



MARYKNOLL MISSION RESEARCH AND PLANNING - Extracts from BULLETIN No. 2, of the Maryknoll Mission Research & Planning Dept. June 1973.  
CHAPTER THINKING, by Fr. Tom Cronin, MM.

Well over 90% of our personnel responded to the questionnaire employed. There were more than 30 items in it touching more or less on mission planning and research. More than 70% of the Maryknollers agreed or strongly agreed that they (we) need training in long-range planning; that they (we) need better ways to measure mission efforts.

PROS AND CONS

The Society as a whole appreciated that the very complexity and urgency of the task facing missionaries in today's world make study, preparation, research and planning obligatory elements in any community effort at successful mission work. However they had also to face general attitudes which they themselves shared in varying degrees:

- a) a healthy aversion to bureaucracy and the type of egg-head thinking that is divorced from grassroots mission reality;
- b) a sense that Christ's call and command, good-will, initial formation, rugged individualism and reliance on the Holy Spirit are the sum total of successful missionary ingredients;
- c) the personal experience of the great amount of work waiting to be done and a sense of urgency to stop talking and meeting and get to work.

And yet experience had also taught other equally real facts of today's missionary life which evoked qualifying, if not conflicting attitudes:

- a) the understanding that Christ's call and command and our trust in the Holy Spirit are always constantly renewed starting points in the day-to-day life of a missionary;
- b) that these faith-elements of mission demand more, not less, use of the missionary's every God-given human talent: intelligence, foresight, study and capacity to plan;
- c) that the formation of the missionary, like his Christian life, is a never-ending process;
- d) that our community service to local churches and peoples demands clear and shared goals, priorities and objectives.

EXPERIENCE AS ARGUMENT

Almost everyone had some experience of work begun without sufficient preparation, or of excellent works prematurely abandoned because of their excessively individualistic character. Lack of coordination and continuity have often meant that the people are subjected to severe and unnecessary changes with each change of mission personnel. Perhaps even more fundamentally,

all could see in our own history and the history of the missions through the centuries how often costly mistakes had been made, due to a lack of knowledge of and appreciation for the complex realities of distinct peoples and cultures, and the multifaceted dynamics of human and community growth.

We should take all the steps needed to make the most generous and most intelligent use possible of all God's gifts in the service of His mission among our peoples. This requires an ongoing process of evaluation, research and planning, elegant words for the process of knowing what you should and can know, and then deciding what you should and can do to achieve the purposes of our missionary community. This requires of the expatriate missionary a deeper preparation in the areas that will sensitize him to the dynamics and riches of another people and culture and an ecclesiology making him always aware that these people (indigenous laity, clergy and hierarchy) are the Church here.

#### PRACTICAL STEPS

To bring such general principles down to a practical process, the Chapter gave several guidelines. In particular it insisted on the system of annual reports from every parish program or project in each region. The emphasis in these reports should be on the evaluation of the preceding year and the setting of concrete objectives, priorities and timelimits for the coming year.

Most active missionaries are not inclined to be interested in statistics. A frequent remark is: We do not treat people as numbers. However, certain basic statistics are necessary for internal use and for reports required by the Holy See, Bishops or foundations and other church and non-church groups. Such reports should also serve a basic need on the regional, deanery and individual parish or project level. They demonstrate one aspect of how we are spending our time, efforts and funds as missionaries and can reveal what are our working, rather than theoretical priorities.

#### RESEARCH AND PLANNING DEPARTMENT

The Chapter further encouraged the development of the Mission Research and Planning Department. It recommended that the department set as its priorities:

- 1) assistance to the regions and the Society in the theory and practice of mission planning;
- 2) similar assistance in the establishment of criteria for the acceptance, continuation and termination of Society and regional commitments; and
- 3) suggesting and arranging for suitable applied research where such is seen necessary or useful for better mission work.

A PIOUS THOUGHT - by Fr. Ed. Gerlock, Philippines

"I have a particular hangup about research. It is my honest belief that our folks here

can do research. They are the ones who live inside the culture and the situations. With a little help in structuring the thing, they could get done the research they and we really need. Usually it is a question of the wrong people doing research on the wrong questions...

"As missionaries we are servants. When the local people begin to realize more who they are and where they want to go, we shall really be able to serve them better. It is still true that most of the ideas and programs come from us. I think you see the consequences this kind of local research would have for planning, funding, and so forth".

