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IN THIS ISSUE

The first article in this issue by DOUGLASS LEWIS is offered as
background reading in preparation for the November 2nd Seminar on DECI-
SION MAKING IN INTERCULTURAL COMMUNITIES. Church personnel
(missionaries) often have difficulty with conflict because of several of
our key assumptions about the nature of love, self-giving and prohibi-
tions about anger. How we make decisions and handle conflict is in-
fluenced by our personal history and cultural background. Differences in
assumptions, goals, priorities and styles of self-expression can often
lead to tension and conflict in the midst of decision-making. The
chances of misunderstanding are even greater in inter-cultural settings
where different criteria and values are operative.

The theory of conflict and its management as presented in this ar-
ticle are intended to apply to a wide range of settings but we believe
the focus of the article can be directed towards the elaborating of a
common Mission Vision, Corporate Stance and the handling of conflict in
mission institutes with international General Councils.

CHUKWUMA OKOYE, CSSp., a Nigerian missionary priest reflects on how
evangelical ("religious") poverty relates to some of the traits of cul-
ture which he has observed in sub-Saharan Africa. He deals with the
relationship between the religious person and the family, situations of
poverty, local cultures, standards of living, desire for self-
improvement and anthropological poverty - the deepest form of poverty in
Africa which robs the Africans of their identity, history, culture and
dignity. The rapid growth of local Churches will inevitably hasten the
process of inculturation of religious missionary societies.

JEROME HEYNDRICKX, CICM., one of the most informed European friends of China contributes some background to the recent events in China. "Doubt and obscurity determine the tone of all prognostic about the Church in China at this moment", he writes but even at this sombre moment he believes there are still people in China working with a new hope for the future in a church in tears in a China in tears.

THE ANNUAL STATISTICAL TABLE on pages 74-75 is the fifth in a series of tables by David B. Barrett, bringing up-to-date the statistical analysis in his WORLD CHRISTIAN ENCYCLOPEDIA.

NEWS

SEDOS SILVER JUBILEE - 1989

SEDOS will complete 25 years of service to mission this year.

The Executive is inviting all members to a special commemorative celebration of this event at the 1989 Annual General Assembly on December 12 at the Brothers of the Christian Schools on Via Aurelia. Four main features will mark the celebration:

1. A special Keynote Address by Fr. Michael Amaladoss, SJ. : Mission - From Vatican II into the Coming Decade.

2. Reflection by the Assembly on this theme in the context of the SEDOS 1989 Annual Report and Future Themes for SEDOS seminars.

3. Celebration of the Eucharist.

4. Reception and Dinner.

The Secretariat is mailing full details of the event. We hope that all members will be present. It will be an occasion for giving thanks to God, for rejoicing together as sisters and brothers in the service of mission, and for serious reflection on SEDOS activities during the coming years.

MISSIONARI SAVERIANI Congratulations to FRANCESCO MARINI, S.X., elected Superior General at their recent Chapter. Fr. Marini succeeds GABRIEL FERRARI, SX., who was President of SEDOS from 1981-'83. We send our good wishes to Fr. Marini in his new post of responsibility and to Fr. Ferrari in his well-earned sabbatical at the Graduate Theological Union in Berkeley, California.

MISSIONARY FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION Congratulations and good wishes to MARION BANDILLI, MFIC., elected Superior General at their recent Chapter. Our good wishes also to Angelina Healey, MFIC., outgoing Superior General whom Sr. Marion has succeeded.

RESOLVING CONFLICTS

G. Douglass Lewis

The unlike is joined together, and from differences results
the most beautiful harmony, and all things take place by strife.

Heraclitus (540-480 B.C.), Fragment 46

The words of Heraclitus, written centuries ago, remind us that differences, strife, and conflict are at the heart of reality. Heraclitus is optimistic about that fact and assumes beautiful harmony can result. Not everyone responds so positively to the conflictual quality of reality especially in the Church or religious institutes, nor is everyone so optimistic that the results are positive.

The question for humans existing in conflictual reality is, can we do anything about it ? Do we have any control ? Can we shape reality in a positive or negative direction ? The answer is yes and no. We are victims, the recipients without choice of much that life offers, but we also have an option about how we respond. This paper recognizes and affirms the inevitability of conflict in human existence, but it assumes that we have the capacity to influence and shape, within the realm of human interactions, whether that conflict will be destructive or constructive. We can learn to manage conflict creatively and constructively. The issues are often simple, but the conflict wrenching nonetheless. We see this illustrated within the family setting. Father comes home from work in the afternoon. The son wants him to pitch baseball, and the daughter wants him to take her shopping. Mother, who has just returned from work herself, wants help in preparing dinner and with other household chores. Father only longs for his easychair, the newspaper, and a chance to enjoy some solitude. Thus, the conflict is born. All are competing for each other's energy and space at the same time. How shall each use his or her energy for the next hour ?

CONFLICT IN THE CHURCH: THE INEVITABLE

To be human means you will have conflict. You will experience it within yourself, between yourself and others, and between yourself and organizations. Yet in most of us there seems to be an innate desire for a conflict-free existence. Most of the great religions of the world promise a future pictured as a blissful, peaceful, conflict-free state. Even a majority of social theorists regard conflict as basically dysfunctional and destructive. They are concerned primarily with its reduction or elimination. The church perhaps embodies most vividly this human desire to avoid conflict. The Christian faith is usually interpreted as being opposed to conflict. As a result, most churches develop norms rejecting behaviour that encourages conflict and rewarding behaviour that tends to suppress it.

We continue, however, to seek our own fulfillment and wholeness. This goal-directed action inevitably encounters and conflicts with other humans' pursuits of their own goals. The only option we have is not

whether, but how to deal with conflict. This paper advocates facing con-
flict directly in order to avert its becoming destructive. Facing con-
flict openly is also an opportunity for creativity. To be creative means
bringing new possibilities into being that presently do not exist. Crea-
tive conflict management means creating new alternatives that allow max-
imum fulfillment for all parties involved. For example, the father,
mother, daughter, and son in the earlier illustration could confer,
share what each wants, and then design alternatives to best satisfy each
of them. The daughter might help her mother with work in the house while
the father and son pitch baseball. Then the mother could take her daugh-
ter on a brief shopping trip while the father and son complete dinner
preparations. After dinner the father would have some solitude to read
the newspaper while the daughter and son cleaned the kitchen and washed
the dishes. The mother uses this time for her relaxation.

Obviously, every conflict does not work out so satisfactorily. Why?
Because we often will not take the time and energy, even when only a
small amount is needed, to discover what the conflicting parties want
and to explore some alternatives that would enable them to get what they
want. Most often we try to avoid the conflict in various ways. The
father may use his power and refuse to discuss the issue, storming off
to the den, feeling that no one in the family sympathizes with how hard
he worked that day. The mother, feeling like a martyr, hardly speaks
during dinner. The son pitches the ball against the wall just below the
den windows, and the daughter plays loud music. Thus the scene is set
for a more angry confrontation in which the original goals will most
likely become obscure and the conflict more destructive and unmanage-
able.

PERSONS, GOALS, AND ORGANIZATIONS

Persons as willful, goal-directed beings cannot achieve their goals
in isolation. Organizations are social groups designed to enable persons
to accomplish some things together that they could not achieve alone.
Organizations obviously vary widely in size, structure, and purpose,
from a nuclear family to General Motors. We, as individuals, participate
in a variety of organizations for varying periods in pursuit of dif-
ferent goal fulfillments. I, for example, invest myself in a nuclear
family, an extended family, a church, a job at a seminary, professional
associations, a boys' basketball league, an international agency; and
the list goes on. Each one represents for me a setting in which some of
my needs are met, some of my goals fulfilled. Some organizational in-
volvements are short-term for me - they prove to be unsatisfying, or I
accomplish what I want and move on.

Those organizations that serve a larger segment of the population's
goals, such as schools, churches, businesses, or government, become
highly institutionalized, while informal organizations, such as short-
term groups, are less structured and controlled. Peter Drucker reminds
us that "the Lord did not create people as 'resources' for
organizations", rather, organizations are created by and for people. An
organization does, however, function as a living organism with its own
goals, personality, and temperament. In the process an organization of-
ten consumes people, turning them into means to its own ends, rather
than serving as an instrument for the achievement of their goals. That
process inevitably creates conflict.

As we seek the fulfillment of our goals, we search the social stage looking for appropriate settings in which to invest our energies to achieve the goals we perceive will meet our needs. When the organization tries to appropriate us for its own ends, or someone else's wishes prevail over ours in that setting, we are tempted to flee. Yet, we may have no alternative except another organization. A man, for example, may feel his needs are ignored in his family; so he decides to leave. Still, he must seek another human community in which to meet his needs. Often, because he has not learned to manage the conflict in the original family setting, the pattern repeats itself wherever he goes. The same drama is played out for all of us, wherever we turn. The organization makes its demands. The only option is how we respond to it.

THREE TYPES OF GOALS

One way to understand the dynamic of conflict that confronts us in every organization is through the three types of goals always present and in conflict with each other: personal goals, personal goals for the organization, and the organization's goals.

> *1.   Persons have goals that have nothing to do with a particular organization of which they are a part. These personal goals may, nevertheless, affect their behaviour in that organization.*

All of us experience competing goals continually. We make choices to invest ourselves in one place rather than another. We never fully commit ourselves to one organization. Even when bodily and emotionally present, we never invest one hundred percent of our energy. Other interests and commitments pull us in opposite directions. This reality inevitably creates conflict within us because we cannot do everything and must choose priorities. These choices also cause conflict with others who want us to invest our energies according to their priorities for us.

