SEDOS

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CONTENTS: Page:

IN THIS ISSUE: The 1984 SEDOS General Assembly dealt with some
                aspects of mission in the great cities (see SEDOS
BULLETIN 85/No.1 & 2 of 1st February 1985). The first two contribu-
tions in this current issue draw attention again to the continuing
phenomenon of Urban growth. "More than half of humanity will re-
side in urban areas shortly after the turn of the century", accord-
ing to an analysis by Brown and Jacobson. Francis du Bose outlines
some of the social, economic and political problems of these massive
urban sprawls and suggests some directions for a global mission in
this urban context. It is not only urban populations that will be
influenced by urban growth but also those in rural areas who will be
forced to live in relation to them. Both these items are consider-
ably shortened.

     Two articles date from the beginning of the decade We include
them because we believe both have a message for mission to-day.
The first is an address given in 1981 by Fr. Pedro Arrupé, SJ. then
Superior General of the Jesuits, on ministry to refugees in Africa.
Researchers estimate there are four million refugees in Africa
today. Mission among refugees is described by John Paul II as "an
integral part of the Church's mission to the world". SEDOS members
are particularly well placed to help in this difficult mission.

     The second is an extensive extract from a hitherto unpublished
paper of Bishop Patrick Kalilombe written in 1979. Many of the de-
velopments in missionary activity which he then foresaw have come

about in fact.   As an African member of a missionary Society his views on the future of relationships between Africa and missionary Societies are still pertinent. Dwindling membership is not the real problem but the need to rethink the nature of the missionary en-terprise and how it is to be carried out to-day in the post colonial period.

Is it possible for a Hindu to become a Christian without necessarily breaking away from the social and cultural community to which she or he belongs?   Julian Saldanha examines some of the con-sequences of developments in Hindu personal law for this question.

NOTES:

THE LAITY SYNOD: In view of the forthcoming Bishop's Synod we draw
                  readers' attention to some items on the laity in
recent SEDOS Bulletins:

THE SYNOD ON THE LAITY: SOME THOUGHTS ON THE PREPARATORY DOCUMENT.
                         John O'Leary, OP. Sedos Bulletin 87/No.2.
IS CO-RESPONSIBILITY POSSIBLE IN OUR CHURCH? Josanthony Joseph.
SB. 87/No.4.
CHURCH MINISTRIES FOR THE LAITY. Jan Kerkofs, SJ. SB.87/No.4.
A BIBLIOGRAPHY ON LAITY AND MINISTRY IN THE CHURCH. SB.87/No.4.
SEMINAR ON LAITY IN MISSION. SB.87/No.5 (See specially A SYNTHESIS
OF THE SEMINAR, Pp. 184,186 and SUGGESTIONS WHICH EMERGED AS A
FOLLOW-UP TO THIS SEMINAR, Pp. 189-191).
TOMORROW'S WORLD: TRAINING FOR MISSION. Anthony Gittins, CSSp.
SB.87/no.6.
THE LAITY: SOME QUESTIONS BEFORE THE SYNOD. Michael Amaladoss, SJ.
SB. 87/No.6.

HEALING: The July'87 issue of SEDOS Bulletin drew attention to the
          missiological challenge of healing.   We have received
three interesting items since then on this topic.   THE QUEST FOR
HEALTH AND WHOLENESS by James C. McGilvray published by the German
Institute for Medical Missions, Tubingen, is concerned with the re-
lationship between health, wholeness and salvation and what this
understanding would say to the Chruch's invovlement in medical mis-
sion.   THE HEALING CHURCH, the World Council of Churches Studies
No.3, published at Geneva, in 1965! This has four Preparatory
Papers for a Consultation held in Tubingen in 1964 and is of con-
siderable interest in view of the present developments in healing
ministry. The third is SHALOM, Vol.. V,No.1, 1987 edited by Roderic
Crowley CM at Bigard Memorial Seminary in Ikot Ekpene, Nigeria. This

contains, an article THE PRIEST AND THE HEALING MINISTRY by
Fr. G.C. IKEOBI, in which he draws attention to the possibility of
superstition undermining the true values of spiritual healing. It
is vital not to overemphasize the place of sin's punishment in human
suffering when engaged in the healing ministry, he writes. (These
items available in SEDOS DOC. CENTRE).

INTERNATIONAL DEBT CRISIS: The article on this topic which we pub-
lished in SEDOS Bulletin 86/No.10, 15th,
November 1986 was the work of the Maryknoll Sisters' Office of So-
cial Concerns. Sr. Helene O'Sullivan, MM. edited the material.
Copies can be obtained from the above office at the Maryknoll
Sisters Centre, Maryknoll, N.Y. 10545. The complete paper is avail-
able for reference in SEDOS DOC. CENTRE.

Urban Mission

I. ASSESSING THE FUTURE OF URBANIZATION

Lester R. Brown & Jodi Jacobson

(Au cours de l'Assemblée Annuelle de SEDOS, 1984, la session du matin fut consacrée á l'étude de l'apostolat en zone urbaine. Nous reprenons ce thème avec ces deux extraits des deux articles: 1) Assessing the Future of Urbanization de Lester R. Brown et Jodi Jacobson, une analyse de la croissance continue des grandes villes et 2) The Urban Context of the Global Christian Mission, un article de Francis M. Dubose du Conseil Oecumenique des Eglises sur l' apostolat en zone urbaine. La croissance des grandes villes créée des problèmes sociaux, économiques et politiques énormes mais offre aussi des possibilités et des défis nouveaux à la proclamation de l'Evangile. C'était aux grandes villes de son temps que Paul annonca le Christ).

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Aside from the growth of world population itself, urbanization is the dominant demographic trend of the late twentieth century. The number of people living in cities increased from 600 million in 1950 to over 2 billion in 1986. If this growth continues unabated, more than half of humanity will reside in urban areas shortly after the turn of the century.

Petroleum and Modern Cities: The Industrial Revolution, which began in nineteenth-century Britain, fostered the development of large, modern cities. Coal replaced firewood as the dominant energy source in Europe and fueled the growth of early industrial cities. It was later supplanted by oil, which has underwritten the massive urbanization of this century, providing fuel for transportation and the consolidation of industrial processes. Petroleum also enabled cities to lengthen their supply lines and draw basic resources, such as food and raw materials, from anywhere in the world.

Latin American Cities: Latin America, with 65 percent of its people
in urban areas, is the site of some of the
world's largest cities: Mexico City and Sao Paulo contain 18 million
and 14 million people, respectively. By the turn of the century,
466 million Latin Americans are expected to be living in cities,
representing over three fourths of the continent's total population.

