reference to the Bible and their recourse to personal and collective prayer, a reference which nourished their life of faith and hope.

The reduction<sup>of</sup> their Christian way to these necessary (even if not sufficient) bones provided me with stimulating insights into the meaning of salvation and the place of prayer and of the Bible in the Christian life.

- b. These people were brought together by evangelical leaders who were concerned with the fact that more and more Christians, often prodded on by contemporary theologians, were thinking that evangelization was no longer desirable, feasible or even necessary. They seemed to be particularly worried by the current thinking going on "on the other side of the lake", in the WCC headquarters in Geneva. "It is my hope and prayer that Lausanne 1974 will take us back "theologically", though not politically or sociologically, to the visions and concepts of those great (evangelical) conferences (New York and Edinburgh, etc) in the early part of this century" stated Dr Billy Graham, Honorary Chairman of the convenors, and rallying point of the Congress, in his keynote address on July 14 (2). The objective which the convenors set themselves soon emerged as that of giving a boost for the motivation of evangelicals. The get together, for mutual encouragement, maximum clarification and methodical planning would then produce a revival of the evangelical movement and step up its evangelization. (3) Consequently, only a handful of visitors (Catholics and some Protestants) were invited and they were distinguished from observers (who all had some connection with an evangelical group).
- c. No pains were spared to make the Congress a huge success and, indeed, the efforts of the convenors were crowned by a superbly organized, smoothly run, super-Congress. The two weeks preparation, the US. \$3.3. million budget, the up to the minute convention technology transformed the huge unfurnished exhibition area of the Palais de Beaulieu into a 4000 seat auditorium with 7 language simultaneous translation and a vast Eidophon television screen for close up's of the speakers. They had also provided 40 halls with 30 extensive full photographic and printing equipment to produce the congress daily newspaper, (4) a prayer chapel, the unreached peoples' display, the population clock (reminding us of the minute to minute increase of the human family), 7,000 meals a day, a whole army of stewards and security officers. Our time-table was well balanced: we began the day with personal devotions, then went on to half an hour of common Bible study and worship and then on to the plenaries devoted to biblical foundation and issue-strategy papers. Before noon we broke into national strategy groups, had lunch together and began the afternoon with demonstrations of evangelistic methods. After tea there were the specialized evangelistic study groups. During the second half of the session we also had theology of evangelization groups. The day was concluded with plenary sessions brimming over with witnesses, audio-visual presentation and hearty singing. Midway we were all the guests of a Billy Graham stadium rally. It all gave us the confident feeling of being on a well captained and efficiently managed boat which would certainly take us safely "there". But where? The Congress, we were told, was a process. It had started when the participants received, in their homes, six months before, the "biblical foundation" and "issue strategy" papers and began to respond to them. It would go on after the Lausanne gathering, when the participants would begin spreading the "spirit of Lausanne" and initiating evangelization programmes in their areas. The destination of the boat, therefore, must be this evangelistic revival and the first task of Lausanne itself, had to be the establishment of the basic guidelines of this revival.

7. But did the Congress, in fact produce guidelines? The official answer is positive and, indeed, its transactions and a set of "teaching aids" which distil from these the guidelines for "the millions of Christians in local fellowships" will be published in books and cassettes on October 1, 1974. The guidelines concern theology (a, b, c) and action d, e, f):

- a) definition and theological background of evangelization;
- b) adequacy of Christ to relate to current social needs and issues;
- c) the Holy Spirit's roles in evangelization, personal discipleship and the devotional aspects of evangelization;
- d) cultural differences, missions and methods of evangelization;
- e) involvement of the Church in the "reaching";
- f) planning methods and means available in evangelization.

Most of the contents of these is already present in the basic papers summarized in the SEDOS Bulletin. Here I prefer to highlight what seems new and relevant to our concerns as we enter on the last phase of our 1974 Synod preparations.

