

PRAYERS FOR SOCIAL CHANGE

Let me share a few **Prayers for Social Change** with those who are religious-minded. I recently came across three meaningful but, according to me, not fully satisfactory prayers. **Which prayer(s) would you personally like to compose, recite, commit yourselves to, and live through your efforts, dear readers?**

The World Council of Churches has chosen the following prayer as the theme of its 9th Assembly in Brazil from 14th to 23rd February 2006: “*God, in your grace, transform the world.*” While well expressing our longing and need, I feel this prayer does not highlight enough our human responsibility and solidarity. I am therefore inclined to adopt this prayer: “*O God, in your grace, help all of us to transform the world.*”

The second prayer is an invocation of the President of India, Dr. Abdul Kalam, in an address in Delhi on Dec. 7, 2003 on “A Culture of Harmony and Peace”: “*Oh Almighty, help all religious leaders of the country, to give strength to the people to combat the divisive forces*” (cf. S. Arulsamy, in D’Sa, 379). Again, a beautiful prayer, but I would prefer something more positive, democratic and general, for example like: “*Oh (Compassionate) God, grant all of us and our leaders the strength to build a new society.*”

The CCBI in its 1991 Appeal includes a prayer for communal harmony and peace. This led me to this prayer: “*O loving God, make people everywhere to create and enjoy a world of freedom, justice, peace and harmony.*” Sometimes, I also think of the Indian Constitution and pray: “*O God, inspire all the people of India to promote justice, liberty, equality and fraternity.*” **Which of these prayers would you prefer? Or is another prayer alive in you?**

NOTES

Chapter 1

1. For an introduction to the social thought of the **Church of South India** (CSI), the **Church of North India** (CNI) and the **Joint Council of the CNI, CSI and MTC** (Mar Thoma Church), see Desrochers, 1992, 620-36. **2.** Kaj Baago, *A History of the NCCI, 1914-1964*, NCC, Nagpur, 1965, 2-16. **3.** Ibid., 28. **4.** Desrochers, op. cit., 615. **5.** Quoted by Kaj Baago, op. cit., 65. **6.** Ibid., 63. **7.** Ibid., 82. **8.** Quoted by Desrochers, op. cit., 616. **9.** 1950 NCC Assembly, quoted by Desrochers, ibid. **10.** 1950 Report, quoted ibid. **11.** Quoted ibid., 617. **12.** See Desrochers, op. cit., 616-8. **13.** Quoted ibid., 618.

14. “Message from the 18th Assembly, NCC”, *National Council of Churches Review* (hereafter NCCR), Vol. 95, No. 12, 580-1. **15.** “A Message to the Churches”, NCCR Vol. 99, No. 11, 539. **16.** D.L. Gopal Ratnam, ibid., 544. **17.** Report of the Development Working Group of the NCCI, Delhi, ISPCCK for NCCI, 1983, 8. **18.** Ibid., 12. **19.** Ibid., 10-11. **20.** Ibid, 19. **21.** NCCR, Vol. 103, No. 11, 550. **22.** NCCR, Vol. 111, No. 5, 1050-1. **23.** Ibid., 1051. **24.** Ibid., 1052. **25.** Ibid., 1054. **26.** NCCR, Vol. 116, No. 3, 149. **27.** Ibid., 150-1. **28.** NCCR, Vol. 120, No. 3, 356. **29.** Ibid., 357. **30.** Ibid., 358. **31.** NCCR, Vol. 124, No. 3, 76. **32.** Ibid., 77. **33.** Ibid. 77-8. **34.** For details, see *People’s Reporter*, 10-25 Nov. 2005, 5.

