

THE RESOLUTIONS OF THE THIRD SYMPOSIUM OF THE EPISCOPAL CONFERENCES OF AFRICA AND

MADAGASCAR.

Uganda, 28th August 1972 -(DIA)-

The Third Plenary Session of SECAM (Symposium of Episcopal Conferences of Africa and Madagascar), meeting at Kampala, Uganda, from the 13th to 18th August, 1972, to consider, with a view to their implementation, the resolutions taken during the Pan-Africano Malagasy Laity Seminar held in Accra (Ghana) 11-18 August 1971:

1. Accepts in substance the two documents emanating from the above Seminar and submitted to this Assembly, namely:
 - a) Priorities of the Lay-Apostolate in Africa - Draft adopted by the Pan-Africano-Malagasy Provisional Committee, Rome, 22-26 March, 1972.
 - b) Laity Structures at Pan-African level - Draft adopted by the Pan-Africano-Malagasy Provisional Committee, Rome 22-26 March, 1972, and revised after further consultation with national Committees and particularly the project of the creation of a permanent Pan-Africano-Malagasy secretariat.

and hereby resolves that the aforesaid documents be inserted in their entirety in the Acts of this Third Plenary Session.
2. Recommends the above mentioned documents to the constituent Episcopal Conferences of the SECAM as reflecting, within a context of flexibility and adaptation, the mature orientations of the Catholic laity of Africa-Malagasy with regard to 'The Commitment of the laity in the growth of the Church and the integral development of Africa.'
3. Recommends, as a matter of urgency, the said documents to the Episcopal Conferences of SECAM for implementation within the framework of the pastoral needs and the available resources of each Conference.
4. Recommends the following documents as background material and up-to-date aids in the implementation of the contents of the above mentioned documents:
 - a) The relevant documents of Vatican Council II
 - b) Three publications of particular importance emanating from the Concilium de Laicis, Rome:
 1. Pan-Africano-Malagasy Laity Seminar (Accra, Ghana, 11-18 Aug. '71)
 2. Dialogue with the Church (Special number: The Laity Today, 9 October, 1971)
 3. Collaboration between priests and Laity (Suggested to the 1971 Synod of Bishops, Rome, by the Concilium de Laicis for its considerations)

Our Symposium wishes to let the Laity of Africa know that it appreciates the careful reflections which they expressed in the Pan-Africano-Malagasy Seminar of August 1971 at Accra. Its most ardent desire is to complete the undeniable success of the Seminar by giving it practical execution in the pastoral field at all levels.

Taking up the aspirations, the orientations and the priorities contained in the Acts of the Seminar, we propose to the consideration of the whole Church in Africa, especially of the Episcopal Conferences and the various Lay Councils, the following motions and recommendations.

5. The pastoral orientations of the Church in Africa and the ensuing activity will draw their value and their efficacy from the quality of the dialogue between Pastors and Lay people. It is essential to the life of the Church, the People of God, that each of its members fulfil his responsibilities and make his full contribution with confidence and frankness within structures marked by a spirit of communion and dialogue. This will foster inter-personal communication.
6. In order to foster dialogue, the Symposium expresses the wish that, where they do not yet exist, National Councils of the Laity, Pastoral Councils and Parochial Councils be created as soon as possible, and that Lay people be invited to take part, in a consultative capacity, in some discussions of Priests, Senates and Episcopal Conferences.

On this subject of National Council for the Laity it should be observed that if several countries combine to form a single Episcopal Conference it is the task of this Conference to determine the structures of the National Councils and to decide in consultation with the laity whether each country should have its own council or whether there should be one council for the whole conference.

The Symposium notes with pleasure the active contribution made to the work of the Third Plenary Session of SECAM by the members of the Pan-Africano-Malagasy Provisional Committee for the Laity. It hopes that this fruitful co-operation will continue in the future.

The Symposium recommends the participation of the laity in material and financial matters, e.g. in drawing up and supervising the budget.

7. The Symposium, having noted the desire of the Laity to work for the growth and integral development of Africa, stresses the need for a clear understanding and teaching of Christian thinking on development, as well as its necessary connection with African values.

8. In the context of a development of Africa which may be truly African, the Symposium intends to encourage any kind of study or research capable of enriching our knowledge of African anthropology, sociology, traditional religions, rites and ceremonies of African Societies. It wishes this research not to be made merely theoretically, nor to fall into 'antiquarianism' but to contribute African solutions to problems of development and evangelisation. It wishes also that experts involved in this research, as experts and as Christians, may be convinced that they thus make 'an original and necessary contribution to the life of the whole Church'. In this research, the traditional experience and wisdom of elders and common people must not be neglected.

