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This may be the last issue of this "bulletin" as a weekly. It is certainly the last for which I am responsible. As I leave it, I can feel the strain on the relationships it helped this Secretariat establish with its readers--alias "clients". It is not a question of pain--I, for one, always considered the bulletin as "mine" least of all. It was "yours"--or rather, "ours"--as we tried to pool and share our missionary experience, through this Secretariat.

In a way, I feel the bulletin has become a symbol of Sedos. It "receives" and then proceeds on its own way, searching God's own Way. It is also a symbol of how I hope to move on to my new ministry as Pastoral Secretary of Malta. After having learned "receiving" from you, I go on to "do it" in my local Church, simultaneously proceeding to give--what is mine and what I have received. And so, I console myself that it is not the end of an era, but the "explosion" of a process--the Mission process. It is not a farewell--it's a "forward!". Forward towards convergence in the Lord Jesus. B.T.

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## ANNOUNCEMENT:

The SEDOS Secretariat will be closed for summer holidays from Wednesday, July 16, to Sunday, August 17, 1975, inclusive.

UNDA (INTERNATIONAL ORGANIZATION OF CATHOLIC BROADCASTERS) AND THE SYNOD

by Rev. Fr. Sean MacCarthy, S.M.A.

General Assembly, 1974

Even if they had not read Vatican II's decree or the Pastoral Instruction on mass media, all of the 197 Catholic broadcasters who gathered in Dublin on September 1st of last year for UNDA's General Assembly, were aware of the call made by these official documents: the Church should use the modern means of communication as instruments of evangelization. Imagine then the shock that went through the gathering when the president of the Communications Department of the Latin America Bishops' Conference, Monsignor Lucien Metzinger, expressed grave doubts about the power of mass media as a tool for evangelization. His exact words were:

But mass media are not apt media for evangelization--if you mean direct evangelization. They cannot convert to the faith, nor deepen the faith of believers.

Almost immediately the Chairman of the Session, Director-General of Radio Telefis Eireann, Mr. Thomas Hardiman, rang the bell and Bishop Metzinger sat down, leaving his words unfinished and the audience gasping. No, it wasn't censorship: just that the three minutes allowed for interventions were up, the time keeper was very strict, and, as it happened, Bishop Metzinger was an obedient bishop. Some might have felt that in a Catholic organisation like UNDA -- International Organization of Catholic Broadcasters -- there would be a hierarchy of times for people to speak from the floor: 6 minutes for a cardinal, 5 for an archbishop, 4 for a bishop, 2 for a priest, 1 for a sister or brother, and 30 seconds for a layman. But no, even bishops had to take their place in the queue.

When later that day, Bishop Metzinger was invited to tell the meeting why he did not think mass media are suitable for evangelization, he gave three reasons:

- Mass media belong to persons and institutions whose ideas and ideologies run counter to the Christian faith and, at least in Latin America, it is almost impossible to find a radio station or television channel which will dedicate prime time to the strict business of evangelization;
- Even if such stations could be found, the normal listener will not bear with direct evangelization: he is prone to switch off the religious programme and turn to another station or television channel which will give him entertainment, or sport, or something light;
- By its very nature, evangelization demands dialogue, and mass media in their present form exclude dialogue. To have dialogue with his audience the evangelizer who wishes to use media of social communications has to turn to micro media, i.e., audiovisuals (slides, posters, film strips).

However, Bishop Metzinger made it clear that he was talking about direct evangelization in the mass media. "Mass media can aid evangelization", he added; "they can accompany evangelization, they can present the context of faith".

First to support Bishop Metzinger was Jesuit Father Manuel Olivera of Uruguay. "If faith is personal conviction, we cannot sell it, like soap. . . Faith is something for an individual. It cannot be sold wholesale". First to disagree with both the bishop and Father Olivera was Jesuit Father X. McFarland who said he knew from his experience in India that mass media are valuable for evangelization. There the media have done "tremendous work

both in education, and in religious commitment". "And", continued Father McFarland, "in India we have used radio to strengthen the faith". After that, one speaker agreed and the next disagreed. And nobody was talking nonsense because each was recounting personal experience in particular situations--different local cultures, different stages of evangelization, different audiences, with all the attitudes and ideologies implied in these differences.

It soon became evident that it simply is not possible to make general statements about evangelization and mass media. So many distinctions have to be made:

- there are stages in evangelization: pre-evangelization; primary evangelization; continued evangelization;
- there are methods in evangelization: direct; indirect;
- mass media can be in the hands of the: State; Corporations; Church;
- the audience can vary in numerous ways: religion; social class; industrialization; national independence.

Even when people agree on making a statement about a specific stage, method, controlling organization, the opinions can be poles apart because of differences in the audience. The normal listener in Latin America, according to Bishop Metzinger, will switch off a programme doing direct evangelization; in Austria, as reported by a German-speaking discussion group, a direct evangelization programme had a hundred thousand listeners at the end of six months. And what succeeds today in a particular country, need not necessarily succeed tomorrow: public opinion changes, sensibility alters from generation to generation.

One of the main values of hearing broadcasters from all over the world airing their personal experiences is that one realises that, in the communications field, it is fatal to get fixed opinions about what can be done or what cannot be done. To know what is happening in other countries, what has been tried and with what results, to compare and contrast diversified experiences--this is equipment that the beginner should have access to before he spends valuable time and expensive machines exploring territory that has been walked by others. Even though every situation may be unique, the accumulated wisdom of other broadcasters should be examined by policy makers. Almost by indirection, this brings us to the question of the World Synod of Bishops in Vatican City, September-October, 1974.

#### UNDA and the theme of the Synod

The General Assembly of UNDA was not held to make a contribution to the World Synod of Bishops in Vatican City: UNDA had held General Assemblies since it was founded in 1945. But, because of the Synod to take place a month after the Assembly, UNDA did decide to devote the Study Session--a regular part of the Assembly--to "Broadcasting in the Service of Mankind", which became more specific as, "Mass Media as a Means of Evangelization". As the Report of the Assembly points out, "this theme was chosen in the hope that the reflections of the Catholic broadcasters, gathered from all parts of the world, would be of some help to the Synod of Bishops, meeting in Rome in the Fall of 1974". And before the meeting ever opened, "the organizing Committee polled 763 Catholic broadcasters, in 98 countries, all over the world" (Report, p. 15). In the five-day Assembly, three were given over to the study of the Evangelization theme, under three aspects:

- Theology of Communication;
- Mass Media and Evangelization; and
- Mass Media and Development. . . .

