

PRINCIPLES OF EVANGELIZATION
IN THE EAST ASIAN CULTURAL CONTEXT

by Stephen Cardinal Kim

of Korea

The AGENDA of this Assembly (of the Federation of Asian Bishop's Conferences) exhorts the Church in our region to make a conscious and enlightened effort to assume and integrate those values and religious currents of thought that have informed the life of our countries through the ages. Otherwise, we shall continue to remain a minority, unable to permeate the mainstream of our people's lives. The Christian message will remain an idiom foreign to our cultural soil.

Surely, nobody will contest the all-embracing fundamental principle set forth under the Guidelines (The Evangelization of the Modern World - For the Use of Episcopal Conferences, English Version, page 18, A), that whatever we do should be directed toward ensuring conversion to God who gives Himself to us in Christ.

1. Vatican II's teaching that Christ's universal salvific will is not limited to the visible unity of the Church should in no way lessen the fervor of evangelization. Quite the contrary, it opens up new avenues, by stressing the homogeneous continuity of salvation history. It should impel us to study further the valid spiritual values in Confucianism, Buddhism and other religions, that are part of the Advent of Christ (to borrow Cardinal Danielou's expression). Those who become converted to Christ shall no longer be told that they must repudiate their past lives. Having now found Christ, they are discovering the true face of God whom they had sought and worshipped all along, according to the light of their conscience. Conversion is not to be perceived as a rupture, but as a step in maturation; the fulfillment of innermost aspirations.
2. Conversely, as Dr. John Wu so meritoriously points out, such eminent value-concepts as filial piety, predicated to Christ, to us and the Christian cult, can surely do much to illumine and help understand the divine revelation about God, our Father. This kind of approach opens up new avenues, properly ours, to the mystery of Christ. It also contributes to the Catholic richness of Christianity, by assuming these values from within, without the danger of syncretism. In this vein, Dr. Haring suggests also that the conceptual categories of the so-called theological virtues were derived from Greek thought, whereas the biblical virtues had a much greater affinity to the Confucian value-concept.

Besides, in today's secularized world, where the very fabric of life is being progressively fragmented, such dominant oriental values as the traditional "family" can be emphasized and revitalized as the mainstay of fraternity, sharing, responsibility, and sacrifice. Likewise, in a world where man's understanding of himself tends to leave no opening for God, Buddhist religiosity with its deep sense of man's absolute need for abnegation and salvation can help man to understand himself anew.

These are but a few examples of values that we would all do well to study more deeply and stress with more emphasis in the presentation of the Gospel message.

3. Throughout the history of missions in the countries of our region, we find that seldom, if ever, has the Church influenced and guided the course of our history in its critical hours.

Admittedly, we have been and still are a very small, none too vocal minority. This fact bears out the contention that the Church in these parts has not been integrated into the life and thinking of our peoples. She has kept herself on the periphery of things and events.

Today, more than ever, we are called to be actively in the storm's eye of events and forces that shape the world's destiny. Unless the Church becomes involved in world realities, she risks being again confined to the sacristy and no more than a haven for individual consciences. She will not be a ferment for society, a fount of salvation for mankind.

In this context, one might submit two questions for consideration. First, should we insist on separate Christian institutions (such as schools and hospitals), that are Christian in the sense of being Church-managed, rather than penetrate into all fields of human endeavor to work really together with all those dedicated to man's development and well-being? Secondly, should not due respect for the autonomy of sciences impel us to make good scientists and men of value out of Christians, rather than try to baptize scientists so as to bring them into the fold?

4. The Christian message should clearly and optimistically affirm the continuity of all values-temporal and eternal. This is very important if the Christian message is to be meaningful, especially to the younger generation, which forms the vast majority of Asians. Only in this way will the young recognize the true relevance of the Gospel with regard to their life concerns; and the Church as the Sign of Salvation that redeems and elevates ALL human reality.
5. If the Church is to become really credible in all that she affirms and teaches, she must bear witness to her own message by fully committing herself to making this world worthier of man through integral human development. This in no way deflects from her duty to show man his final destiny. On the contrary, it is perhaps the most convincing way to do so today, as well as to manifest in her own life, Jesus of Nazareth, our Brother.

Here, perhaps, the Church in our countries would do well to address herself to the concerns and problems of people today, not from the stance of moralizing, but directly, in their full implications. In this way, the Church will identify herself with the people in their anguish and aspirations. She will thus reveal herself to be the incarnate Sign of Salvation.

6. As regards meaningful ways to adapt liturgy and catechesis to the genius of our peoples, it is good to be mindful of two excesses to be avoided. One form of

excess would seek reviv^yalism of the obsolete, and the other would be a quest for the new at all costs. Some seem to advocate a restoration of the ancient forms proper to each people's tradition. However, we must acknowledge the fact that the people themselves, especially the young, are more and more caught up with the influx of foreign forms, modes of expression, and the flux of change in general. On the other hand, for all their professed modernity and western trappings, and at times even for their seeming repudiation of their own heritage, our peoples still feel think and act as Chinese, Korean, Vietnamese and Japanese. In short, they are going through a period of restless transition, and all efforts at adaptation must be addressed to the modern-day Asian AS HE IS, not as he is supposed to be, nor as we wish him to be.