Chapter 2

1. B. Hehir, “Catholic Social Teaching & Migration”, in *Migration and Refugee Services*, US Conference of Catholic Bishops, 6/7, 2003. **2.** M. Camdessus, “Church Social Teaching & Globalisation”, in *America*, Vol. 185, No. 11, 15/10, 2001. **3.** Ibid. **4.** For details and references, see Desrochers, 2005, 101-9. **5.** D’Silva/Desrochers, 58. **6.** As mentioned in the Box on page 6, **we unfortunately had to keep the non-inclusive language of the documents.** **7.** See Reference 1 in the **Suggestions for Further Readings.** **8.** John Paul II at Puebla, quoted by Desrochers, 1992, 19. **9.** **Throughout the book, the numbers in the parentheses refer to De Souza’s book.** **10.** Quoted by Desrochers, 1992, 348. **11.** **For John Paul II’s call to a concrete life commitment by all Christians and people of goodwill**, see Desrochers, in D’Mello, 106. **12.** RGM, Bombay, 1971, 6-7 & 42, quoted by Desrochers,

The full references of some books/articles are given in the *Suggestions for Further Readings* (below, pp. 221).

1992, 411. **13.** Ibid., 43-4, quoted ibid., 411-2. **14.** See DeBerri et al., 131-2. **15.** RGM, Mangalore, 1978, esp. 6-7. **16.** RGM, Nagpur, 1984, esp. 11. **17.** A. Mariaselvam, “Prophetic Role of the Church”, in D’Sa, esp. 485-9, quoting R.J. Raja.

Chapter 3

1. This Statement can be found in the 2004 RGM. **2.** In the *Position Paper*, Alfred de Souza presented the current discussion on inequality and poverty, malnutrition, employment and income, human rights, moral values, communalism, and the need for social analysis (RGM, Nagpur, 1974, 31-41). **3.** Statistic given by Bp. Vincent M. Concessao in his Background Paper, RGM, Varanasi, 1998, 167. **4.** An excellent Position Paper by Walter Fernandes, *The Role of the Indian Catholic Church in National Integration*, and two Response Papers by S. Arokiasamy and Subhash Anand, served as the background of this CBCI Meeting (RGM, Kottayam, 1988, 109-65). **5.** Three Papers were used for this Meeting, those of Walter Fernandes (with a response from Babu Paul IAS), Thomas Kalam and Dr. Catherine Dorairaj (cf. RGM, Trivandrum, 1996, 17-19 & 160-214). **6.** See De Souza, esp. 52, 117-8, 123-4, 127-8 & 161-2.

Chapter 4

1. The CCBI made a sharp distinction between evangelisation and proclamation in 2003: “Evangelisation is to ‘bring the Good News of Jesus into all areas of humanity and through its impact to transform society from within, making it new’ (EN, #18). In its restricted meaning, evangelisation is the ‘preaching of Christian faith with the intention to call people to accept Jesus Christ as their Saviour’ (*Guidelines*, #36). This is commonly known as proclamation” (#1). **In this book, we speak of evangelisation, not proclamation.**

2. On the concept of development, see also Caleb, above, 14-15. **3.** Quoted by Desrochers, 1992, 295. **4.** See 23, 25, 35, 49, 52, 54, 55, 86, 152, 163, 167, 168 & 173. **5.** The Bishops for example speak of salvation, forgiveness and liberation given by God in Christ (83 & 90). **6.** Joseph Pathrapankal, “A Re-reading of the Theology of Mission”, in *Vidyajyoti*, Aug. 2005, esp. 581-4. **7.** Joseph Mattam, “Jesus, Source and Model of Evangelisation”, ibid., esp. 589-91. **8.** M.A. Devasia, “Christian Faith, Inter-Faith Harmony and Social Cohesion”, ibid., esp. 600-1. **9.** John Desrochers, *The India We Want to Build*, esp. Vol. II, *Perspectives for a Better India*, Centre for Social Action, Bangalore, 1995. **10.** D’Silva/Desrochers, 59.