It was decided to present the Synod bishops with 5 clear recommendations:

1. Mass media should be given higher priority in the Church, both in money and manpower.
2. When funds are allocated by the Catholic Church to Social Communications, our first priority is training.
3. The Church should make a strong stand for freedom of speech.
4. Mass media education should be part of the pastoral work of the Church.
5. The Church must be present in the new means of social communications.

To each of these recommendations a short explanation was added, and they were followed by one sentence:

We present these recommendations, with all reverence, to those who are trying to bring the good news of the Gospel to the children of God all over the face of the earth.

### Synthetic Reports

In the light of what happened at the Synod, it is interesting that the synthesising committee at the UNDA meeting decided on recommendations rather than a synthesis. As everyone knows by now, the World Synod of Bishops in Vatican City, September 27th to October 26th 1974, after dramatic concluding days in the Synod hall, decided to give up the idea of presenting Pope Paul with a synthetic report, and, instead, issue a Message to the Church and the World, or at least, the Church in the world. The theme in both gatherings--UNDA and the Synod--was, in general, the same: evangelization in the contemporary world. Obviously, UNDA's subject was narrower than the Synod's--UNDA studied evangelization from the point of view of the media of social communications whereas the Synod tackled the myriad facets of evangelization. So, if anyone could have synthesised the findings, it should have been UNDA. But they did not offer a synthesis to the participants, whereas the synthesising committee at the Synod did--and it was rejected by the participating bishops. As an English bishop remarked over Vatican Radio the day the Synod closed:

I think it most important that the true voice of the Synod came through and it discovered what its character was, and it had the courage to throw out a mediocre document which was inevitably an inadequate summary of three and a half weeks' work. If you have packed an enormous amount into three and a half weeks, with rich documentation throughout that period, and you finish up with about thirty to forty pages of synthesised documentation, you realize that it just does not reflect what you have done. We'd spent about a couple of weeks or more talking about pluralism and the Church, and the whole question of the local church. This was reduced to half a page in the Document.

An african bishop expressed the same sentiments and went on to explain what can happen when synthesisers get to work:

The Document did not really represent the full richness of the work we had done. It was an attempt to harmonise the different views and suggestions and feelings which had come out in the voting. . . I don't think the aim of the Synod was to make a sort of nice text which would offer an artificial harmony. . . I think when I say "harmonising" it involves a lot of things. If you want to harmonise different points of view, you'll necessarily want to chose between different viewpoints, and the one who is doing the synthesis takes on himself a very dangerous responsibility.

He may want to choose according to his own way of feeling; and we were afraid that this might have been the case--that some viewpoints which for most of the Synod Fathers were very much at heart, had been discarded or put on the shelf. And other preoccupations, which for us--for some of us--were secondary, had been highlighted; and this did not reflect the expectations of all of us.

These personal explanations of the situation are summed up in the Message to the Universal Church from the Synod: "The copious riches which we have found in such reciprocal communication could not be easily unified without jeopardising its integrity".

Without a comprehensive report of the proceedings of the Synod one cannot judge how the UNDA recommendations influenced matters. However, it is not too difficult to imagine how an individual bishop might reason with himself about mass media and evangelization or, more exactly, about the priority he gives to the media. The question of priorities is, obviously, basic for the bishop--or the Superior General of a missionary Society--since there is the norm for allocating men and money to the apostolate of the mass media.

#### A Bishop's Meditation

##### Consider Church documents:

Vatican Council II's decree on the Instuments of Social Communication; Inter Mirifica says:

"The Catholic Church has been commissioned by the Lord Christ to bring salvation to every man and is consequently bound to proclaim the gospel. Hence she judges it part of her duty to preach the news of redemption with the aid of the instuments of social communication" (IM,3). "Let all the sons of the Church strive immediately and most energetically to use the instruments of social communication effectively in the many fields of the apostolate as the circumstances and the times require". . . "Religious shepherds should speedily fulfil their duties in this field, closely connected as it is with their normal preaching responsibilities" (IM,13). "It would be dishonourable indeed if sons of the Church sluggishly allowed the word of salvation to be silenced or impeded by the technical difficulties or the admittedly enormous expenses which are characteristic of these instuments" (IM,17).

##### Reflection:

As a religious shepherd I should certainly fulfil my duties in the field of the instruments of social communication. . . And I agree with that remark about "the admittedly enormous expenses". Now, if I had all the money I need, I could certainly afford to train people, support a new catholic newspaper and build a radio and TV studio and pay real professional salaries. But--I have to pay for catechists, run schools, clinics, hospitals, support the minor and major seminary; these are all very necessary, and at the end of the year, what's left of my budget? Only for contributions from. . . I just could not survive. But, certainly, when I do get the money, I will. . . In any case, these things that I do spend all my money on, are direct means of evangelization, whereas mass media are only indirect means of evangelization. Even the UNDA meeting seemed to come to that conclusion. Surely, direct means of evangelization are my first responsibility and my first priority?

A Bishop's Responsibilities

Who could blame the bishop for making direct evangelization his priority in a life that is full of cares, and empty of finances that would help him fulfill half his duties. However, his responsibilities do not end with his diocese. As a member of the national bishops' Conference, he has duties to the country as a whole. Every bishop in a country might decide that the mass media are not high in his diocesan priorities but not all the bishops put together could responsibly decide to even half neglect the media. To do so would be equivalent to saying--in this modern world where the media so powerfully influence public opinion--"let's take care of our Christians and catechumens" and let the world look after itself and the media. After Vatican II's insistence on "the Church in the modern world", such an attitude would be inconceivable. In other words, even if individual bishops in a country want to be direct evangelizers, the national bishops' Conference has to be active in the media, and willing to pay the cost--in personnel and their training--for indirect evangelization. The presence of the Church in the media is a must today. Naturally, what is necessary and possible varies from country to country, but the available opportunities cannot be thrown away. In a 95% Catholic country, as everyone knows, public opinion needs to be stimulated so that cultural and moral standards do not drop too much, especially in entertainment. Even in democratic states, an active minority, favoured by pluralism in social and religious values and enjoying the finances demanded by the mass media, can easily impose standards on a sleeping majority. What then is the Church's responsibility in a neo-pagan country?