African Cities: In Africa, the least urbanized developing region,
urban population is growing 5 percent yearly as
millions of Africans fleeing rural poverty and environmental
degradation migrate to urban areas. Today 175 million Africans live
in cities - 30 percent of the continent's total. If current projec-
tions materialize, this number will reach 368 million in 2000, a
tenfold increase since 1950.

Most East Asian countries - Japan, Taiwan, North and South
Korea - are predominently urban. China sharply diverges from this
pattern, with scarcely 32 percent of its population in cities.
India is predominently rural, with only 24 percent of its 765 mil-
lion people in cities. Yet large cities such as Bombay, Calcutta,
Delhi, and Madras are still growing, and rural migration to other
metropolitan areas is rising. Similarly, the urban share of popula-
tion in Indonesia, the Philippines, Thailand, and Vietnam ranges
from 18 to 39 percent. Urban growth rates in these countries range
from 2.4 percent annually in Vietnam to 4.8 percent in Indonesia,
indicating rapid urbanization.

As Third World cities reach astounding proportions, they are
outgrowing the administrative capacity of local governments. Many
are struggling to provide the most basic of services. In Alex-
andria, Egypt, a sewage system built earlier this century for 1 mil-
lion people now serves 4 million. Lack of investment capital to
upgrade waste treatment and drainage systems has left parts of the
city literally awash in raw sewage.

Most people in large African cities - Lagos, Nairobi, Kinshasa,
Addis Ababa, and Lusaka, among others - lack piped water and sanita-
tion. A 1979 survey found that 75 percent of families in Lagos
lived in single-room dwellings. Seventy-eight percent of the house-
holds shared kitchen facilities with another family, while only 13
percent had running water. If the urban growth forecast for Africa
materializes, living standards will undoubtedly deteriorate further.

In light of the above trends what are the implications of urbaniza-
tion for Christian mission? The following article proposes some
orientations.

Ref. Lester R. Brown and Jodi Jacobson "Assessing the Future of
Urbanization", State of the World 1987. Worldwatch Institute, 1776
Massachusetts Ave. N.W., Washington D.C. 20036.

II. THE URBAN CONTEXT
OF THE GLOBAL CHRISTIAN MISSION

Francis M. DuBose

The long historical process of urbanization has reached revolutionary proportions in the twentieth century, especially since World War II. Two realities loom large in the wake of this astounding social revolution: one is that the majority of the earth's population will soon be living in or near urban areas, and the other is that all populations, rural as well as urban, will be forced to order their lives to a significant degree on the basis of the influences which emanate from the urban centers.

The implications of this for the global Christian mission are profound. If the Christian faith is to be authentically contextualized in such a world - and indeed it must - then it will be compelled to come to terms with the realities that shape the lives of urbanites and the influences that significantly determine the issue for all people in the context of an urban-dominated world.

THE COMMON URBAN CONTEXT

The city has gone through some decisive and dramatic changes in history. The city of North America differs from the city of Africa. What is more, within any given country, every city will differ in function. There is the industrial city, the administrative city, the university city, the port city, etc. And on a third level, each city has its own unique personality. San Francisco and Oakland are both port cities on the same California bay, but they are radically different in personality.

Yet despite these almost endless varieties, there are fundamental characteristics which prevail among all the cities of these drastically differing urban worlds, and this has been true historically. Those concerned with urban mission need to understand them.

Massiveness: The city is always relatively large in population and therefore is characterized by massiveness. There is no way it cannot be impersonal. There is no way it cannot have profound social implications in terms of anonymity. There is no way it cannot have definitive implications in terms of how communication takes place.

Social Heterogeneity: No matter how they may be stratified residen-
tially, professionally and all other ways, no
matter how homogeneous the private and voluntary social pockets may
be, the city as city is heterogeneous.   Its public sphere and the
total integration and interrelatedness which make it possible as a
social reality are the result of the dynamic interplay of all its
varied parts.   The variety of language, dialect, accent, tribe,
tradition, class, education, avocation, age, recreation, transport-
ation, religion, politics and almost no end of other categories,
highlight this social heterogeneity. Even the least heterogeneous
cities such as those of the strong Muslim states have their stark
economic contrasts and their clash of the traditional and the
progressive.

Secularity: In all urban areas where there is a clash of ideology
due to diversity of backgrounds, there emerges a kind of
neutral ideological turf.   Constant bombardment of one's ideological
senses makes for a greater tolerance, and a pluralism develops as a
part of the diversity and complexity of urban life.   Therefore there
is a tendency toward the erosion of traditional values and with it
traditional belief systems.   This tends to create a greater openness
to new ideas.   This may take two basic directions.

1) Changing of the traditional belief system to a new faith
more in consonance with the new setting in which persons or
families now find themselves.

2) Rejection of one's traditional religious and moral value
system for a non-religious stance and style. In this case
one opts for a new "secular" ideology or simply relegates
faith to an irrelevant sphere in preference for a pragmatic
approach to ideas and values.

The Standpoint of the Historical Process: The other way of viewing
urban secularity is from
the standpoint of the historical process where societies are moving
away from sacral administrative systems to civic ones, from state
churches or religions to freedom of religion.   This viewpoint
focuses more upon the historical process of urbanization itself and
not on the secular as a belief system as such.

Movement and Change: Physical movement and social mobility have al-
ways characterized cities. A certain physical
footlooseness and social shifting are essential ingredients of the
urban process.   In distinction from the more socially static rural
societies, urban societies are dynamic and fraught with change.
Changes may be more situational in the urban context. There may be
changes in whole peoples, groups, tribes, extended families, and

nuclear families. New styles of families characterize modern urban societies such as single parent families and communal families, Detribalization may give way to new "class" identity in the urban social context.

Everything is New: Change is also more immediate, direct, and personal. Change is involved in the whole process of relating to the urban social context, especially when one first enters that context. There are new residences, new employment, new friends, new neighbours, new acquaintances, new roles, new status. Changes may be recent, sudden, and even traumatic.

THE CONTRAST BETWEEN CITIES OF THE NORTH AND OF THE SOUTH

Cities throughout the world share the above common characteristics, but there are fundamental differences to be found among them as well. The cities of Asia, Africa, and Latin America differ classically from the cities of the West at the point of their origin. The former were linked more to the political than the economic process. They were developed as the result of a ruler's decision and not from an economic revolution emerging from a rapidly improving technology, as in the case of the Western city. The modern situation exists not just from that reality, however, but because of the meeting of these two historic urban cultures through the colonial expansion of Western nations into the traditional urban centers of Asia, Africa, and Latin America. With the emergence of the "colonial city" came the economic phenomenon we usually designate today as the Third World, with the Western industrialized world being in this frame of reference the First World.