9. Still with the aim of fostering the knowledge of African values, for a more adapted action, the Symposium recommends the use of mass-media in education:
 - continued education of adults and young people through small pamphlets;
 - broadcasting of conferences and discussions that can help in the analysis of the African religious background in its relationship to Christianity;
 - Training of students and seminarians in understanding and appreciating these values.

10. To promote the overall development of Africa the Symposium recommends the study of the following documents:
 - Populorum Progressio.
 - Octogesima Adveniens.
 - Document of the Synod of Bishops, 1971.
 - Speech of the Holy Father to the Parliament of Uganda (1969).
 - Africae Terrarum.
 - Communio et Progressio.

11. The Symposium expresses the desire that Pastoral Institutes, within the framework of their sociological studies, stress the particular importance of the fact of urbanisation and help the Church to establish guide-lines for the apostolate in towns.

12. At the same time, the Symposium stresses the great importance of all the aspects of rural development in order to raise the status of the rural population.

13. As far as the training of the Laity is concerned, the Symposium acknowledges that it is a matter of great importance and stresses the following points:
 - a) Training of the laity must be conceived as a continuous formation, to which everybody in all walks of life is entitled.

- b) This training must help lay people to be Christians in their whole life, that is to acquire an integrated personality, so that there may be no gap between their lives as Christians and their lives as citizens.
- c) The field of training is large: spiritual formation, preparation for civil and political life, professional and technical training, community development, literacy campaigns, and mass education. The Symposium wishes that the training also include the promotion of the Ecumenical spirit, knowledge of Islam - where Christians and Moslems live together, particularly.
- d) As far as spiritual formation is concerned, the Symposium urgently recommends the setting up of retreat houses, or centres, for reflection and prayer; these should especially be situated near big towns. The object would be to give education in the faith and Biblical formation.
- e) Finally, it notes that all formation culminates in participation in the Sacraments and especially the Eucharist, source of Christian life.
- f) The Symposium considers the family apostolate of high importance. It recalls the importance of marriage preparation for Christian lay people. It is difficult to provide an adequate preparation for married life in the last few days before marriage itself; education for marriage should begin as part of the early catechesis of Youth.
- g) The Symposium recognises the vital importance of young people and commends them in their needs to the special pastoral care of the constituent Episcopal Conferences of SECAM.
- h) The Symposium recommends the following means of formation:
 - use of mass media: cheap books and pamphlets of N.5.
 - an appreciation of the traditional and cultural milieu of education: the local community, the age group; and especially the family. It is desirable that parents be given an active role in preparing their children for first Communion and Confirmation.
- i) What has been said concerning ongoing formation does not suppress the necessity to select priorities in matters concerning formation.

The Symposium accords special attention to the Christian animation of the university community and of institutions for higher education where staff and students shape to a great extent the future of this continent.

It appeals therefore to the Ordinaries of SECAM to provide its apostolic work with suitably trained personnel and adequate means.

It asks them to demand of priests, religious and seminarians attending universities to become more and more aware of their special apostolic responsibility to the university community.

Students in Secondary, technical and primary schools should not be neglected.

- j) After everything that has been said about collaboration between clergy and laity, the Symposium notes with pleasure the interest shown by the organisation 'Missio' in financing steps towards organising common sessions for laity, clergy and religious.

14. In order to make it possible for the Episcopate of Africa and Madagascar to deepen their ever more and more complex pastoral responsibilities, the Symposium recommends to the Episcopal Conferences the organisation of regional sessions for bishops and encourages the participation of the bishops themselves to sessions organised by priests.

15. The Symposium decides, that, for a better coordination between the Bishops and the various local Churches of different countries, a committee for external African affairs should be created and asks the permanent committee to study the modalities of erection and organisation of such a committee.

APPENDIX "A"

IMPRESSIONS ON THE KAMPALA SYMPOSIUM (By Mgr. Maanicus, Bishop of Bangassou, CAR).

My general impression is very positive. Those in charge of the organisation had but little time to prepare the meeting after the decision on the change of place (Kampala in stead of Bujumbura). Yet everything was well organised. There were sufficient translators and secretaries, and the simultaneous translation during the discussions facilitated a rapid and better understanding.