But to know whether he is going, we must also know whence he comes and what makes him tick inside. Intensified long-range research should be undertaken into the patterns of feeling, thought, expression and action that are innate to our peoples in religious and related spheres. Hopefully, from such study, there would evolve a Christian "idiom" that is truly ours. This matter surely needs much greater attention in seminary formation, in our theological reflection, and ofcourse, in our daily pastoral ministry.

We all recognize that our countries of the East have been blessed with a cultural and spiritual heritage of the highest order. We also recognize that, had those values been better understood and better respected, much friction, including persecutions, might have been avoided in the process of evangelizing. These possibly unnecessary tribulations did strengthen the Faith and produce martyrs in whom we take pride today. However, the basis misinterpretation of Confucianism and Buddhism helped to alienate the Church from national cultural settings; it impeded our long and diligent efforts to implant the Gospel in our soil.

Against this background, it is most heartening to see an ever-deepening understanding and recognition of the eminent value of our cultural heritage, and to see, late as it is, an increasing number of Church scholars going into such fields of research.

This present Assembly is but the beginning of a beginning in that direction. It is a most useful beginning. We hope that it will lead to an increased effort to involve our seminarians, laymen, religious and clergy in this common endeavor.

Presently, the most we can accomplish within the short time allotted to us is to reflect together and state clearly what we perceive.

Having said all this, the question still remains: Was the Gospel of Jesus occidental or oriental? We grant that many historical elements have affected and conditioned the Gospel message in time and space. Such an element, for instance, is the idea of LOGOS in John's Prologue. It still remains a fact, however, that the person and the message of Jesus was, in substance, neither of the West nor of the East. It is a message that can be proclaimed and

communicated much more easily than our complicated thoughts allow. It is a message that can directly reach anybody's, yes, anybody's heart, at all times.

This, we must always keep in mind, as we search together for meaningful ways to make this same message Chinese, Korean, Vietnamese, Japanese; that is, OURS.

TOWARDS AN EAST ASIAN THEOLOGY AND THE INDIGENOUS FORMATION OF PRIESTS

by Archbishop Stanislaus Lo Kuang of China

- I. Currently, Asian society tends towards westernization. This is especially true of the young generation, which loves western science, western life style and western organization of society. At the same time, the young generation looks upon its own traditional culture with some disfavor. Young people think that if Japan is strong and prosperous; if Communist China is powerful enough to intimidate the whole world, that is because of their imitation of the West.

However, the governments of Asian countries have tended to be strongly national-minded. They endeavor energetically to bring about a rebirth of traditional culture, because it is felt that a nation's self-reliance must have roots in its own cultural foundations. What can be the Church's contribution to this situation?

During the fourth century, the Roman Empire was over-run by Barbarians. Roman and Greek culture was about to be destroyed. It was then that the Roman Catholic Church's Monastic Orders kept the traditional culture and through it, civilized the Barbarians. Through seven centuries, there was nurtured a new European culture, with medieval philosophy and theology as major achievements. This paved the way for the Renaissance and for modern science.

Although the Church of Asia does not have the same influence as the Church of Medieval Europe, she should, nevertheless, make some contribution towards the rebirth of Asian culture. Christianity is always a stabilizing force in society. Christian scholars provide a balance to extreme currents of thought.

2. Christian Faith in any nation should not be considered as an imported article; it must become the nation's own living ideal. Furthermore, the Catholic Church in any nation, should not only adapt itself to national life and customs, but should become so rooted in the life of the nation, that it becomes a truly indigenous religion. Just as the Divine Word became Jewish by incarnation, so the Church in each nation should be incarnated into the nation and become truly indigenous. Just as Jesus Christ, being truly a Jew, at the same time kept His own Divine Nature, so the Church in each nation becomes truly indigenous, but also keeps the Christian Faith intact in becoming indigenous.

In our own regional area of Confucian culture, if the Christian Faith is to become truly indigenous, it must grow within the culture by assimilation of what is traditional in the culture.

The focal point of Confucian philosophy is "MAN" - how to act as a human being, how to act according to the human way, or according to the "JEN." The human way comes from the heavenly way and becomes one with it, so that man and God become united into one.

Neo-Confucianism of later times searches the origins of the universe and the nature of everything. This is done in order to know human nature better and to give a metaphysical foundation to the Confucianist doctrine of "Union between Man and Heaven." Of course, Confucian philosophy is often called an ethical philosophy. However, Confucian philosophy does not limit itself to the study of good and evil behavior. It is rather a complete philosophy of life guiding man to the fulfillment of his personality, to higher spiritual life and happiness.