The Social Structure: The imposition of the industrial technology of the Western cities, with its profound economic orientation, upon these traditional cities did not change the traditional politico-social structure of these cities. The minority ruling class and the majority poor class remained divided in their traditional pattern of a two class system. The difference is that now the traditional élite class shares in the new economic wealth brought by the industrial development of the colonial power, and the masses continue their traditional role of survival without being a substantive part of this economic "development" - whether or not they are a part of the new work force. Thus a fundamental difference between the Third World city and the First World city is the absence in the former of a distinct middle class.

The Economic Process: Because the industrial development in the Third World cities has been imposed by foreign influences, it has not been indigenous. It has not emerged out

of the resources and expertise of the country itself. Consequently, there has been no transformation of the whole economy, and thus, there has been no parallel to the phenomenon of the Industrial Revolution in the Western World which produced a relatively afflu- ent, literate, middle class majority in the basic social structure. From the former colonial structure to the present multinational structure, the pattern has been essentially the same: a small minority of the national élite joining the foreign power to share in the "spoils" of economic profit. The current situation is approp- riately referred to as "neo-colonialism."

The Political Process: In many if not most cases, the governments of the Third World countries are joint owners with multi-nationals of the industrial companies which operate in their cities. They therefore share jointly by whatever agreeement in the fruit of industrial profits. This means, of course, that a substantial proportion of the industrial profits go out of the country as was the case in the official colonial era. What is doubly tragic, moreover, is that the profits which remain in the country are most often used for "custodial" rather than "develop- mental" purposes. They go to build the urban based image of the new national state rather than to the general economic development of the nation and its people.

A Challenge to Inexperienced Political Systems: The strain to main- tain even the most essential functions of government is an enormous burden on and chal- lenge to these inexperienced political systems. Add to this the less than ideal operation in terms of waste and corruption which is more often the rule than the exception. When we reckon with the added pressures of local wars and almost endless internal struggles for power and control via either the democratic process or military manoeuver, we wonder how they survive, let alone implement a grass roots economic development.

The Educational Process: Where there is no significant economic development of the rank and file, the traditional illiteracy of the rural areas prevails in the urban areas as well.

The Cultural Process: The Third World cities relate in their cul- tural rootage to the patterns of the colonial or pre-colonial periods. Even though these cities have been im- pacted by the influence of both capitalist and socialist regimes, they seem little affected by them in terms of their traditional cul- tural values. The masses have their own lifestyle which is more reminiscent of archaic regimes than reflective of the values of the superficial systems which are now in control in the city.

The Administrative Process: The Third World cities suffer immeasurably from the lack of experience in city government, urban planning, concepts of maintenance, and many other functions essential to an operational urban system.

IMPLICATIONS FOR GLOBAL MISSION

From a general perspective , the city anywhere in the world will offer both opportunities and challenges.

The Mass Media: In terms of urban massiveness we must affirm the importance of mass evangelism in a mass society. The mass public meeting is still a vital function of urban societies. The mass media of the radio, television, cinema and literature, through which the urban masses and individuals are impacted daily, must be developed with regularity and relevance.

The Need for Community Based Ministries: As heterogeneous societies are being impacted by the mass public meetings and the mass media of the public sphere, the small group and personalized ministries must penetrate the various urban mosaics that make up all cities. The greater the complexity and impersonalism of the public sphere, the greater the need for these family-oriented and community-focused ministries in the private and voluntary social sub-entities of the city.

Dynamic Christianity: Movement and change in the cities call for a strategy which knows how to go mobile in mission to reach a mobile society. The explosion of house church ministries and BEC's around the world is witness to a dynamic Christianity relating effectively to a dynamic urban world.

CHRISTIAN MISSION IN THE CITIES OF THE NORTH AND THE SOUTH

Before we emphasize some of the differing implications, a warning is in order. We must be on the alert not to over-simplify the Third World situation. Though there are common aspects, there can be great varieties, and every situation must be viewed with great care and responsibility. Japan, of course, belongs to the industrialized First World. Numerous nations such as Singapore and South Korea no longer fit the Third World stereotype. India is a part of both worlds, and China is a world all its own.

Systematic Dual Economy: The fact that the typical Third World
city has most of the problems and few of
the amenities of the typical First World city has almost incalcul-
able implications for urban mission.   In the Thrid World city is a
systemic dual economics: one economic level for the élite national
and foreign minority and another for the great majority of the
nationals. The latter majority operates on a day-by-day survival
basis out of the traditional market place which has its roots in the
pre-modern period.   All the "good things" - houses and lands and
modern conveniences - are priced at the inflated rate that only the
élite can afford.   Case in point: how does a church in Nairobi,
constituted of the average unaffluent urbanite, purchase even mini-
mal land and erect a modest edifice to house its congregation in
this kind of systemic dual economics? And what are the implications
for the indigenous principles of self-support?

Diversity and Conflict: In terms of diversity and conflict, problems
may arise from tribalism in Africa, caste in
India, race in South America, color in North America, and class in
Europe.   To communicate through this diversity and to manage con-
flict will take different approaches in various cities of the world.

Secularity: Secularity may lead persons of non-Christian background
to Christianity as a more viable faith option in the
modern urban age.   By the same token, it may lead persons in the
First World away from a Christianity based on nostalgic rural roots.
Lest these new urbanites abandon their Christian tradition, urban
mission must call for an adequate urban theological base for the
communication of the Gospel in terms which are meaningful to the
urban mentality and way of life.

Movement and Complex Life-Styles: Movement and change will take
varied forms in different parts
such as the Fulani in Nigeria, may move into certain urban areas for
extended periods every year for purposes of trade. Or villagers may
commute long distances to the city and return to their home villages
several hundred miles away over the weekend.   Some may work in the
city for several years and then return to the village.   This pattern
may be repeated several times in a lifetime.   In this shuttle type
of worker commuting, men often never bring their families to the
city.   To cope with this complex life-style is a significant chal-
lenge to urban, mission, particularly in Africa.

Encouraging Signs: In the face of all the problems and challenges
in the urban areas of the world, many encourag-
ing signs are looming on the horizon.   The Third World urban
churches in some areas are especially encouraging and inspiring.   In
numerous ways, they are setting the pace for relevant and effective
models of urban mission. Urban churches in some countries have

developed a very meaningful balance between the massive structures
of worship and celebration and small house-group structures of faith
and nurture.

Ref. URBAN MISSION, January 1984. pp.15-23
     Westminister Theological Seminary, P.O.Box 27009, Philadelphia,
PA 19118.