> *2.   Everyone who is a participant in an organization, however minimally, has personal goals for that organization.*

When we invest ourselves in a particular organization, we automatically bring with us certain expectations for the organization. There are things we want to see it do and be. These expectations grow out of our own personal goals and how we perceive they might be fulfilled in this particular setting.

> *3.   The organization has goals.*

These goals determine how the organization spends its energy and resources. These directions may not be clearly articulated in a written set of goal statements; they may be hard to discover by the outside observer or even the regular member. However, like an individual, an organization has a definite set of goals. These priorities, whether clearly articulated or not, direct its actions and energies.

The organizations that receive the highest degree of commitment, energy, and motivation from their members are those whose organizational goals coincide with the goals their members have for the organizations. If an organization begins to alter its goals and move in a direction that differs from a member's personal goals for the organization, then

the member's level of involvement, energy, and commitment declines. Apathy, frustration, and anger sometimes result. As folk wisdom suggests, "No one is so apathetic or resentful as when he or she is working on someone else's goals."

THE NEED FOR FOCUS

Conflict in an organization, whether a local church, a missionary institute, or a family, results in large part from the clashing of these three competing sets of goals - personal goals, personal goals for the organization, and the organization's goals. In a church, conflict sometimes erupts when the pastor and a small group of lay persons determine the priorities the church will pursue, only to find a large portion of the congregation either turned off or angry about the new direction. Conflict may also be provoked if one person has a special interest which she or he keeps urging the church to pursue.

Before conflict can be managed effectively, these three competing sets of goals must be identified and satisfied. Satisfaction does not mean the organization has to provide the means for fulfillment for all its members. To be faithful to its mission a church organization may reject one person's special interest. A caring and affirming ministry to this person, however, requires that his or her goal be taken seriously. Such caring includes helping him or her to evaluate the importance and appropriateness of the goal and then exploring alternative routes to its achievement.

The purpose of the church is not merely to be the setting in which all human needs are met. To be faithful to its mission requires focus. It means saying no to some human wants and yes to others. Faithfulness demands purposefulness on the part of individual members and the church and the willingness to deal with the conflict that is generated as they searc for a common vision.

CONFLICT AND THE WORK OF THE HOLY SPIRIT

Our goals get clarified, acted out, evaluated, and reshaped in relationship to and in encounter with God and other persons. Conflict, then, is essential to the development of humanness. Loving God and others not only takes place in the midst of conflict, it affirms that conflict itself. Stated perhaps even more radically, loving God and others is to be in conflict with them. It means to be open and willing to risk making known to them our intentions and at the same time to know, to take seriously, and respond to their hopes. Loving affirms our differences, but it also searches for creative alternatives that are fulfilling and lead to wholeness for all.

If one interprets the action of God's Spirit in the world as an intentional intervention designed to call and move persons toward that wholeness for which they were created, then conflict can be viewed as an intervention of the Holy Spirit that opens up new possibilities for both parties to grow and change. My own dislike of and natural inclination to avoid conflict make me uncomfortable with this statement, but it feels consistent with the reality that conflict is not only inevitable but a growth-promoting part of life. Rather than being destructive, conflict

can provide an opportunity for creating new positive possibilities. Without such encounters we would never face who we are, share our intentions, or discover the inappropriateness or appropriateness of our wants. Equally important, we would never have a chance to encounter the goals of others or assist them in testing their reality. How better could one describe the work of God's Spirit than as creating those moments in history in which unique persons encounter each other and God, and out of this encounter know themselves and each other more deeply. Such moments provide new possibilities, new birth, and new life.

The biblical accounts, moreover, seem to confirm this premise. The prophet Jonah resisted God, fought, even tried to flee God, finally discovering God's will in facing and doing that which Jonah spurned most - preaching to the people of Ninevah (Jon. 1-4). Jacob's wrestling with the angel was the occasion for the emergence of his new identity as Israel, the father of the twelve tribes of Israel (Gen. 32:24-29). Time and again the prophets of the Old Testament confronted the kings and people with the Word of the Lord. The price for them personally was often high but, within the conflict they created, others were able to hear the Word of the Lord. Jesus' ministry continually created conflict for individuals, his disciples, himself, the people to whom he ministered, and finally the institutions of the day. In each case the conflict was the setting in which revelation occurred, new alternatives were opened, new choices demanded, and new occasions for growth toward wholeness revealed.

PRINCIPLES FOR CONFLICT MANAGEMENT

The following set of principles, which have evolved through years of working and struggling to learn and teach how to manage conflict, are the paints, brushes, and canvas of the conflict management artist. But, like E.B. White's rules for writing, they are intended as guidelines, stating what most of us know but often ignore. There is no magic formula, no clear roadmap, no master blueprint that automatically applies to all conflict situations.

Let me here offer two suggestions for using the principles of conflict management that follow. First, practice one principle at a time. Second, in the beginning try to remember the principles in actual conflict situations.

1. HELP OTHERS FEEL BETTER ABOUT THEMSELVES

Persons and organizations manage conflict best when they are feeling good about themselves.

Upon encountering a conflict, if you can first ask, ironical as it may seem, "How can I help other persons to feel better about themselves?" rather than "How can I get them?" the results will often be amazing. This is the first rule for creative conflict management.

Once, a pastor in great distress finally went to a colleague and recounted a long-standing conflict he had with a layperson in his

congregation. The layperson was on the church board and seemed always to be on the opposite side of every issue from the pastor. The pastor was at his wits' end.

"What do you think you will do about it?" the friend inquired.

"My primary strategy," he replied, "is to convince the nominating committee not to put this man back on the church board again. That way, I will not have to deal with his opposition at every point. He never thinks I have a good idea."

"Do you ever think he has a good idea?" the friend asked.

"Well no, I don't, he replied somewhat surprised by the question.

After the conversation the two agreed on a different strategy in which the pastor would focus first on affirming the layperson.

2. STRIVE FOR EFFECTIVE COMMUNICATION

Effective communication consists of in-depth and reflective receiving and sending with the knowledge that one's perceptions and messages are uniquely one's own.

Despite our penchant for sending, the more important part of the communication process is the receiving of the message. More distortion and misunderstanding occur on the receiver's end than on the sender's. Therefore, hearing what the other party is trying to communicate is absolutely crucial. Two ways to do this are in-depth listening and reflective listening. In-depth listening is listening on all levels - both verbal and non-verbal - for messages that come across in another person's communication. While listening to the words, we must also be aware of body signals, tone, emphasis, and the feelings behind the words.

To guard against our distorting or misunderstanding the message we should occasionally check what we are hearing with the sender. This listening process has, of course, spawned its share of humor. The client says, "It's a beautiful day today." The therapist, a new convert into the client-centered method, responds, "I think you said, it's a beautiful day today, didn't you?" While we need not take the process quite so literally and become such repetitive reflectors, validating the message with the sender from time to time helps us remain attentive in an attempt to correctly hear and understand what it is the person is trying to say.

The other side of the communication process is the sending of messages. The most important fact to remember in developing the skill of sending messages is that the message you send is not a statement about an "absolute fact" - it is your perception of the fact. In conflict situations our tendency is to become more dogmatic and authoritarian in the messages we send, acting as if we have the final word about the facts of the case. Acknowledging the fact that the message we sent is always our own perception is to admit that we could be wrong. It also recognizes that the other party might have perceptions of the situation that could be as "right" as our own.

3. EXAMINE AND FILTER ASSUMPTIONS

Unexamined assumptions contribute to destructive conflict.

To manage conflict effectively, however, some means must be found to make assumptions public and to eliminate, or at least keep people from acting on, those that have no basis in fact or are destructive.

4. IDENTIFY GOALS, WHAT IS WANTED

Identifying what a person, group, or organization is trying to accomplish in a situation is an essential element in conflict management.
"What am I trying to accomplish and what is the other party trying to accomplish that has led us into this conflict situation ?"

ASK "WHAT", NOT "WHY" QUESTIONS

Who has not been on the receiving end of "why" questions ? How does it make you feel ? Apologetic and promising to do better, Or, do you feel judged, resentful, and angry at the accuser?
"Why" questions are rarely experienced positively by the receiver. They tend to have a judgmental and accusing quality to them. They put the receiver on the defensive and provoke either a fight or flee response. Yet in a conflict the urge to ask the "why" question, to accuse, to seek an explanation to behaviour with which we disagree is almost irresistible.

"What" questions, on the other hand, tend to be heard positively. They feel affirming. They are future oriented. "What" questions - "What are your goals ?" "What is important to you?" - seem more objective, but whether they are or not, their affirmative tone enables the hearer to relax, to explore his or her desires and hopes, and also to search for new directions without shutting off creativity and energy. "What" questions and "why" questions do not have to use the words what and why, however. They are actually two types of questions, different approaches to interacting with other persons and for managing conflict - one open and affirming, the other judgmental and threatening.

Explore the different ways you ask "why" questions in conflict. Try instead shifting stances and asking "what" questions of yourself and the other party. Nothing will change the way you function in conflict more dramatically.

5. IDENTIFY THE PRIMARY ISSUE

Until the primary issue has been identified and acknowledged by the principal parties in the conflict, it is difficult to manage the conflict.