3. In our East Asian region, the education of our seminarians has been entirely western. Philosophy and theology have been totally western; being taught even in a western language. The national language was overlooked; the national cultural thought was blocked out; the priests trained in this seminary system mastered only western philosophy, theology and science; they know little of their national philosophy and science; they know little of their national philosophy and religions. On the contrary, among foreign missionaries there are some who study our own traditional culture and try to find ways of adaptation to national thought. As a result, the Church still appears as a western religion.

If we want to change this situation, the following steps should be taken:

- 1) Emphasize traditional thought in the curriculum of seminaries.

In seminaries, courses regarding national philosophy and religions should be added to the program of studies. Students should study local philosophies and should study them systematically. For instance, Confucianism, Taoism and Moism should be subjects in the curriculum. Students should not merely select a few courses or read only the Four Books or the Five Classics. The Sacred Congregation for the Evangelization of Peoples received the course outline of the seminary adopted by the Chinese Bishops' Conference and replied: "Too much western philosophy and too little Chinese philosophy." Seminarians should study the religious history of their own nations and their respective religions. Furthermore, in China, students should study Confucianism, Buddhism and Taoism.

- 2) Incorporate national, philosophical and theological thought into western philosophy and theology.

In seminaries, professors of philosophy and theology should not merely lecture on western philosophy and theology; they should not introduce only the newest western philosophical thought. They must also incorporate the national philosophical and theological thought. For example, in our Chinese seminaries, during philosophy courses in cosmology, ontology and ethics, the Neo-Confucianist approach to these subjects should be inserted. Confucian, Buddhist and Taoist thought should be incorporated in courses of dogmatic, moral and ascetical theology.

3) Elaborate an indigenous theology.

It is the work of the Local Church to elaborate an indigenous theology. Of course, this is not the work of one person only; nor can it be accomplished in ten or twenty years. But we must move towards this goal. Therefore, we should:

- a. Let a few young priests and sisters specialize in traditional philosophical and theological thought. This is very urgent and should be started immediately.
- b. In order to elaborate an indigenous theology, we should Christianize traditional philosophy; otherwise, an indigenous theology is not possible. Priests destined to specialize in traditional thought should endeavour to Christianize traditional philosophy.
- c. An indigenous theological dictionary should be compiled. It should be a small volume, providing correct technical terms.
- d. The indigenous theology of the East Asian area should not be a purely rational theology. It should be life-oriented theology; somewhat similar to the theology of St Augustine and of St Bonaventure. The entire Confucian and Taoist doctrine of the Human Being should be clearly explained. This doctrine of the Human Being begins with human life; from human life, it elevates itself to God; and from God, it comes again to the human being.

"How are men to be evangelized? It is necessary to adapt to the culture. This is a delicate question in practice. Some suggestions are here presented.

1. Introduce into Catholic theology words of equivalent meaning that can give expression to Christian realities. For example,
 - Shang-ti, Thuong-de (Supreme Ruler), to designate God;
 - Chan, Thien (Buddhist contemplation), to speak of meditation, prayer, practice of virtue;
 - P'ei-t'ien, Phei-thien (cf. Chung-yung, Doctrine of the Mean, v.31) to signify union with God;
 - Jen, Nhan (humanity, charity);
 - I Nghia (devotion, fidelity, justice);
 - Li, Le (ceremony, politeness);
 - Chih, Tri (inspiration, intelligence, prudence);
 - Hsin, Tin (confidence, fidelity), to name the cardinal virtues, etc.
2. Use expressions and sentences that conform to Judeo-Christian revealed thought. For example, the moral counsels of Confucius in the Lun-yu or Luan-ngu (Analects); the philosophical meditations in the Chung-yung or Trung-dung (doctrine of the Mean).

In this way, it is possible to imitate the author of the first chapters of Genesis. In describing God and creation, as also the relations between the Creator and man, he used the manner and style of the pagan authors, after having expurged the fabulous or obscene parts of the pagan mythological tales. To obtain this result, it is necessary to study thoroughly the Asian canonical books of Buddhism, Confucianism and Taoism.

3. Appoint a commission of theological specialists, grouping the delegates from each country of our region, to read the canonical books of the three religions (Buddhism, Confucianism, Taoism); extract from them orthodox passages about God, man, the universe, the future life; then, synthesize these and integrate them into a Catholic theological system, up-to-date and oriental. Of course, the theology of Christ, the sacraments, the Church, grace, the Trinity, the Holy Spirit, etc., follow absolutely the revelations of the New Testament, to which the religions of human origin can bring little that is of value, save for good dispositions of soul (*anima naturaliter Christiana*, cf. Tertullian).
4. Thanks to the preparation that will bring about the fulfillment of the three preceding suggestions, we may hope that, after a few generations, there will be a synthesis of Christian-oriental theology. When that day dawns, oriental thought will no longer be merely juxtaposed with Christian Revelation, it will be effectively incorporated into it."