But what can in practice be done depends on many factors. In the first place, the ownership of the radio or tv station is decisive on what one may do in programmes. If the station is Church owned, they can put on what they want and the audience will decide whether or not to listen or view. If a Corporation, commercial firm or Government runs the station, then they decide whether to give the Churches time on the air, and they can also influence the type of programme to be broadcast. Generally, it is in the latter type of situation, for example, a Government owned station, that a practical division arises between what is direct and indirect evangelization. In a non-Catholic country or a non-Christian country, the Government may not favour strict evangelization but they may be quite happy about indirect evangelization. And what would this envisage as programme content? It could be anything in the area of human and religious values. Confusions in discussions often arise because debaters do not sufficiently realise that values can be humanistic, specifically religious, specifically Christian or specifically Catholic. So the Church can cooperate with all men of good will in regard to human values; with all religious men in religious values, with all Christians for what they have specifically in common. Rather than think up a list of possible subjects in which the Church can cooperate with others, here's one from the experience of UNDA broadcasters:

- Mass media have done tremendous work in education in India.
- Oceania is basically a Christian area--four million people scattered over an area ten thousand miles by eight thousand miles. . . Mass media are necessary to help our people to preserve their identity, their culture, their way of life, and their human dignity.
- Radio Cattolica in Portugal. . . has been used for justice, for liberty.

- We can bring people nearer to God through programmes which, in service to mankind, witness to human and Christian values: truth, justice, love, peace, reconciliation.
- Africa, with its projects for nation-building, much appreciates the media's power for instruction and persuasion.
- The gradual revelation of the spirit which animates man can be done over the air. Without our realizing it, the presence of the spirit may slowly be revealed to many in this way.

A bishops' Conference could hardly decide that these values--which we have been calling indirect evangelization--are not their responsibility. In any case, the balancing of direct and indirect evangelization as against each other, is at best shortsighted. If they are defined in terms of their purpose, who can say what leads people to conversion and baptism? In a neo-pagan and secularised society, what kind of ground is there lying around the sower's seed? The best farmer in the world cannot hope seed to sprout if he drops it on rock. In some cultures today, the evangelizer may have to promote human and religious values for many years before he will have catechumens for Christian doctrine. If broadcasters should get away from the idea of using the media to catechise, possibly they should stop talking about direct and indirect evangelization and begin to think and speak of evangelization in the strict and wide sense.

The phrase, "indirect evangelization" leaves a bad taste in one's mouth, as if there were a question of evangelisers using the media to get their evangelizing across in an underhanded way: "We know you will switch off the radio or tv if we talk about Christian doctrine, but we'll talk about other things and slip in the doctrine, which you'll swallow without noticing it". Since "evangelization" in practice covers activities from catechesis to digging wells, a religious broadcaster need have no scruples about devoting his time to the wide range of subjects covered by "human development": as Father Refus Benedict from Sri Lanka remarked at the UNDA congress, these subjects range from "liturgy to growing corn". If Pope Paul can devote a whole encyclical to "the progress of peoples", the apostolate of the mass media can surely be fulfilled without catechising listeners, leaving that to other groups--family, school, catechists--and other media--the so called mini-media of slides, film strips, and posters.

(Excerpts from OMNIS TERRA, May 1975)

CAMEROON - - NATIONAL VIEW=====  
POPULATIONTerritory: 183.000 sq. milesStatistics: 1970 - 5.836.000 population  
1962 - 4.960.000 population  
Density of population - 31 per sq. mileEstimated Fertility Rates: Crude live birth rate 1968/69 - 43.1 per 1.000  
Live births (West Cameroon) - 51.201 (1964/65)Estimated Mortality Rates: Infant Mortality Rate - 137.2 per 1.000 live births  
Crude Death Rate - 22.8 per 1.000Natural Increase in Population: 20.3 per 1.000 (1965/70)Expectation of Life: Cameroon - Both sexes - 41.0  
W. Cameroon - Male - 34.3, Female - 37.2Tribes: There are 200 Tribes speaking 24 major African languages. French is the official language of East Cameroon and English that of West Cameroon. In 1969, there was an estimated 20.000 Europeans and some 500 U.S. citizens also living in the country. East Cameroon has about four-fifths of the entire Cameroonian population. Some of the better known Tribes are - Bamileke, Bamoun, Bassa, Betis, Boulou, Chuwa Arabs, Eton, Fang, Kirdi, Peul (also called Foulbe or Fulani).Urbanization: 1962 - 14.9% of population urbanized (739.000 of the population)  
1970 - 20.3% of population urbanized (1.185.000 of the population)  
1970 - Urban agglomeration in Douala was 250.000  
1969 - Urban agglomeration in Yaoundé was 165.810Youth: The population structure is: 51% in the 0 - 21 age bracket  
44% in the 20 - 60 age bracket  
5% in the 60+ age bracket=====  
POLITICSSystem: The Cameroonian Constitution represents a compromise between the different constitutional arrangements which were in effect before 1961 in East and West Cameroon. The Constitution envisages the eventual establishment of a federal system in which the central Government will have great power. In the elections of 1964 and 1965, the President, Vice-President and National Assembly were chosen in direct elections by universal suffrage and secret ballot. The Federal National Assembly with one deputy for each 80.000 inhabitants, has 50 members, 40 from the East



and 10 from the West. The National Government has exclusive jurisdiction in the fields of foreign affairs, currency and banking, national defence, higher education, social services and economic planning. Cameroon is now a one-party state.

Plans: In the second 5-year plan (1966- 71), Cameroon emphasized development and further diversification of agriculture and the national infrastructure.

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 EDUCATION  
 =====

Number of students and teachers, 1969

|            | Students             | Teachers |
|------------|----------------------|----------|
| Primary    | 879,148              | 18,534   |
| Secondary  | 41,768               | 1,839    |
| Vocational | 13,060               | 698      |
| Normal     | 3,328                |          |
| Superior   | 1,809 (1 University) |          |

=====  
 DEVELOPMENT  
 =====

Health:

Distribution of health services in East Cameroon, 1965:

|                |       |
|----------------|-------|
| Christian      | - 151 |
| Administrative | - 494 |

1963/64, There were 150 physicians working in the East.

|   |                          |
|---|--------------------------|
| Ratio of physicians to inhabitants      | 1:24,728 (East Cameroon) |
| Ratio of graduate nurse to inhabitants  | 1:10,491                 |
| Ratio of midwife to inhabitants         | 1:61,352                 |
| Ratio of assistant nurse to inhabitants | 1:10,225                 |

In 1963, 189 Cameroonian and 30 expatriate top level nurses were employed in Government services. There were also 695 mid-level nurses and 487 ward aids in this service.