Chapter 5

1. For the relationship of this chapter with the previous one, see above, 50. **2.** For details, see M. Amaladoss, *Vision and Values for a New Society, India’s Social Challenges*, NBCLC, 2004, 33-47, esp. 34-6, 45-6 & 61-2. **3.** See Francis-Vincent Anthony, “Globalisation and Inculturation”, *Third Millennium*, (April-June 2005), Vol. VIII No. 2, 30-53, esp. 30 & 44-6. **4.** Desrochers, 1992, 408-10. In these pages, *I make a rather detailed study of the anti-communist statements of the reports of the CBCI Social Action Section.* **5.** For a brief study on “*The Church’s Teaching on Ideologies*”, see for example Desrochers, 2005, 96-9. **6.** For some other reflections on **Solidarity with the Poor**, see below, Box 7.2. **7.** See for example DeBerri et al., 14-7, and Joseph Gremillion, “*The gospel of Peace and Justice, Catholic Social Teaching since Pope John*”, Orbis Books, Maryknoll, NY., 1976, 125-7.

Chapter 6

1. The questions of human rights and the struggle against corruption considered above, 40-1, & 54-6, and below, 143-4. **2.** On caste discrimination and untouchability, see above, 43-4 and below, 148-9. **3.** See S. Ponnuthan (ed.) and C. Aerath & G. Manachery (co-editors.), *Christian Contribution to Nation Building*, CBCI-KCBC Committee, 2004. **4.** For the stand of the **Protestant Churches**, see above, 14. **5.** See S. Arulsamy & S. Singaroyan, *Guide to the CBCI-CCBI Documents*, CCBI, 2000, 57-65. **6.** RGM, Bombay, 1977, I-II & 47-9. **7.** Ibid., 52-4.

Chapter 7

1. On the forms of evangelisation, see above, 54. **2.** Pathrapankal, op. cit., above, ch. 4 n. 6, 580. **3.** Bp. Thomas Dabre gave the Keynote Address and Mrs. Margaret Alva responded. Three Orientation Papers were given by Fr. Ronnie Prabhu, Fr. S.M. Michael & Dr. James Massey, and the respective Responses by Fr. T.K. John, Prof. T.K. Oommen and Sr. Nirmala Joshi (RGM, Jalandhar, 2002, 7-10 & 138-266). **4.** See for example the 1977 discussion on the **Diocesan Pastoral Councils** in the Joint Session of the CBCI-NAC, RGM, Bombay, 1977, 65-7. **5.** Bishop Gali Bali, “Leadership of the Church in India Today”, in D’Sa, 318-9.

6. The September 2005 issue of *Integral Liberation*, “Hindu Perspectives on Social Liberation”, contains several reflections on **social spirituality**, especially Swami Agnivesh, “Spiritual Awakening for Social Justice and Peace”, 188-98, and John Desrochers, “Complementary Reflections”, 211-3, 216-9 & 223-7. **7.** Fr. Paul Puthanangady, Dr. N. V. Varghese, Bp. Vincent Concessao and Bp. George Punnakottil prepared Background Papers for the 1998 CBCI General Meeting, while Fr. J.M. Selvaraj, Mr. Norbet D’Souza

and Sr. Lydia respectively reacted to the last three Papers. (RGM, Varanasi, 1998, 7-11). Their Papers are given in full in the Report.

Chapter 8

1. For the theology of the Bishops' mission, see De Souza, 41-3. **2.** On *The Builders of Society* in the Puebla Document, see Desrochers, *ibid.*, 356-60. **3.** *The Church and Human Rights*, PCJP, 1974, #75 & 76, quoted by Desrochers, '1992, 275. **4.** Bishop Gali Bali, *op. cit.*, 315-29, esp. 316-7 & 328. **On advocacy**, see for example R.J. Rajkumar, *Christian Duty of Advocacy for Transformations of Society*, FABC Papers, No. 92r, 2000, Hong-Kong. And *Our Responses as Christians to Social Advocacy*, Christian Conference of Asia, FABC Papers, No. 102, 2002.