#### Theological guidelines

8. Theologically little seemed to be new and this is in line with the conservative objective of the Congress (see 5 above). For us Catholics, however, the reference to the Church as the agent of evangelization seems relevant. Though our thinking on the Church as Sacrament never found an echo, the positions seem closer than before. The Church, however, still has no place in the Congress definition of evangelization. This is described as "the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God" (5). Our Synod document, on its side, gives evangelization wider scope: it is "every activity by which the people of God starts and promotes the life of faith" (6) and it consists of main thrusts: proclamation, witness and sacramentalization. Under this last heading, it includes the Church as agent of evangelization and thus specifies further the reference to the people of God.
9. In a way the two definitions reveal the differences between the Lausanne theology and our we would go along with much of Lausanne (evangelization is proclamation) but would travel further (it is also sacramentalisation). Thus the theological summary contained in the Covenant and the issues raised in the papers refer to the salvific purpose of God, the authority of the Bible, to the centrality of Christ (and to His return), to the power of the spirit, to the Church, to the Kingdom of God, to spiritual conflict in the World, but do not delve deeply into what seems to be the main foci of the coming Synod debate: the nature of salvation, its links with human liberation and development, the nature of salvation, its links with human liberation and development, the nature of conversion.

10. Two outstanding papers, did, indeed, bring out these latter issues and their authors pleaded for a deeper understanding of the implication of the Creation and of the Incarnation in evangelization work. Rev. J.R.W. Stott, argued down on mission, evangelism, dialogue, salvation and conversion as the five burning issues of evangelization today. Canon M. Green attacking the easy triumphalism which sometimes crept into the discourse attempted to lead the Congress beyond the simplistic explanation of the conflict between God and the Devil as the answer to the problem of evil: matter was not the devil, it seemed to imply, but was now under the Lordship of the Risen Christ. But the pleas remained largely unheard and found no place in the Covenant (to the credit of the impartiality of Rev. J.R.W. Stott, the moderator, who, however, did damp down the triumphalistic note by frequent reference to the need for repentance for the faults of the past).
11. On the other hand, neither did the views of Dr P. Heyerbach and Dr. F.A. Schaeffer get through. The first called for a closer, organic union of evangelicals as the only hope for a lost world, other Christians being on the wrong track. He seemed to say: only we are fully aware of the needs... but the greatest danger to evangelization is found in the confusion among our ranks, and so we must give ourselves clear direction. But an international fellowship of evangelicals was formally established. The second called for an affirmation of the literary sense as the only biblical meaning. Again, it found place in the covenant. But neither, unfortunately, did his plea for action on the part of evangelicals to live up to the biblical message on race relations and accumulation of wealth.
12. In terms of living out this theology during the Lausanne "happening", we, the six public visitors, did miss the absence of the centrality of the Eucharist in such an assembly of disciples of Christ. We also pointed out the biblical nature of the Pater which, to the seventh day, had never come through. Immediately after, participants were invited to pray it together!
13. But this concern with what is "biblical" could be the explanation of the meagre theological production. Paradoxically, the very insistence on the Bible and the reliance on it as the only criterion seemed to be inhibiting loyalty to God's purpose. Things which were not in the Bible were, by that very fact, suspect. And contemporary biblical scholarship, apparently ignored, could not necessarily be the work of the devil. Indeed, loyalty to the Spirit as teacher, master and guide, could go beyond personal literal interpretation of God's own Book. In fact, the work of the Spirit in us, repeatedly insisted on, was never really spelled out. But the signs were that it would be, as participants took it more seriously in their daily lives. And it could open the way for a deeper understanding of the place of the Bible in our discipleship and, consequently, in our evangelization efforts. The same Spirit would undoubtedly also guide those loyal to him to a deeper understanding of this discipleship in the Body which is Christ's Church.

14. The evangelistic thrust, directed as it is to the non-believing world, also suffers from the simplistic view of the latter and of man's place in it. It was repeatedly stated that this world, and man in it, was headed towards the edge of the precipice. Indeed the moving personal testimony of Malcolm Muggeridge brought doomsday quite close to 1974. The world is lost, evil. It was evident that the theology of the Congress had not yet digested the place of the matter in God's purpose. It seemed to take for granted that it was an obstacle to salvation. The battle was between the power of evil, the Devil and the power of good, God. This was evident from the reluctance to delve deeper into the implications of social involvement. It was seen only as an act of obedience to the Gospel and, as such, its necessary expression and consequence. "The message of salvation implies... a message of judgement upon every form of alienation, oppression and discrimination" the Covenant stated (7) but refrained from connecting social-political involvement with the Incarnation, itself essential to salvation in Christ.