There was a truly cordial understanding, and there was a concern for openness and sharing between all the nationalities and on the various levels: bishops, priests, sisters and laity.

The discussions on the priorities to be given to the lay apostolate and on the structures to be set up, were greatly facilitated by the concrete proposals presented by the laity.

In such assemblies, however, there is the difficulty of directly tackling the essential of the subject, one has the impression that a lot of talk is made without coming to the essential of the subject. You feel the attitude of a Church which wants to be audacious, but at the same time wants to remain prudent: too prudent perhaps according to some, and there with the risk of a certain ineffectiveness.

The lay people feel themselves more and more responsible and desire to work in the Church so as to fulfill tasks of the Church: administration of funds, teach catechism, etc.

There is the danger that such a laity becomes an extension of the clergy. According to my opinion, the Symposium ought to have defined more clearly the deep sense of the laity. What kind of lay people do we want?... As the lay people strongly insisted on their formation in all fields, the evolution of the laity will depend on the practical resolutions put into effect to better discover a Church with a more African outlook.

The formation according to me, must start with the very life and with the concrete problems of the environment. Study in small groups ought to be favoured, and priority ought to be given to the transformation of the environment so that it becomes more Christian.

APPENDIX "B"

PRIORITIES OF THE LAY APOSTOLATE IN AFRICA
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Draft adopted by the Panafricano-Malagasy Provisional Committee
 Rome, 22-26 March 1972
 and submitted to the III General Assembly of the Symposium of
 Episcopal Conferences of Africa and Madagascar

INTRODUCTION

It is not very easy to set out priorities of the lay apostolate for the whole of Africa, except in broad terms.

It is well known that circumstances differ from one part to another. There are therefore only limited possibilities for setting common objectives and operational priorities applicable in every situation.

But there is one unquestionable fact: In Africa, as in every other part of the world, the "lay apostolate" is a participation in the total mission of the Church.

Furthermore, the apostolate is Christian life itself, and as such it is total and integral. It cannot be divided into parts or elements, except for convenience only.

For the continent as a whole, the lay apostolate has one broad and comprehensive goal which is "evangelization". The overall importance of this goal is underscored by the statement of the Holy Father himself: "You Africans must now be missionaries to yourselves".

The challenge of this statement can be fully appreciated if it is noted that at least two-thirds of the entire African population are yet to be evangelized. We have here an immense task, but one that has been too often ignored; a task which strongly underlines the missionary vocation of the laity.

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Moreover, since conditions differ from one part of Africa to another, it is important to create, at all levels, an attitude of "openness" to "others", wherever they may be.

Horizons and mentalities must be widened in order to encourage exchange of ideas and of methods. Dioceses, parishes, movements must be encouraged to develop a more missionary cooperation in each country, throughout Africa and towards the whole world, and to do so both through joint reflection, meetings and activities, and through the various mass media.

In this way, a political awareness will tend to grow up in our communities - an awareness of "the whole". For too long the stress has been laid only on particular questions for the individual conscience. The laity must try to cultivate social consciousness, as a balance to individual consciousness. For we have also to develop the sense and the ambition of the Kingdom of God in time and in space.

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This brings us naturally to the active and indispensable commitment of the laity in "action on behalf of justice and participation in the transformation of the world", which the Synod of Bishops defined as "a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation".

Taking into account these constant factors which throw a permanent light on the lay apostolate in Africa,

the Panafrican-Malagasy Provisional Committee of the Laity, meeting in Rome, March 22 to 26, 1972, after studying the conclusions of the Accra Seminar and the principal reactions it has evoked, recommends to the Church in Africa the following priorities.

1. LAIITY FORMATION

- This formation should include everyone: children, young people and adults (men and women), rural people and city dwellers. Special attention should be given to providing adequate training and formation for parents, young couples, teachers, educators in general, catechists, leaders of organizations and leaders of communities, according to their milieu and commitments and in relation to **their** mission of evangelization and of the right ordering of society in God.
- This formation should range over:
 - a) doctrinal and spiritual formation: to deepen knowledge, to enliven faith and to enhance unity between faith and life;
 - b) social action formation: training for development; action for justice and for creating social awareness and consciousness of problems in social, economic and political fields, etc.;
 - c) technical formation: organizational methods, leadership training and techniques, human relations, administration, etc.
- Three steps are advocated:
 - a) Active support of existing lay movements so that they may continue to be more than ever the spearheads in the formation of a conscious, responsible and committed laity;
 - taking care to draw the attention of the movements to the need for openness to other persons and methods with a view to a better complementarity;
 - endeavouring to make up for what is lacking, e.g. the widely felt lack of appropriate pastoral action for the cities;
 - attaching special importance to formal and out-of-school education for young people from all milieux (rural youth, young workers, middle class youth, students) and all situations (illiterates, unemployed, students living outside their own country, etc.);
 - stressing financial education, so that lay people may share effectively in financial responsibility for the Church.