Chapter 9

1. Given in *Agenda of the RGM*, Bangalore, 2006, 62. **2.** Bishop Gali Bali, quoting the Jesuit General, *op. cit.* in ch. 7 n. 5, 328. **3.** For details, see Desrochers, *Education for Social Change*, Centre for Social Action (CSA), Bangalore, 1987, esp. 147-76. **4.** Desrochers, *ibid.*, esp. 404-13. For a list of relevant policies, see 177-80. **5.** For details, see George Joseph *et al.*, *Health Care in India*, CSA, 1983, esp. 64-8 & 105-39. **6.** For this Appendix, see Leonard Fernando and G. Gispert-Sauch, *Christianity in India*, Penguin Viking 2004, 232-6; and A. Kanjamala, in D'Sa, 38-9. **7.** RGM, 2006, 49-50.

Chapter 10

1. See De Souza, 16, 20, 25, 53, 84, 103, 108, 144, 130-2, 160 & 171. **2.** M. Amaladoss, "Is Prophecy Still Alive?" in *Vidyajyoti*, Feb. 2005, 100, and in D'Sa, 520. **3.** A. Kanjamala, in D'Sa, 34-5. **4.** "T.N. Bishops extend the 10-point programme for Dalit Catholics for another 10 years", *The New Leader*, Nov. 16-30, 2004, 33. **5.** M. Amaladoss, *op. cit.*, 99 & 519. **6.** Quoted by Desrochers, 1992, 622. **7.** *The New Leader*, *op. cit.*, in n. 4, 33.

8. This Pastoral Letter was sent by the Archbishop of Ranchi and the Bishops of Ambikapur, Gumla, Bhagalpur, Hazaribagh, Daltonganj, Jalpaiguri, Dibrugarh, Jamshedpur, Dumka, Khunti, Raigarh, Rourkela, Sambalpur, Simdega and Tezpur. *Important extracts* are quoted in John Desrochers, "Just Payscale and Service Conditions for Domestic Workers", KRCR-JPC Publications, Bangalore, 2003, 77-8. **9.** Jeanne Devos, "The National Domestic Workers' Movement", in Desrochers *ibid.*, 76-8. **10.** Pastoral Letter, quoted *ibid.*, 77-8. **11.** Devos, *ibid.*, 78-9. **12.** Michael Taylor, *Christianity, Poverty and Wealth*, WCC, SPCK, 2003, esp. 68-80. *This whole book is worth reflecting upon...*

Chapter 11

1. For details, see De Souza, 92, 95-7, 15-6 & 108-12, cf. above, 59, 112 & 140. **2.** Bishop Patrick D'Souza, in D'Sa, 18 & 21, cf. 20-22. **3.** Paul Puthanangady, *ibid.*, 57-8. **4.** See esp. *Final Statement*, *ibid.*, 762-3, cf. below, 169-70, and *Pastoral Guidelines*, I.14, 764-5. On this 2005 Research Seminar and **the Church's vision, mission and structures**, see also Thomas D'Sa, in *Vidyajyoti*, Oct. 2004, 736-52. **5.** S. Arulsamy, in D'Sa, 382-5. **6.** Y. Irudayaraj, in *CCBI News*, Dec. 2005, 396-402. The Statement of the 1983 ITA Meeting says: "Those in power in the present situation have to... accept the collegial bodies from synod to parish council and other agencies, *not as merely consultative, but as channels of participation in decision-making*" (in Van Leeuwen, *op. cit.*, ch. 12 n. 2, 19-20). Other writers in this book express the same view. **7.** J. Gremillion, *op. cit.*, above, ch. 5 n. 7, esp. 129-32. **8.** José M. Castillo, "The Place of the Poor in the Church", in *Jivan*, April 2003, 4-9. **9.** Many passages speak of **inter-religious dialogue** (e.g., 21, 36, 37, 38, 102, 105, 112, 121, 123, 142, 165, 172, 178 & 182). **10.** The Bishops often speak of parish and diocesan councils (cf. 8, 9, 51, 82, 95, 99, 111, 127 & 178).