A barrier to effective management through identifying the issue and choosing an alternative is the presence of multiple issues. Rarely is there one crystal-clear issue in a conflict. Even if a conflict begins

with a single issue, others quickly flood in. Why ? Because the people are dynamic living organisms with many issues pressing in their lives.

In order to deal with conflict quickly, some people become "solutionizers," pushing an action alternative before the real issue is identified. Moving to alternatives too precipitously can even create additional conflict. Effective conflict management requires that an individual or group first clarify the primary issue and stick with it until an alternative is decided upon. Keep testing the issue and alternatives by asking, "What is the issue for which this is an alternative ?" or "Is this statement the real issue ?"

6. DEVELOP ALTERNATIVES FOR GOAL ACHIEVEMENT

Search for alternatives that will allow all parties to achieve that which is important and fulfilling to them.

Once the issue has been identified, brainstorming can be used to generate all of the alternatives that can be imagined or invented. The idea is to articulate as many alternatives as possible without stopping to evaluate any of those alternatives. This process encourages persons to use their creativity in sparking off each other's ideas and developing new and innovative options. The most important thing to remember is not to criticize any proposed options. Value each one. Only at the selection phase are the different alternatives measured against each other.

7. INSTITUTIONALIZE CONFLICT MANAGEMENT PROCESSES

To be effective, conflict management processes must be institutionalized and not created solely for special occasions.

The term institutionalized is a way of talking about building into an organization or a social system those processes, procedures, and structures that facilitate the management of conflict when it does arise. Many persons and organizations, because they want to avoid conflict in the first place, try to deny its presence until it becomes too intense to ignore. They then discover that they have no capacity, no framework for managing it.

Most persons and organizations need an "early warning system," a system in which an alarm can remind them that a particular conflict situation has the potential of being serious and destructive. Unfortunately, organizations usually leave an early warning system up to the individual and his or her good intentions. Given the fact that most individuals will avoid conflict if possible, this type of early warning system repeatedly fails. The most effective system does not count on the individual's good intentions. It must be more realistic; it must provide a means for surfacing and managing differences that will not allow individuals or the organization to avoid conflict. It can be as elementary as providing a "fifteen-minute, assumption-check-out time" or a regular evaluation at the end of each meeting. The essential rule of thumb is to provide a method and a means that forces you to deal with conflict and does not allow you to depend on your good intentions.

STYLES OF CONFLICT MANAGEMENT

Individuals vary in their responses to conflict but there is a remarkable consistency to the responses of a given individual in conflict. Identifiable patterns of personal behaviour tend to be repeated in certain conflict situations. These are known as styles of conflict management.

The five styles of conflict management are:

1. The Win/Lose Style is characterized by a very high concern for achieving personal goals in a conflict even at the risk of damaging or destroying the relationship with the other party. "Win at all cost; the relationship be damned," is the byword of this style. Jay Hall, author of "How to Interpret Your Scores from the Conflict Management Survey" states that, "The result is an aggressive, dogmatic, inflexible, and unreasonable approach to conflict management, in which the goal is to overcome one's adversary. The effect of such tactics on the relationship is usually not even considered until after the conflict is resolved".

2. The Accommodation Style is characterized by high concern for preserving the relationship in the conflict even at the price of giving up the accomplishment of one's own personal goals. The relationship is of utmost importance. The person who has a strong accommodating style assumes that the relationship with the other party cannot tolerate serious conflict and, therefore, will give up pressing for his or her goals in order to reduce the threat the conflict poses to the relationship. He or she assumes that human relationships are so fragile that they cannot endure the trauma of working through differences. Often persons with this style have a high need for affiliation and acceptance and are willing to give up the achievement of their goals in order to maintain those relationships in which affiliation and acceptance are gained. Thus, the more important the relationship is to them, the more likely they will accommodate.

3. The Avoidance Style is characteristic of those who are most pessimistic about conflict. They feel that it is not possible to accomplish their goals in a conflict situation and that conflict is usually destructive to a relationship. Therefore, their basic strategy is to withdraw, avoid, or get away from conflict whenever possible. Often persons who adopt this style will leave a conflict psychologically even when they cannot do it physically.

4. The Compromise Style recognizes that one cannot get everything one wants and desiring to preserve the relationship, a person with a compromise style has the philosophy "give a little, get a little." Compromise works in conflict but often leaves an unsatisfied taste in the mouth. It is not fully satisfying but better than nothing.

5. The Win/Win Style combines a high concern for the accomplishment of one's personal goals with a high concern to preserve and enhance the relationship, which means taking the goals of the other party as seriously as one's own. It assumes that there is an alternative in which both parties can achieve their goals and it works towards that end. It assumes that facing and working through differences

has the possibility of leading to a more creative solution than can be achieved by either party alone. It has a high tolerance for differences and works to promote a climate of trust and openness in which both parties can share their goals and hopes and work together for their achievement.

IS ONE STYLE BEST?

Jay Hall maintains that every person uses all of these styles and that each style is appropriate depending on the circumstances, the issue, and the intentions of the person. However, each person has an order of preference for which style he or she will use first in a conflict situation. If that style does not prove satisfactory, the person will shift to the next preferred style and so on through all the styles. For example, Helen Greer, a teacher, tries to balance her desire to remove a rowdy student from her class and the need to please her principal. Since her predominant style is accommodation, she will go along with the principal and keep the student. If the student continues to create havoc, she may shift to her backup style of avoidance by ignoring the student or isolating him in the class. If the harassment continues she might be sick and not come to school regularly.

Though each of the styles is appropriate under certain circumstances, research has shown that some of the styles used on a regular basis will more likely promote healthy and constructive use of conflict than do others. As the foregoing example of the teacher demonstrates, the consistent avoidance of a persistent conflict can become destructive to the person and to the setting. This same research also indicates a rank ordering of the styles in terms of effectiveness in dealing creatively and constructively with conflict. To be most effective one would begin with a win/win style and move down the list to compromise, accommodation, win/lose, and finally avoidance, in that order.

THE IMPACT OF A STYLE

A style is sometimes experienced like the measles. We don't know where we got it, we're not even sure we have it, but the telltale signs are there and won't go away. The measles do finally disappear, sometimes leaving sad side effects. A style, though capable of being changed, hangs on, persisting despite our rational resolve. It too has side effects.

The most consistent side effect of a style is the reaction it elicits from others. A person's style tends to evoke certain styles in others. A persistent win/lose approach, for example, rarely encourages others to play win/win. Most likely, if the other parties have strong commitments to their goals, they will fight back, responding with their own win/lose action. Others will accommodate and give in. Others merely withdraw.

Even those who intend to play win/win often get hooked in the face of a win/lose style. For example, Joe Lawrence, the associate director of the library, knew his boss very well. They had worked together for five years. They functioned amicably together in public and one-on-one. But, when the other staff were present, Joe's boss needed to put him down, to let everyone know who the real boss was. Joe would go into

staff meetings determined not to get hooked. Then his boss would begin the meeting, "Joe, I noticed the number of overdue books is on the rise. Why are you permitting that to happen ?" Or, "Joe, you put the next item on the agenda. What's your problem ?" Before he knew it, Joe would be playing win/lose with his boss. Even when Joe won the point, the boss make him feel like a loser.

A consistent avoidance or withdrawal style is like a drippy water faucet. It drives those who have to live with it to distraction. You cannot turn it off and you cannot ignore it either. It is impossible to deal creatively with differences if the other party will not join the action.

Avoidance can also be a troublesome style to read. Its author can disguise it very well in aggressive action designed to ignore the real issue and divert to another. Denial that there is a problem or projection of the blame elsewhere are also handy tools of the masters of avoidance.

An accommodating style rarely provokes hostility from the opposing party, but it is unlikely to encourage them to respond in a win/win fashion either. An accommodating style almost begs other persons to have their own way, to adopt a win/lose style.

If you want others to function in a win/win manner in conflict, win/win is the best style to employ yourself. Functioning in a win/win manner is, of course, no guarantee that others will reciprocate, but no other style is as likely to evoke a win/win response.

THE NECESSITY OF KNOWING ONE'S STYLE

We may not be satisfied with the way we react in conflict, but act we must. A prerequisite for becoming more effective managers of conflict for changing, is being able to identify our styles, how we use them, and under what conditions.

We often use a certain style in a certain setting and a different style when the setting changes. There once was a young minister who, when working with a group of lay parishioners, was able to help them articulate their feelings and needs and to share his own. When differences arose he explored alternatives until one appeared that satisfied most of the group. When meeting with the senior minister, however, he rarely disagreed. He accommodated his senior colleague in whatever he suggested. At home, on the other hand, he wanted to be right, not to be challenged by his wife or children. There he had to win.

This is not schizophrenia, although it could become so if carried to extremes. Actually, the young minister is just being human like the rest of us who shift our styles to suit the setting. Without our being aware of the switch, however, it can have destructive potential. The young minister may only hear the support for his win/win style with lay parishioners and think that is how he functions in every setting.

In conflict our emotional involvement intensifies, our manner of acting becomes more rigid. We are less able to think, reflect on options, and choose rationally. We act, not think, in conflict.

Consequently, it is vital to know how we are likely to act. Only then can we compensate for our inclinations. Only when the young minister becomes aware of his win/lose style at home and his fantasy of the strong husband and father that feeds it, can he alter his behaviour. Only then can he feel his wife's withdrawal or understand his children's rebellion and so decide to change his behaviour.