- b) Renewal of the customary instruments of formation, such as catechetics, the homily, Catholic schools, sessions and courses, literacy campaigns, etc., all of which should be rethought in relation to present needs.
 - c) Invention of systems, programmes and new methods in response to the mobility of situations and needs. Study and training centres, TV and radio broadcasts, publications, etc.
- In this vast field of formation priests must be reminded of their responsibility in the task of deepening the faith of the laity so as to give them a more enlightened consciousness of their vocation in the Church.
 - Particular attention should be paid to the training and formation of certain priests religious and lay people for work among particular social groups which may require special qualities and techniques if they are to be handled effectively.
 - Finally, stress must be laid on the special role of the laity in the recruitment and formation of future priests: in creating a favourable atmosphere, in awakening consciences, and through dialogue with those responsible and the various groups concerned.

2. SETTING UP STRUCTURES FOR ACTION AND FOR COLLABORATION BETWEEN PRIESTS, RELIGIOUS AND LAITY

- a) Parish Councils and Pastoral Councils are the structures it would be most useful to set up immediately. Stress should be laid here on the aim, which is to make of these councils real structures for dialogue and participation. Clergy and laity must become accustomed, through working together, to form a united team which is co-responsible both in the mission of evangelization and in the administrative tasks of the church community.

It must be remembered that every structure is an instrument for the creation of "communities", i.e. of groupings where persons come together for the common aim of rediscovering and enhancing natural solidarities in the charity of Christ.

- b) As far as the Episcopal Conferences are concerned, it is noted with great joy that in a number of countries, lay people have been associated with the reflection of the Bishops on questions within their competence as laity.

It is certain that a system of information and consultation before, during and after meetings of the Episcopal Conference can be very effective for the commitment of the laity in carrying out the decisions taken by the Bishops. It is desirable therefore that the experiments undertaken so far should be continued and multiplied.

In this field of collaboration lay people, through their concrete presence, ~~must~~ be at the service of the Bishops' apostolic and missionary strategy, in a spirit of unity and interdependence, each one at his own level and in accordance with his own charism.

- c) Finally, it is recommended that every country should have a national laity council, with the title and form of its own choice.

A few years ago, the effective action of movements at grass-roots level obscured the necessity of a national structure; the indifference, or even the opposition of some lay people and priests at that time can be readily understood. Accra revealed, however, new situations, giving the example even of a Panafrican gathering of the laity. The national laity council, in each country, has thus become an indispensable factor. The encouragement of the Bishops and the assumption of responsibility by the laity are here the two main conditions for success.

3. ACTION FOR THE FAMILY

In view of the position of the family and the values it represents as basic cell both of the Church and of society, and considering the present situation of African families, which is a cause of concern owing to the influences brought to bear upon them, the following recommendations are made:

- a) that - in liaison with Episcopal Conferences, movements and other bodies - research centres or structures be set up for competent reflection on the realities of African family life, as well as on the values to be cultivated for the promotion of the family.

Such research should lead to conclusions which would be applicable not only to general pastoral activity, both of priests and laity, but also to action at civic level, in legislation, etc.;

- b) that the means of promotion at present in use be strengthened, namely preparation for marriage, support for young couples, marriage counsellors, etc.;
- c) that such activities be enriched whenever possible by ecumenical and worldwide dimensions and cooperation.

4. ECUMENICAL COLLABORATION WITH OTHER CHRISTIANS

- Lay people have an active role to play in ecumenical dialogue, common Christian witness and collaboration between Christian organizations at the service of African society. In fulfilling this task Africa has a special advantage. Prejudices and conflicts between Christian denominations are less frequent than in other parts of the world. This advantage should be exploited and become a special African contribution to Christianity.
- Fields of collaboration can include formal education and medical services; establishment and management of common training centres; study in depth of Christian marriage and family life; studies and translations of the Bible and other religious publications, joint research on problems arising from changing social institutions, such as polygamy and extended family systems.