In private medical work (Church-related and other) there are 18 Cameroonian and 109 expatriate nurses with a recognized certificate (mostly Diplôme d'Etat or the equivalent). There are 405 nurses with non-recognized certificates issued by the nursing schools attached to Christian hospitals and roughly corresponding to the middle or breveté-level, and 703 ward-aids without a certificate.

Of the 150 physicians now present 50 are located in the main urban agglomerations (Douala and Yaoundé). This figure was 60 in 1960. This brings the ratio for the rural areas to 1:63,000 while it is 1: 3,000 in the urban agglomerations.

According to their institutional integration one may distinguish between doctors working in government service, in Church related institutions, in private enterprises and those exercising private practice.

Distribution of doctors in 1963 for Francophone Cameroon

|              | Government | Church | Private Enterprise | Private Practice | Total |
|--------------|------------|--------|--------------------|------------------|-------|
| Cameroonians | 14         | 1      | 3                  | 17               |       |
| Expatriate   | 61         | 29     |                    |                  | 125   |
| Dakarlian    | 22         |        | 1                  | 2                | 25    |

In 1965 there were in Francophone Cameroon 494 government health services and 151 Church related services. To this must be added a few private institutions.

Distribution of health services in Francophone Cameroon 1965

| Catholic |       | Protestant |       | Administrative |           | Total     | Total          |
|----------|-------|------------|-------|----------------|-----------|-----------|----------------|
| Hosp.    | Disp. | Hosp.      | Disp. | Hosp.          | CSD Disp. | Christian | Administrative |
| 7        | 74    | 13         | 57    | 34             | 34 426    | 151       | 494            |

Some health institutions which are considered hospitals by the Churches are defined as health centres by the Government because at that time no physicians were available there. Since the above table was constructed, the number of Catholic hospitals has increased to 8 and the Protestant hospitals have a fourteenth under construction. In the administrative health services one has to distinguish between hospitals and central hospitals, developed health services (CSD) and basic health services or dispensaries. The central hospitals are the ones with a regional function; other hospitals have a departmental function. Developed Health Centres work in principle on a lower level and have apart from hospitalization a mid-wifery and general surgery. A large number of the administrative dispensaries are managed not by the Ministry of Health and its services, but by the local authorities and medically supervised by Health functionaries. There are about 350 dispensaries in this category.

Compared with 1960 there has been a net increase. At that time there were 17 Church related hospitals and 79 dispensaries and leprosanias against 322 government health services (4 of them hospitals). On the other hand the number of dispensaries run by private enterprises seems to have diminished considerably.

The total number of beds amounts to 11.677 units: 6.960 in government services and 4.717 in private (Church related and other) institutions. The total bed capacity is estimated at 7.593 in government institutions and 5.134 in others.

Main diseases in 1963 treated in hospitals and dispensaries (East Cameroon)

| Diseases                         | Number    | %    |
|----------------------------------|-----------|------|
| Intestinal Parasites             | 1.547.450 | 28.3 |
| Skin diseases and the soft parts | 940.487   | 17.2 |
| Bone and joint diseases          | 650.535   | 11.9 |
| Malaria                          | 643.869   | 11.7 |
| Diseases not defined             | 505.266   | 9.2  |
| Digestive diseases               | 446.818   | 8.1  |
| Respiratory diseases             | 275.319   | 5.0  |
| Traumatisms                      | 91.664    | 1.6  |
| Eye disease                      | 73.007    | 1.3  |
| Filaria                          | 58.898    | 1.0  |

Malaria constituted (according to the same source as the above table) 40% of the treated diseases in South-Central regions and 20% in the coastal region and in the West, 26% in the North and 14% in the East. Intestinal parasitoses constitutes 28% in the South-Central against 66% in the coastal region, and attained 72% in the East. Yet in 1963, 43.765 cases of lepra were treated, 64.467 cases of measles, 79.276 of gonorrhoea and 7.307 cases of syphilis.

Sponsors of Christian Medical Work in East Cameroon

|   | Number of institutions |
|---|------------------------|
| Roman Catholic Institutions                         | 88                     |
| Eglise Presbytérienne Camerounaise                  | 29                     |
| CEBEC   | 13                     |
| Mission Adventiste (7th. Day Adventist)             | 5                      |
| Baptistes Européens                                 | 3                      |
| Frères Luthériens                                   | 3                      |
| Mission Luthérienne Norvégienne                     | 8                      |
| Mission du Soudan (of the American Lutheran Church) | 9                      |
| Missions Unies du Soudan (branche Suisse)           | 4                      |

Agriculture and Industry: Agriculture is the mainstay of the Cameroonian economy. More than 80% of the labour force is employed on the land and cash crops account for about 80% of the export earnings. The diversity of agricultural production has helped the country to withstand the effects of sudden fluctuations in world prices for individual tropical agricultural products and both production and diversification are increasing. Improvement in the national transportation system has recently opened vast forests in the South and East to exploitation, presaging a major expansion of the timber industry. Except for cocoa, the traditional money crop which is still largely organized as family enterprises, the crops are largely organized on a plantation basis. Cameroon has a sizable and expanding industrial sector, although new investment has recently slackened due to the world-wide credit squeeze. There are about 200 small manufacturing, processing and assembly plants engaged in the production of consumer goods. In addition there is a large ALUCAM aluminum manufacturing complex at Edea. Using low-cost hydro-electric power from Edea Falls and

ore imported from Guinea, this factory produces about 50,000 metric tons of aluminum annually. Imported goods and services were worth \$189 million in 1968 while exports were valued at \$190.7 million. Cocoa and coffee constitute 31% and 27% respectively of all Cameroonian exports, followed by aluminum, wood and cotton. Most of Cameroon's imports consist of manufactured consumer goods, capital goods used in agricultural and industrial production, food, beverages, tobacco and fuel. France supplies 53% of the imports and takes 34% of the exports. Trade with Cameroon's UDEAC (Economic and Customs Union of Central Africa) partners increased from \$12 million to \$21.5 million in 1968. Exports to the USA - principally coffee (90% of the total) and cocoa, decreased in 1968 to \$19.8 million while imports from the USA - chiefly tobacco, textiles and transport and construction equipment rose slightly to \$10.8 million. About 70% of Cameroon's total trade is with the EEC.