- end -

Ref. Lewis G. Douglass
RESOLVING CHURCH CONFLICTS:
A Case Study Approach for Local Congregations
New York, Harper & Row, Publishers, 1981. Pp. 182. $9.95

EVANGELICAL POVERTY AND CULTURE

Chukwuma Okoye, C.S.Sp.

(Fr. Chukwuma Okoye comes from Eastern Nigeria and is an Assistant Superior General of the Congregation of the Holy Ghost (C.S.Sp). He holds a Doctorate in Scripture from Oxford University. He is a member of the International Theological Commission).

Down through the centuries, various institutes of consecrated religious life have focused upon different motives for living out evangelical poverty. The Benedictines for example, have focused on community of goods engendering spiritual solidarity. The followers of Francis of Assisi have focused on imitating Jesus, the poor and crucified. The Carmelites focus on the ascetical and mystical dimensions of poverty. The missionary groups lay stress upon freedom from concern about possessions in order to carry out the mission of God's will.

THE VOW OF POVERTY IN RELATION TO CULTURE

Many people fail to see what culture has got to do with consecrated religious life and with evangelical poverty. Let us say that a parent who has an only son or daughter religious, becomes incapacitated through old age. If the religious is a European, she or he is more likely to ask for compassionate leave. There is money and social insurance available to the parent but perhaps there is nobody available to be with the sick one. If the religious is African however, he or she may need to ask for financial help. There is no social security aid available to the African parent but physical presence is not needed because kin and affines are available. In one case money, in the other, time is offered. Both are consecrated through poverty.

In 1984, the Pontifical Council for Culture did a study about Consecrated Religious Men and Women in the Face of Changing Cultures. Answers from all over the world showed that poverty presents different sets of questions in the context of different cultures as illustrated on the next page.

AREAS	VALUES	DIFFICULTIES	NEEDS
Latin America	solidarity	tension between consecration and commitment.	- re-interpretation of religious charism in the light of the new needs of the Church (Argentina); - insertion into the ordinary lives of the people especially the poor; - commitment to promote human values
Europe/ N. America	- growing desire to share: - commitment to justice: - fresh aspiration for a simpler and more frugal life	- why deprive myself? - happiness - material possessions - consumerism - people valued according to money and power; - work contracts raise problems for religious.	- questioning comfortable life-style; - renounce privileges that "divide"; - present poverty as liberating choice.
Asia	- simplicity of life-sharing, mendicant life of monks; - service of the poor encouraged; - consecration to God and self-abnegation go together.	- pervading materialism; - religious live in security; - "gifts" hinder poverty; - dream of consumerism.	- commitment to human promotion.
Africa	- mutual aid, sharing; hospitality; solidarity with the poor.	- poverty, a curse; dependence on family; - new materialism; - religious seem richer than ordinary people.	- meaning of "poverty" in countries trying to come out of poverty; - Gospel meaning of poverty not clear.

WHAT IS POVERTY?

Poverty is an ambiguous term. I isolate four senses:

1) The literal meaning is lack of necessities of life. It implies that one has to depend somehow on others for survival. Those others may become benefactors or oppressors. In some places in Europe and N. America "being poor" may mean not having superfluities - for example, not possessing a laundry washing machine, a car, or not being able to afford holidays overseas.

2) Poverty is not inherent in life. It is often induced by greed, injustice, oppression or exploitation of some people by others. In this sense, poverty is a scandal against the intentions of God who made creation for the benefit of the whole human race.

3) Poverty implies a condition of dependence on others for a living. Among such dependents are victims of war, refugees, some minorities, marginalized people and developing countries of the Third World in relation to the richer industrialized nations.

4) There is also the spiritual aspect of poverty manifested by the "Poor of Yahweh" or voluntary poverty based on the words and example of Christ - a spirit, integrated within a state of life, or undertaken as a way of life in itself.

Two Further Clarifications:

- In Latin America, the words "poor" and "people" are almost synonymous as against "oppressors". Preferential option for the poor is thus, an option for the "people". But an African who holds his homestead and can feed and clothe his family will feel insulted to be called "poor" no matter how simple and humble his environment may be.

- "Modern" life is creating new categories of the poor, namely, the landless masses, the unemployed crowding into the towns large, poor families which can no longer feed themselves or provide their children with basic education and such like.

WHAT IS CULTURE

Culture... is that complex whole, which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by men and women as members of society. Vatican Council II achieved a new synthesis of the socio-anthropological and humanist conceptions of culture, centering them on the human person's integral development and humanization. The word "culture" in its general sense, indicates all those factors by which we refine and unfold our manifold spiritual and bodily qualities. It means our effort to bring the world itself under our control by our knowledge and labour. It includes the fact that, by improving customs and institutions we render social life more human both within the family and in the civic community... (Gaudium et Spes: 57 - 58). Vatican Council II considered culture as circumscribing all human activity and as a focus of evangelization.

RELIGIOUS POVERTY AND AFRICAN CULTURE

The fundamental question is not: how do we adapt to the family (all peoples love their families), but how do we reconcile the following: "Son, behold your mother", and "Leave the dead to bury their dead"? How are these tensions best resolved? How do we best make evangelical poverty a willed and joyful way of life for those who have undertaken it? What values in the culture would favour it, and how do we open these up?

My experience of Africa is limited to sub-Saharan Africa. I have no postulates of "African culture" but only consider observed "traits". It is for institutes of consecrated life to fill in their particular charisms. Cultures evolve through osmosis and so I have included the values of African Christians as no less African.

"Having" and "Being" Traditional African culture was based on being.
                    Human and moral "weight" and wealth went together. Today this is no longer so. Money and possessions are fast becoming absolutes. Many Africans unfortunately, are beginning to value both themselves and others from this point of view. Evangelical poverty may serve a new ministry - the re-affirmation of "being" as against "having". There is a new dimension to the evangelical counsel of poverty, namely, a prophetic critique of a craving for, and attachment to, riches.

On the occasion of priestly ordination or of religious profession, many people in Africa show their appreciation for God's gift of such a vocation by giving presents which are sometimes expensive. Anniversaries and jubilees also are celebrated lavishly. The religious may be tempted to take for himself or herself all the gifts offered. The gift-giving is not the problem although moderation should be counselled. People want to facilitate the pastoral ministry by contributing to the means needed to exercise it. They also want a reasonable standard of living for their consecrated sons and daughters. However, the same people will be the first to disapprove of the rapacious and the proud. The religious should set good examples about the demands of common life, sharing the gifts and using them for promoting the ministry.

RELATIONSHIPS WITH THE FAMILY

It is feared that some people may embrace consecrated religious life to seek for personal promotion. The African continent labours under deprivations of all kinds. No African is happy when his or her kith and kin are suffering. Everyone tries to use his or her position to lift them up. Hence the urge "to help my people".

Human Promotion The duty of striving after the evangelical counsel of
                love which is a motivation for embracing poverty, should be to serve. This neither excludes "my people" nor focuses only on them. Giving a part of one's salary raises questions. If help is to be given, it is better to do so through the Religious Family or Congregation. The charge of Christ to "leave the dead bury their dead", must not be laid aside too easily. Care must be taken that such help does not lead to a general cooling down of pastoral and missionary fervour or to competition. There is need to determine the conditions of such help, all due elements being taken into account. It must be said also that many Christian families now pride themselves on never having

demanded a penny from their sons and daughters who are in consecrated religious life. The traditional sense of religious life understands and values renunciation in the wake of consecration.

The African Family   A recent seminar found the African model of marriage helpful for understanding consecrated religious life. An African marriage bond means that not only two individuals are united but also two affinal groups. The husband's and the wife's kin enter a relationship of mutual social exchange especially in cases of need. Above all they establish a bond of friendship. Families of persons in consecrated religious life similarly expect at least advice, spiritual help, visits (especially if the religious is away on mission), hospitality. In sickness, death, misfortune or debt, they expect some assistance similar to that expected of an in-law. After discernment by the superiors of his or her community, a religious may, to a certain extent, be assisted to collaborate with other members of the family.

Ordinary cases were a religious helps her or his own people in need should be met from personal pocket-money allowance. The truly poor makes do with what he or she has. In this spirit, the African religious neither abandons nor is preoccupied with family. He or she makes them aware of his or her religious obligations and encourages them to regard him or her as their offering for the spreading of God's Kingdom. Assistance towards extraordinary family needs, such as covering hospital bills for a seriously sick parent, can be covered from savings from special acts of self-denial, e.g. fasting, by the individual religious and members of the community, but with their consent and that of their superior.

"Self Improvement"   In most of Africa, there is no medical or social insurance, no free education, no old age pensions. People are struggling out of poverty. They look beyond and see the vast opportunities open to their more fortunate brothers and sisters.

In general, ordination or religious profession still places one among the successful class. This is not bad in itself if it only evinces respect for God and religion. It contains a danger, however, for there is a human temptation to seize on status and its symbols. For some, modern status symbols include plans for personal study. Self-actualisation sometimes becomes a goal, divorced from service. Occasionally there are doubts as to whether one is not in consecrated religious life for personal promotion.