5. RELATIONS WITH NON-CHRISTIANS, ESPECIALLY ISLAM AND TRADITIONAL RELIGIONS

- In many parts of Africa there is encounter between the Church on the one hand and Islam and traditional religions on the other; an encounter which has not always been free from painful conflict.
- The African laity should aim to discover and develop ways of dialogue leading to joint action, e.g. in relation to development, the sociocultural or economic-political fields, or again the search for African values at the service of a rapidly changing Africa.
- If the dialogue is to be fruitful, African laymen must have adequate information on Islam and the traditional religions.
- All of this stresses still more the prior need for thorough doctrinal formation.
- Finally, as in cooperation with other Christians, there must be collaboration to safeguard the religious values of the African soul in face of increasing secularization and all the desacralizing factors which it finds so deeply upsetting.

6. SEEKING AN AFRICAN IMAGE OF THE CHURCH

- This priority is as urgent as the others. It seems paradoxical that, while moving towards assimilation of the various techniques and trends, Africa should still be seeking its own special image. The fact remains evident: in order better to communicate with God and all mankind, the African soul needs an African expression of the Church. The layman, above all, must be in the vanguard of this search.
- Centres or seminars on African values are of real utility in order clearly to identify the existing possibilities and to use them to best advantage in the service of Africa.

APPENDIX "C"LAITY STRUCTURES AT PANAFRICAN LEVEL
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Draft adopted by the Panafricano-Malagasy Provisional Committee
ROME, 22-26 March 1972
and revised after further consultation with National Committees.

In response to the wishes expressed by the Accra Seminar, the Panafricano-Malagasy Provisional Committee considered the needs felt on this occasion, and in particular the possibility of setting up coordinating structures at Panafrican level. The present contribution to this study takes into account, on the one hand, the proposals formulated by the participants in the Seminar and, on the other, suggestions subsequently received from various African countries.

In view of the importance of these structures, which should be sufficiently representative, simple and effective, the Committee felt it would be useful not only to define their aims, but also to show the most suitable approach to their realization.

The primary aim of Panafrican structures should be to tend towards greater participation of the laity in a pastoral strategy reflecting the true image of the Church in Africa and Madagascar, and to do so in close collaboration with the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) and the Laity Council of the Holy See. In a word, the aim would be to find ways and means of promoting active and responsible participation of the laity in the life of the Church, at all levels.

We therefore recommend that the Panafrican structures have the following tasks:

- to help national and regional structures to function effectively;
- to put into effect the priorities defined by the Provisional Committee and the guidelines drawn up in Accra;
- to help create closer bonds between local Churches;
- to harmonize the action and commitment of the laity in the context of the orientations given by SECAM.

To carry out this programme, which was clearly drawn up already in Accra, we make the following proposals:

1. That the Symposium should support with its authority the efforts made by the laity for the rapid promotion of regional bodies; the latter should be formed on a basis which will take into account the Episcopal Conferences already existing or those in process of formation.

These structures would bring together, with the Bishop responsible for the lay apostolate in the region concerned, national delegations (a priest and two lay people) from each of the participating countries. (The "Christian Community" of Upper Volta proposes that there should be a West African Region, with headquarters

at Ouagadougou and comprising the following countries: Dahomey, Guinea, Ivory Coast, Mali, Niger, Senegal, Togo, Upper Volta. The question of regional grouping and structures for East and Central Africa is to be on the agenda of a meeting planned to take place in that region in September 1973.)

2. Considering the urgency of the tasks to be undertaken and the fact that the need for a permanent secretariat is unanimously felt by the African laity, the Provisional Committee respectfully requests SECAM to study with the Committee's own "bureau", the most efficient procedure for the rapid appointment of a full-time General Secretary who would be the soul of the Panafrican structure and who should have the following qualifications:
 - adequate intellectual formation;
 - a capacity for human relations and, as far as possible, experience of international contacts;
 - apostolic commitment and adequate doctrinal formation;
 - experience of administration and group leadership;
 - if possible, knowledge of both English and French.

3. After objective analysis of the conditions required for the setting up of Panafrican laity structures, the Provisional Committee proposes the creation, at continental level, of a Panafrican-Malagasy Laity Council composed as follows:
 - 1 or 2 delegates for each episcopal region,
 - 2 delegates representing SECAM,
 - African Members and Consultors of the Laity Council,
 - a permanent Secretariat, with a General Secretary and an Assistant Secretary.

The Council would be able to invite Observers, including:

- representatives of Departments of the Holy See;
- delegates of Panafrican lay movements;
- representatives of non-Catholic Christian bodies.