Economic progress, realistic and moderate Government policies, a favourable investment code, and a well-conceived development plan combine to make Cameroon increasingly attractive to foreign investment, which is primarily French. The Government encourages foreign private investment and in 1967 concluded an Investment Guaranty Agreement with the USA as a further inducement to potential USA investors. On the other hand, USA trade with Cameroon remains severely limited as a result of the restrictions Cameroon practices as a member of the franc zone, the UDEAC, and the EEC Associated (Yaoundé Convention) States. Discriminatory tariffs, import licensing and foreign exchange controls make it difficult at present for USA goods to compete in Cameroonian markets.

Foreign financial assistance is essential to Cameroon's development effort. The major burden of economic aid to Cameroon is borne by France and other members of the EEC. Cameroon also receives economic assistance from the United Nations, the International Bank for Reconstruction and Development and the Soviet Union. A bilateral aid agreement was signed with the USA in 1961 and the USA provided a total of \$34.2 million for fiscal years 1961/69: primarily in the sectors of transportation and education. This agreement ended in 1969. Much of the assistance was for projects in English-speaking West Cameroon to assist this less developed State to become a more effective partner in the Federation. In 1962 and 1968, development loans of \$9.2 million and \$10 million were the USA contribution to the joint \$78 million Transcameroonian Railroad extension project.

There are four distinct topographical regions - in the South there is a low coastal plain with equatorial rain forests. In the centre is a transitional plateau whose heights reach 4,500 feet. The West is an area of mountainous forests. Mount Cameroon whose 13,000 feet elevation makes it the highest peak in sub-Saharan West Africa, is located in this region. The North consists of low rolling Savannah gradually sloping to a marshland surrounding Lake Chad. The climate in the South is high humidity and high temperatures throughout the year. Inland and to the North the temperature undergoes seasonal fluctuations and the humidity declines while in the extreme North the temperature is very dry.

#### Culture: Ethnic composition of Cameroon -

The Pygmy race live in the southern forests. The most important group is the Bamiléké and this group along with other minor tribes (1,500,000 in all) occupy the west of the territory and the mountains. Between these and the Foulbé (Peul) of the north (350,000) are found various other groups. The Peul and the Chuwa Arabs are pushing the Kirdi back towards the northern mountains. The South is inhabited by various interspersed tribes -

Douala, Bassa, Boulou, Eton, and Fang. The Kirdi are a very healthy people who, under the influence of Christianity, made very fast progress. The Peul live on the plains and in the big towns of the North. In the country areas they are stock-breeders while in the towns, craftsmen, traders etc. They practice Islam. In the Western sector of East Cameroon and also in the middle West, are found a group of people, which, despite their small number (80.000) are of some interest. These are the Bamoun and are very attractive in their physical characteristics.

They formed a separate state at a very early stage. One of their princes, the Sultan Njoya Arouna, invented a system of writing made up of 510 letters or symbols which later was developed into a style composed of 83 symbols and 10 numbers. This race is Muslim. There is also the Bamiléké tribe, important because of the largeness of its numbers, and this tribe remains rather rooted in the ancestral beliefs so Christianity hasn't made much progress among that tribe. Regardless of their work, be it farming, craft or trading, they are an economy-conscious tribe. The people of the Centre and South are usually classed under the name of Betis - they are hardworking country people, cultivating bananas, cocoa and coffee. They are a body which thrives on the art of 'palaver'. Quite a large number of them have adopted Christianity. They are a warm and welcoming people.

Religions:

Estimates from 'Ready Information about Africa 1969'.

|             |         |     |
|-------------|---------|-----|
| Catholics   | 967.000 | 17% |
| Traditional |         | 48% |
| Moslem      |         | 19% |
| Protestant  | 600.000 | 12% |
| Baptists    | 250.000 |     |

HUMAN UNIT ——— WEST CAMEROON

=====  
POPULATION  
=====

Territory: West Cameroon Area - 42.383 square kilometres

The extreme south of West Cameroon, the so-called coastal plain, is covered in mangrove forest. The whole southern half of the territory is a tropical forest area. In this area rainfall is heavy - between 200 - 400 cms. annually. Wherever the forest is cleared one may find plantation crops such as rubber, cocoa, oil palm and bananas cultivated. The grasslands make up the chief form of vegetation on the Bamenda highlands in the northern part of West Cameroon. Here the rainfall, though heavy, is somewhat less than in the South. In both North and South the peak of the rainy season is around July-August; the dry season lasts from November to February.

Administrative Divisions:

For the purpose of efficient public administration the Cameroon Republic is divided into six territories or regions, of which West Cameroon is one. West Cameroon is further divided into nine divisions, which themselves consist of a number of subdivisions or sometimes districts. The capital of West Cameroon is Buea in Fako division. The divisions with their administrative headquarters are:

| DIVISION  | HEADQUARTER |
|-----------|-------------|
| Mezam     | Bamenda     |
| Donga     | Nkambe      |
| Mentchoum | Wum         |
| Bui       | Kumbo       |
| Momo      | Mbengwi     |
| Manyu     | Mamfe       |
| Meme      | Kumba       |
| Ndian     | Mundemba    |
| Fako      | Victoria    |

Population Density in West Cameroon per Division ( in thousands)

| Division       | Population | Area in klm <sup>2</sup> | Density per klm <sup>2</sup> |
|----------------|------------|--------------------------|------------------------------|
| Bui and Mezam  | 423        | 5.314                    | 79.6                         |
| Manyu and Momo | 142        | 11.255                   | 12.6                         |
| Donga-Mantung  | 119        | 4.368                    | 27.2                         |
| Fako           | 151        | 2.086                    | 72.1                         |
| Meme and Ndian | 238        | 13.142                   | 18.7                         |
| Mentchoum      | 123        | 6.218                    | 19.7                         |

Statistics:

Capital - Buea

Population: 1970 - 1.059.000

However, Guida delle Missioni Cattoliche estimates that the population in 1968 was 1.200.000. Other sources average the population as 1.061.000 and 1.080.000.

Tribes: Estimates suggest that there may be as many as 70 different ethnic groups in West Cameroon with perhaps as many different languages. The common language spoken there is pidgin English.