Momentous changes are occurring in society and many would like to contribute to these changes. As a consequence some appointments are regarded as relevant ("so that I can make my contribution"), while others are seen to be for the less gifted. It is good to strive after improvement especially when the aim is to equip oneself for service. Part of the witness of the Church and religious life has been precisely the provision of social services and development but as part of this perhaps the training of religious should include sharing in the life-conditions of their people. Questions are raised when religious in receipt of full grants can study for years on end while most ordinary people have to support themselves throughout at least part of their studies. Should aspirants to religious life support themselves through all or part of their university and professional training before their

novitiate (with the Congregation helping where necessary)? Perhaps formation communities should be broken down into small units dispensing with domestics and other forms of institutionalisation!

In the last analysis, the problem is more with the mind and heart of candidates. St Benedict's test is still ultimate - "si vere quaerit Deum?" In this, as in all similar situations poverty cannot exist without the concurrence of sound spiritual training and a deep religious spirit. It is important to ascertain the internal liberty of each candidate, his or her independence of goods, valuing himself or herself independently of his or her birth and titles and so forth.

What are the merits of insertion experiences among the poor during formation? Some communities have found that studies have suffered due to such involvement. Others practice this as periods of 'shock' experience. There is need for balance between insertion, studies, and proper human and religious formation.

STANDARD OF LIVING - LIFE STYLE

What level of life is one to aim at? "Religious should be poor in spirit and in fact" (Perfectae Caritatis: 13). Some religious worry that they seem to live above the level of their families and yet are not helping them as true Africans should. Unless a Congregation has a mystique of poverty it will not do to settle for the standard of living of the poorest - those you want to uplift. Unlike the "poor" in Europe, the poor in Africa are indigent and undernourished. Such poverty is an evil against the mind of God. There are certain things not available to the "poor" which are possessed or used by persons in consecrated religious life such as private rooms, books, chapel, refectory and so forth. Smoking and the taking of alcoholic drinks are still an open issue for African religious. Hospitality, provided at residences of communities of consecrated life, is simple, but liberal.

International institutes of consecrated religious life face a whole series of questions such as that the "pocket money" of their members may exceed the living allowance of ordinary people. The law of charity dictates that better-off provinces and houses assist those which are more in need (Perfectae Caritatis: 13) but as a consequence intra-congregational help may lead to a pace of development far in excess of local standards and abilities. Discernment by all individuals and communities in consecrated religious life is imperative. Communities must re-read the challenges of evangelical counsels and reach agreement about the level of life that is sufficient and necessary for their apostolate and charism in the particular cultural context in which they live and work.

Solidarity with the Poor   In Latin America, preferential option for the poor is seen as the natural expression of poverty, not however as its essence. There, religious take on the struggle of the poor against unjust structures. Many have abandoned convents to live with the poor in favelas. In Europe, religious have become more aware of the call to serve the disadvantaged. They are leaving aside some forms of traditional apostolate in order to bring relief to the marginalised such as drug addicts and the handicapped.

In Asia, consecration to God is seen as going together with self-abnegation. Monks, traditionally, live a mendicant life. There is little active protest in society against poverty and injustice.

In Africa it would seem that hitherto solidarity with the poor has taken the form of trying to lift up the conditions of the people through direct service in hospitals, schools and social development projects. Religious institutes generate or seek funds for these. It is now time to ask questions about the need for the promotion of justice in Africa and for adjusting the life-style of religious in the face of the poverty of the masses.

African Religious and "Anthropological Poverty" The deepest form of poverty in Africa is not economical, but "anthropological". Such poverty robs Africans not just of what they have but of what they are, namely, their identity and history, their culture and dignity, their ambitions, rights and duties.

Africa has put off, to a large extent, the yoke of colonialism, but only to succumb to cultural imperialism and alienation.

> "Of all the crimes of colonialism, there is none worse than the attempt to make us believe that we had no indigenous culture of our own, or that what we did was worthless, something of which we should be ashamed instead of (considering it as) a source of pride". (J.Nyerere, Ujamaa, OUP, London (1974), p.66)

The developed nations presume to set the standards of "modernity". There is a subtle imposition of their own values, way of life, and culture. People in consecrated religious life should be in the forefront of the Gospel critique of the idol of such dominating culture symbols about money, power, sex, security, happiness as possession... It would be very healthy for African consecrated religious life to embrace some symbols of identity with the lower and unprivileged classes even as a token.

Emancipation of the African Personality If every person in consecrated religious life in Africa were to reject what is foreign and be content with and develop indigenous resources, a major step forward would be taken in the movement for the emancipation of the African personality. Think of the foreign styles of furniture, objects of worship, clothes, tools, forms of recreation and so forth, which Africans import or imitate, disregarding traditionally inspired ones.

Our missionary brothers and sisters introduced some significant cash and food crops to Africa. These have now become part of the culture. African members of institutes of consecrated life should duly take up the challenge of helping to diversify economies, re-training the thwarted tastes of the people and providing alternatives to unessential imports from the West and the East that are craved after, as "necessities". They can do so by improving agriculture and animal husbandry, teaching skills and crafts that would foster an African religious style of effective solidarity with the people.

My Heart is not Proud (Ps. 131.1) Every now and then in the history of the Church, a style of evangelical poverty arises in opposition to prevailing abuses. The mendicant religious orders were

a protest against abbatial paternalism and the ecclesial feudal system of tithes and benefices. Some recent forms of protest have arisen against clericalism, the wielding of privilege and power in positions by Church people. Perhaps we need forms of protest in Africa against the growing un-African accent on "having", on ecclesial pride and prejudice. It is very easy to adopt the attitude of lord and master when one is helping others. It is important to stress that evangelical poverty should foster a feeling of fellowship between the helper and the poor.

POVERTY AND APOSTOLATE FOR AFRICANS

Unfavourable Comparisons Many African men and women in consecrated religious life are already on mission outside their own cultures or countries. Some are finding their pastoral effectiveness hindered by lack of resources. They do not have adequate means at their disposal. Unfavourable comparisons are sometimes made by the people they serve, between them and their better-equipped European counterparts. The truly poor person should develop no complexes owing to lack of means!

Poverty in Mission The very condition of a missionary is a condition of poverty. One must accept frequent transfers; one seems to be a citizen nowhere - neither at home nor on one's mission field. One lives perpetually the condition of a pilgrim. This is a hard condition for all peoples but for the African it often provokes a crisis, for Africans culturally, would normally live in a web of face-to-face relationships, in micro-structures within which they would exert their full individuality. For the African, mission is very much a dimension of religious poverty.

Community Wealth Most countries in Africa have weak economies with large balance of payment deficits, low productivity and little hard currency. Legislation sometimes raises questions about objective justice especially regarding foreign exchange. In hard terms, the lowest salaries are often not up to $50 per month while a graduate's salary is often less than $80. People survive in various enterprising ways. In this context some disturbing questions arise for members of religious communities. Should their community have a car when it takes a graduate a life-time to save for one? Yet the apostolate often requires the use of a motor vehicle. Some communities worry that their monthly expenditure exceeds an average graduate's salary. Should their residence then employ a cook or a house-keeper? How far should communities of consecrated religious suffer the same deprivations as ordinary citizens?

There are good examples of religious institutes sharing their facilities with the local churches, for example, a spare-parts supply depot or garage, or a procure for the supply of various necessities. But it is a paradox that the pooling of resources in a "common" life tends to raise the resource level of religious. It is necessary to train consecrated religious to live contentedly and to share within their proper context even if that be one of austerity and deprivation.

Poverty and Sharing It is sometimes heard that in Africa the vow of poverty should become one of 'sharing'. This must not be so understood as if the religious were to 'share' the riches of his or her community or communities funds. Sharing should also call for

personal renunciation. I deprive myself in order to alleviate the conditions of others and to do this I willingly share with the poor, including my confreres, all I am and have.

LITURGICAL EXPRESSION OF EVANGELICAL POVERTY

Some values need to be incorporated into the liturgy of religious profession. Firstly, there should be a symbolic manifestation of rejection of inordinate attachment to wealth and all that goes with it - pomp and privilege and pride in possessions. Francis of Assisi returned his clothes to his father; Eastern monks and nuns go into worship and meditation with head and feet bare and with just a sheet over the head.

Secondly, in the rites of ordination and profession of religious vows an act of presentation by the family should be encouraged whereby they donate their daughter or son for consecration to religious life and ministry. There are places where something is already being done in this respect.

Thirdly, the candidate should be encouraged to offer some of his or her gifts to the poor. In passing I note that Africans see the religious habit as a rejection of "worldly fashions" appropriate to a man or woman of God.

Poverty, Culture and Canon Law   Dependence on superiors for the use of goods was introduced by Pachomius. When observed in the correct spirit this can lead to perfect love. However, one may ask whether inculturation should not begin with originating experiences rather than continue with the 'status quo'? Canonical requirements can exist and be fulfilled in differing shades of poverty. Some people are calling for greater independence in the use of goods for members of consecrated life in Africa but for greater personal involvement in the alleviation of poverty with a more stringently poor standard of life. Many questions remain open.

Lumen Gentium allows ecclesial groups, notably patriarchal churches, to retain their own discipline, liturgical usage, theological and spiritual heritage. The 1983 Code of Cannon Law gives much adaptational latitude to local churches and episcopal conferences. The challenges to members and institutes of consecrated religious life in Africa require careful evaluation preliminary to inculturation.

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ANNUAL STATISTICAL TABLE ON GLOBAL MISSION: 1989 UPDATE

David B. Barrett

The table opposite is the fifth in an annual series describing statistics and trends. Four more significant new megatrends have arisen unexpectedly since 1980.