PLANNED PARENTHOOD : A CONFERENCE STATEMENT BY INDONESIAN BISHOPS

(Made during their 1972 General Meeting)

- 1) "Christ gave the apostles and their successors the command and the power to teach all nations, to hallow men in the truth, and to lead them as shepherds (Christus Dominus 2). It is understood that this task given to the bishops is often a weighty and difficult one. The faithful often hope that they will receive clear directives in circumstances and delicate problems which makes it difficult to fulfill the hope of the faithful satisfactorily. Among other problems, this is the case with planned parenthood.
- 2) From the point of view of the Government in particular, parents are asked in many areas of Indonesia to actively participate in the program of planned parenthood by having infrequent pregnancies and by birth control. Many contraceptive methods are publicized and proposed. Medical personnel and health units are expected not only to fulfill the requests of individuals but also to extend the program to others.
- 3) A letter was sent to both parents and priests during the year 1968. In spite of that letter, it is evident that now questions arise among the faithful. The Bishops consider it necessary to weigh these questions and to offer a number of practical guidelines to all who are concerned. Therefore we regard it necessary to refer again to that which was explained during the Bishops' Conference of 1968.
- 4) "Parents have the full responsibility of planning the number of births and the time space between them. Considering health, family economy, social situation and the problems of heart and mind, the Encyclical (H.V. No. 10) states that:
  - a) the parents may decide either by the deliberate and generous decision to raise a large family, or also
  - b) by decision, made for grave motives and with due respect for moral law, to avoid for the time being, or even for an indeterminate period, a new birth." (Bishops' Conference 1968 - letter to the faithful, No. 38).
- 5) Although there is a conflict of conscience, many times the situation demands that people "weighing their responsibility before God and their consciences, realizing that in judging the evil or goodness of the act, in the final analysis must follow the dictates of their consciences. A Christian, in order to form his moral judgement, will always give proper and full consideration to the position of the Holy Father. However, it is also understood and agreed upon that parents, in consideration of strengthening the love between themselves and of the needs of their family, in special situations perhaps will arrive at a conclusion contrary to the teachings of the Encyclical" (Bishops' Conference 1968 - letter to priests), precisely in respect to the teaching regarding the methods forbidden to use other than sexual abstinence in planned parenthood (H.V. No. 13-14).

In this matter certain conditions must be fulfilled as explained by various national Bishops' Conferences. We need to consider the following: "If a competent person who is able to form his own opinion, after weighing the matter before his Creator from many serious aspects and through adequate information, in particular instances arrives at a different conclusion but at the same time honestly continue to search".

The foundation of the statement . . . of the Bishops' Conference of 1968 is based upon the customary teaching of the Church given to the faithful in situations of doubt because of many pressing obligations.

6) Because of the previous clarification, we conclude:

- a) There are parents who are troubled because from the one side they feel the obligation to regulate births, but from the other they are not able to fulfill this obligation by temporary or absolute sexual abstinence. In these circumstances, they decide responsibly and do not need to feel that they have sinned, if they employ other methods, provided that the human dignity of wife or husband is not diminished, or provided that the means employed do not go against human life (i.e. abortion and permanent sterilization) and provided that medical responsibility is upheld.
- b) Medical personnel are directly involved in these problems of parents. They, and also Catholic medical institutions, do not perform evil if they responsibly advise and aid the request of parents who desire to avoid a new pregnancy by employing other methods than total or periodical sexual abstinence. However, they must always hold that provoked abortion and permanent sterilization for regulating birth are absolutely forbidden.
- c) The priests are asked to give adequate direction to all the faithful, particularly to parents and to medical personnel of the place who ask for information, according to the lines of the above statement. Hopefully, the priests will be tolerant enough not to condemn either those who feel obliged to follow total or periodical sexual abstinence or those who feel obliged to employ other means. In this matter the priests as representatives of their bishops will follow the advice as outlined in this pastoral clarification.

Hopefully, our combined efforts to establish responsible parenthood will be blessed by the most merciful God. He alone knows how difficult it is for man to always select the right way. Hopefully, He will lead us closer to His truth.

NEWS FOR AND FROM THE GENERALATES

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- Le Diocèse de YAOUNDE cherche un(e) secrétaire - animateur(trice) pour son CENTRE D'EDUCATION A LA PROMOTION COLLECTIVE.
  - Ce Centre organise dans l'année plusieurs stages dans le sens du développement intégral :
    - a) conscientisation (2 mois)
    - b) éducation permanente (1 mois)
    - c) confrontation école-milieu (1 semaine)
    - d) formation professionnelle (3 mois)
  - Qualifications :
    - \* langue française
    - \* expérience d'animation des groupes
    - \* ouverture pour une école intégrée dans le milieu local
- Les intéressés sont priés de contacter le Secrétaire du SEDOS.
- Le Diocèse assure le logement, une pension journalière de 21.500 CFA plus 8.500 CFA comme argent de poche et prévoit un contrat d'un an renouvelable (et négociable).

NEW COUNCIL OF THE GENERAL SUPERIORS UNION

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In the General Assembly of May 28, the Union of General Superiors elected their new Council. Fr. Arrupe, sj was confirmed as President. Abbot R. Weakland was elected vice-President, with 7 Councillors, one for each group:

Canons: Fr. L. Peretti, C.R.I.C.

Monks: Ab. S. Kleiner, S.C.Cist.

Mendicants: Fr. C. Koser, O.F.M.

Clerks Regular: Fr. G. Bernasconi, Barn.

Clerical Congregations: Fr. L. Ricceri, S.D.S.

Societies of common life: Fr. J. Hardy, S.M.A.

Lay Congregations: Bro. C.H. Buttimer, F.S.C.

The same Council serves also as a link between the S.C. of Religious and the U.S.G. with Fr. J. Richardson C.M. replacing Fr. Hardy, SMA not being under that Congregation.