The people of West Cameroon may be classified in three groups - Bantu, semi-Bantu and Tikari. The Bantu occupy most of the forest area in the South and include such groups as the Bakweri, the Bakossi and the Balundu. The semi-Bantu live in the area where the forest gradually falls away to the grasslands and in the extreme North and West of the grasslands. They include the Achem people from Wum and the people of Widekum. The Tikari people are spread over the greater part of the grasslands, and include the Bansa, the Ngomba and the Bafut.

=====  
 POLITICS  
 =====

System: The Federal National Assembly, with one deputy for each 80.000 inhabitants, has 50 members, 10 of these from West Cameroon. In order to protect the interests of the West, the President and Vice-President may never come from the same State.

=====  
 EDUCATION  
 =====

For information concerning Catholic education in West Cameroon, the 'Annuaire de l'Eglise Catholique en Afrique Francophone, Iles de l'Océan Indien, D.O.M., T.O.M.', published by 'L'Oeuvre Pontificale de la Propagation de la Foi de du Comité Permanent des Religieux de France. SEDOS - 6/296, C-1. The information may be found under the dioceses of Bamenda and Buea.

=====  
 DEVELOPMENT  
 =====

Agriculture: Agriculture is the main occupation of most of the people in West Cameroon. Apart from the big commercial plantations owned by the Cameroon Development Corporation and the Pamol du Cameroun Society, practically the wole of the agricultural sector is in the hands of peasant farmers. The work of the Government is limited to helping the farmers improve their methods of cultivation - especially of cash crops, to grow new crops, to provide more efficient marketing structures and encourage young farmers to use modern methods. This assistance is channelled through the Agricultural, Cooperative and Community Development departments of the Government, which take and encourage initiatives, often by means of the extension officers of the different departments.

CHURCH OF CAMEROON

=====  
 PERSONNEL  
 =====

List of personnel according to two sources - (a) Annuaire de l'Eglise Catholique en Afrique Francophone, Iles de l'Océan Indien, D.O.M. , T.O.M. 1972/72  
 (b) Monde et Mission, January 1972

|                     | <u>a</u> | <u>b</u> |
|---------------------|----------|----------|
| Native priests      | 194      | 196      |
| Expatriate priests  | 523      | 573      |
| Native sisters      | 324      | 298      |
| Expatriate sisters  | 640      | 570      |
| Native brothers     | 74       | 66       |
| Expatriate brothers | 203      | 186      |

The number of seminarians is estimated to be 77.  
 The number of Catholics is estimated to be 1.289.917.

| <u>Population</u> | <u>Population</u> | <u>% of total</u> | <u>'65-70 increase</u> | <u>Population</u> | <u>in Catholics</u> |
|-------------------|-------------------|-------------------|------------------------|-------------------|---------------------|
| 5.836.000         | 1.289.917         | 22%               |                        | 403.421           |                     |

1972 Cameroonian priests - 196  
 1972 expatriate priests - 573  
 1965-72 Increase/Decrease- +119

=====  
 INSTITUTIONS  
 =====

Dioceses: 1 Archdiocese: Yaoundé  
 12 dioceses : Bafic, Bafoussam, Bamenda, Buea, Douala, Boume, Garoua, Maroua-Mokolo, Mbalmayo, Bkongssamba, Sangmelima, Yagoua.

Communities: Benedictine, Congregation of the Holy Ghost, Dominicans, 'Fidei Donum', Jesuits, Mill Hill, Oblates of Mary Immaculate, Pontifical Institute for Foreign Missions, Brothers of the Christian Schools, Sisters of the Immaculate Heart of Mary.

Bishops' Conference Cameroon Episcopal Conference, President - Mgr. John Zoa, Archbishop of Yaoundé, Secretariat - P.O. Box 297 Yaoundé.  
 The Bishops Conference is a member of 'l'Association des Conférences épiscopales de l'Afrique Equatoriale-Cameroun - A.C.E.A.C.A.M.



- Minor seminaries in Cameroon: Saint Joseph's, Akono  
 Superior - Fr. François Amara  
 John XXIII Minor Seminary, P.O. Box 69, Ebolowa -  
 diocese of Sanghelina  
 Superior - Fr. Jérôme Owono
- Middle Seminary: St. Theresa's Middle Seminary, P.O. Box 238, Yaoundé  
 Superior - Fr. Yvon Archambault
- Major Seminaries: Inter-State Major Seminary, P.O. Box 2030 Nkolbisson  
 Superior - Fr. Barthélémy Nyom  
 Senior Seminary - Otele Catholic Mission, P.O. Box 45,  
 Otele  
 Superior - Fr. Simon Dumouchel

=====  
 ACTIVITIES  
 =====

Formation Facilities:

- 1) Centre: Centre for Pastoral Catechetics, P.O. Box 185 Yaoundé  
 Sponsor: Archdiocese of Yaoundé  
 Course: Catechetics, pastoral animation  
 Programme: Catechetics and pastoral  
 Duration: 8 - 15 days  
 Languages: French and vernacular  
 Candidates: Apostolic workers  
 Cost: 500 francs per person per day  
 Award: None  
 Information: Fr. L. Mbarga, (Director)
  
- 2) Centre: CEFAC, P.O. Box 995, Yaoundé  
 Sponsor: Archdiocese of Yaoundé  
 Course: Animation, conscientization of animators and of agents of development  
 Programme: Conversion of mentalities, and conscientization of natural leaders  
 Duration: 8 weeks  
 Languages: French, sometimes in Ewode (local language)  
 Candidates: Teachers and non-Teachers  
 Cost: expense of the Centre, except for travel costs  
 Educational requirements: Knowledge of spoken French  
 Award: None  
 Information: Ubald Marcoux, and circulars from the Centre

- 3) Centre: CEPEC  
 Sponsor: Archdiocese of Yaoundé  
 Course: Animation of animators, and of agents of development  
 Programme: No information  
 Duration: 1 week  
 Languages: French, sometimes Ewodo  
 Candidates: Sector heads, local animators, old members of CEPEC  
 Cost: Expense of Centre, except travel costs  
 Educational requirements: Knowledge of spoken French  
 Award: None  
 Information: Ubald Marcoux and Centre publications
- 4) Centre: CEPEC  
 Sponsor: Archdiocese of Yaoundé  
 Course: Technical and professional formation of teachers (direct intensive course)  
 Duration: 12 weeks  
 Candidates: Teachers  
 Cost: No information  
 Educational requirements: Teaching diploma  
 Award: None  
 Information: Ubald Marcoux and Centre publications
- 5) Centre: CEPEC  
 Sponsor: Archdiocese of Yaoundé  
 Course: Socio-economic formation  
 Programme: Social and economic orchestration  
 Duration: 4 weeks  
 Language: French, sometimes Ewodo  
 Candidates: Teachers and non-teachers who have attended the CEPEC Centre the previous year  
 Information: Ubald Marcoux and Centre publications

THE CHURCH IN CAMEROON — DIOCESSES OF BUEA AND BAMENDA

These dioceses coincide with the political division of West Cameroon. Previously there had been only one diocese - Buea, but in 1970, this was divided into Buea and Bamenda.