- end -

THE REFUGEE CRISIS IN AFRICA:

OPPORTUNITY AND CHALLENGE FOR THE CHURCH

A Survey undertaken for the VI SECAM General Assembly
in Yaounde, Cameroon, June 28 to July 6, 1981 presented
by Father Pedro Arrupe, Superior General of the Society
of Jesus.

(L'étude du Père Arrupe à l'assemblée du SECAM sur les Refugiés
est toujours d'actualité. La situation s'est même empiré depuis.
Il y a maintenant quinze millions de refugiés dans le monde, dont
quatre millions en Afrique - en grande part le resultat des guerres
au Mozambique, au Soudan, en Éthiopie et en Angola. Quant à
l'Afrique du Sud les nouvelles sont strictement controllées. Toutes
ces guerres ont des dimensions dépassant les frontières des pays
nommés et le travail auprès des réfugiés devra nécessairement tenir
compte des données politiques de la question. Les missionnaires qui
travaillent et qui ont travaillés dans ces pays sont particulière-
ment bien placés pour aider les refugiés: un ministère qui devient
de plus en plus nécessaire. Nous reproduisons donc telle quelle
l'allocution de 1981 du Père Arrupé, SJ.).

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1. **The Seriousness of the Problem:** The refugee problem in Africa
has reached a magnitude which
commands international concern. One out of every two refugees in
the world is an African. One in every two hundred Africans is a
refugee. There are today more than 5 million refugees in Africa
living in the direst circumstances.

2. **The Goal of the Survey:** The guiding principle of the present
report is that the refugee crisis is not
merely a problem for the Church but, rather, a great opportunity.
For the Church sees in refugees not third class citizens but un-
tapped potential, a wealth of creativity and, above all, human
dignity. In the process of feeding and welcoming the stranger,
Christian communites will not only respond to the spiritual and
material needs of refugees but will discover a unique opportunity
for growth.

Christian growth and renewal will occur most readily when com-
munities share the experience of being a refugee through accepting

them in their homes or living in their midst Within this perspect-
ive of an opportunity to bring to life in Africa the ecclesiology of
the Second Vatican Council the report surveys the magnitutde and
complexity of Africa's refugee problem.

3. <u>Refugees and the Church</u>:"Of all the human tragedies of our day,
                          perhaps the greatest is that of refugees"
(Pope John Paul II on his visit to the refugee centre at Morong,
Philippines, 21st February, 1981).   The service of refugees is
central to the Church's mission because it ultimately arises from
the profound mystery of Christ's oneness with mankind. The person
of the refugee represents in a symbolic form that poverty to which
the Church has a unique mandate to minister, and in which it is her
essential mission to share in a direct physical and spiritual way.
"By means of His incarnation the Son of God has in a certain way
become one with all mankind" (Pope John Paul, II, Redemptor Hominis,
n.8).   It was in this ecclesial context of the Church's nature and
mission that a working group of the Pontifical Commission COR UNUM,
some two years ago, called on local hierarchies to deepen their com-
mitment to refugees.

     "The local Church has the duty always to be on guard lest
refugees settled in its country find themselves the victims of want
or injustice.   Since this is a duty incumbent upon the Church
precisely because of the very nature of the Church, the local
hierarchy must be the first concerned with the obligations resulting
from that duty.   The members of this hierarchy must arouse and sus-
tain the interest of Christians: must sponsor or at least encourage
initiatives taken by christians and Church organisations".

     In the words of Pope John Paul II, refugee work is "indeed an
integral part of the Church's mission in the world. The Church is
ever mindful that Jesus Christ himself was a refugee, that as a
child he had to flee with his parents from his native land in order
to escape persecution.   In every age therefore the Church feels her-
self called to help refugees" (Morong, Philippines, 21st February,
1981).

     Yet in face of the Gospel's unequivocal demand, and despite the
clear teaching of the highest authorities in the Church on the
priority of refugee service, the response of local Church leaders to
the present crisis seems tentative, rather than resolute, ad hoc,
rather than planned, and distressingly minor compared with the dedi-
cated and professional work of other Churches, for example the
Lutheran World Federation in Africa.   The feeling remains, unspoken
but persistent, that the refugee question is a peripheral one to the
Church's ministry.   The opinion that refugees are 'intruders', a
nuisance that disturbs the regular routines of diocesan and par-
ochial life, is not uncommon in Africa. In many instances, the

opportunity afforded by refugees for a renewal and deepening of the life of the local Christian communities has not been glimpsed, let alone grasped. The commitment in manpower to refugee service made by some Protestant Churches in the 1970s has yet to be equalled by the Catholic Church.

4. Refugee Work - An Option for the poorest in Africa: The Church in Africa is overworked and undermanned. The present report and its recommendations risk becoming yet another impossible demand. Only an intensive theological reflection on the mission of the Church in modern Africa and a prayerful discernment under episcopal guidance of priorities in the choice of apostolic works, can avoid this. This discernment and reflection cannot but lead to a clear option for the poor. Pressing pastoral responsibilities in the present cannot dispense the Church leaders from a re-evaluation of its priorities. This option for the poor means in refugee service a commitment to strengthen the human dignity and self-respect of refugees.

5. The Roots of the Refugee Problem: The refugee problem is not a separate issue form that of fundamental human rights, nor does it escape the broader dimension of politics. It does not occur in some realm of pure charity outside the vexed world of "Church and Politics'. Far from it; refugees are the inevitable byproduct of different forms of disordered society. The refugee comes at the end of a chain of consequences that leads back to an inequitable distribution of wealth and power in society, to a failure to achieve, or a fundamental absence of social justice. The roots of the refugee problem lie in the complex of social and economic issues discussed in the social encyclicals of the Popes, from Leo XIII to John Paul II. Christian compassion for the plight of refugees is not therefore separable from the underlying commitment of Christian individuals and communities to social justice and the vision of integral human development. The wars and famines that displace Africans from their homes have definable causes. The Church is as much concerned with remedying causes as ministering to their unwanted consequences.

It is the underlying theme of Catholic social teaching that there can be no lasting peace without justice. To the same degree there can be no long-term solution to Africa's refugee problem without a sustained and rapid movement to a new international economic order. Only if Africa's slide towards horrifying levels of rural poverty and urban collapse can be halted in the 1980s, with the attendant possiblity of more stable and just social structures, will the refugee crisis abate.

To deal with the totality of the disease, with causes and consequences, means a commitment to Africa's hope of liberation that goes beyond, but must begin by identifying with, progressive social

and political change. If helping refugees is the concern of the
Church, then it will mean in some way that the Church-bishops,
priests and lay people - will have to consider the complex political
situations seriously and act according to their different roles in
the Church.