The Council before the S.C. for Evangelization of Peoples was also elected. Besides the 4 members named by the same S.C., i.e. Fr. Arrupe sj, Fr. C. Koser ofm, Mgr. Gazza sx, and Bro. C.H. Buttimer fsc, the following were elected: from exclusively missionary Institute: Fr. T. Agostoni, fscj; Fr. W. Goossens cicm ; Fr. J. Lecuyer cssp ; Fr. Van Asten pa. From other missionary sending Institutes: Fr. P. Rywalski ofmcap. ; Fr. E. Cuskelly msc ; Fr. A. Fernandez op.

From Ly Institutes: Bro. R. Landry ; Bros. S. Gabriel ; Bro. M. Ratte, Bros. S.H.



## EVANGELIZATION TODAY

## The practical side

Working paper for the first study sessions on Africa - June 1973

1. It is suggested that the group adopts a working definition of the concept of evangelization. The following quotations and suggestions are intended to help it find its way. The thrust is towards the practical rather than the doctrinal side.

The concept of EVANGELIZATION is not something new in SEDOS documentation and discussions: for several years now it has been the core of most of the activities, whether these turned on questions of human development, on the changing role of the missionary, or on the enquiries regarding specific areas of mission.

2. It would perhaps be reasonable to take as more or less fundamental two attempts at definition taken from the publications resulting on the Mission Theology Symposium organised by SEDOS in 1969:

a) Fr Domenico Grasso sj:

"The preaching of the Gospel to non-Christians in view of faith and conversion, with their consequent incorporation in the Church through baptism. It is quite distinct from pre-evangelisation which assures the preparatory task." (Perchè le Missioni ? - Nigrizia PIME, 1970, p.141 cf. debate p. 243s)  
Compare, John Power, Mission Theology Today p.159.

b) Fr Stanislaus Lyonnet sj :

"Certainly evangelisation will consist in preaching to all men, whatever religion they profess, that they must love one another, that this is the only thing God asks of them because it is the "fundamental law of human perfection and so of the transformation of the world (G. et S, 38,1)... in other words (through moral dialogue) we realise inside a given community the activity of Christ, since for Paul the Gospel is a "divine force for saving whoever receives it through faith" (Rom. I, 16) The missionary will not be content with preaching the obligation of the law of love, but will act in such a way that this law be effectively put into practice."  
(ibid. p. 41, and compare Power, op. cit. p. 171)

- c) It is interesting to compare this with the summary of the interview given to Radio Vatican by Mgr Rubin and summarised in SEDOS 73/268:

"The central core of evangelisation is the Paschal Mystery. This is, according to St Paul, the Gospel which we should preach to the men of our time, who seem to have lost, and constantly mislay, the transcendental dimension of life.

To preach the Gospel is to proclaim Christ in the fulness of his mysteries and the integrity of the content of His message. The Gospel was proclaimed by Christ once and for all but its understanding on the part of the Church grows under the influence of the Holy Spirit, by study, meditation and preaching, especially by His pastors.

Evangelisation has to day the same goal as ever: to free men from sin and its aftermath, to convert and save them in Christ by developing and promoting their craving for brotherhood et solidarity, the intimate inclinations which make up their authentic personality."

3. This of course embraces the entire missionary duty and competence: but is it enough for the man on the spot, who has to take into account the special genius and situation of particular groups of human beings with their traditions, difficulties and changing inclinations and orientations ?

The accent varies from incorporation (structures) through mutual love (morals) to the Paschal Mystery (doctrine). But in each case it is a message and the emphasis is on the content of this message.

4. It would perhaps be useful to consider evangelisation also as the practical consequence of attempts to deliver this message. Here are two examples:

- d) "People have been evangelized when they have been exposed in one way or another to the Gospel"...  
 And, still sharper: An evangelized culture is one in which "the people (involved) have come in contact with Christ, sufficiently for them  
 i) to have heard the good news about Jesus Christ.  
 ii) to have had an opportunity of responding to it by faith... Evangelisation (however) goes beyond them as individuals to encompass the penetration of their... world view by the Christian world view".  
 (Frontier Situations for Evang. in Africa 1972, AACC, p. 1 & 2)

This is different from Christianization or conversion because these evangelized people may i) reject the Message and remain as non Christians as well as ii) accept it and to form local Christian Churches.

- e) "Evangelisation is that relationship established by individuals and groups with others belonging to another culture in view of the communication of Christ's Message. Such communication is not merely verbal. Indeed, in its initial stages it could take the form of a global impact of such individuals and groups over a specific culture. As an impact it is a sign whose perception by the people of this culture tends to lead to the question: what does it mean? The ensuing communication of this meaning by the individuals and groups to these people brings to a high point the evangelisation process. The outcome could be the gathering together of those who accept it in a new church, itself destined to restart the cycle and thus continue the process."  
 (Far East Meeting for Religious Women, Hong Kong, 1972).