The Council would elect its own President.

The complex problem of the necessary financial resources has not been overlooked. The Provisional Committee suggests that a sample budget be drawn up as a basis for contributions at diocesan level. It would be the task of National Lay Apostolate Committees to collect from the dioceses the funds made available for the Council.

Long and difficult procedures will, no doubt, be necessary before a solution of this kind can be put into effect. To meet the financial problem raised by the rapid creation of the required structure, the Provisional Committee entrusts its bureau with the task of requesting help from the competent bodies of the Holy See and from SECAM.

Headquarters : Several proposals were made: Accra, Yaoundé, Nairobi, Ouagadougou. The Provisional Committee suggests that the choice of headquarters take into account the cooperation that should be established between SECAM and the Panafrican Laity Council, and that the headquarters of the latter should therefore be as close as possible to the secretariat of SECAM.

Interim situation

Pending the creation of the Panafrican Laity Council, the Provisional Committee mandates its bureau to treat with the Holy See, SECAM and National Committees on all matters concerning follow-up to the Accra Seminar at continental level; the bureau will carry out its task in liaison with the members of the Provisional Committee until such time as the new structure has been set up.

At its meeting on June 27th, 1972, the newly formed Sedos Int. Coms. Task Force agreed that the first one or two meetings after the summer break would be devoted to sharing experiences as regards the content (sources from the generalate and from the field) of the family newsletters and bulletins of the various generalates in the SEDOS group. Sr. Veronica Nugent, sfb, volunteered to do some research at Sedos secretariate and the following is her analysis of the features common to the bulletins of 19 different congregations for a total of 47 bulletins studied.

Sr. Veronica's remarks arising out of the analysis are added at the end.

A. Items in order of frequency

1. Changes of personnel - personnel problems - nomination of bishops, provincials, superiors etc. (41 times)
2. Accounts (short) of development or changes in individual works or Regions (37).
3. Documentation (included in text or as supplement)(35).
4. Geographical or political facts or profile of special territories (34).
5. Formation (30).
6. Sector news by Districts, Provinces or Regions (25).
7. (Short) accounts of meetings external to the congregation with repercussions on the congregation (22).
8. Deaths - appreciation - simple notification (21).
9. Sessions within Congregation or visits of experts (20).
10. Particulars of service organisations (20).
11. Illustrations (17).
12. Message or Letter from General or Decisions of the General Council (14).
13. Local problems with wider interest for Church or Congregation (13).
14. Extended news of visits from Centre (12).
15. Facts, dates and places of ditto (12).
16. Inter-Congregational meetings (12).
17. Statistics (12).
18. New works (11).
19. Changes of address or telephone numbers(11)
20. Planning of future bulletins and information about news service within the Congregation, invitation to contribute (11).
21. Editorial letter or signature (11).
22. Final professions, ordinations etc.(10).
23. Summary of contents (INDEX) (10).
24. Chapter preparation (9).
25. News of publications of general interest (9).
26. Catechesis (8).
27. Jubilees announced or described (8).
28. Vocations (5).
29. Finance (5).
30. Acta Sanctae Sedis (4).
31. News grouped according to subjects or persons (3).
32. Purchase or selling of property (3).
33. Members who leave (2).

Internal Items

- Persons: jubilees, formation, vocations, deaths, personnel, final professions, changes of address, members who leave, news of persons, sector news
- Ideas: Inter-congregational meetings, editorial letter, letter from General or decisions of general council, sessions with congreg. or visits of experts, planning of future bulletins
- Experiences: visits from Centre, new works, accounts of development or changes in individual works or Regions
- Facts: geographical, political facts, profile of special territories, decisions of general council, finance, property dealings
- Chapters: chapter preparation, statistics

External items

- Persons: none
- Ideas: publications of general interest, Acta Sanctae Sedis, catechesis, documentation
- Experiences: accounts of meetings external to congreg., local problems
- Facts: service organisations