1. RISE OF THE EAST ASIAN COLOSSUS (LINES 20, 34)

Before 1980 most Western Christians regarded the Far East as hostile to the Christian faith. With little warning, however, a vast move into organized Christianity began to get under way from 1980 onward. Today there is in place in East Asia a massive Christian colossus of 80 million Christians, mostly Chinese, Korean, and Japanese (line 34). The extraordinary feature of this megatrend is that 80 percent of all East Asia's Christians are Pentecostals/Charismatics. And their own indigenous foreign mission agencies are spreading throughout the world.

2. POWER CHRISTIANITY BY OSMOSIS (LINES 23,45,49)

This decade has witnessed phenomenal growth in three waves of the twentieth-century Pentecostal/Charismatic Renewal in the Holy Spirit (line 23). Of these, the Second Wave, Charismatics in the mainline churches, is now rapidly spreading by osmosis or seepage throughout all 156 major ecclesiastical families or traditions of the Christian world. One result is that thousands of nominally Christian institutions - hospitals, clinics, schools, colleges, universities, publishing houses, broadcasting studios etc. are suddenly being discovered to now have charismatic leadership.

3. RETROGRADE CHRISTIAN ACTIVITIES (LINES 53,54,74)

In contrast to these positive trends is an alarming rash of negative Christian activities, again since 1980. There is the rank growth of ecclesiastical crime (embezzlement) (line 53). There is the multitude of internal squabbles plaguing most branches of the Christian world. The recent secession of Archbishop Lefebvre's traditionalist movement, with which in polls 22 percent of all Europe's Roman Catholics have expressed themselves in sympathy, is only the latest in a series of over 500 schismatic denominations with 30 million followers that have broken with Rome since 1900.

Another negative trend is the escalating preoccupation of Western Christianity with its own welfare; 99 percent of the total income of the Christian world is spent on itself. Non-Christians benefit from less than 1 percent of the entire range of Christian resources (line 54).

4. FIFY-SIX GLOBAL NETWORKS WITH 45 MILLION COMPUTERS (LINE 55)

Last is a very material megatrend. Since 1980 the Christian world has purchased and is using some 45 million computers (mainframes, minis, and micros) with a capital value of no less than U.S. $295 billion. Christians are buying new computers at the rate of 16,800 (costing $109 million) every day. These systems owned and operated by Christians are backed up by a new kind of Christian army - 200 million Christian computer specialists.

STATUS OF GLOBAL MISSION, 1989, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1989	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	5,200,782,100	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,339,857,000	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,860,925,100	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	3,187,619,100	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	2,160,132,800	2,697,595,100
6 Nonliterates	739,233,000	807,465,400	924,394,200	1,027,486,300	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	2,400	2,700	3,370	4,200
8 Megacities (over 1 million population)	20	161	227	317	433
WORLD POPULATION BY RELIGION					
9 Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,721,655,700	2,130,000,000
10. Muslims	200,102,200	550,919,000	722,956,500	908,261,000	1,200,653,000
11 Nonreligious	2,923,300	543,065,300	715,901,400	850,881,600	1,021,888,400
12. Hindus	203,033,300	465,784,800	582,749,900	689,955,200	859,252,300
13. Buddhists	127,159,000	231,672,200	273,715,600	319,775,200	359,092,100
14. Atheists	225,600	165,288,500	195,119,400	230,163,600	262,447,600
15. New-Religionists	5,910,000	76,443,100	96,021,800	115,521,600	138,263,800
16. Tribal religionists	106,339,600	88,077,400	89,963,500	99,312,700	100,535,900
17 Jews	12,269,800	15,185,900	16,938,200	18,574,400	20,173,600
18 Sikhs	2,960,600	10,612,200	14,244,400	17,584,800	23,831,700
19. Other religionists	400,907,100	246,406,600	233,620,300	229,096,300	143,503,600
GLOBAL CHRISTIANITY					
20 Total Christians as % of world	34.4	33.7	32.8	33.1	34.0
21 Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,589,516,300	1,967,000,000
22 Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,193,073,400	1,377,000,000
23. Pentecostals/Charismatics	3,700,000	72,600,000	158,000,000	351,166,600	562,000,000
24 Crypto-Christians	3,572,400	55,699,700	70,395,000	130,642,300	176,208,000
25. Average Christian martyrs per year	35,600	230,000	270,000	325,800	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
26. Anglicans	30,573,700	47,557,000	49,804,000	53,098,500	61,037,200
27 Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,771,700	4,334,100
28 Marginal Protestants	927,600	10,830,200	14,077,500	17,692,100	24,106,200
29 Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	137,795,900	204,100,000
30. Orthodox	115,897,700	143,402,500	160,737,900	177,486,900	199,819,000
31. Protestants	103,056,700	233,424,200	262,157,600	318,064,100	386,000,000
32. Roman Catholics	266,419,400	672,319,100	802,660,000	944,495,800	1,144,000,000
MEMBERSHIP BY CONTINENT					
33 Africa	8,756,400	115,924,200	164,571,000	221,767,300	323,914,900
34. East Asia	1,763,000	10,050,200	16,149,600	80,101,500	128,000,000
35. Europe	273,788,400	397,108,700	403,177,600	408,087,100	411,448,700
36 Latin America	60,025,100	262,027,800	340,978,600	427,902,300	555,486,000
37. Northern America	59,569,700	169,246,900	178,892,500	188,280,000	201,265,200
38 Oceania	4,311,400	14,669,400	16,160,600	17,866,000	21,361,500
39 South Asia	16,347,200	76,770,200	106,733,200	138,945,900	185,476,700
40 USSR	97,002,000	86,012,300	96,726,500	106,566,200	118,101,000
CHRISTIAN ORGANIZATION					
41 Service agencies	1,500	14,100	17,500	20,700	24,000
42 Foreign-mission sending agencies	600	2,200	3,100	3,880	4,800
43 Institutions	9,500	80,500	91,000	98,700	103,000
CHRISTIAN WORKERS					
44. Nationals (all denominations)	1,050,000	2,350,000	2,950,000	3,865,300	4,500,000
45 Pentecostal/Charismatic national workers	2,000	237,300	420,000	897,200	1,133,000
46 Aliens (foreign missionaries)	62,000	240,000	249,000	273,700	400,000
47 Pentecostal/Charismatic foreign missionaries	100	3,790	34,600	81,700	167,000
CHRISTIAN FINANCE (in U.S. $, per year)					
48 Personal income of church members	270 billion	4,100 billion	5,878 billion	8,576 billion	12,700 billion
49 Personal income of Pentecostals/Charismatics	250,000,000	157 billion	395 billion	936 billion	1,550 billion
50. Giving to Christian causes	8 billion	70 billion	100.3 billion	151 billion	220 billion
51 Churches' income	7 billion	50 billion	64.5 billion	81.4 billion	100 billion
52 Parachurch and institutional income	1 billion	20 billion	35.8 billion	69.6 billion	120 billion
53 Ecclesiastical crime	300,000	5,000,000	30,000,000	762,500,000	2 billion
54. Income of global foreign missions	200,000,000	3.0 billion	5.0 billion	8.3 billion	12 billion
55 Computers in Christian use (total numbers)	0	1,000	3,000,000	45,500,000	350,000,000
CHRISTIAN LITERATURE					
56 New commercial book titles per year	2,200	17,100	18,800	22,100	25,000
57 New titles including devotional	3,100	52,000	60,000	64,700	75,000
58. Christian periodicals	3,500	23,000	22,500	22,700	35,000
59 New books/articles on evangelization per year	300	3,100	7,500	10,500	16,000
SCRIPTURE DISTRIBUTION (all sources)					
60 Bibles per year	5,452,600	25,000,000	36,800,000	49,551,000	70,000,000
61 New Testaments per year	7,300,000	45,000,000	57,500,000	73,552,000	110,000,000
CHRISTIAN BROADCASTING					
62 Christian radio/TV stations	0	1,230	1,450	1,900	4,000
63 Total monthly listeners/viewers	0	750,000,000	990,474,400	1,291,582,000	2,150,000,000
64 for Christian stations	0	150,000,000	291,810,500	437,045,000	600,000,000
65 for secular stations	0	650,000,000	834,068,900	1,090,157,000	1,810,000,000
CHRISTIAN URBAN MISSION					
66 Non-Christian megacities	5	65	95	145	202
67 New non-Christian urban dwellers per day	5,200	51,100	69,300	94,600	140,000
68 Urban Christians	159,600,000	660,800,000	844,600,000	1,064,815,000	1,393,700,000
69 Urban Christians as % of urban dwellers	68.8	47.8	46.3	45.5	44.5
70 Evangelized urban dwellers, %	72.0	80.0	83.0	88.0	91.0
WORLD EVANGELIZATION					
71 Unevangelized populations	788,159,000	1,391,956,000	1,380,576,000	1,273,930,000	1,038,819,000
72. Unevangelized as % of world	48.7	38.6	31.6	24.5	16.6
73. Unreached peoples (with no churches)	3,500	1,300	700	475	200
74. World evangelization plans since A.D. 30	250	510	620	850	1,400

A CHURCH IN TEARS
IN A CHINA IN TEARS

Jerome Heyndrickx, CICM

(Fr. Heyndrickx is a Flemish Scheut priest who, after 25 years in Taiwan, now directs the Ferdinand Verbiest Foundation, the cultural centre of the European Chinese Institute in the Catholic University of Louvain. What follows is Fr. Heyndrickx' interpretation of what actually happened in China in June/July, 1989. His knowledge of Chinese history has enabled him to make a detached judgement, not a simplistic one. On a visit to SEDOS Secretariate in July Fr. Heyndrickx make available to us a French translation of an interview he had just given to a Belgian review. We are grateful to Sr. Catherine Hughes SND for this English translation).