5. The SEDOS message over the last few years has had basically three components and they have emerged in one study after another:
- i) the missionary is not just one who can cross cultural frontiers and carry the Gospel message, but one who can LIVE for long periods among people of other races, languages, traditions, in the name of Christ.
  - ii) his special competence is to find God in others and reveal Him to them, to find and preserve in each tradition the salvific elements and transform them through the imparting of Gospel values.
  - iii) he is a facilitator and enabler in the birth and growth of authentic Christian communities, and when his task is over and the local Christians no longer require his services, he can continue his witness elsewhere to the love and salvific plan of God.
- In other words, the hot point of dialogue and impact is not just the transcendental and the kerygmatic, but he accidental and the here and now in the history of salvation.
6. Perhaps the best way to search for this practical and concrete "hic et nunc" is to attempt to formulate the right questions and to have them answered by the people there (rather than by us over here). Technically this approach would imply agreement on the indications which could make the adopted definition usable in assessing the degree of evangelisation operative in a given situation.
7. The AACC report adopted two types of indicators:
- the actual proclamation (and acceptance) of the Gospel (individual, group levels)
  - the translation of Scripture in the local language (cultural - structural level).
8. Two crucial questions could be :
- are the local Christians in a state of minds open to dialogue with non Christians ?
  - is this "intention" activated ?"

The answers could provide a clue to the kind of indicators we should be searching for.

WEST AFRICA (English speaking)

Countries, cultures, deployment of Institutes

Countries: GAMBIA, GHANA, LIBERIA, NIGERIA, SIERRA LEONE

GAMBIA (380,000)

Institutes:                      Cultures:

GHANA (9,662,000)

Institutes: SMA, SCHM-M, PA, SSpS, SVD, SA.

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Builsa	80,000	Gurensi	250,000
Chakossi	22,000	Konkomba	80,000
Dagari	200,000	Mamprusi	80,000
Dagomba	220,000	Moba	80,000
Grunshi	200,000	Vagala	3,000

LIBERIA (1,222,000)

Institutes: PA, SMA, SSND

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Gbande	32,000	Kran	25,000
Gio	92,000	Loma	60,000
Kpelle	200,000	Mano	30,000
		Sapo	30,000

NIGERIA (58,253,000)

Institutes: PA, SNDN, SMA-SM, SJ, CM, CSSp.

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Afawa	10,000	Gbari	500,000	Kamuku	40,000
Afo	25,000	Igaji	20,000	Koro	35,000
Ankwe	10,000	Igala	500,000	Lungu	10,000
Basakomo	60,000	Igbira	400,000	Mada	100,000
Bunu	150,000	Jaba	60,000	Maguzawa	100,000
Eutana	20,000	Jarawa	150,000	Mbula	25,000
Chawai	30,000	Jerawa	70,000	Munuye	120,000
Daka	7,000	Jukun	20,000	Ngamo	10,000
Dibo	10,000	Kadara	40,000	Shanga	5,000
Eggon	80,000	Kamantan	10,000	Vere	20,000
Gade	5,000			Warjawa	70,000

SIERRA LEONE (2,779,000)

Institutes: SX.

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Kissi	64,000	Limba	233,000	Temne	828,000
Koro	133,000	Loko	80,000	Yalunka	19,000
		Mende	859,000		

EASTERN AFRICA (English speaking)

Countries, cultures, deployment of Institutes

Countries: KENYA, MALAWI, RHODESIA, TANZANIA, UGANDA, ZAMBIA, ETHIOPIA, SUDAN.

KENYA (12,091,000)

Institutes: SCMM.M, SNDN, SA, SM, MM(F), MM(S), RSCJ, MHM, IMC, FSCJ, SSC.

<u>Cultures:</u>	<u>Population:</u>	§	<u>Cultures:</u>	<u>Population:</u>	§	<u>Cultures:</u>	<u>Population:</u>
Dorobo	22,000	§	Massai	171,200	§	Samburu	60,500
Duruma	112,700		Meru	54,400		Suk (Pokot)	103,200
Samburu(El Molo)	1,000		Sagala(Taita)	8,000		Tharaka (Meru)	57,300
Giryama	333,900					Turkana	224,500

MALAWI (4,693,000)

Institutes: SCMM.M, PA, SA, SM.

RHODESIA (5,433,400)

Institutes: O.CARM, SNDN, SCMM.T, RSCM, SJ.

<u>Cultures:</u>	<u>Population:</u>
Hiechware	1,600
Ndau	200,000

TANZANIA (14,002,000)

Institutes: PA, SA, MM(F), MM(S), SCMM-T, SVD, SJ.

<u>Cultures:</u>	<u>Population</u>	§	<u>Cultures:</u>	<u>Population</u>	§	<u>Cultures:</u>	<u>Population:</u>
Arusha	110,000	§	Kindiga	2,000	§	Safwa	102,000
Barabaig	49,000		Kwere	63,000		Shambala	310,000
Burungi	20,000		Maasai	100,000		Sonjo	7,400
Dorobo	3,000		Matumbi	72,000		Sukuma	1,770,000
Gogo	480,000		Nyakiusa	335,000		Turu	316,000
Iraqw	213,000		Nyamezi	590,000		Zinza	89,000

UGANDA (10,332,000)

Institutes: FSCJ, SCMM.M, PA, SA, MM(S), CRSA, RSCJ, MHM, CM, SJ.