11. *Final Statement*, in D'Sa, 756-7. **12.** For a modern example, see "Learning by Doing – Sowing the Seeds of Local Governance", *Integral Liberation*, March 2005, 63-72. **13.** M. Amaladoss, "The Eucharist and the Christian Community", *Vidyajyoti*, Oct. 2004, 730-1. **14.** *Ibid.*, 728. **15.** Quoted by Desrochers, 1992, 627. **16.** Amaladoss, *op. cit.*, 730-1. **17.** *Final Statement*, in D'Sa, 762-3, cf. Puthanangady, *ibid.*, 57-8. **18.** Quoted by Virginia Saldanha, "Christian Discipleship: Women's Perspective", in D'Sa, 469. **19.** Paragraph mainly paraphrased from Saldanha, 469-70. **20.** Patrick D'Mello, "A Critique of the SCC Movement", in *Some Aspects of Parish Renewal in Mumbai*, 1998 thesis.

21. John D'Mello, "Where We Are and Where We Want to Go", Mumbai 1996, unpublished survey. **22.** Patrick D'Souza, in D'Sa, 22, cf. Puthanangady, 57-8, and the *Final Statement*, 762. **23.** Saldanha, *op. cit.*, 470. **24.** M. Amaladoss, "Liberation Theologies and Indian Experiences", in *Vidyajyoti*, Oct. 2005, 732-3. **25.** *Pastoral Guidelines*, in D'Sa, 765-7. **26.** See the references given in n. 10. **27.** Fr. Sebastian, quoting S.S. Karambai, *Ministers and Ministries in the Local Church*, St. Paul's, Mumbai, 2005, 123. **28.** RGM, Bombay, 1977, 66. **29.** Gremillion, *op. cit.*, above, ch. 5 n. 7, 17 & 128-9. **30.** See Desrochers, *op. cit.*, above, ch. 11 n. 7, 63.

Chapter 12

1. Joseph Mattam, *op. cit.*, ch. 4 n. 7, 590. **2.** Alwyn D'Souza ("An Ecclesiology in the Socio-Economic Context of India"), G. van Leeuwen, and *Statement of the Meeting*, in Gerwin van Leeuwen (ed.), *Searching for an*

Indian Ecclesiology, seventh meeting of the Indian Theological Association (ITA), Asian Trading Corporation, 1984, 176-86, 187-90 & 16. Samuel Rayan's article strongly criticises "The Ecclesiology at Work in the Indian Church Today", *ibid.*, 191-212. **3.** *Final Statement*, in D'Sa, 760 and 763, cf. above, 170. **4.** D'Mello, 64-88. **5.** Quoted by S. Arulsamy, in D'Sa, 392. The main thrust of this article is that "*the laity should penetrate into the bureaucracies and other public government offices at the state level and at the Centre so as to transform the value systems and give credibility in public life*". The main focus of their training should be "*for entering into the civic competitive jobs, the occupiers of which determine the destiny of the country and value systems*" (394 & 392, cf. 371-97). **6.** *Final Statement*, in D'Sa, 757. **7.** Stan Lourdasamy, "Church and Social Justice", CSA publications, Bangalore 1979, 64-5, quoted by Desrochers, 1992, 428. **8.** For this and other such passages of the Nairobi Assembly, see Desrochers, 1992, 528-30. **On the Church's elaborate teaching on People's Organisations and People's Struggles**, see Desrochers' General Index, *ibid.*, 769-70.