"For a week here we have had a burial every day, and every day Christians have come to weep for their loved ones who have disappeared", recounts an old priest in a Catholic church in Beijing in mid-June. While he was speaking, men and women in tears were kneeling in the church. At times their cries of grief could be heard as they thought of their dead children. A young priest added: "We are often asked to conduct funerals. We go where we are asked to go. Our job is to console those who mourn." He did not venture to guess the number of Catholics killed in Tien An Men Square. A woman in tears then came into the church, went up to the choir and full of fear told her story. Everything was ι ჳide down she said in her neighbourhood. Chinese women and men who as a rule hide their tears and their feelings are today crying aloud in their despair. The woman asked: :Can my child continue to play inside the church ?"

Beijing photographs show Buddhist monks, clad in their habits, carrying streamers announcing universal goodness and love and joining the crowds assembled in Tien An Men Square to the applause of the students. A Belgian student has told how a group of Christians made their manifestation in the Square by carrying a cross in procession. News confirms what the protestant Bishop, Ding Guaunxun, told American Protestants: Chinese christians, and no doubt other believers too, have generally been inclined to peaceful demonstrations. Some protestant seminarists took an active part and distributed food and drink to the demonstrators in Beijing.

lt is difficult to say to what extent Chinese Catholics as such have taken part in the demonstrations. Normally one would expect them to have joined wholeheartedly in the struggle for democracy and against corruption but perhaps they were somewhat less actively involved in the demonstrations. The trauma of the tortures to which they were subjected during the Cultural Revolution is still with them.

Now that all information is again "under official control" it is extremely difficult to discover, behind the screen of "The Truth" which

is now officially proclaimed to the world, what really is the truth about this church in tears in a China in tears keeping in mind the situation of the church during recent years.

Every prognostic for the future has to be founded on the facts of the present and the past. That poses a formidable problem for China, given its age-old tradition going back to the first emperors who directed and decided religious affairs in a very centralising way. There has always been much prejudice also as far as foreign religions are concerned. The official "Truth" has always come from on high and has often given a deformed image of the reality. This is even more true of the last forty years. One has to take the trouble therefore to go behind the official "Truth" to find what is the authentic truth about the Church in China. The same applies to general information.

FALSE IMPRESSIONS OF THE HISTORY OF THE MISSION IN CHINA

In the sixties, the West idealised everything that was happening in China during that period. International conferences analysed the idea of "the new man" according to the writings of Mao while Christians were being subjected to persecution and ill treatment. Many of them died or were tortured in prison. In fact, suffering was the lot of all Chinese citizens at that time. The broadcasting of information during that period would serve as a model of how to make lies out of reality and how to make a fool of a whole nation, a whole world. It was the putting into practice of Voltaire's principle: "Tell a lie and there will always be someone in the West to repeat it".

False images of the Church which have been spread around China over the years are a result of the same tactics. The missionaries Ricci, Schall and Verbiest were pioneers in bringing about cultural and scientif . exchanges between China and Europe. They belong to the "generation of giants". Their initiative in the inculturation of the Church in China certainly failed but that should be no surprise given the fact that they were before their times. Present-day Chinese historians were quick to use this as a pretext to label missionaries as the authors of a "cultural invasion". One result, among others, is that Chinese Christians are labeled as 'bad patriots' in China right up to our own day. Fr. Ferdinand Verbiest whose friend, the Emperor Kangxi, could never praise enough, has suddenly appeared as a Russian spy in official Chinese documents since the cultural revolution. Russian, Polish and even Chinese historians contested this version of the facts and designated it as being unscientific at the time of the international conference on Fr. Verbiest in Louvain in September, 1986.

Given these tactics, foreign missionaries who came to China after the Opium War were naturally most vulnerable. They clearly profited from the political and commercial advantages which stemmed from the blackmail levied on the Chinese by the great imperialist powers of the West. It was by means of these great powers that the missionaries obtained authorisation to enter China after 1840. They built three universities, 250 secondary schools, 800 primary schools and 250 dispensaries and hospitals. They distributed aid for development in those provinces where the people were extremely poor. This was their positive contribution to the country and to the people in addition to their actual missionary work. Even the First Minister, Zhou Enlai recognized this as late as

1951. But then a little later on, one single version was imposed - "Cultural invasion; Western imperialism." This became the "Official Truth" on the history of the Chinese Church. No-one in China may pronounce another version in speech or in writing.

The communists have arrogated to themselves the writing of history and this in their own jargon. What they have done with the entire history of the Catholic mission in China they have done today with the drama of Tien An Men Square. Clearly, the story of Imre Nagy in Budapest has nothing to learn from them.

When Mao Zedong came to power in 1949, most countries recalled their ambassadors. They had no sympathy for the new regime. It was only 25 years later that these countries, one by one, recognised the People"s Republic of China and returned their ambassadors. But the Ambassador from the Vatican was not recalled. He remained in China in 1949, obviously with the intention of remaining at the side of the Chinese Church and collaborating with the new regime. It was China that refused to have contact with the Nuncio.

The result of falsifying the history of the Church over many years is that nearly all Chinese have a very deformed image of Catholics and of the Church. Cue only has to pronounce the words "Catholic Church", "Pope", "Vatican", "Bishop", or "Priest", and ears begin to burn. For the Chinese, these words reflect "something very bad", "figureheads of western imperialism", "espionage". In novels and on television the spy is very often a Catholic priest or someone who, as if by chance, wears a little cross.

DIVISION WITHIN THE CHINESE CHURCH

Tn 1957, China decided to create a Patriotic Association of Chinese Catho⌐ics. (APCC). Its acknowledged end was "to control the relations between the Church and the state". Catholics had to prove their patriotism by becoming members and to do that, they had to break their relationship with the Pope. From 1958 onwards the APCC began to nominate and ordain its own bishops without any reference to the Holy See.

Only a minority of Chinese Catholics became members of the Patriotic Association. Even the majority of those who became members did so, like everyone else, in order to serve the well-being of the Church as best they could. They remained faithful Christians. Some lay leaders of the APCC, however, went much further. The most positive papal declarations have been subjected to their bitter criticisms and rejected. They have taken up a position directly contrary to that of the Chinese Church. As a consequence, since that time, there have been two groups encamped against each other in the same Church.

A small group of the members of the APCC holds the reins of power and it is these leaders who often cause anxiety to other Catholics. In March, 1989 a serious incident made headlines in the world media. In a village in the province of Hebei hundreds of police came to expel catholics from a building which had belonged to the Church. After the uproar dozens of dead and hundreds of wounded were counted among the Catholics but in their commentary on this drama the catholic directors of the Patriotic Association judged that everything was normal.

The majority of Chinese Catholics have always refused to become members of the APCC. They love their country as much as any other Chinese. Many Catholics have been designated by their fellow-villagers as model citizens but, at the same time, they remain loyal to the Pope. They do not agree that their Church should be the object of discrimination, that the position of the Pope in the Church and in all the past history of China should be travestied as "cultural invasion" and "imperialism", simply because the State monopolises the writing of history. They refuse to contribute to the propagation of this "Official Truth". The enormous sufferings and humiliations endured by these Catholics, in public, during the Cultural Revolution, has aroused great sympathy on the part of other Chinese in a great number of cases. Everyone in China today knows that during that period it was the Catholics who were subjected to the most violations of human rights.

The Cultural Revolution has been followed by a period of normalisation. A certain number of new, small churches have been built and thousands of old churches have been restored. Twelve Senior Seminaries have been re-opened and welcomed 700 candidates who have come to prepare for the priesthood. In the same way novitiates have been opened for religious communities in many dioceses. All this evolution has given new hope to the numerous Catholics in China that the position of the Church is being normalised. They have begun to frequent religious services and although they do not agree with the criticisms and the two-faced attitude of the leaders of the APCC, they have done violence to their feelings by entering into positive relationships of collaboration for the good of the Chinese church as a whole.

Other Catholics however, have not forgotten the past. They do not want to be naive and cannot believe in what is officially called "Religious Liberty" as long as bishops and priests remain in prison. They refuse to collaborate with the leaders of the APCC or to recognise the bishops nominated by the Association. They have their own "clandestine" bishops and priests. They are fiercely opposed to the whole group of "patriotic" Catholics and say to Catholics who frequent the churches of the APCC to celebrate the Eucharist that this is a mortal sin. They are entrenched in an excessively aggressive attitude which even their friends find unfortunate and exaggerated. There is then, this estrangement inside the one Catholic Church in China.

THE SEARCH FOR A NEW RELATIONSHIP WITH THE CHINESE CHURCH

Catholic friends abroad have made great efforts to start a positive dialogue with both groups with the hope of reuniting the Catholic Church in China. The "clandestine" Catholics have been encouraged to take steps towards reconciliation while the leaders of the APCC have been asked to review their prejudices about non-members of their Association and to be clear about their own loyalty to the universal Church. It is in this context that the Catholic University of Louvain invited the Chinese Bishops to visit Belgium. This was the first visit abroad of an official delegation of Catholic Chinese bishops - the beginning of a long dialogue with other local churches.