Archbishop Nguyen - van Bink
of Vietnam

SITUATION REPORTS ON :TAIWAN - HONG KONG - MACAO - JAPAN - KOREA - VIETNAM1. TAIWAN

Although evangelization started more than 100 years ago in Taiwan, the Church here may be considered young. Until the end of 1949, the entire province was one apostolic prefecture, with some 10,000 Catholics. With the arrival of numerous priests and sisters, who were forced to leave the Chinese mainland, evangelization flourished for 20 years, Catholics increasing to more than 300,000 by 1968. Today, there are over 800 priests, almost half of whom are Chinese, and over 1,000 sisters, about two-thirds of whom are Chinese. The area is now divided into one archdiocese, six dioceses, and two special ecclesiastical regions.

Educational institutions grew, from one secondary school in 1950, to one university, two colleges, 26 secondary schools, 9 technical schools and 8 primary schools, in 1973. Hostels for students attending public schools number 63. During the same 23-year period, 24 hospitals with 1,400 beds, and 94 clinics were established. There are 2 homes for the aged and 3 orphanages.

In the field of communications, there are two Catholic weeklies, 8 monthlies, 2 radio stations and 3 audio-visual service centers.

However, there are difficulties. Conversions have dropped off dramatically, and the few thousand yearly converts are offset by the number of those who, due to industrialization and urbanization, migrate and lose touch with the Church. There is increasing indifference, low Mass attendance, scarcity of vocations and growing materialism, no doubt associated with rising living standards.

In the context of evangelization in Taiwan today, there is political stability, and no political change affecting the apostolic work is expected in the immediate future.

The driving force of economic progress is deeply affecting the apostolic work by the migration of the population to industrial centers; and the shift from rural to city life results in a consequent process of deep cultural change, secularization, autonomy from traditional customs and former social control. The approach in evangelization is not adapted to the new situation, and the process of re-adaptation through concerted action in the Church is too slow. The witnessing of Christian values is weak and blurred by the image of a western world known through mass media.

There is, however, an atmosphere of closer cooperation between bishops, major superiors, religious women, and laymen. New opportunities for communication of faith exist particularly among college students seeking religious instruction. A core group of Catholic

students show new vitality in Christian life and active participation in evangelization. New opportunities for service by the Church to society also exist as the country, facing the numerous problems caused by the fresh needs, welcomes favorably the cooperation of the Church in social, educational and familial fields.

Meanwhile, there is great need for adequate religious education of Catholic youth, less than 10% of whom are enrolled in Catholic schools. The presentation of the Gospel to non-Catholic youth is also a most urgent question which has not been given due attention.

Liturgical and catechetical adaptation has been a major preoccupation, and perhaps the main field of achievement since Vatican II. But there is widespread feeling that adaptations stayed halfway and progressed too slowly. Some minor ceremonies have been given only a certain touch of Chinese flavor. Important adaptations have been realized these last years in para-liturgical ceremonies, e.g., the cult of ancestors and funeral ceremonies.

The Christian community in Taiwan is young and in need of vigilant pastoral care. It is weak, small and immature, from the point of view of faith. Superficiality of faith among a large number of Catholics, imperfect conversion of many, would make it rapidly dissolve in the pagan ambience without the assiduous care of zealous pastors.

It is also very clear that pastoral care of our small Christian community cannot absorb us to the point neglecting out continued effort for penetration and evangelization of the non-Christian. There is no need to choose between one or the other task. Without a persevering and vigorous effort to evangelize and convert, our present small Christian community will not only fail to grow, but will hardly be able to maintain its existence.

The presentation of the Good News to the Chinese people of today can be given a meaning and formulation which would adapt and make it attractive to those with Confucianist, Buddhist and Yaoist cultural background. There is a fundamental compatibility between the Chinese soul, as molded by its religious and moral traditions, and the Gospel in its central message. It is perhaps in Confucianism that greater affinity can be discerned.

Archbishop Stanislaus Lo Kuang, Taipei.

2. HONGKONG

Perhaps the most striking example of the apostolate in Honkong is the extensive educational system conducted by the Church. There are 283 institutions, ranging from kindergartens through primary and secondary schools, to commercial and evening schools, with an enrolment of some 245,000 students, of whom 38,000 are Catholics. Hongkong has 258,000 Catholics, representing 6.1% of the population; nevertheless, about 21% of the school population is in Catholic schools.

One would think that with the Church reaching so many students each year, the number of people entering the Church would increase each year.

However, while between 1952 and 1971 Catholics increased about five times, with the great influx into the Church during the refugee period, yet the number of infant and adult baptisms is almost the same for 1952 and 1971. The number has decreased each year since 1964.

Some of the reasons for this are similar elsewhere: materialism, secularization, moral permissiveness, religious skepticism and the general economic upsurge, which leaves little time for religious interests or destroys any sense of need for religion.