#### Action guidelines

15. If the theological guidelines proved inhibitive, those concerned with action turned out to be refreshingly expansive. To begin with the participants recommended action on theology itself. They wanted a consultation on Third World Theology which would critically reconsider traditional patterns of theological studies <sup>and</sup> take steps to renew them and, above all, indigenize them.
16. But the most striking of the guidelines for action were those concerned with (a) culture relatedness, (b) the urgency of the evangelization task (c) its current patterns and (d) strategies.
- a) One of the precious things I am bringing home from this Congress is the distinction, now long in use but newly sharpened in Lausanne, between E1, E2 and E3 - evangelization one, two, three. It is squarely based on one solid criterion - the distance between the culture of the evangelist and that of the unevangelized. Culture itself was then defined as the way of life of "peoples". In the course of the Congress debate, E2 proved to be quite unwieldy and at times was on the point of being substituted by E2 $\frac{1}{2}$ , E2  $\frac{3}{4}$  ! But the point was that there was a continuum between E1, when evangelist and unevangelized belonged to the same culture (and thus spoke the same "language") and the extreme case, be it E3 or E9, when they belonged to totally different cultures. Dr. J. Löwen, an anthropologist-missionary, practically told us that the latter was in practice too difficult to be feasible. But the conclusion which then emerged could become a key guideline: try to mobilize evangelists for an unevangelized culture from the nearest culture to it. The practical difficulties of cultural distances could be extensively reduced in this way. We were in fact saying that the great commission "to go to all peoples" was addressed more to the whole Church than to its individual members. Each of these must accept the fact that not all cultures - or peoples - were accessible to him. There was a limit to the range of cultures to which an individual, with his cultural background and burden, could go.

This kind of thinking, is, of course, familiar to our circles. But while we develop its theology and continue its discussion, many of the people at Lausanne were already at grips with its practical implications. They studied particular cultures, analysed their complex, myriad patterns, sifted them in terms of Gospel entry. Their great mentor, in all this, still is Fr. L. Luzbetak *svd*, who wrote the basic classic, Church and cultures, about a decade ago. He was personally invited to the Congress and was often singled out for attention.

17. b) Another practical - and extremely illuminating - insight concerned the nature and magnitude of the urgency of world evangelization. This was brought home to us by Dr. Winter, with the aid of his diagrams (8) and his analytical concepts. Briefly, we were told there were 1179m Christians in our world. Of these 979m needed renewal - or E-0 (evangelization of Christians), the rest needed "nurture" or pastoral work. This reduced the potential of the evangelist force to about 200m. On the other hand, the unevangelized world consisted of 2723m, of which only 336m, or 13% could be reached by E1. The rest had to be reached through cross cultural evangelism (E2, E3 etc). In geographical terms most of E-0 work had to be done in the Western World and half of E1 work, again in the West. But the bulk of cross cultural evangelization (E2, E3) had to happen in Africa (200m) and Asia (2000m) - as against 147m in the West. These facts overwhelmed us. But to them must be added other considerations. Only 5% of the evangelical missionary force (about 40,000) was deployed among the 502m Hindus, the 684m Muslims, 827m Chinese who, together (2013) form 70% of non-Christians.

Unfortunately this analysis of the objective of evangelization was not paralleled by one of current resources - in terms of personnel, institutions and finance. This left the talk on strategy embarrassingly inconclusive. And it opened the way to rather ingenuous and sentimental appeals to the power of the Spirit to make up for our deficiencies.