6. Recommendations for Pastoral and Relief Action:

1) National episcopal conferences should initiate surveys both of
   the refugee communities of their nationals outside the country,
   and of immigrant refugee communites inside. These surveys should
   form the basis of a campaign, working through the relevant local
   pastoral and social centres to conscientise the local Church on
   the refugee problem.

2) National episcopal conferences, faced with large numbers of re-
   fugees within their jurisdiction, should immediately set aside
   funds for full-time refugee officers, for their training, sala-
   ries and the means required to carry out their function sucess-
   fully.

3) National episcopal conferences should request, encourage and
   promote a co-ordinating role in refugee service at a regional
   level by appointments to regional bodies like IMBISA, AMECEA etc.
   of regional refugee officers. These refugee officers will have a
   mandate to facilitate communications on refugee problems, logis-
   tics, and pastoral needs between countries.

4) Catholic Secretariats, particularly departments of development,
   should be encouraged to publish bulletins on refugee needs in the
   country, to act as a communications centre for information on the
   refugee problem.

5) Diocesan Congregations of Women Religious should be asked to
   bring forward suitable candidates for training in skills relevant
   to refugee service and for pastoral ministry among refugees.

6) National episcopal conferences in countries where there is a
   situation of actual or potential civil war should initiate a
   thorough theological study of the moral issues involved in order
   to clarify the relationship between the Church and liberation
   movements. The focus of the study should be directed towards
   identifying those areas where the Church can and ought to co-
   operate with the liberation movements in order to respond their
   humanitarian and spiritual needs.

7) Wherever possible, national episcopal conference should initiate
   committees or other formal and informal contacts permitting ecu-
   menical collaboration in refugee service. This means in practice

making approaches to Christian Councils, whenever feasible, in order to create joint co-ordinating committees.

8) Annual Refugee Sundays, where not already occuring, should be instituted with a collection and sermon aimed at arousing the local Church to its responsibilities towards refugee communities.

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THE PHILIPPINE REVOLUTION: A YEAR AFTER

There are at least four aspects of the revolution that are quite unique to it. These are:

1. The non-violence of the revolution,
2. The non-ideological nature of people power,
3. The un-political character of the President, and
4. The supporting role of the Church.

Revolutions are never tidy events and the Philippine version, unique as it was in many ways, has been no exception to the general rule-precisely, it would seem, because of the very factors that made it unique. The untidiness of things, the uncertainty and instab- ility these are, I believe, largely due to the revolution's unique features. But paradoxically, these same features may be what will eventually lead to the happy conclusion that we in the Philippines fervently hope for from our revolution in February).

Francisco F. Claver, S.J.

—

THE PLACE OF MISSIONARY SOCIETIES IN AFRICA TODAY

P.A. Kalilombe, W.F.

("Le problème des Instituts missionnaires n'est pas seulement
ou surtout celui de la baisse des effectifs.. C'est plutôt celui de
redéfinir les modalités de leur insertion dans le travail mission-
naire de l'Eglise". Patrick Kalilombe écrivait cela en avril 1979.
Ce qu'il prévoyait alors, s'est réalisé en grande partie. Il estime
cependant que subsistent encore des façons de penser chez des mis-
sionnaires attachés au passé, qui ne savent pas encore lire les
signes des temps. Le P. Anthony GITTINS, CSSp. exprimait la même
opinion dans un article paru récemment dans la revue "Verbum" des
Verbites (Vol. 28, 1987; cf. Bulletin SEDOS de Juin 1987).

Le texte complet de Patrick Kalilombe peut être demandé au
Centre de Documentation de SEDOS. Il a été abrégé pour pouvoir être
publié dans le Bulletin de SEDOS. L'auteur écrit en qualité de
membre africain de la Société des Pères Blancs.)

ANIMATION IN THE NEW UNDERSTANDING OF MISSIONARY WORK

In the wake of the crisis in the missionary enterprise, a new
understanding of "mission" and "missionary" is emerging. The essen-
tial nature of the missionary is seen as being that of a <u>bridge</u>
or link between communities, cultures, or churches, whereby the
two sides of the communication are enabled to share each other's
riches and to help fill each other's needs in ways most appropriate
to either of the partners. The missionary, with a foot on either
side of the partners (v.g. his/her church of origin and his/her
church of adoption), becomes the living channel through which such
mutual enrichment and communication can take place in a really
dynamic and personal way.

People are realizing now that for a long time we have tended to
identify mission with only one aspect of the whole spectrum of pos-
sible concretization of this role. Mission for many people meant
(and continues to mean) simply "foreign missions". It was as if in
the missionary enterprise the older churches and the "advanced
cultures" could only give, while the beneficiaries of their heroic
zeal could only receive with gratitude and passive compliance. Today
it is becoming more and more evident that missionary activity is a
tow-way process in which both sides of the encounter give and re-

ceive, each one in the measure of what has been received from the
common Lord, for "our gifts differ according to the grace given us"
(Rom. 12.6).

The societies and peoples to whom the Christian evangelizer
goes may be called pagan, infidel, atheist, de-christianized, under
developed, or what have you. But that should certainly not be taken
to imply that God and the Spirit have been absent from those
societies or peoples, or that God's humanly inscrutable presence
among them has been without concrete and lasting effects in the line
of the total fulfilment of the coming Kingdom. In other words, it
is becoming less and less acceptable to conceive God's positive work
as being restricted to any one concrete section of mankind, be it
any group that can in some aspects claim to be specially chosen
(like the People of God in the Old Testament or the Christian Church
in the New).

It is no longer theologically tenable, simply to equate the
Kingdom of God with the concrete historical expression of Christ's
Church at any stage of its pilgrimage. For although the Church is a
privileged "Sacrament" of this Kingdom, what it signifies is always
greater than itself, since the Kingdom, although already present
among us, is, in its intended plenitude, only eschatological. Its
coming to maturity is predicated upon the successful interplay and
complementarity of the Spirit's activities throughout the universe
in the total sweep of history and over the whole face of the earth.
Thus all peoples, groups and individuals are summoned to an on-
going humble dialogue with one another, through which, more and
more conscious of the gifts that have been given to each one, we
also seek to recognize the riches God has confided to the others and
recognize and respect the part they have been called to play in the
full symphony of God's coming Kingdom.

The Christian Church has indeed to evangelize: to put at the
disposal of the whole of humanity what it receives, but it is also
called at the same time to receive what God is achieving in the
others. Evangelization is never a one-way process, but a dialogue
whereby, through mutual respect and humble listening, more and more
of the total activities of the Spirit are put together harmoniously
while more and more of the resistances and obstacles to God's in-
tentions are attacked and neutralized in a common effort of "people
of good will". This may mean that the main thrust of evangelization
is less towards the mere recruiting of numbers of individuals into
the visible structures of the already existing phenomenal Church,
and more towards building a presence of the Spirit in power (what
Vatican II calls the "Universal Sacrament of Salvation") whereby
it becomes possible for the Spirit of Christ to promote the Kingdom
of God in the whole of humankind.