At the official Chinese request, an open dialogue has also been undertaken by the international Catholic community. It is right and just that China has been able at last to take its place in the community of

nations. Due to its long history and rich culture the largest nation in the world has a great deal to contribute to world peace and the building of a universal community of all peoples. That is why Paul VI in his speech to the United Nations on 4 October, 1965, pleaded long ago that China should be admitted to the U.N.O. Forty years ago the Holy See adopted an attitude of dialogue and did not want to leave Mao's China, even though others did. And after China opened itself again to the world in 1978, Caritas International launched dozens of social projects in collaboration with official Chinese requests.

An unprejudiced attitude has been shown with regard to China on the part of the international ecclesial community, One must limit oneself to speak of the present and the future, not of the past. This attitude determines the tone of all the discourses of John Paul II wherever there is question of China. According to the terminology proper to the Chinese, one wants to develop a relationship "on the basis of equality and mutual respect". But that did not prevent John Paul II from reacting on the day following the drama of July 4 in Peking: "The Holy See has always pleaded that one of the most essential of human rights, that of religious liberty, be applied in the People's Republic of China". These efforts encourage the old missionaries of China. For them, China is in no sense a hobby. China is their life. The Chinese people are their friends. That is why, after the drama of Tien An Men Square, they are so sad at what has happened to their friends.

Open dialogue implies that one never condones discrimination against the Catholics of China. Belgian Catholics expressed their protest in clear terms when their request was refused to visit, for humanitarian reasons, Mgr. Melchior Zhang, an old bishop who did not belong to the Patriotic Association and who was dying in North China.

A SOMBRE FUTURE ?

We are optimistic but not naive". It was in those terms, not ex- pected at the time, that we always expressed our opinion about official developments in China on the evolution of that country. Signs of hope have been found by a number of Western authorities, by business people and by Church people who are well informed about what is happening there. We know from what has happened in Tien An Men Square that we must still warn people to be vigilant. It will take a long time before new signs of hope appear among the sombre signs that we see now.

All China is at present studying the Party document dated June 5, 1989 (People's Journal, June 6), addressed to all Party members and to the Chinese people. This text presages nothing of good for the future: "The organisers and the instigators of this counter-revolutionary revolt were principally a small group of people who are stubbornly bent on the liberalisation of the property-owning class, a group of political agitators who are plotting with hostile foreign and overseas powers, and who betray the secrets of the State and of the Party to illegal or- ganisations."

Many Catholic friends of China believed that China was going to play a positive role for peace in the family of nations. They had wanted to co-operate with China and had encouraged their friends to do the same. They had undertaken dozens of projects of collaboration with China. Deng Xiaoping has certainly affirmed that the policy of making

overtures to foreign nations was going to be pursued but he is defensive against corrupting thoughts coming from abroad. Chenyun and Li Xiannian as well as Li Tichying have made speeches which are reminiscent of the Cultural Revolution. In Bejing Church authorities and priests have again recently received a mass of "study work", imposed from on high. Catholics are obviously asking themselves questions. The churches in Bejing are empty.

In the West we are shocked by all the recent events and we ask ourselves: have we done the right thing in encouraging our friends to collaborate with China ? Can this collaboration be continued ? Were we right also in telling our friends that, in spite of everything, the Chinese authorities were thinking well of democracy, of human rights and of the Church ? Are they now going to accuse Catholics of being the "running dogs" of Western imperialism as they did before ? Doubt and obscurity determine the tone of all prognostic about the Church in China at this moment - until China herself gives us proof to the contrary, for we do believe that even at this sombre time, there are people in China who are working with a new hope for the future. Meantime, in the West, all China's friends share in her sadness. Catholics feel themselves united to the Chinese Church, a Church in tears in a China in tears.

13 July 1989

NEWS   Continued from page 89/252

MISSIONARY SISTERS OF THE HOLY ROSARY   Congratulations and good
wishes to Teresa Dillon, MHRS., elected Superior General at their recent
Chapter in Ireland. We send our good wishes to Margaret Ledwith, MHRS.,
who was Superior General for the past twelve years.

COMING EVENTS

DECISION-MAKING IN INTER-CULTURAL COMMUNITIES

This is a full day Seminar which will be of great value to SEDOS
members. SEDOS already held a Seminar on BUILDING INTER-CULTURAL COM-
MUNITIES at its 1987 General Assembly. The 1988 General Assembly
requested the Executive to give more specific consideration to decision
making processes precisely in General Administrations and Governing
Boards of the SEDOS membership.

In the morning session four speakers from different cultural back-
grounds will share their experiences. In the afternoon session there
will be a case-study of a specific situation.

<u>Speakers</u>: KIM TANABE, RSCJ   (Japan)
ED VAN MERRIENBOER, OP (USA)
ROSE SUMAH, OLA   (Ghana)
FRANCOIS NICOLAS, CSSp (France)

at

Fratelli Delle Scuole Cristiane: Via Aurelia 476

on

November 2, 1989 from 9.00 a.m. to 6.00 p.m.

ALL SEDOS MEMBERS ARE WELCOME.

1989 GENERAL ASSEMBLY

and

SILVER JUBILEE CELEBRATION

KEYNOTE ADDRESS - MICHAEL AMALADOSS, SJ

MISSION - FROM VATICAN II INTO THE COMING DECADE

Fratelli Delle Scuole Cristiane: Via Aurelia 476

November 2, 1989 from 9.00 a.m. to 6.00 p.m.

Fr. Amaladoss will give the keynote address at 9.30 a.m. The Secretariat will present the SEDOS Annual Report at 11.00 a.m. The Assembly, in groups will then consider the keynote address, the Report and Plans for the coming year.

In the afternoon at 3.30 the Assembly will hold its business session. This will be followed at 4.45 by the celebration of the Eucharist on the occasion of the Silver Jubilee. There will be a 'reception' at 6.00 p.m. followed by dinner at 7.00 p.m.

ALL SEDOS MEMBERS ARE WELCOME.

LOCAL CHURCH:
PRACTICES AND THEOLOGIES

SEDOS 1990 RESEARCH SEMINAR

VILLA CAVALLETTI, MARCH 20-24

In March 1981 SEDOS held its important Research Seminar on the Future of Mission. The major part of that Seminar was given to an examination of the Perspectives of the Mission of the Local Church.

The SEDOS Executive considers this to be one of the most significant developments in Mission and in this Silver Jubilee Year has decided to return to the topic for its 1990 Seminar at Villa Cavalletti.

The Seminar will examine how the practices and theologies of the Local Church have evolved since 1981 and how this affects the understanding and practice of mission today. This will be an important Seminar. Early registration is recommended.

RESUME DE CE NUMERO

DOUGLAS LEWIS nous propose un article en guise de préparation au Séminaire du 2 novembre prochain sur LES DECISIONS DANS LES COMMUNAUTES INTERCULTURELLES. Très souvent, les personnes qui travaillent dans le cadre de l'Eglise et notamment les missionnaires, ne sont pas à l'aise dans des situations de conflit à cause de certaines de nos présuppositions sur la nature de l'amour, du don de soi, et des interdictions à l'égard de la colère. La manière dont nous prenons nos décisions, et notre comportement en cas de conflit sont influencés par notre histoire personnelle et par notre culture. Bien souvent, la tension et le conflit peuvent surgir au moment de prendre des décisions à cause des différences dans les présupposés, les objectifs, les priorités et le style d'expression. La possibilité d'un malentendu est encore plus grande dans un milieu où sont en jeu des valeurs et des critères différents.

L'article présente une théorie du conflit et une manière d'y faire face qui doivent pouvoir s'appliquer dans différents milieux. Cependant, il nous semble que son but central est de nous aider à élaborer une vision de mission commune et une position d'ensemble, ainsi qu'à résoudre les conflits qui peuvent surgir dans les instituts missionnaires qui ont un conseil général international.

CHUKWUMA OKOYE, CSSp., prêtre missionnaire nigérien, nous présente ses réflexions sur les rapports entre la pauvreté évangélique ("religieuse") et certains traits culturels de l'Afrique au sud du Sahara. Il nous parle des rapports qui existent entre les religieux et les familles, des situations de pauvreté, des cultures locales, du niveau de vie, du désir de se perfectionner, et de la pauvreté anthropologique, la forme la plus profonde de la pauvreté par laquelle les Africains sont dérobés de leur identité, de leur culture, de leur histoire et de leur dignité. La croissance rapide des Eglises locales aura sans doute pour résultat d'accélérer le processus d'inculturation des sociétés missionnaires religieuses.

JEROME HEYNDRICKX, CICM., un ami européen de la Chine parmi les mieux informés, nous donne un historique des évènements qui ont eu lieu récemment en Chine. "Toute prévision au sujet de l'Eglise en Chine est en ce moment obscurcie par le doute", dit-il. Néanmoins, selon lui, il existe encore en Chine des personnes qui travaillent pour l'avenir, avec un nouvel espoir dans une Eglise en larmes, dans une Chine en larmes.

Le TABLEAU STATISTIQUE ANNUEL qui se trouve aux pages 74 et 75 est le cinquième d'une série de tableaux élaborés par David B. Barrett pour mettre à jour l'analyse statistique dans son ENCYCLOPEDIE DU MONDE CHRETIEN.