18. c) A further insight of the Congress came from the effort made to specify what our Synod definition simply called "activity through which..."; evangelization, in fact, broken into as many as thirty four categories. The very list is revealing because it shows the variety, the range, the quality and the experimentation behind it: personal evangelism, neighbourhood cell groups, local church campaigns, city-wide crusades in depth, lay witness teams, mobilization of a denomination, or of a local church for evangelization and then evangelization through church renewal, literacy, social action, community development, bible translation, distribution of Scriptures, Christian literature, writing, correspondence schools, films, radio, audio-visual materials, TV and Video tape, drama and the arts, institutions and pulpit, evangelization on holidays and at the beach, and in the coffee bar, open air, dialogue/debate, newspapers, medical school, community living, mass media and family environments. To this list must be added evangelization among the different categories (intellectuals, students, women, handicapped, hippies, the major

religious groups, atheists, nominal or sacramentalist Christians, spiritists and occultists etc), flat and apartment block evangelization and evangelization where there is Government hostility.

19. d) There was much talk, before and during the Congress, about the formulation of strategies "to evangelize the world in this generation". But the outcome was disappointing. What eventually came through the reports of the regional strategy groups were recommendations to convene regional meetings, to establish corresponding structures, networks of local congregations, prayer cells and leadership and lay witness training schemes. All these, of course, left unanswered the basic questions: which strategies? for which objectives? through which resources? An attempt was made, at the end of the Congress, by Dr I. Rennie to find answers in the same group reports. Contemporary evangelicals he said, manifested trends which link them to the five revivals of Christian history (early Church - to 415; Irish missions - to 750; Itinerant preachers - 1300's; the Reformation - to 1648; the evangelical awakening, 1738): a) they showed a yearning for deeper theology; b) they were forming small groups; c) they were encountering an unprecedented response to their mission especially among the young; and d) Third World Missionaries were going to the West. Besides there were fresh and promising trends: e) the charismatic movement; f) the growing concern with social need; g) the quest for new types of communal Christian living and h) a return to the psalter and to music in worship. Rennie implied that all these eight points could be useful elements in evangelization strategy today.

Another aspect of strategic objectives was the question of the moratorium. It was brought up on several occasions and finally produced the consensus described in the Covenant; "a reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas"(9)

20. The last question about resources, however, was left unanswered and, hence the basic issue about this strategy remained unresolved. A speaker told us that each one of us had a million unevangelized on his head. This left no doubt about the poverty of our resources. It was absolutely necessary, we concluded, to depend on the power of the Spirit to do the job. But how does this dependence work out? Does it leave room for strategy at all? Some did not think so. The first Christians had no strategy, we were told. Only the Spirit can do it. Let Him then do it, we only have to be faithful to His inspirations; and hence came the call to each "hurry home to finish the job and do it yourself as the Spirit tells you".

### The issues

21. But as I hurried home the memories of Lausanne 74 haunted me: on the one hand the motivation to "go and preach" was never so high. There was no doubt that cross cultural evangelization was as urgent as ever. On the other hand, I hardly knew what to do: whether to leave it to the Spirit, or try some of the techniques the Congress taught us? I realized that Lausanne 74 had raised fundamental issues about evangelization today but had not resolved them: is it a "do it yourself" job? Or a "do it alone" one?