This way of looking at mission and evangelization should certainly not be novel or unheard of. Through the Providence of God a sizable number of missionaries have been traditionally involved in precisely this type of evangelization.

CONTEMPORARY TRENDS THAT CHALLENGE THE AFRICAN OPTION

The prevailing concept of missionary work was still until recently, that of a one-way movement in which the determinant initiative is on the side of the missionary alone. In that case it becomes conceivable that a missionary body could attribute to itself the capacity of determining in advance and unilaterally where it wants to go, what it wants to do, and under what conditions it wishes to offer its services. Implied in this type of decision-making is the conviction that the other side of the relationship, the receiving end, does not really count. We can finalize our plans and programmes for the benefit of the Africans without necessarily asking them how they feel about the whole thing. We know what is good for them, and we know best how to go about it. We assume too that, by and large, the beneficiaries will want to welcome our initiative, or at least that they will not put insuperable obstacles to the fulfilment of our objective as we see it, even when they themselves may view our enterprise in a different light.

We have been able to take for granted our chances of working in Africa and the chances of our programmes of missionary apostolate being accepted in the form determined by our constitutions and tradition. We may want to remember, however, that the way we have been able to do our work in Africa until recently was facilitated by special situations which obtained as a matter of course in the pre-independence era Just as was the case in the political field, so also in the ecclesiastical one: the wishes and views of the Africans themselves had not yet become the decisive factor in the relations between Africa and the outside. There was, for instance, a lot that the colonial powers could do in their African dependencies without necessarily consulting the people concerned. The developed nations knew best, and they had the necessary resources in expertise and sheer power to realize their plans without feeling really accountable to their subject peoples in the colonies, protectorates or mandates. After all, their very entry into Africa had not depended on any free invitation from the Africans: the Western powers had simply invited themselves.

We should not forget that, to a large extent, the exercise of our apostolate in Africa was dependent on the good will of these colonial powers much more than it depended on the decisions of the Africans themselves. Where these powers felt our role was positive in their way of thinking, they were willing, even eager, to support

and protect us and to give us all the necessary latitude. But when they saw our work as a threat to their projects, they could exert all sorts of pressures in order to keep us in line, and in the worst eventualities they could even expel us.

Today, after independence, this power has passed over to the national governments and the local people. It will be less and less possible for the missionaries (indeed for the churches as such) to go their independent way. The missionaries will not be able to invite themselves anymore into the countries of Africa; they will depend on being welcomed by the powers that be. The conditions for entry into the countries and permanence there, the conditions governing missionary programmes and the modalities of accomplishing them, - all this will henceforth be subject to the good will of the Africans themselves. We shall be hearing a lot about entry or re-entry permits, work permits, submission of plans to competent authorities, investigations of the life and activities of Church workers, etc.

Since the Third World nations are becoming more and more jealous of their autonomy and suspicious of the real motives of any outsiders among them, foreign missionaries will feel less and less secure; their plans and programmes will become more tentative and temporary every day. Because the developed nations still retain a measure of influence and the possibility of intervention in most of the developing countries, foreign missionaries may be tempted to count on such a support as a guarantee of some security. It should be clear, however, that in the long run missionary workers can only fall back on the good will of their host countries.

THE DEVELOPMENT OF THE LOCAL CHURCHES IN AFRICA

Missionary work in Africa is also related to the growth and development of the local churches there. In our origins we missionaries were simply pioneers, called by God to plant the Church in Africa. The real work of evangelization would be done by the Africans themselves once they were in a position to be missionaries to themselves. It is to the credit of many that they have taken these directives very seriously. They have aimed at building the Church in Africa in such a way that it could eventually become self-reliant. This orientation is now being reinforced within the context of the current pastoral policy of basing the Church on small Christian communities.

It is quite some time now since missionary Societies gave up their "jus commissionis" for the churches in Africa. They are working in Africa now under the leadership of local ecclesiastical leaders who exercise their full share of responsibility and initiative,

while missionaries stand by as auxiliaries and coresponsible workers
in the Lord's vineyard.   It is evident that the local church
authorities and their people will want to make real this transfer of
final responsibility.   In the measure that this happens, the range
of initiative and decision making of missionary Societies within the
African churches will tend to become more and more restricted. The
local churches will be in a position, more and more to impose on us
their own priorities, their scale of values, and their pace and
modalities in implementing apostolic programmes. We may find our-
selves forced to appeal less and less to our own traditional priori-
ties and beaten tracks, under pain of being made to understand that
we are not really welcome unless we are prepared to meet the needs
as evaluated by the local church.

    Perhaps we have not yet begun really to experience this shift
of our role.   This is because the local churches, including the
leaders (bishops, etc.), are still dependent on us in a lot of ways.
And our temptation as missionaries today is, perhaps unconsciously,
to make sure that we continue to be "needed", or to exploit the de-
pendence of the local churches on us so as to continue enjoying a
measure of domination. As time goes on, this feeling of dependence
will tend to annoy the local churches, and they will become more and
more sensitive to any sign on our part that we wish to perpetuate
our position of upper hand. In this they will be pushed and abetted
by the general feeling of their nations and compatriots, since the
coming of the local churches is but one aspect of a wider pheno-
menon: the emancipation of the developing peoples.

    The growth and development of local churches in Africa is cer-
tainly not the same everywhere. There still are vast areas where
even primary or frontier evangelization has hardly begun.   For a
long time to come there will be plenty of scope for any number of
Church workers in Africa.   Should this not give hope that even when
we leave those parts where the Church has reached a sufficient
degree of maturity, we can still move our numbers to new fields
where we shall be needed, and start all over again?   Perhaps yes,
and perhaps no! To begin with, our numbers are fast dwindling.
However much we may wish to stretch ourselves thinly in a bid to
cover more and more ground, it is only a matter of some years before
we have to accept the painful truth that we are no more capable of
assuming the same type and volume of missionary work as we were
privileged to do in the happy old days.   It would be irresponsible
of us to want to open new fields when we are not sure we shall be
able to continue the work in a meaningful way.