Some obstacles to evangelization may be peculiar to Hongkong. The extensive Catholic educational and social welfare institutions, which are well-known and appreciated, and have been a source of moral and religious conversion, may in many instances, prove an obstacle. The witness to Christ may be clouded over, by a wrong understanding of our educational and charitable works, in two ways. On the one hand, the Catholic Church may be seen only as a charitable organization; on the other hand, if the religious element of the Church's work comes out more strongly, then the witness of the Church is associated with rites and superstitions which the majority of the people have discarded.

It is felt that there is need for returning to direct evangelization. The need for renewal meets with several obstacles. The high percentage of non-Catholics in our schools may lessen or destroy their evangelizing effectiveness. The material and economic values that control Hongkong make the Gospel appear a moral burden. Certain traditional beliefs and practices with nationalistic or racial overtones are reasserting themselves, so that the Gospel is seen as foreign, and there is a lack of realization by Catholics for the need of evangelization.

On the positive side, the Church, through training courses, is stressing that religious education in schools and parishes is not only an academic instruction, but is an invitation from God. The Liturgical Commission through publications, lectures and seminars attempts to renew the heart of the Catholic community. Catholic lay groups have had a remarkable influence on the life of Hongkong through their religious, moral and social witness.

Bishop Peter Lei, Hongkong.

3. MACAO

Positive Elements Favoring Evangelization

1. Young people do not believe any more in Buddhism, and are abandoning old fashions

and traditions. They need some ideals capable of giving unity and meaning to life. Social ideals appeal in a special way to modern youth. If they find that Christianity offers the most perfect social ideals, they will adhere to it wholeheartedly.

2. The Church maintains a large network of health and welfare centers, and all these forms of Christian charity dispose people to accept the Gospel.
3. Thirty-eight diocesan schools educate over 20,000 students, more than half the total number of students.
4. People are very sensitive to poverty and detachment, e.g., the Little Sisters of Jesus, who live together with the poor and share their life, are deeply appreciated.
5. A public library with books in Chinese, English and Portuguese promotes culture in general, and Christian indoctrination in particular.
6. Two catechetical centers, one for the Portuguese and one for the Chinese, promote formation of teachers of religion.

Factors Unfavorable to Evangelization—Outside the Church

1. Materialism is poured into the minds of the people through newspapers, magazines and movies, resulting in bribery, corruption, gambling, criminality and general immorality.
2. Labor is dominated by Communism.
3. The Chinese press, in the hands of Communists, spreads antireligious ideas.
4. During the past twenty years, most of the refugees who came to Macao, many of whom were Catholics, emigrated from Macao, so that in spite of conversions, the Church has not grown much.
5. Mass media, by means of reports about wrongs, confusions, divisions and defections in the Church, create a poor image of Christianity.
6. Traditional values lose their influence in areas of morality and authority.
7. Gambling and tourism offer an easy way of life to many young people, who neglect serious efforts to improve themselves.

Negative Elements Inside the Church

1. Non-Christians have the tendency to equate being Christian with being European, so that the bad example of the Portuguese is a hindrance to conversions.

2. Non-Christians have the impression that the Church is rich (buildings, institutions, etc.), and conclude that priests are rich, too; this impression is sometimes confirmed by way of life.
3. New approaches to interpretation of scripture, and new ideas circulated through publications, create much confusion in the minds of many.
4. Over 110,000 people, many of whom are Christians, travel between Macao and Hong-kong each week. They feel confused, due to existing differences in both dioceses, in liturgy and other areas.
5. Desecration and secularization of everything, including the person of the priest, is another negative element.
6. Division between progressives and conservatives make evangelization more difficult.
7. Semitic formulation of the Gospel makes it less accessible to Chinese mentality. The same doctrine could be conveyed by means of Chinese categories.
8. Pluralism in the Church is perfectly compatible with unity, provided that this pluralism does not exist within the same Christian community or communities as close to each other as Macao and HongKong. Many Christians cannot distinguish between the essential and the accidental.

Mgr. Arquimínio Rodrigues da Coata,
Macao.

4. JAPAN

Before speaking on the situation of the Church, and its main activities of evangelization in Japan, I would like to remind you that the following statement is simply my personal view on the subject, since I do not know of any official survey on the matter except the annual statistics.

According to the statistics of 1972, Catholics in Japan number 352,000, out of 106,000,000 inhabitants. That means only one Catholic among 3,000.

The number of converts in 1972 was 6,886. That means barely three converts per priest, since the number of priests in Japan is 1,901, including native and foreign, both secular and religious. Besides, there are over 300 brothers, 6,000 sisters and 400 catechists.

As you see, it is really a hard task in Japan to gain only a single person for the Kingdom of Christ. Here I may add that there are a few factors which are advantageous for evangelization in Japan.