a) The "do it yourself" stance would tip the balance against man's ingenuity and current know-how and underline the strategy dilemma just mentioned. The need for planning and the need for spontaneity were both driven home to us. But we received little guidance as to where and how the balance should be struck. Scripture seems to point to God's strategy to work wonders with poor means. Should we, then opt for a strategy which is poor in human ingenuity and resources? The immense task and the dwindling resources seem to point in this direction. And the Congress stressed the need for prayer to harness God's own Power to finish the evangelization job. Simultaneously, however, we were bombarded with high sounding statements about strategy, planning and programming. The actual delivery, however, often proved pathetically short of the expectations raised. The demonstration sessions of modern evangelistic methods left with a bitter feeling that, in the effort to produce instant evangelization, we ran serious risks of diluting the wealth and complexity of the Message. All in all, the Congress, by what it did and left unsaid, showed me that the balance would have to be struck closer to spontaneity than to planning. But it failed to convince me entirely. There must be planning. Otherwise we might end with more "instant" and "less" Gospel. In short, there was the dilemma that the more we do it spontaneously, each his own way, the less becomes the probability of its being done the Spirit's way. There were ominous signs that this was already happening: instant Gospel, baroque congresses, monopolization of the Great Commission (as pointed out below in 22). The Lord obviously wants us to go beyond the "primary school stage" in evangelizing and being evangelized. The roots of the problem could perhaps be traced to the missing links in the theology of the Congress, already referred to above (n.10). But there were also encouraging signs. The concept of "culture relatedness" came through loud and clear and it would correct any pretensions of evangelizing "in spite of" local conditions. And over and above the concepts of the speakers, there was the spirit of the participants: simple souls, brimming over with faith and hope in the Spirit. As many of these came from non-Western cultures, and their serenity in accepting the Congress call to "go and do it" made me think: perhaps the dilemma planning-spontaneity, rather than an issue, was a Western hangup. Perhaps the real man was not the scientific, technological wizard but the capable, competent creature who understood his limitations and consequently asked for help from beyond his world. After all, salvation was not a solution but a helping hand.

22. b) The "do it alone" posture, implicit in the whole Congress seemed to challenge both the facts of planning and the ideas of the Bible. Given the scarcity of our resources why do it alone, ignoring other Protestant, Catholic, Orthodox Christians? The answer would have been ready, if I had called for it: "Because of history". These other Christians have either lost interest or mixed up the Message. But did such a text book answer in the particular moment of history we are called to live bear scrutiny? In any case, it was never tested on the platforms and in the corridors. I had to go over and over again through the old clichés about Roman Catholics. But there is more: given the strategic words of Christ about the unity of Christians as the entry into the unbelieving world, why do it alone? The answer came through faintly: unity has to be

understood as a community of intentions rather than as one of the structures. And it was not convincing; deliberate black out on what other Christians were doing about evangelization could hardly be a consequence of an existing community of intentions. There might have been the more practical reasons of avoiding polemics and of focussing the issues. But the black out only served to highlight the real issue: can world evangelization be engaged in by a group of Christians independently of other Christian groups? From the point of view of the non Christian, unevangelized world, it would be counter productive. It would be preaching without witness, words without works. Difficult as the alternative may be, evangelization is not a "do it alone job", it has to be engaged in, with other Christians. As, eventually, with the non-Christians to whom it is addressed.

### Convergence

23. In a way, this last point unwittingly confirmed a position which is now fast gaining ground among us, especially ever since John XXIII succeeded in communicating to us his basic intuition that we cannot go to the world unless we make a serious attempt to heal the divisions among Christians.

But the Congress also positively converged on a number of positions which we Catholics now hold, often in common with other Christian groups. Among them, the most relevant seem to be:

- a) the centrality of Christ in salvation offered to us by God the Father in the Spirit
- b) the Church as God's "appointed means" of spreading the Gospel"
- c) its manifestation in small communities and charismatic groups of believers, cooperating in outreach.
- d) the dawn of a new missionary era, in which western missions will no longer dominate
- e) and in which the newly evangelized will remain "closely related to their culture", all the while deeply rooted in Christ
- f) socio-political involvement, part and parcel of evangelization
- g) the Christian education, formation and training of laymen for evangelization as a high priority
- h) the power of the Holy Spirit to transform our weakness into strength for and through the Gospel
- i) the urgency of the evangelization task and its centrality in the life of the Church
- j) the centrality of the Bible in our life as "evangelizers" and "evangelized".

There were also signs of the rediscovery of the Religious life and of liturgy (see n. 19 above).

### Evaluation

24. It would not be fair to evaluate Lausanne 74 in terms of our expectations. The only valid criteria are the objectives of the convenors. And as noted above these had

opted for a Congress for Evangelicals. And so the crucial question is: has the Congress helped to galvanize the motivation of Evangelicals? Indeed, it has. If the 4000 participants can be a gauge of the evangelical world, there can be no doubt that Lausanne 74 was a huge success. At one point I was told that it seemed as if it was going to generate a new religious order! And I was reminded of the remark, in Billy Graham's concluding exhortation, when like a founding father, he pressed for self control, system in one's devotional life, boldness and a sense of urgency. The participants would be the messengers of the spirit of Lausanne. I think that primarily the Congress should be judged by the performance of this spearhead. And then the verdict would be positive.