Personnel:

| Diocese | Year | Catholics | Catechumens | Expatriate/Native |          | Expatriate/Native |         | Expatriate/Native |    |
|---------|------|-----------|-------------|-------------------|----------|-------------------|---------|-------------------|----|
|         |      |           |             | Priests           | Brothers | Brothers          | Sisters |                   |    |
| Buea    | 1970 | 80.484    | 16.781      | 33                | 10       | 9                 |         | 21                | 2  |
| Bamenda | 1970 | 112.391   | 17.393      | 47                | 7        | 12                | 14      | 45                | 51 |

| Total<br>Population | Catholic<br>Population | Increase in<br>Catholics<br>'65 - '70 | Priests/(Cameroonian)<br>1970 | Increase/Decrease<br>'65 - '70<br>+5 and (+6) |
|---------------------|------------------------|---------------------------------------|-------------------------------|---|
| 1.059.000           | 192.895                | 73.454                                | 80/ (17)                      |   |

The diocese of Bamenda includes the political divisions of Mezam, Bui, Donga Mantung and Metchum.

The diocese of Buea includes the political divisions of Fako, Meme, Ndian and Manyu.

#### Institutions:

Schools: Catholic only -

The following is an example of detailed information which is available in l'Annuaire de l'Eglise Catholique en Afrique Francophone, Iles de l'Océan Indien D.O.M., T.O.M.

#### Bui Division:

- 1) Djottin: Schools have 1.251 boys and 861 girls enrolled
- 2) Kumbo: Schools have 2.000 boys and 949 girls enrolled  
St. Augustine's College 1964, 1 priest, 700 pupils
- 3) Mbiame: Schools have 539 boys and 393 girls enrolled
- 4) Meluv: Schools have 400 boys and 258 girls enrolled
- 5) Nkar: Schools have 1.771 boys and 1.470 girls enrolled
- 6) Shisong: Schools have 779 boys and 679 girls enrolled
- 7) Tatum: Schools have 1.125 boys and 922 girls enrolled  
Pius X College - 180 students

This type of information is given for each division and sub-division for both dioceses but is unfortunately too detailed to be included in this file in its entirety.

There are no seminaries in either dioceses.

Activities: Service de Volontaires Allemands, P.O. Box 91 Buea. Helvetas S.A.T.A. P.O. Box 32 Buea. Basel Mission, P.O. Box 61 Buea. Baweri Youth Movement, C/O Federal Information Service, Buea. Boys and Girls Brigades, P.O. Box 1, Bamenda. Cameroon Baptist Convention P.O. Box 1, Bamenda. Catholic Education Secretariat, P.O. Box 67, Buea. Catholic Medical Secretariat P.O. Box 64, Buea. Bali Technical Club, Piango Confident St. Kumba. Boy Scouts, C/O C.D.C., Victoria. Kom Youth Association C/O Mr. M. T. Akanji, P.M. Office Buea. Catholic Relief Services, U. S. Catholic Conference, P.O. Box 68, Victoria. Girl Guides, P.O. Box 27, Victoria. Oxfam Regional Office, P.O. Box 114, Buea. Roman Catholic Mission, P.O. Box 64, C/O Bishop's House, Soppo, Buea. West Cameroon Trade Union Congress, P.O. Box 40, Victoria. Women's Handicraft Association, C/O Ministry of Education, Buea. Youth Fellowship, C/O H. E. Haberle, P.O. Box 13, Victoria.

The above list of activities includes those not concerned directly with the Church.

WORLD - CHURCH RELATIONSHIPS

Text of a letter written by Fr. Luigi Restelli OMI from Cameroon, reprinted from MISSIONI OMI, March 1975.

Mission Catholique Kila, B.P. 10 Mokolo,  
Nord Cameroun

Carissimo P. Crevacore,

Penso sia giunto il momento di farmi vivo anche con te. E' quasi un anno che sono partito dall'Italia per raggiungere la diocesi di Marua-Mokolo e più precisamente SIR.

Ora la volontà di Dio espressa attraverso il Vescovo mi vuole a KILA.

Kila è un piccolo villaggio sulle montagne, a 15 Km. da Rumsiki: circa 60 famiglie raggruppate attorno alla missione. Quanti cristiani? mi è ancora un po' difficile fare un bilancio in quanto sono il terzo Padre in sette anni che vi è inviato. Otto catechisti per sette villaggi sparsi in un raggio di una quarantina di chilometri. Ho solo una strada (se così si può chiamare la pista aperta dalla gente a colpi di zappa) per raggiungere la missione. Per tutto il resto del settore c'è solo un mezzo: il "cavallo di S. Francesco".

Per il momento sarò solo. Attendo che la Provvidenza mi mandi almeno due suore per fare con loro vita di preghiera e di testimonianza.

Dovrò iniziare la riparazione delle case perché da più di un anno la missione è quasi abbandonata e le due stagioni delle piogge hanno fatto crollare buona parte dei tetti in paglia. Nulla di grave: in due o tre settimane tutto sarà rifatto a nuovo.

La cosa che più mi sta a cuore è il dispensario, 3 metri per 3. E' piccolo, ma può servire per almeno altri cinque villaggi: Amsa, a 10 km., Jili a 6 km., Mowe a 18 km., Rumsiki a 15 km., Liri a 20 km., senza contare i villaggi sparsi oltre la frontiera nigeriana.

Ora che tutto è fermo la gente deve portarsi gli ammalati a Sir e sovente per arrivarci devono compiere 6, 7 ore di pista. Ti puoi immaginare in quali condizioni arrivano a Sir. Spesso le Suore non solo devono curare l'ammalato ma anche coloro che l'hanno portato su una barella di fortuna per delle ore spesso correndo.