C. Remarks arising out of the Analysis

- FORMAT - very varied. - (I find full page duplicated bulletin not very popular) - variety of headings good - languages given on different colours either of headings or of paper - small format of Famiglia Comboniana (printers Nigrizia, Verona) convenient and pleasing - disadvantage in printed bulletin (time, expense).
- SUMMARY OF CONTENTS - not often provided and often inadequate. This would be a useful feature to encourage.
- ILLUSTRATIONS - mostly maps to accompany accounts of visits or to illustrate profiles of particular missions - quality varies. Some good photos, however, in a few bulletins.
- ACCOUNTS - either of meetings, local problems or particular events, vary in length and style.
- FEW 'FEATURES' - not enough to justify a category - perhaps they appear more in magazines for general circulation.
- PERSONAL ANGLE - some bulletins record activities of individuals under their own names. Full biographies given of certain members living or dead.
- DOCUMENTATION - often incorporated in text of bulletin - sometimes presented as a supplement.
- NAME OF CONGREGATION - not always visible on title page.
- FEEDBACK - difficult to assess as it is rarely mentioned - few bulletins which offer opportunity for correspondence.
- VISITS FROM CENTRE - not always clear, sometimes only the name of the visitor is mentioned not the purpose of the visit e.g. simply stated that X visited Y. (Who is X? and why did he/she go?).

NAMES OF DECEASED MEMBERS - what purpose does this serve? Is it the only notification? Why not a few words about the person? This is very well done in some bulletins. Some deceased members of families mentioned - or of affiliated Congregations.

FINANCIAL NEWS - in very short supply.

PROFESSIONAL TRAINING - given in detail in some bulletins - examination results of students.

FLASHES - some bulletins have a section of short newsflashes.

N.B. - the number of times an item has been found in the existing bulletins does not necessarily indicate its degree of usefulness.

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REMINDER TO MEMBERS OF INT. COMS. TASK FORCE

Your next meeting is SEPTEMBER 18th - 4p.m. - SEDOS

LISTS OF DOCUMENTS RECEIVED DURING JULY AND AUGUST

compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u>
150	SCMM-M	Current Trends in Mission Theology by Avery Dulles, SJ
151	Ibid.	Elected Chapter Delegates for 1973 Chapter - Known to date.
152	SJ	Studies in the International Apostolate of Jesuits: Paper contributed by Avery Dulles, SJ
153	SMA	Etat des postes occupés par des Missionnaires SMA.
154	MM	Houses of Maryknoll Fathers in Mission Fields.
155	MM(Srs.)	Houses of the Maryknoll Sisters on the Mission Fields.
156	RSCJ	Les Maisons de La Société du Sacre Coeur.
157	SSpS	SSpS Data.
158	CM	Praesentia Cong. Miss. In Missionibus 1970.
159	FSC	List of English language periodicals received at the Central Education Office.
160	SA	Vers une nouvelle étape, pour un nouveau service.
161	SCMM-M	SCMM Addresses (July 15, 1972).
162	Ibid.	SCMM Year 1971 Work Statistics.
163	Ibid.	Preparation 6 CAA Meeting: SCMM Reports on the Districts.

II. EXTERNAL

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
558	UISG	Education for Liberation.
559	MARC	Status of Christianity: Philippines
560	Ibid.	Status of Christianity: Haiti.
561	Ibid.	The Church and the Computer.
562	Ibid.	Church Growth and Methods of Evangelism in Asia-South Pacific.
563	Ibid.	Protestant missions in Brazil.

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
564	MARC	Christianity across cultures: A Survey of available Research.
565	???	Une Interview du Président Micombero du Burundi.
566	MARC	EDP in religious organizations.
567	Ibid.	That every man may hear... (brochure).
568	A. Altana	La restaurazione del diaconato permanente nella chiesa italiana.
569	Namibia International Conference	NIC List of Participants.
570	Ibid.	Resolution de la Commission Juridique.
571	Ibid.	Appel urgent de la Conference Internationale sur La Namibie à la CEE.
572	Ibid.	Commission Economique: Conclusions.
573	Ibid.	Declaration.
574	Ibid.	Discours de Monsieur Sam Nujoma, President du South West Africa People's Organization (SWAPO) de la Namibie, May 1972.
575	Ibid	Commission Politique.
576	Ibid.	Commission d'Action: Conclusions.
577	Ibid.	Discours de M. Sam Nujoma - President du SWAPO scance de cloture. May 28, 1972.
578	CARA	Research, Documentation, Information (brochure).
579	Cooper Co. (Belgium)	Transferring money to foreign missions at Free Market Rates.
580	CELAM	El Departamento de Misiones del CELAM un organismo de promocion.
581	Ibid.	Antropologia y Teologia en la Acciòn Misionera 1. Punto de Partida by Mons. Gabino de la Torre and Mons. Samuel Ruiz Garcia.
582	Ibid.	2. Analisis Historico by Beatriz Toro Isaza.
583	Ibid.	3. Analisis Socio-Economico by Jesus San Roman.
584	Ibid.	4. Analisis Antropologico by Stefano Varese.