<u>Cultures:</u>	<u>Population:</u>
Jie	34,000
Karamojong	27,000
Niporem	1,000
Suk (Pokot)	30,000

ZAMBIA (4,584,000)

Institutes: PS, SNDN, SA, SM, OSU, SJ, RSCM.

<u>Cultures:</u>	<u>Population:</u>
Luvale	50,000
Mashi	4,500
Subia	11,000

ETHIOPIA (26,225,000)

Institutes: CM, FSCJ, PA, SCMM.M, SJ, IMC, OFMCapp.

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Anuak	52,000	Konso	10,000
Bako	50,000	Maji	10,000
Berta (Shankilla)	20,000	Masongo	10,000
Darasa	500,000	Nuer	70,000
Falasha (Kemant)	30,000	Ometo	500,000
Gimira	30,000	Reshiat	10,000
Kafa	500,000	Suri	30,000
		Wallaga (Galla)	1,000,000

SUDAN (16,885,000)

Institutes: FSCJ.

<u>Cultures:</u>	<u>Population:</u>	<u>Cultures:</u>	<u>Population:</u>
Anuak	30,000	Meban	130,000
Didinga	30,000	Murle	121,000
Ingassana	35,000	Nuer	844,000
Koalib	320,000	Shilluk	93,000
Krongo (Tuntum)	121,000	Topotha	60,000
Lotuka	258,000	Ud uk (Koma)	7,000
		Dinka	1,940,000

EVANGELISATION AUJOURD'HUILe côté pratique

Document de travail pour la première session de l'étude sur l'Afrique - Juin 1973.

1. On suggère que les groupes adoptent une définition pratique du concept de l'Évangélisation. Les citations et suggestions suivantes ont comme but d'aider les groupes à trouver leur chemin. L'orientation est dirigée vers le côté pratique plutôt que vers le côté doctrinal.

Le concept de l'Évangélisation n'est pas quelque chose de nouveau dans les documents de SEDOS: pendant plusieurs années, il a été le point crucial de ses activités, traitant aussi bien les questions de promotion humaine que le rôle changeant du missionnaire ou encore des enquêtes sur des secteurs spécifiques de la mission.

2. Il sera sans doute prudent de prendre comme fondamental les essais des définitions qui se trouvent dans les documents donnés par le Symposium de la Mission - SEDOS/1969:

a) P. Domenico Grasso sj:

"Nous entendons par le terme "évangélisation", l'annonce de l'Évangile aux non-chrétiens en vue de la foi et de la conversion, avec comme conséquence l'incorporation dans l'Église par le baptême. Elle se distingue nettement de la préévangélisation qui englobe le travail préparatoire."

(Perchè le Missioni ?, Nigrizia-Pime, 1970, p. 141 of debate p, 243s) Compare, John Power, Mission Theology Today p. 159.

b) P. Stanilaus Lyonnet, sj:

"L'Évangélisation consistera donc assurément à prêcher aux hommes, à tous les hommes, quelle que soit la religion que déjà ils professent, qu'ils doivent s'aimer entre eux, que telle est la seule chose que Dieu leur demande parce que telle est "la loi fondamentale de la perfection humaine et donc de la transformation du monde", Gaudium et spes 38,1. Le décret sur l'oecuménisme rappelle opportunément que "le dialogue oecuménique peut commencer sur l'application morale de l'évangile", Unitatis redintegratio 23,3. Mais il ne s'agit là que d'un commencement: pour saint Paul "Évangéliser", c'est selon l'expression presque intraduisible de l'épître aux Romains, "procurer l'accomplissement de l'Évangile du Christ" (Rom. 15,19) ou, comme le P. Benoit traduit une formule semblable de l'épître aux Colossiens, "réaliser chez vous l'avènement de la parole de Dieu" (Col. 1,25), autrement dit: implanter dans une communauté déterminée l'activité même du Christ, puisque l'évangile est proprement pour Paul "une force de Dieu

pour le salut de qui l'accueille par la foi" (Rom. I,16). Le missionnaire ne se contentera donc pas de prêcher l'obligation de la loi d'amour, mais il fera en sorte que cette loi soit effectivement pratiquée."

(ibid. p. 41, and compare Power, op. cit. p. 171)

- c) Il sera intéressant de confronter ces définitions avec celles données par Mgr Rubin, Sec. du Synode, lorsqu'il illustre le thème "Évangélisation aujourd'hui":

"Le cœur de l'évangélisation est le Mystère Pascal. Ceci est, selon St Paul, l'Évangile que nous devons prêcher aux hommes de nos jours, qui semblent avoir perdu, et qui constamment oublient la dimension transcendante de la vie. Prêcher l'Évangile, c'est proclamer Jésus Christ dans la plénitude de ses Mystères et dans l'intégrité de son Message. L'Évangile a été proclamé par le Christ une fois pour toutes mais sa compréhension de la part de l'Église se développe sous l'action du Saint Esprit, par l'étude, la méditation, la prédication, surtout de ses Pasteurs. Aujourd'hui, l'Évangile a le même but de toujours: libérer les hommes du péché et de ses conséquences, les convertir et les sauver dans le Christ, développant et promouvant leurs désirs de fraternité et de solidarité, inclinations intimes qui forment leur personnalité authentique.