For example: there is only one official language used in all cities and villages throughout Japan; almost 100% of the people can read and write; transportation is available to any site in the country; mass media, that is, radio, television or periodicals are so popular that any news can reach everybody instantly and at once; freedom of religion and of speech are assured by the Constitution... Considering all these advantages, you might wonder that there is so small a number of converts in the country.

I must say that there are also many disadvantages, which outweigh the above-mentioned advantages.

First of all, secularism is prevalent throughout Japan; it victimizes all the people, old and young, men and women. Currently, the first and strongest interest of the Japanese people is money and luxury of life: nice food, nice dress, nice house, nice car... How should we turn their interest toward religion? That is the biggest and most serious question which all our missionaries have to face.

Another disadvantage, which we unfortunately have, is the fact that Christianity is still looked upon as foreign religion by the majority of Japanese people. The style of Church buildings, the foreign missionaries, the Christian vocabulary, 'amen' for instance, or the manner of worship—all these things give them such an impression, I am afraid.

However, I am convinced that ordinary and serious people of Japan do not find anything wrong in the teachings of Christ; on the contrary, they admire them, especially our moral teachings. Nevertheless, I feel that the Catholic Church is far away from them. Why? I don't yet know an answer, of which I could say, "This is it."

However, I do not lose hope. There are certainly good aspects too.

The Catholic Church in Japan has 168 social welfare institutions, which are mostly run by sisters. Their charitable works are very much appreciated by the officials and the people around the area of these works. These are definitely the best means of evangelization. A good work is the best preacher of the Gospel, as you know.

Another valuable means to contact people is a school. As the statistics show, there are 1,082 Catholic schools in Japan, counting preschools to universities. The youngsters and alumni of these schools are our hope. I am sure that once they are grown-up and settled in their society, the Catholic Church in Japan will have a different look than it has today. Any farmer prepares the soil before sowing seeds.

May I say that the Catholic Church in Japan is still at the stage of pre-evangelization? The time will come, I sincerely hope and pray, when Japan will be well ready for the good seed of the Gospel and bring forth its fruit a hundredfold.

Bishop Peter Ishihami,
Naha

5. KOREA

In Korea, the remarkable surge in the number of neophytes registered in the early and middle fifties has gradually ebbed, while a growing rate of tepidity and even indifference can now be witnessed.

The causes for such trends are difficult to establish with certitude. The general disposition of the faithful is quite wholesome, and the people have an admirable degree of natural religiosity. The Catholic Church is still regarded, in most quarters, as a valid and valuable body, endeavouring to live by high spiritual ideals.

Within the Church, there is a degree of questioning. The rapid changes within the Church that have overtaken people during the past decade seem to have led them in varying directions. A large, baffled segment seems to seek security by clinging to what was once learned to be immutable teachings of the Church. A considerable number, buffeted also by the upheavals in personal and social life, seem to have lost grip and given up trying to grasp and reconcile the different aspects of life, including the Faith. However, a small group, that is on the increase, is highly aware of the need to renew and deepen personal faith in the light of Vatican II, and in the face of human realities. Though not numerous and perhaps confined to the highly educated, this minority is articulate enough to exert considerable influence eventually.

As for positive elements, the very insecurity, occasioned by the erosion of traditional value systems and the onset of new life styles, induces people to reassess their life premises, and to seek true ideals amid violent transition.

There is no doubt, a sense of elation also, particularly among the young, in being unfettered and optimistic about modern man's ability to shape his own destiny. At the same time, in a world of transience and relentless material pursuit, the sheer ability of man to do things seems to reduce the individual person to a hapless state of powerlessness regarding his own personal situation.

The ambiguous state is also conducive to fostering a more genuine sense of personal responsibility and to questioning the meaning of life in general. It also seems to help set in motion a quest for authenticity in matters religious, particularly among the young generation.

The fact that the Catholic Church is mirrored in people's minds as a disinterested, cohesive, religious body, dissociated from politics or vested interests, surely commands a measure of respect, and most people place much expectation in her for leadership and initiative, often beyond her available strength.

This genuine expectation can still be met, but on one basic condition, namely, that the Church does not presume to help the poor without herself becoming really poor; that by sharing the anguish and suffering of the people, she incarnate by her act the Good Samaritan's love.

As external factors inhibiting evangelization, especially seen as elements adverse to the growth in faith for those already baptized, we might cite the unrelenting pressure upon people to compromise their consciences, so as to accommodate themselves to the demands of social and professional life, and indeed, just to live. The fragmentation of traditional family life through migration, urbanization, industrialization and occupational mobility is another element. One might say that the fabric of healthy moral life, based on traditional values, is fast disintegrating, without having yet found a new set of values to substitute for them. This is not to say that the new generation is devoid of genuine virtue and strength, such as can be witnessed in their real thirst for meaning, substance and truth; but, it must be admitted that the transition exacts a heavy toll of dislocations.

Forces militating against evangelization are perhaps more insidious and pervasive within the Church than without, as they often find a very plausible rationale to justify self-perpetuation and to avert attention.