25. But the Congress also produced a Covenant (10) and so achieved another major objective - that of reducing the theological confusion which was creeping into the ranks of the evangelical movement. Aware that these may mean different things to different people, we may at least agree with all its words - except the little "only" in n2 line 4 - "Scripture only infallible rule of faith and practice". And for this we are thankful. If there was no communication with Catholics, at least no new barricades were setup. And that is positive.
26. The Congress did not produce a new religious order and this is perhaps positive for the ecumenic movement. But it did produce a whole range of limited, regional structures and projects. And thus, it will undoubtedly achieve another set objective - to let the Lausanne "process" spread as it produces new initiatives. Among these a few were announced before the end of the Congress: an African Conference on Evangelism for June 1975, a European Christian Youth Festival for 1975, a theological consultation for Asians and Latin Americans, a global radio news outlet called World Religious News and evangelistic crusades in six major cities.

### Consequences

#### A: Personal

27. Personally, I will always be grateful for Lausanne 74. To penetrate the world of the Evangelicals and thus catch its spirit proved a tonic to my faith. Among the insights I will treasure:
  - a) Faith is caught. But it is also taught. Because good faith is not enough. It has to be underpinned by the Church experience, ongoing catechesis, essential structures. I will be less enthusiastic about letting go the institutions in order to promote spontaneous growth. By its nature spontaneity is selective and could lead to loss rather than gain. My Brothers in spite of their good faith seem to be missing a lot (Eucharist etc). And this loss could lead to naivete in evangelization. I am sure they will find more in their faith, as they open up to us, their brothers in Christ

- b) For this reason I will be more ecumenic than ever, after Lausanne. Divided Christians, in humbly accepting their limitations in trying to live up to Christ, can learn from one another - but only as long as they are willing to communicate and to accept His (i.e. not our) plans for unity .
- c) For example Lausanne 74 has brought home to me again, with convincing force, that the core of being evangelized is the experience of salvation; and this can only happen in faith as this is caught from, taught by, the "evangelizer".
- d) I am more aware than ever of the complexity of the evangelization task, thanks to the minute reporting of Lausanne 74. This was an indirect insight and it reveals my protest against the naivete, if not caricature, of reducing evangelization to being "gossipers of the Gospel".
- e) It also brought home to me the probable place of evangelization strategies and planning. After all the real strategy, as found in the history of salvation is: Christ to Cross to Resurrection to Church to Mission to obediently accepting and following up the results of Mission. Christ, Cross, Resurrection mean a maximum of faith and hope. Church, Mission, obedience mean a maximum of relationships in love. All this is complex and can only happen in institutions which, in turn have to be planned. The important thing is to keep our plans open ended to let the Spirit work. My obedience to God's plan involves a humble acceptance of its complexity as well as that of its simplicity.

B: Collegial

28. Other personal conclusions could perhaps be usefully discussed in the SEDOS group and, perhaps eventually shared with the Synod of Bishops through the Generals present there:

- a) World evangelization cannot be engaged in single handed, without reference to other Christians. Ecumenism is essential to cross cultural evangelization. Without it, this latter could be counterproductive, even an obstacle to the Lord.
- b) Cross cultural evangelization is urgent, vast and complex. We cannot consider evangelization without accepting the Spirit's invitation to accept its facts. Because these are now there.
- c) Evangelization means going out to people as peoples. Reference to non Christians means introducing the concept of "culture relatedness" in all our approaches to them. As with other Christians, we must make constant reference to non Christians. And this means dialogue - a concept conspicuous by its absence in Lausanne.



d) Evangelization demands an acceptance of God's own strategy: an option for the poorer means (in human terms), supported by a maximum of faith and hope in His power. But we must translate into planning the signs he deigns to provide. This demands, obedience to the insights, especially when these concern research about unevangelized peoples and current evangelization patterns.

