

In this issue

Edmund Hill, O.P.

of the Manchester community who worked in South Africa for some years (and has now been refused a visa for re-entry) discusses black theology—‘potentially the most important development taking place in the Christian world today’. He argues that the terms Black and White have ‘the same kind of theological significance as the terms Jew or Israelite and Gentile in the Bible, particularly in the New Testament and most particularly in St Paul’.

Fr Adrian Hastings

who was commissioned by the Anglican Communion in Africa to investigate questions of marriage, writes about his report. Among other things, his researches led him to believe that ‘as a rounded whole the modern Roman Catholic law of marriage is theoretically falsely based and in practice often pastorally disastrous’.

Fr Adrian Edwards, C.S.Sp.

an anthropologist with considerable African experience disagrees with Fr Hastings on some points.

E. Maxine Ankrah

a black American who has worked for the Ghana and Kenya governments in their social welfare programmes and for the United Nations High Commission for Refugees, writes about the progress of women’s liberation in Africa. Despite their legal equality in most of the independent African countries, women have still a long way to go and in fact ‘with the present trends in the process of transition and modernization, women may actually be losing some of the status and security which they formerly enjoyed in their traditional setting’.

Rob van der Hart, O.P.

of the Oxford community, and also late of South Africa, continues the discussion of the Eucharist initiated by G. Egner. When he said, ‘This is my body’, it would be ‘highly presumptuous to maintain that Jesus was referring to ordinary bread. Such secular and prosaic notions are found only in a society like ours where the connection of food with heaven is lost and where God has become absent from things.’