While uncertainty of faith, arising from new questions in scripture interpretation and theological reflection, has not yet deeply affected the faithful at large, or even the clergy, yet their repercussions at grass-roots level in the West somehow find their echoes in our country, often in different form. If the issues themselves, no doubt valid in many cases, were properly raised and confronted the ensuing tension would more likely have a salutary effect on the Church despite temporary disruptions that might intervene in the process. The trouble in our country lies in the superficiality of topics that ripple the waters and unsettle people without any redeeming effect.

Another grave difficulty would seem to be the curious "old age" syndrome of our supposedly young Church. The clergy, no less than the stalwart faithful who were born to the faith, show a marked predisposition for unruffled, comfortable, sedimented way of Church life, where flexibility is greatly hampered and few initiatives for renewal can really hope to survive.

All this would be less awful in a world predominantly made up of the elder generation. But half the world population is under 20 since 1964, and in parts of Asia under 15. If the Church of Korea refuses to be attuned to them, more than to the elderly who find a natural affinity with the decision-makers in the Church who are also elderly, there is genuine cause for grave concern for tomorrow.

It may be said that the Koreans, who for so long have lived under rigid, unquestioned tradition (valid as they may have been in good part) and conformism, are today experiencing a traumatic rupture with the past. They are now faced with either, just trying to glean and salvage what values they can, not comprehending what set them adrift or whither they are going, or else, with coming to painful grips with the impact of changing realities and trying to give new meaning to things and to life. With all its growing pains, one can only accept the latter as a rewarding challenge.

Stephen Cardinal Kim Sou-kwan, Seoul.

6. VIETNAM

The Church in Vietnam is founded on the blood of more than 130,000 martyrs, of whom 117 have been beatified by Rome.

Evangelization dates from the first half of the 16th century, with the arrival of Jesuit missionaries, followed by Franciscans, Dominicans and members of the Paris Foreign Mission Society.

By 1890, after the period of persecutions, Catholics numbered 708,000. The first Vietnamese bishop was consecrated in 1933, and gradually more and more dioceses were confided to the care of Vietnamese bishops.

The year 1954 saw the division of the country into North and South. Catholics in the two parts totaled 1,813,000, of whom almost one million reached the South from the North, as refugees. The Holy See established the hierarchy in 1960. While the Church in the North was condemned to silence, the Church in the South continued to expand.

In 1972, there were 14 dioceses with 1,904,461 Catholics in the South, over ten percent of the total population. Thirteen of the Ordinaries are Vietnamese, one belongs to the Paris Foreign Mission Society. There are 1,889 secular and religious priests, of whom about one hundred are foreign, 7,302 brothers and sisters, of whom some 300 are foreign.

From 1960 to 1963, because of a period of relative peace, evangelization made great progress, especially in Central Vietnam, where there was an unprecedented surge in conversions. After the revolution of 1963, during the years when the war grew in intensity, there were many obstacles to evangelization: movements of refugees, family dispersions, mission posts abandoned. Despite these problems, small numbers of conversions were noted, due to the charity shown by Catholics in social work.

In 1971, the Episcopal Conference established new structures, with the creation of various Episcopal Commissions for Development, Education, Liturgy, Social Communications and Evangelization. Furthermore, a Vietnamese Missionary Society was established with the approval of the Holy See, to form priests for the work of evangelization, both at home and abroad.

Catholics are aware of the work of evangelization; they participate directly or indirectly. In order to render practical the movement for evangelization launched by the Bishops' Conference in the seventies, the Episcopal Commission for Evangelization has multiplied meetings, sessions and seminars for planning and defining objectives, and for training priests, brothers, sisters, lay associations and the faithful in general.

In 1972, the Campaign objective for evangelization was: "all Christians to meet non-Christians; reconstruction and creation of mission stations." As a result, in that year,

322 stations were rebuilt and 62 new stations were set up in non-Catholic areas. The call for 1973 is "to form leaders for evangelization," in order to resolve the problem of the direction of mission stations and that of involvement in the work of evangelization. Religious Congregations have rapidly supplied brothers and sisters to direct the stations; the Catholic Action groups have actively participated in the movement; and in the parishes, many of the faithful are engaged in the work of evangelization. The faithful are listed in six groups under the Commission for Evangelization: the Legion of Mary, Marian Congregations, Sacred Heart Associations, Reparation Families, Children of Mary, Christian Mothers for material and spiritual aid to mission stations.

One of the factors favorable to evangelization in Vietnam is the cult of ancestors. In conformity with the instruction of the Holy See, "Plane Compertum," the Episcopal Conference has authorized a certain number of ceremonies related to the cult of ancestors. This step has facilitated for many non-Catholics, very attached through filial piety to the cult of ancestors, the acceptance of Christian teaching.