9. For this Box, see D'Silva/Desrochers, 68-9. **10.** For details, see Desrochers, 1992, 398 & 402. **11.** *Ibid.*, 534 & 540. **12.** *Ibid.*, 568-9 & 605. * *Ibid.*, 549, 559 & 680-1. **13.** Quoted by Desrochers, *ibid.*, 534. **14.** See for example the following CSA books: George Joseph & John Desrochers, *Development, Human Rights and Action Groups*, 1985; John Desrochers, Bas Wielenga & Vibhuti Patel, *Social Movements, Towards a Perspective*, 1991, and Bas Wielenga, *Towards an Eco-Just Society*, 1999. The "*Agents and Strategies of Social Change*" will be studied by Thomas Toscano in the NBCLC booklets, *India's Social Challenges*, No. 4. **15.** For some details, see Swami Agnivesh, *op. cit.*, ch. 7 n. 6, 188-98, 217-9 & 225-7. **16.** *Final Statement*, in D'Sa, 763. **17.** Gustavo Gutierrez, *A Theology of Liberation*, SCM Press Ltd., Orbis Book, Maryknoll, 1973, 10, cf. 6-15 quoting E. Schillebeeckx; cf. also K.T. Sebastian, *The Era of the Lay People*, NBCLC, 1999, 84. **18.** R. Panikkar, "The Dream of an Indian Ecclesiology", in G. van Leeuwen, *op. cit.*, 46. **19.** D.S. Amalorpavadass (ed.), *The Indian Church in the Struggle for a New Society, Final Statement*, NBCLC, 1981, 75-7.

Chapter 13

1. Medellin documents, "Poverty of the Church", quoted by Desrochers, 1992, 239. **2.** Quoted *ibid.*, 253. **3.** Quoted *ibid.*, 625-6. **4.** RGM, Bombay, 1971, 43-4. **5.** *Final Statement*, in D'Sa, *op. cit.*, 757. **6.** D. Alphonse, "Presbyter as Coordinator of Ministries", in D'Sa, 340-1.

SUGGESTIONS FOR FURTHER READINGS

1. *Compendium of the Social Doctrine of the Church*, PCJP, Libreria Editrice Vaticana, 2004.
2. D'Mello John C, *The Sources of Social Commitment, India's Social Challenges*, NBCLC, 2005, 101-9.
3. D'Sa Thomas (ed.), *The Church in India in the Emerging Third Millennium*, NBCLC, Bangalore, 2005.
4. D'Silva Allwyn & John Desrochers, "The Church and Human Rights", in D'Silva, *The Promotion of Human Rights, India's Social Challenges*, NBCLC, 2005, 57-71.
5. De Souza Donald HR (ed.), *Final Statements of the General Body Meetings*, CBCI (1966-2002). CBCI Centre, Delhi, 2004.
6. DeBerri E.P., James E. Hug *et al.*, *Catholic Social Teaching, Our Best Kept Secret*, Orbis Centre of Concern, First Indian Edition, 2004, Holy Family International, D-4 Udyog Nagar, Naini, Allahabad – 211009.
7. Desrochers John, "The Social Teaching of the Church", in John C. D'Mello, *op. cit.*, 101-9.
8. Desrochers John, *The Social Teaching of the Church*, CSA, Bangalore, 1992 Reprint.

INDEX (SELECTED ISSUES)*

QUESTIONS FOR PERSONAL REFLECTION AND GROUP SHARING

A) General Understanding

1. List your 3 or 4 main insights. **2.** *Are the Bishops' reflections really relevant? Do they answer today's needs and challenges? Are they a Good News for people?* **3.** What would you like to emphasise, add or change? What are your personal reflections? **4.** *What are your comments on the Boxes and/or Appendices?*

B) Dialogue & Collaboration

1. *What are the views of people of different socio-economic backgrounds, faiths and ideologies on these questions? How do these compare with those of the Bishops?* **2.** *Can the Bishops' principles, values and ideas be better expressed for people of different backgrounds, cultures or religions?* **3.** What passages of my Scriptures and literature affirm or contradict the Bishops' statements? **4.** Do the concepts of *Kingdom of God, Yogaksheman, Vasudhaiva Kutumbakam* and *New Society* express similar visions and ideals? If not, how do they differ?