3. Évidemment, ces définitions concernent la tâche missionnaire toute entière: mais seront-elles suffisantes pour les missionnaires sur place qui doivent tenir compte des situations concrètes et de la potentialité spécifique des groupes humains avec leurs traditions, difficultés et orientations en évolution?

L'accent varie de l'incorporation (structures) par l'Amour (morale) au Mystère Pascal. Mais dans chaque cas, il s'agit d'un message et on insiste sur le contenu de ce message.

4. Il sera intéressant de considérer l'Évangélisation aussi du point de vue des conséquences pratiques, des efforts pour communiquer le message. Voici deux exemples:

- d) "Les gens sont évangélisés quand ils sont exposés d'une façon ou d'une autre à l'Évangile. Une culture évangélisée est celle dans laquelle les gens ont pris contact avec le Christ. Un contact qui puisse leur permettre : i) d'écouter la bonne nouvelle de Jésus Christ. ii) d'avoir eu la possibilité d'y répondre par la Foi... Cependant, l'Évangélisation va au delà des individus pour pénétrer leur vision du monde par la vision chrétienne du monde".

(Frontier Situations for Ev. in Africa, 1972, AACC, p. 1 & 2)



Ceci diffère de la Christianisation ou conversion parce que ces gens évangélisés peuvent rejeter le message et rester non-chrétiens, comme ils peuvent aussi l'accepter et former des Eglises locales.

e) L'Évangélisation est la relation établie par des individus et des groupes avec d'autres qui appartiennent à une autre culture en vue de la communication du message du Christ. Cette communication n'est pas seulement verbale. En effet dans ses premiers stades, elle pourra prendre la forme d'une rencontre globale de ces individus et groupes avec une culture spécifique. Ainsi elle devient signe qu'une fois perçue par les gens de ces cultures, elle les orientera vers la question: Que signifie-t-elle ? La communication de cette signification par les individus et les groupes à ces gens amène au point culminant du procès de l'Évangélisation." Les conséquences peuvent être le rassemblement de ceux qui l'acceptent dans une nouvelle église qui sera destinée à recommencer le cycle et ainsi à continuer le procès."

(Far East Meeting for Religious Women, HongKong, 1972).

5. Au fond, on peut dire que le message du SEDOS ces dernières années a toujours eu ces trois éléments; ils ont paru dans une étude après l'autre:

- i) le missionnaire n'est pas simplement capable de franchir les frontières culturelles et porter avec lui le message évangélique; il a la spécialisation de vivre pendant de longues périodes parmi les gens d'autres races, d'autres groupements linguistiques, et d'autres traditions et il le fait au nom du Christ.
- ii) sa compétence toute particulière est de découvrir Dieu dans d'autres hommes et Le leur révéler, de trouver à l'intérieur de chaque tradition les éléments du salut et les transformer par une communication des valeurs évangéliques.
- iii) il facilite et promeut la naissance et la croissance de communautés chrétiennes authentiques, et quand sa tâche est terminée et quand les chrétiens n'ont plus besoin de ses services, il se déplace pour continuer ailleurs son témoignage au plan divin de salut et à son Amour.

En d'autres mots, le centre vital de tout dialogue et de tout contact n'est pas seulement le transcendantal et le kérygmaticque mais l'accidentel et le moment actuel dans l'histoire du salut.

6. Peut-être la façon la meilleure de chercher ce "hic et nunc" pratique et concret est d'essayer de formuler comme il faut des questions auxquelles répondront les gens du lieu (au lieu d'y répondre nous mêmes ici). Du point de vue technique cela nous imposerait l'obligation de nous mettre d'accord sur les indices qui permettraient l'usage des questions dans le but de mesurer le degré d'évangélisation réalisé dans l'une ou l'autre situation.

7. Le rapport de l'AACC présente deux espèces d'indices :

- la proclamation et la réception de l'Évangile (niveau des individus et des groupes )
- la traduction des Saintes Écritures dans les langues locales (niveau culturel et structurel)

8. Deux questions semblent être fondamentales :

- les chrétiens du lieu, sont-ils ouverts au dialogue avec les non-chrétiens ?
- expriment-ils cette ouverture d'une manière pratique ?

Les réponses à ces deux questions peuvent suggérer les types d'indices que nous cherchons.

AFRIQUE OCCIDENTALE (Francophone)

Pays, cultures, instituts

PAYS: BURUNDI, CAMEROUN, CENTR. AFRIQ., CTE D'IVOIRE, CONGO BRAZZ., DAHOMEY, GABON, HTE-VOLTA, MALI, MAURITANIE, NIGER, RWANDA, SENEGAL, TCHAD, TOGO, ZAIRE.

BURUNDI: (3.788,000) ,

Instituts: SX, FSCJ, PA, SA, ICM, SJ.