For the intellectuals, the Center for the Religious and Cultural Rebirth of the Orient, with its monthly publication "The Orient," directed by Vietnamese Jesuits, opens new and salutary perspectives on Christian thought. The "Christian Life Union," directed by the laity, proposes an apostolate for writers and artists, through motion pictures. The Committee for Religious Music strives to propagate the Christian message, through songs with popular and national rhythms, which are very acceptable to the young and the public.

The Church in Vietnam is in process of mobilizing its forces for the work of evangelization, on the one hand, by reinforcing the faith of the Catholics, so tried by the material and moral turmoil of the war; on the other hand, by infusing the mass of non-Christians with the spirit of Christ, so that the nation may be reconstructed with justice, love and peace, according to the Truth of the Gospel.

Archbishop Paul Nguyen-van-Binh, Saigon.

LIST OF SELECTED ARTICLES IN PERIODICALS RECEIVED DURING FEBRUARY 1974

<u>Code No.</u>	<u>Article (Number of pages given in brackets):</u>
2. CICM	<u>The Presence and Responsibility of Religious</u> , by Mgr. Proano. In EUNTES, Vol. 6, No. 7, 1973. (5)
2. CICM	<u>The Church at the hour of Africanization</u> , by Cardinal Malula. In CHRONICA (CICM), No. 444. 1974. (7) Also in French.
2. CSSP	<u>Theology of Missions, yesterday and today.</u> In CSSP DOCUMENTATION, No. 10, 1974 (3) Also in French.
2. CSSP	<u>The Spiritan Apostolate.</u> In CSSP DOCUMENTATION, No. 10, 1974. (9) Also in French.
2. FSCJ	<u>La Chiesa nel Sudan meridionale a dieci anni dall'espulsione dei Missionari</u> , by Vittorino Dellagiacomà, In AIMIS, No. 204, 1974. (2).
2. FSCJ	<u>Purificazione a Togoville</u> , by Nazareno Contran. In NIGRIZIA, No. 1, 1974. (5)
2. FSCJ	<u>Burundi alla deriva</u> , by Rolando Gange. In NIGRIZIA, No. 1, 1974. (5)
2. IMC	<u>L'Islam del Kenya in pace</u> , by Gianfranco Bonzanino. In Missioni CONSOLATA, No. 1, 1974. (5)
2. IMC	<u>I Fratelli Boas volevano salvare gli indios dell'Amazzonia</u> , by J.P. Allaux. In MISSIONI CONSOLATA, No. 1. 1974 (5)
2. IMC	<u>Il Kenya a 10 anni dell'indipendenza</u> , by Cesare Gatimu. In MISSIONI CONSOLATA No. 1. 1974 (5)
2. MEP	<u>Développement et Evangélisation chez les Rhades en 1973</u> , by Roger Bianchetti. In ECHOS DE LA RUE DU BAC, No. 71. 1974 (5)
2. MEP	<u>L'Eglise du Vietnam et les réfugiés</u> , by Thanh Tra Nguyen. In ECHOS DE LA RUE DU BAC, No. 71. 1974 (4)
2. MM (Srs)	<u>Report of Medical Facility Task Force to Central Governing Board.</u> In THE CENTRAL BOARD COMMUNIQUE, Special Issue 1973, (10)
2. MM (Srs)	<u>Mission: Sharing Faith and Love</u> , by Raymond Hill. In Searching AND SHARING, Summer 1973. (5)
2. MSC	<u>Holy Father on religious Life.</u> In MSC GENERAL BULLETIN, No. 8, 1973 (3) Also in French.
2. PA	<u>"Urban centres" or the "Bush"? That is the question</u> , by M. Boisseau. In PETIT ECHO, No. 646. 1974 (7) Also in French
2. PA	<u>The Necessity of Social Studies for the Missionary</u> , by Aylward Shorter. In PETIT ECHO, No. 646. 1974 (5) Also in French.
2. PA	<u>"Terre Nouvelle" Fraternities</u> , by A. Comblin. In PETIT ECHO, No. 646. 1974 (9) Also in French.
2. PA	<u>Zaire: La Commission de liturgie pour le swahili</u> , In PETIT ECHO, No. 647. 1974 (3) Also in English.
2. PA	<u>Les 50 ans de l'Eglise au Kigezi (Uganda)</u> . In PETIT ECHO, No. 647, 1974 (3) Also in English.
2. PA	<u>Rencontres au rivalités? Statistiques au progrès de l'Esprit?</u> by Jacques Lenfry. In PETIT ECHO, No. 647. 1974 (11) Also in English.
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2. SX Necessità e problematica dell'adattamento liturgico, by Franco Sottocornola. In FEDE E CIVILTA, No. 9-10, 1973 (3)
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5. ME Philippines: Centre de catéchèse "Jean XXIII", by Patrice Picard.
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5. MI COGECAL '73 Documento final: la sustentacion del Clero en America Latina.
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5. MI La Tentacione de la teologia de la liberacion, by Buenaventura Kloppenburg.
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