C) Guidelines for Relevant Action

1. What do you think of the action guidelines of this chapter? *How to complement, improve and concretise them?* **2.** *What personal decisions should I take in the light of the suggestions found on pages 32 & 191-7?* **3.** What proposals of Ch. 10 can and should be implemented? How? **4.** *What can concretely be done to improve the situation in my locality/neighbourhood and in my workplace?* **5.** What structures should be created in the Church and/or society (ch. 11)? **6.** *What groups or movements, campaigns or struggles can we join or start (ch. 12)?*

* We do not give a specific questionnaire for each chapter. **The readers can easily adapt these general questions to each chapter.** We however classify the questions into three categories to highlight various concerns.

Action Groups (173-4 & 198-9); *Action Plans: Need* (140-1), *Personal* (211-2 & 222); *Advocacy* (127, **154 & 158**); *Apostolic Priorities* (ch. 13): *personnel* (**202-4**), *funds* (**204-5**), and *planning* (205-8); *Ayodhya & Gujarat* (**88-90**); *Basic Human Communities* (BHCs) (107-9 & **172-3**); *Bishops* (110-2); *Call to Action* (**24-5**, 154, **193-4**, **197** & 211-2); *Caste/Untouchability* (16, 34, 37, 40, **42-4**, 46-7, **99-100**, AP: **145-9 & 154-5**); *CBCI Statements* (25-7). *Assessment/Suggestions* (29, 47-9, 92-3, 123-7, 153-4, 175-6, 179-80, 185, **189**, 191, **196-7**, **207-8** & 212-3); *Child Workers* (142 & 147); *Christ* (26, **61-3**, 97-8 & 106); *Christian Community* (Early), (106, 107 & 169-70); *Christians of SC Origin* (17, **44**, **81**, 99, **148-9** & 157), *data* (**148**); *Church as People's Movement* (19, **179-80**, **192 & 193-4**); *Church* (A New Way of Being) (34-6);

Church Commissions: JPD (178-9 & 208), *Labour* (25 & 179), *Other* (178-9); *Church for all Peoples* (**23**, **114**, 115, 176 & 196-7); *Church Institutions* (16, 128-39, esp. 128-30, AP: 129-30, *data*: 138-9); *Church of the Poor* (**23**, 114, 115, 176 & 196-7); *Church Personnel* (service conditions) (**142**); *Church Potential* (154, 192 & 211-2); *Church Social Function* (182); *Church Structures* (ch. 11); *Church: Participatory Structures* (**100-2**, **160-1**, 179-180 & 210-1); *Church's Renewal* (ch. 7); *Church's Social Mission* (25-6, 50-64, **52-4**, 98-9 & **105-6**); *Communalism* (18-9, 39-41 & **88-90**); *Communities* (Building) (19, **60**, 63, **94-5**, 107-9 & 114); *Conscientising/Organising People* (185-7); *Constitution of India* (**52-3**, 60 & 87); *Corruption* (AP: 143-4);

Development (14-5, 42-3, **54-6**, 57-8, **82-3** & 135); *Dialogue within the Church* (100, AP: **141-2**); *Dialogue/Collaboration* (25, 30-2, 50-1, 65-78, **68-70**, 77-8, 90, AP: **142-3** ch. 12, esp. **181-3** & 191-7); *Discrimination* (**80**, **99-100** & 135-6); *Domestic Workers* (**142 & 156-7**); *Education* (130-3, AP: 132-3 & **136-9**); *Emergency* (87-8); *Evangelisation* (50-1, **52-4**, 58, **94-5**, 105-6, 120, AP: **149-51** & 169-70); *Faith & Politics* (**91-2**); *Family* (118-20); *Fatalism* (36); *Freedom of Religion* (41 & **82**); *Globalisation* (17, **38-9** &

* This *Index* is far from exhaustive. **The bold characters** indicate the most important passages and **AP** stands for **Action Plan**.

42-3); *Good News/Social Gospel* (50-1, **52-4**, 64, **75**, 106, 108-9 & 169); *Health Care* (134 & 137); *Hope and realism* (211-2); *Human Rights* (34, **40-1**, 46-7, 55, 55-6, 89-90 & 125), *legal aid* (135-6);

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