WHAT MISSIONARIES FOR WHAT MISSION

But even if our numbers were still large, it is not certain

that at this stage the type of missionary activity that has been traditional with us will be realistically possible in most parts of Africa. Even in those areas where primary evangelization, for instance, or other "pioneer tasks" would still be called for, local sensitivities may make it impossible to use outside workers. I have a feeling that responsibility for any remaining primary evengelization within the African continent will fall rather on the local churches of Africa themselves. As more and more restrictions are put on the importation of foreign (non-African) missionaries, the churches in Africa will have to learn to do more sharing of their meagre resources and take up seriously the challenge of being missionaries to themselves. The problem is not merely, or even primarily, one of dwindling numbers. It is rather that of rethinking the modalities of our insertion in the missionary work of the Church.

This leads me to raise a last question. What is the role and the future of the growing number of African members in our Societies? It is intriguing to notice that, while in the northern hemisphere the efforts at recruitment of new members still seem to bear little fruit, the new openings for African candidates is already giving hopes of much success. Unless these initial trends are deceptive , we seem to be heading for a future in which the majority of the coming generation of African missionaries will be Africans. Are they being called mainly to be symbols of a new phase for the whole mission, a phase when their contribution to the whole Church will consist much more in being missionaries from Africa?

In that case we may be permitted to dream of a new lease of life in which missionary Societies will come to be, as it were, adopted by the African Church. Then they will go out to the whole world at the service of the Church in Africa in order to become one type of bridge whereby the riches and acquisitions of Africa can be made available to other churches and other cultures, and the riches of those others can be shared by Africa.

—

CONVERSION WITHOUT CHANGE OF COMMUNITY

Julian Saldanha, SJ

(Est-il possible de se convertir au christianisme tout en res-
tant Hindou?   Il y a peu de temps encore,   une pareille question ne
pouvait presque pas se poser. Le P. Julian Saldanha, SJ, dans cet
article paru récemment dans la "Indian Missiological Review" ex-
amine la question: un Hindou peut-il devenir chrétien sans être
obligé de renoncer à la communauté sociale et culturelle de ses ori-
gines? Nous nous rendons compte qu'il s'agit-là d'une affaire con-
troversée et délicate, mais nous avons souhaité de vous en faire
part dans cette version abrégée des réflexions du P. Saldanha qui
aborde cette question d'un point de vue non seulement théologique,
mais aussi légal et juridique).

———

The Problem: Conversion in India is not only a complex, but also
a controversial issue, although Christians form only
2.6% of the population. On the one hand, Hindus cherish a deep re-
verence for Jesus Christ and his teaching, especially the Sermon on
the Mount; they venerate the example of his self-sacrificing love
shown for humankind on the cross.   This is evidenced in their writ-
ings about and paintings of Jesus.   On the other hand, they would
generally not want to become Christians or join any Church.   What
are we to make of this paradoxical situation?

Members of the Church: In the West, conversion tends to be viewed
too exclusively as a question of faith and
of the exercise of personal freedom.   No doubt, it is a spiritual
event, an interior turning to God; but it has repercussions on
society. It has not only a vertical dimension - the relationship to
God - but also a horizontal dimension: the relationship to society.
The convert joins the visible fellowship of those who believe in
Jesus: he or she becomes a member of the Church. The convert's
membership in the visible community of the Church affects his/her
relationship to the community of birth.   This is the precise point
at which difficulties arise over the event of conversion.   These
difficulties are exceedingly aggravated by the peculiar structure of
Indian society, as indicated below.

Religious Communities and Personal Laws: In India the various re-
ligious communities exist,
or rather, co-exist, in watertight compartments: each community is

governed by its own "Personal Laws". Inheritance, marriage, as also what pertains to the maintenance, guardianship and adoption of minors and dependents, are all comprised within the domain of "Personal Law". Each of the following communities is governed by its own personal law: Hindus, Muslims, Christians, Parsees.

Personal Laws of European Origin: The Christian community is governed by personal laws of European origin and inspiration. Conversion results in a switching over from one personal law to another and imports a shifting of one's allegiance from one social group to another. This shift of social allegiance takes place by force of law. The convert is excluded from caste. Hindu personal law imposes several disabilities on the convert to another religion and thus emphasizes the separation of the convert from his family and community.

Comprehensive Shift of Social Allegiance: For the Hindu convert, there occurs a break with relatives and with the community to which they belong. The convert must adapt himself or herself to modes of worship and prayer, art forms and theological categories which draw very little from his/her own religious heritage. Baptism is, in the eyes of Hindus, a symbol of this comprehensive shift of social allegiance; it is considered to be devoid of spiritual significance and an act of disloyalty to the Hindu heritage. In the past especially, in some places baptism was accompanied by a change of name, dress and other customs.

Missionary Activity as a Mode of Communal Aggression: Conversion, therefore, implies a change of one's social community, with far reaching legal consequences. Each religion in India is identified with a peculiar social system, so that conversion implies a change over from one group or community to another. From this point of view, missionary activity appears to Hindus as a mode of communal aggression, a threat to the very existence of the Hindu community. This idea was expressed by Lokanath Misra (Orissa) in the Constituent Assembly, during the debate on the fundamental right to propagate one's religion. Such propagation he said, "can only mean paving the way for the complete annihilation of Hindu culture, the Hindu way of life and manners."

Christianity Does Not Claim a Particular Personal Law: However, unlike other religions, Christianity as such does not claim any particular code of social conduct or personal law as being peculiarly its own. Therefore, the Church is meant to rise within every religious group and not set itself up as a rival social unit. Tha painful dilemma which has faced many caste converts has been the choice between loyalty to Christ and loyalty to their community.

I wish to demonstrate that this ancient dilemma can be overcome, as it is by no means a necessary concommitant of the open commitment to Jesus Christ. The Vatican II "Decree on the Mission-ary Activity of the Church" certainly provides an inspiration towards the solution of the present problem: "The Church, that it may be able to offer to all the mystery of salvation and the life brought by God, must insert itself into all these groups, with the same spirit with which Christ by his incarnation bound himself to the definite social and cultural conditions of the people among whom he dwelt" (No.10).

COULD HINDUS PROFESSING THE CHRISTIAN FAITH
HAVE REMAINED HINDUS?

To answer this question, it is necessary to know how the term 'Hindu' is understood. This topic was discussed extensively and in great detail by the courts. When cases concerning inheritance and succession, marriage, guardianship and adoption came up before the courts they had to discern what was the religion of the parties involved, so that the corresponding personal law might be applied.

The Criteria: I can now summarize the criteria which the courts used to answer the question, Who is a Hindu? A Hindu is one who: a) considers himself or herself a Hindu, i.e. a member of the caste or of the Hindu community; b) keeps at least some of the customs and social usages of his/her community (much latitude is here possible), being content to be governed by Hindu personal law; c) is accepted as a member by the Hindu community. In other words, being a Hindu is primarily a question of social belonging: a) of wanting to belong to the Hindu community and of insisting on con-tinuing to be a member thereof; b) of expressing this will by keep-ing the Hindu personal law, the customs and usages of one's social group; and, c) of being accepted by the community as one of their own. It would seem that the first criterion is of greater impor-tance and more decisive; and the realization of the third criterion depends largely upon the fulfilment of the first two.