<u>Cultures</u>	<u>Population</u>
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Twa (Gesera, Pygmies)	30.000
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CAMEROUN : (6.065,000)

Instituts: OMI, PIME, ICM, MHM, SJ.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Adamawa (Fulani)	380.000	Gude	100.000	Matakam	140.000
Budugum (s. Masa)	10.000	Kapsiki	40.000	Mundang	80.000
Duru	20.000	Kotopo	10.000	Musei (s.Masa)	10.000
Fungom	90.000	Kundu	70.000	Musgu	50.000
Gisei (Masa)	10.000	Laka	10.000	Namshi	30.000
Gisiga	30.000	Li (Bali)	40.000	Nen	35.000
Tubur	120.000	Mambila	40.000	Podokwo	25.000
		Mbum	20.000	Tigon	25.000
		Utange (s.Tiv)	100.000	Wute	60.000

CENTR. AFRIQ.: (1.598.000)

Instituts: FSCJ, SJ.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Binga	2.000	Mbimou(Sanga)	5.000

CTE D'IVOIRE : (4.540.000)

Instituts: SMA, SM, SJ, PA

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Anyi	210.000	Baule	868.000	Bete	369.000
Brong	57.000	Dan(Yakuba)	278.000	Gagu(Pigmies)	25.000
Guro	100.000	Kulango	50.000	Ligbi	20.000
Lobi	40.000	Ngere	150.000	Senufo	528.000
Wobe	40.000				

CONGO BRAZZAV. : (984.000)

Instituts: RSCJ, SM.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Bakwili (s.Dzem)	10.000	Ngwili (s.sanga)	3.500

DAHOMY : (2.842.000)

Instituts: SMA, FSC.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Bariba (s. Bargu)	330.000	Boko(s.Busu)	20.000
Egba(Nagot)	393.000	Dompago (s.Kabre)	30.000
Somba	85.000	Fon	1.285.000

GABON : (491.000)

Instituts: CSSP.

HTE VOLTA : (5.629.000)

Instituts: SA, FSC, PA, SM

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Birifor	100.000	Bobo	300.000	Busansi	280.000
Dafi	50.000	Dagari	50.000	Deforo	15.000
Dian	15.000	Dorosie	15.000	Grunshi	250.000
Guin	80.000	Gurma	300.000	Karaboro	50.000
Komono	15.000	Lilse	80.000	Lobi	100.000
Minianka	100.000	Mossi	2.815.000	Numuma	50.000
Samo(Samogo)	150.000	Sissala (s.Grunshi)	100.000	Tusyan	40.000
				Wara	10.000

M A L I : (5.358.000)

Instituts: SA, PA, FSC, RSCM; SM.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Bambara	1.160.000	Bobo	100.000	Dogon(Habbe)	312.000
Kagoro	30.000	Kita	150.000	Malinké	268.000
Minianka	300.000				

MAURITANIA : (1.231.000)

Instituts: CSSP, MSC.

NIGER : (4.103.000)

Instituts: FSC.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Kurfei	50.000	Mauri	100.000

RWANDA : (3.819.000)

Instituts: PA, SA, SJ.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Twa(Gesera, Pygmies)	30.000		

SENEGAL : (4.136.000)

Instituts: MSC, CSSP, OSU, PA.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Diola	220.000	Serer	420.000

TCHAD : (3.901.000)

Instituts: SJ, RSCJ, OFM-CAP, OMI, CRSA.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Bua	20.000	Gaberi	30.000
Masa (Banana)	80.000	Mbai(s. Sara)	60.000
Sara	700.000		

TOGO : (1.969.000)

Instituts: SMA, FSCJ, SM.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Adele	4.000	Ana	49.000	Basari	100.000
Chakossi (Chokosi)	29.000	Kabre	273.000	Kebu	22.000
Tem(Kotokoli)	100.000	Moba	94.000	Maudeba(Losso)	118.000
		Wachi(s.Fon)	235.000		

ZAIRE : (18.339.000)

Instituts: MHM, ICM, CICM, CM, SJ, SX, FSCJ, SCMM-M, PA, MSC, SVD, OMI, SNDN  
SA,SMA, SM, CRSA, RSCJ.

<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>	<u>Cultures</u>	<u>Population</u>
Azande	200.000	Bembe(s.rega)	300.000	Bira	70.000
Budu	80.000	Central Twa (Pygmies)	100.000	Hunde	300.000
Kala	180.000	Rega	400.000	Kuba	130.000
Mbuti(Pygmies)	35.000	Tabwa	250.000	Shila	120.000
Songomeno	50.000				

Tentative documentation list for talks on evangelisation in Africa  
 Liste de documentation relative à l'évangélisation en Afrique