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
585	CELAM	5. De la Teologia de la Mision a la Teologia del encuentro.
586	Ibid.	6. La Iglesia Latinoamericana en las culturas reto y esperanza para la pastoral. By Mons. Samuel Ruiz Garcia.
587	Ibid.	7. Exigencias de una liturgia encarnada en las culturas, by José Camps Alou.
588	Ibid.	8. Pastoral Misionera, Equipo misionero del Vaupés, by Mons. belarmino Correa, Noel Olaya and Benjamin Cardona.
589	CELAM	9. Estructuras para las Tierras de Mision, by Mons. Gerardo Valencia Cano.
590	Ibid.	10. Proyeccion Pastoral de la Mision.
591	Ibid.	11. Documento Final.
592	WCC	Biblical Perspectives on Salvation.
593	Ibid.	Comments stimulated by the collection of texts on "Salvation Today and Contemporary Experience."
594	FABC	Dynamic yet fluid polarization, by Roetenberg.
595	Ib d.	On the controversial nature of community organization.
596	Bundes- ministerium für wirtschaftliche Zusammenarbeit, Germany	Entwicklungspolitik.
597	PMV	Pro Mundi Vita: Aims, Activities, Structure (brochure).

DOCUMENTS OF SPECIAL INTEREST

1. ALTERNATIVES IN MODERNIZATION OF DEVELOPING COUNTRIES by Jan Tinbergen, Vienna Institute for Development, October 1971. (Original: German).
2. WHITE SISTERS - The Secretariat for Information has published Nos. 5 and 6 of EVANGELICAL LIFE in July 1972: (5) RENEWAL OF PRAYER IN A SECULAR AGE (6) ANOTHER MILESTONE... ANOTHER SERVICE (or OLD AGE!). Since similar problems and situations are being faced by any religious, these leaflets might be read with interest and fruit by others as well. (Villa Vecchia - 00044 Frascati, Roma). French and English pp. 26.
3. REFLECTION - CHRISTIAN RETREAT AND STUDY CENTRE-1972/1 - March 1972- on "What makes a missionary?" - "The role of the missionary" - etc. 44 pp.
4. ISVS - STATISTICAL DIRECTORY on volunteer and development service organisations, 1972. 147 pp. (by country).
5. ENTWICKLUNGS POLITIK - MATERIALEN N°. 30 - The collaboration of the West German Government with Christian Churches in the field of development: outline of policies, structures, etc. German pp. 58.
6. IMPRESSIONS ON MEETING OF DIOCESAN DIRECTORS OF SOCIAL ACTION (NASSA), Davao, June 1972 (Philippines). "DYNAMIC YET FLUID POLARIZATION", by J.W. Roetenberg (FABC), and "ON THE CONTROVERSIAL NATURE OF COMMUNITY ORGANIZATION" (Office for Human Development, Manila). pp.
7. Fr. Bernard Häring - A BROADER VISION: summaries of lectures given during a three-week tour in Nigeria (April/May 1972). 45 pp. Pastoral Institute, Bodija, Ibadan.
8. KERYGMA- No. 18, 1972: INCARNATION VERITABLE - Indigenization, missionary adaptation. pp. 96.
9. MARYKNOLL'S EXAMINATION OF LAY MISSIONER PROGRAMS - Maryknoll Mission Dept. 1972. Memo to members of the 6th General Chapter. pp. 83.
10. MARION GALLIS - Trade for Justice: Myth or Mandate? World Council of Churches, Geneva, 1972, 146 pp.

The world today is still full of glaring injustices and unfilled needs. The causes and not the symptoms of underdevelopment have to be removed to free mankind from the bondage of want and the fetters of injustice. The time has come to devote more efforts to decrease fundamental injustices in international structures.

The book - work of the Commission on the Churches' participation in Development - is a comprehensive analysis of some of the problems presently connected with structures of international trade. If developing countries cannot develop without more trading opportunities, concentration on trade with the rich often means a distortion of the development priorities of the poor, because it often increases existing income gaps at home and dependence from abroad. Is more foreign trade necessarily better than less? "Trade for Justice - Myth or mandate?" opens the debate. UNCTAD III met at Santiago, Chile, to discuss the ways and means of changing the patterns of international trade to promote world co-operation for development. This is a contribution to the ongoing debate, intended to stimulate thinking on the part of the Churches.

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