Hinduism is a Way of Life: Conclusion: The converts could have re-mained Hindus. A certain complemen-tarity exists between Hinduism and Christianity. The former is primarily a samaj dharma, which refers to civic customs, social be-haviour and national ways; the latter is essentially a sadhana dharma, which pertains to the way one adopts to attain mukti. The Calcutta High Court observed that Hinduism is characterized by electicism in theology and "almost unlimited freedom of private wor-ship. Its social code is much more stringent, but amongst its differeent castes and sections exhibits wide diversity of practice."

The Chief justice of the supreme court, Mr. P.B. Gajendragadkar, himself a Hindu, stated on behalf of a five-judge bench of the same court, that the Hindu religion "may broadly be described as a way of life and nothing more." This view of Hinduism is confirmed by a host of other leading modern Hindus: S. Radhakrishnan, Mahatma Gandhi, Balraj Madhok (former president of the Bharatiya Jana Sangh) Ram Manohar Lohia, etc; cf. the series on "Why I am a Hindu", in the illustrated Weekly of India (24.11.1974, pp.22-27).

Failure to Understand: The missionaries who spread Christianity in India did not understand the fundamental characteristic of Hinduism described above, and Hindus received a false impression of the real nature of Christianity. Embracing Christianity was put on a par with becoming a Muslim, because both showed scant regard for Hindu customs and religious rites and came as foreign elements. Becoming a Christian was interpreted as a complete abandonment of Hinduism. The Indian Church failed to pursue the insights propounded over a hundred years ago by those Bengali Brahmin converts, who asserted: "In having become Christians we have not ceased to be Hindus. We are Hindu Christians, as throroughly Hindu as Christian. We have embraced Christianity, but we have not discarded our nationality". We may recall that the early Church prevented, albeit after much controversy, the imposition of a foreign (Jewish) law upon Gentile converts (Acts 15; Gal 2: 14). It should not be necessary for Hindus professing the Christian faith to change their personal law.

Legal Amendment: What can be done for the present and future? It is in the point of personal law that conversion is keenly experienced as a social reality; it is not merely a personal exercise of freedom. Hence it does not suffice for the Church to insist on the right to evangelise, leading to conversions to the Christian faith; we must seriously come to grips with the social and legal implications of such conversions. Every effort should be made to ensure that Hindu converts and their descendants remain truly incarnated within the social, cultural and religious life of their traditional society. Simultaneously steps must be taken to make it legally possible for Hindu converts to the Christian faith to remain fully integrated with their family and community. In this way, the legal status (personal law) of the converts will be the expression and support of their socio-cultural life, deeply rooted in the milieu of their birth.

Pastoral Preparation: The introduction of the measures suggested above, demands sound pastoral preparation of the parties concerned. It must be explained to Hindus that conversion to Christ does not entail the abandonment of the samaj dharma. In fact certain elements of the sadhana dharma too may be retained by the converts: perhaps more elements than we have hitherto thought possible.

The Inculturation of Christian Life: A thorough rethinking on the
meaning of a Christian comm-
unity will be required, especially among the members of older Chris-
tianity in India, who may be deeply formed in the foreign mould
of Christianity. Steps must be taken to fulfil the injunction of
Vatican II for the inculturation of Christian life. The measures I
propose make no greater demand on the older Christian communities
than that they permit the new incipient Christian communites to:
"give expression to this newness of life in the social and cultural
framework of their own homeland, according to their own national
traditions...Thus the faith of Christ and the life of the Church
will no longer be something extraneous to the society in which they
live, but will begin to permeate and transform it". (Ad Gentes,
No.21). The Council also insists that in the young Churches the
faith must be "introduced into the upright institutions and local
customs through appropriate canonical legislation" (Ibid., No.19).

Ref. pp. 242-252. Indian Missiological Review, Vol. 8, No.4,
October 1986.Address: Sacred Heart Theological College,
Shillong 793008. The article has been considerably shortened
due to constraints of space.

APPENDIX I

SEDOS BULLETIN
SUBJECT INDEX 1986

AFRICA :   A propos de la Theologie d'Eglises Africaines,
                147-157; Challenges which have emerged for Mission
                Congregations and Leadership: Point de vue de
                l'Afrique' 172-173; A Pastoral Letter of the Southern
                African Catholic Bishops' Conference on Economic
                Pressure for Justice, 194-197; Kinshasa - Ten Years
                of Lay Ministries, 207-209; Reversing Africa's
                Decline, 222-231; Pastoral Counselling Skills, Kenema
                Pastoral Centre, Sierra Leone, 237-238; Cause of
                World Poverty: Focus on Africa (Part II), 244-249;
                Ambiguities of Mission, 257-259; A Summary of Ques-
                tions and Challenges Emerging at the SEDOS SEM. 1986,
                Challenges from Africa, 277-278; Missionaries from
                Africa 304-305; Il Vento del Sud, 118;

ASIA: The Church in Asia - Twenty Years After Vatican II,
                109-114; Questions from the Asian Churches, 141-146;
                Challenges which have Emerged for Mission Congrega-
                tions and Leadership: I: A View from Asia, 169-171;
                The Laity in the Churches of Asia, 210-213; A
                Summary of Questions and Challenges Emerging at the
                SEDOS Seminar on Third World Theologies, 1986:
                Challenges from Asia, 275-277;

BASIC CHRISTIAN
COMMUNITIES: The Church in Latin America: Basic Ecclesial Comun-
                ities, 158-168; Towards a Servant Church, 115-116;

BIBLE: Bible and Mission, 5;

BOOK NOTES: 85; 104; 250; 280; 305;

BRAZIL: Land Reform in Brazil: The Price of Witness, 300-303;

BUDDHISM: SEDOS Seminar: Religions and Peace - Buddhist
                Pacifism, 326-328;

CHINA: 94; 214; 266; 268;

DIALOGUE: Jerusalem Hope Centre, 29; "How shall Interfaith
                Dialogue Affect our Planning for Christian Mission"?
                33-39; Mission in Dialogue with Ancestral Religions,
                83-84;

SYNOD: Assessing the Extraordinary Synod of Bishops, 15-28;
                Héritiers du Concile, 54-58;

THIRD WORLD
THEOLOGIES: Third World Theologies in Relation to the Mission of
                the Church, 11-12;

SEDOS BULLETIN: AUTHOR INDEX 1986