C: Practical

29. Besides the above "lights", Lausanne provided me with opportunities to move a bit forward in the direction they indicated:

a) Personal contacts were established with the Staff of MARCC (Missions Advanced Research and Communications Center). These are engaged into research on unreached peoples and missionary resources but are on the eve of a major evaluation of their programmes. Various research instruments will be exchanged with a view to making our data system and their (new) one compatible. Correspondence and eventual visits will iron out the details.

30. b) Personal contacts were established with the Staff of UBS (United Bible Societies). These will keep us informed about developments in Bible translation, production and distribution projects and we will open to them our communication system. Correspondence and mutual visits will work out the details.

31 JULY 1974

B. TONNA

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REFERENCES

- 1) DOCUMENT 1 APPENDIX B
- 2) DOCUMENT 2 APPENDIX B
- 3) DOCUMENT 2 APPENDIX B
- 4) DOCUMENT 3 APPENDIX B
- 5) DOCUMENT 4 APPENDIX B and APPENDIX A
- 6) SYNOD ON EVANGELIZATION IN MODERN WORLD - JUNE TEXT
- 7) DOCUMENT 4 APPENDIX B AND APPENDIX A
- 8) DOCUMENT 5 APPENDIX B
- 9) DOCUMENT 4 APPENDIX B AND APPENDIX A
- 10) DOCUMENT 4 APPENDIX B AND APPENDIX A.

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APPENDIX A

THE LAUSANNE COVENANT

- LET THE EARTH HEAR HIS VOICE -

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels, the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph. 4:12; 1 Cor. 5:2; Rom. 12:2; II Cor. 4:7)

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; I Cor. 1:21; Rom. 1:16; Matt. 5:17, 18; Jude 3; Eph. 1:17, 18; 3:10, 18).

### 3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only mediator between God and man. There is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Th 1: 7-9; John 4:42; Matt. 11:28; Eph. 1:20, 21; Phil. 2:9-11)

### 4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ; incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4,5 ; 5:11,20; Luke 14: 25-33; Mark 8:34; Acts 2:40,47; Mark 10: 43-45).

### 5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should

share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

#### 6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,1; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

#### 7. COOPERATION IN EVANGELISM

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who



share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

#### 8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labour in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; I Thess. 1:6-8)

#### 9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2, 700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and parachurch agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

## 10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8, 9, 13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

## 11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27, 28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

## 12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26, 4:1-3; Gal. 1:6-9; II Cor. 2:17. 4:2; John 17:15)

## 13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1:1-4; Acts 4:19, 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11, 6:12; Matt. 5:10-12; John 15:18-21)

## 14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole church may hear his voice.

(I Cor. 2:4; John 15:26,27, 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psa. 85:4-5, 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

## 15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgement. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return ~~is~~ to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mar 13:21-23; John 2:18, 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

## CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

## APPENDIX B

### LIST OF LAUSANNE DOCUMENTS AVAILABLE AT SEDOS

- DOCUMENT 1 - PROGRAM AND INFORMATION
- " 2 - WHY LAUSANNE? BILLY CRAHAM'S ADDRESS
  - " 3 - LAUSANNE CONFERENCE NEWSPAPER
  - " 4 - THE LAUSANNE COVENANT
  - " 5 - DIAGRAM OF WORLD EVANGELIZATION
  - " 6 - POSITION PAPERS
  - " 7 - THE NATURE OF BIBLICAL EVANGELISM
  - " 8 - UNREACHED PEOPLES DIRECTORY (MARC)
  - " 9 -10 - REACHING ALL TOGETHER
  - " 11 - CONGRESS REGISTRANTS (Alphabetical List)

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REPORT ON THE ANNUAL MEETING OF THE CHRISTIAN MEDICAL COMMISSION (CMC).

Zurich, July 8-12, 1974.

by Sr. Francis Webster M.D., SCMM-M.