1. In Sedos files

A. English-speaking West Africa

- Blomjous, Bp J. - Secularisation, nationalisation and the foreign missionary  
 (Sedos 1/26) 11p
- Catholic Voice, Ghana - The Missionary and African Communities  
 (Sedos 5 POS) 13p
- Dickson and Ellingsworth(ed) - Biblical Revelation and African Belief  
 (Sedos C-2 6/10) Ibadan Theol.Consult.1966 191p
- Glynn M. - Africa, a continent open to the Gospel  
 (Sedos 5/01) 3p
- Hastings A. - Church and Ministry  
 (Sedos 4/754) 52p
- Murray F. mm - Research for the Church  
 (Sedos D/Ext/154) 5p
- O'Connell J. sma - Africa today; social, cultural, political context  
 (Sedos O/Ext/154) 33p
- id. - Political, social change and the Church in Africa 1968  
 (Sedos D/Ext/463) PMV Colloquium 11p
- Garpong Bp P. - The Missionary and African Communities  
 (Sedos 4/5) 12p
- Secret. pro non-Christianis - Meeting the African Religions  
 (Sedos B/Ext/225) 189p

B. French-speaking West Africa

- Bishops of Francophone West Africa - Pastoral Letter on laity and development  
 (Sedos 4/157) 3p
- Blomjous BpJ. - Secularisation, nationalisation and the foreign missionary  
 (Sedos 1/26) 11p
- Ste Famille de Bordeaux - Aperçu Général des missions - Afrique francophone  
 (Sedos D/Int/153) 11p
- Perrin-Jassy M-F - Communautés de base dans les Eglises Africaines  
 (Sedos C-2 6/132) 231p
- Secrét.pour non-Chrétiens - A la rencontre des religions africaines  
 (Sedos B/Ext/225a) 189p
- Vankrunkelsven J. pa - Développement et Jeunes Eglises d'Afrique Noire  
 (Sedos C-3 6/89) 171p
- Zoa Mgr - Homélie sur la nécessité des missionnaires  
 (Sedos 2-CICM) 3p

C. East Africa

- Aizpuru Sr M. - Missionary Activity and Native Culture  
 (Sedos 4/841) 11p
- Amecea Information n.11 4/73 - The Extent of Christian Penetration in E.Africa 1972  
 (Sedos 5/AI) 3p
- Amecea Study Conference 1970 - The Priest in Africa Today  
 (Sedos 5/ ) 103p
- Arrupe Pedro - Our Apostolate in Africa and Madagascar Today  
 (Sedos 2/sj) 18p
- Ayendele E.A. - Mission in context of religions and secularisation 1972  
 (Sedos 4/619) 40p
- Barrett D.B. - A.D.2000, 35m Christians in Africa  
 (Sedos O/Ext/546) 17p

- Barrett D.B. - Frontier Situations for Evangelisation in Africa 1972  
(Sedos 4/789) 36p
- Blomjous Bp J. - Secularisation, nationalisation and the foreign missionary  
(Sedos 1/26) 11p
- Dickson and Ellingsworth (ed) - Biblical Revelation and African Belief  
(Sedos C-2 6/10) Ibadan Theol. Consult. 1966 191p
- Olyuni M. - Africa, continent open to the Gospel  
(Sedos 5/01) 3p
- Hastings A. - Church and Ministry  
(Sedos 4/764) 52p
- Mihayo Archp M. - Practical Solutions to Priest Shortage  
(Sedos 4/5) 11p
- Micawe C. - Impracticability of "Practical Solutions"  
(Sedos P/Ext/PAS) 20p
- Murray F. mm - Research for the Church  
(Sedos D/Ext/21) 5p
- Nass C. cosp - Primary Evangelisation - notes  
(Sedos D/Ext/593) 55p
- O'Connell J. sma - Political, social change and Church in Africa  
(Sedos D/Ext/468) PMV Colloquium 1968 11p
- Secret. pro non-Christianis - Meeting the African Religions  
(Sedos B/Ext/225) 139p

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- Wellbourn F.B. - Missionary Stimulus and African Responses  
in Profiles of Change (ed. Turner) Cambridge 1971
- Baëta C.G. - Christianity in Tropical Africa OUP 1963
- Barrett D.B. - Schism and Renewal in Africa OUP 1963
- Sundkler B.G.M. - The Christian Minister in Africa London 1960
- Hastings A. - Mission and Ministry 1971
- id. - Church and Mission in Modern Africa Burns Oates 1967

- Other documents from weekly bulletin of possible use in preparing discussion of Evangelization in Africa Today:

1. English-speaking West Africa

- Sedos 70/139 Mission en Afrique - P. Joblin SJ
- 70/303 Missionnaires, qui sommes-nous? - P. Zago omi
- 70/470 Evangelisation and Development - Fr. McCormack mhm
- 70/553 Missionary Opinion Survey - pilot enquiry
- 70/751 Fr. van Asten's Address to SECAM (Abidjan)
- 71/699 African Brothers look at Africanisation
- 72/203 Changing Image of the Missionary
- 72/353 Social Situation in Africa
- 72/400 Promotion of Laity in Africa (SECAM)
- 72/703 Synode des MEP - role of the missionary
- 72/651 FSC en Afrique - vie religieuse
- 73/171 Frontier Situation - evangelisation in Africa
- 73/273 RÔle du Missionnaire - Mgr N'Dayen

2. French-speaking West Africa

Relevant articles in above list.

3. East Africa

Relevant titles in above, as also:

- Sedos 72/647 Africanisation in Tanzania and expatriate Missionary as well as
- 73/373 The role of the Overseas Missionary - Bishop Ndingi.

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