The Annual Meeting of the Christian Medical Commission of the World Council of Churches was held this year in Zurich from July 8-12, 1974. There were forty-three persons present, e.g. 16 members and special consultants of the commission, 4 Roman Catholic observer consultants, 15 guests and 8 staff members. Metropolitan Anthony Bloom conducted the religious service which began each day's work.

The Roman Catholic Observers this year were Rev. Anthony D'Souza, S.J., Indian Social Institute, Delhi, India, Rev. Basis Meeking, S.P.C.U., Rome, Prof. P.G. Janssens, Institute of Tropical Medicine, Antwerp, and Dr. Hugo Niemer, Private Hospital Association, Malawi (PHAM). Two other Catholics were present as guests, Dr. Arnold Radtke from Misereor and myself as Health Secretary of SEDOS.

The meeting was well-prepared for, and good background information relative to the subject for discussion, "Development of Basic Health Services for the Deprived", was provided and circulated prior to the meeting. Those who did not need to rely on the Rome postal service had their folder in good time. Mine arrived the day before I left for the meeting!

The meeting began with a report of the Director of CMC, Mr. James C. McGilvray which stressed the continued involvement of the commission in its role of stimulating national agencies for joint planning of resources in order to bring about delivery of health care to the 80% of the world's population who have none.

Mr. McGilvray spoke of the deep concern of the commission that, to date, there is no successor to Sister Gilmory Simmons whose departure leaves a vacancy on the staff of CMC, Geneva. The need to replace Sister Gilmory as soon as possible was the subject of several discussions within the Catholic group during the meeting. Several names were suggested and we are working on the problem.

The general subject for the meeting, "The Development of Basic Health Services for the Deprived", was broken down into three areas which were discussed in the working sessions by different groups:

- I. Relationships and Planning for Transition
- II. Ingredients for Basic Health Services
- III. Health Manpower Training for Basic Health Services

Each group was asked to structure its discussion so as to include the following points:

- 1) To identify the injustices inherent in the area-- overt or secondary
- 2) To develop solutions to remedy those injustices
- 3) To formulate strategies for implementing those solutions

The report of the meeting will contain the full report of the insights gained during the discussions.

A brief summary is given below.

Group I dealt with relationships in which CMC was involved on the local, national and international levels.

Local Level:

CMC approaches this level only obliquely and through participation in the national level. The stimulation of the formation of a coordinating agency at the national level is one way; the circulation of 'Contact' to local institutions and personnel is another.

National Level:

The fostering of a closer relationship of the different national agencies with each other and with their own governments was proposed. Concrete suggestions on various modes of communication were made.

International Level:

The task of the CMC was seen to be the promotion of healthy project development. "Healthy projects" were defined as "those which enable the growth of primary health care at the local community level with a maximum of community participation and the best use of scarce resources."

Roman Catholic Church Here the group expressed satisfaction with the present arrangement of having Catholic Consultants in the Commission and a Catholic consultant on the staff in Geneva.

Group II centered its discussions on the "Ingredients for Basic Health Services". The group did not define what they meant by "basic" but assumed it comprised a "floor of services" which were equally available to all members of a given community. The word "Injustice" in this discussion as regards basic health services was accepted as meaning the denial of equality through deprivation of services and the unbalanced distribution of resources. Four components involved in provision of basic health services were singled out for special discussion: 1) the local community, 2) the professionals, 3) the health care system itself, 4) policy and political pressures. Solutions to the injustices centered on education, planning and communication.

Group III studied "Health Manpower Training for the Basic Health Services". Their report highlighted the desirability of having the local community participate in its own health care and the importance of this care at the level of family and neighborhood. The contribution of traditional healers and ways of improving their services were discussed. The need to educate the local community was recognized as well as the need to develop an intimate relationship between the health worker and the community he/she serves. Certain strategies were proposed. Appropriate training of the health workers for their task and the injustices involved in over-training and in under-training were considered.

The role played by the various power structures, e.g. the political decision-makers, and the health professionals, was examined. In order to obtain the objective of "Basic Health Services for the Deprived" a change of attitude in these groups as well as in the general populace must occur. This requires education.

Submitted by

Sister Francis Webster, M.D., SCMM-M.

July 22, 1974.

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