Vengo allora al sodo della mia lettera: non potresti lanciare una piccola micro-realizzazione, per farmi avere o i soldi per l'acquisto di penicilline, vitamine, sulfamidici, cardiotonici, garze e cerotti, oppure trovare qualcuno che possa mandarmeli per via aerea in piccoli pacchi. Mi occorrerebbero circa 10.000 franchi francesi (L. 1.400.000). So che è una cifra enorme ma mi servirebbe per riaprire il dispensario e permettere di farlo funzionare per quasi un anno. Facendo pagare qualche cosa alla gente nel giro di un anno o quasi potrei riavere i soldi per rinnovare l'acquisto dei medicinali e pagare anche un infermiere africano (la sua paga è di 12.000 fr. C.F.A. al mese, cioè circa 240 fr. francesi. Facendo così riuscirei a far sì che il dispensario si autofinanzi da solo, ma,

SEDOS 75/543

come tu ben sai, ci vuole un certo fondo per poter partire... e io non c'è l'ho.

Il mio lavoro in tutti questi mesi è stato quello di sensibilizzare sia i catechisti sia la gente facendo capire loro che la missione non è solo un affare del Padre ma è la casa di tutti. Allora se vogliono che la Chiesa Kapsiki diventi veramente tale devono iniziare a sentirsi responsabili fino in fondo.

Lavoro duro, ma che comincia a dare dei frutti: otto giovani si sono offerti gratuitamente per una sessione di formazione come "infermieri di brasse": si tratta di giovani (la più parte sposati) che restando nei loro villaggi sono i responsabili di una piccola farmacia, permettendo così alla gente di curarsi, nei limiti del possibile, sul posto. Saranno allora questi giovani che invieranno i malati gravi al dispensario.

Per i catechisti è la stessa cosa: sono loro i veri responsabili delle piccole comunità cristiane. Sapessi, sono un amore vederli al lavoro, ce la mettono tutta e più d'uno non ha coltivato abbastanza miglio pur di non smettere di fare la dottrina due volte per settimana. Anche con loro ben presto inizierò delle sessioni per aumentare un po' la loro formazione biblica e teologica.

Per ora, con l'aiuto di un maestro africano sto formando un gruppo di giovani che, una volta rientrati nei loro villaggi, potranno insegnare a leggere e a scrivere ad altri.

Come vedi è tutto un lavoro a lungo termine, ma ti assicuro di notevole utilità e i frutti non mancano, un lavoro di formazione affinché questi fratelli diventino a breve termine i veri responsabili della missione. Mi pare che questo mio modo di fare sia nella linea del Vaticano II, quando parla delle Chiese autoctone.

Prego affinché il Signore mandi anche qualche vocazione sacerdotale.

Forse ho chiesto troppo ma so che i lettori di "Missioni OMI" sono tanto generosi è allora... scusa la faccia tosta.

A nome mio personale e di tutti i fratelli Kapsiki ti ringrazio per quanto potrai fare.

In Gesù e Maria Immacolata ti abbraccio

P. Luigi Restelli OMI

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LIST OF DOCUMENTS RECEIVED DURING JUNE compiled by Sister Agnetta, SSps

## I. INTERNAL DOCUMENTS

| <u>Code No.</u> | <u>Institute</u> | <u>Title of Document</u> (Number of pages in brackets)  |
|-----------------|------------------|---|
| 1.504           | SSND             | Model Housing Project, San Lucas Toliman, Solola, Guatemala. (3)  |
| 1.505           | Ibid.            | History of Project San Lucas. (3)   |
| 1.506           | Ibid.            | Project San Lucas. (5)  |
| 1.507           | Ibid.            | Small Industries Proposal, San Lucas Toliman. (15)  |
| 1.508           | Ibid.            | Land Development Proposal. (17)   |
| 1.509           | Ibid. ^          | San Lucas Toliman, Solola, Guatemala. (Program graph)   |
| 1.510           | Ibid.            | Project Agricultor. (1)   |
| 1.511           | Ibid.            | The Meaning of San Lucas. (Poster)  |
| 1.512           | Ibid.            | Education Proposal--San Lucas Toliman. (7)  |
| 1.513           | Ibid.            | Philosophy of San Lucas Toliman Project. (10)   |
| 1.514           | MM (Srs.)        | Community Development and other Programs in Guatemala. (2)  |
| 1.515           | MM (Frs.)        | Guatemala Statistics. (3)   |
| 1.516           | Ibid.            | Guatemala. (5)  |
| 1.517           | Ibid.            | Central American Region (MM). (3)   |
| 1.518           | Ibid.            | Mapa de la Provincia Eclesiastica de Guatemala 1967. (1)  |
| 1.519           | Ibid.            | Community Development and Other Programes. (4)  |
| 1.520           | FSC              | L'Education en Afrique avant l'ecole coloniale, by Jean- Pierre Lauby. (20)                                   |
| 1.521           | SCMM-M           | Social Renewal in the Church and Religious Life, by Finbar Synnot, OP. (8)                                    |
| 1.522           | Ibid.            | Religious Sisters and Evangelization Today, by Sr. Mary Linscott. (12)  |
| 1.523           | SND-N            | Report on Mission Secretary's visit to Britain. (11)  |
| 1.524           | ICM              | Vows, by Father Samuel Rayan, SJ. (4)   |
| 1.525           | FSCJ             | IV° Incontro degli Animatori degli Scolasticati Comboniani. (22)  |
| 1.526           | SSND             | SSND Pre-Orientation Seminar and Workshop in Honduras, by Sr. Maria José Tresch. (4)                          |
| 1.527           | SCMM-M           | The Pastoral Ministry of the Health Worker, by Sr. Godelieve Prová (7)  |
| 1.528           | FMM              | The Role of the Foreign Missionary in the Asian Church today and tomorrow, by Sr. Nellie Nurata Toshiko. (31) |
| 1.529           | SMA              | The Synod and Missionary Institutes, by John Power, SMA. (  |
| 1.530           | FSC              | Instructive and Administrative Circular, No. 401. (3)   |

EXTERNAL DOCUMENTS

| <u>Code No.</u> | <u>Organization</u>                     | <u>Title of Document</u> (Number of pages in brackets)                            |
|-----------------|---|---|
| 4.1826          | Pastoral Institute,<br>Ibadan, Nigeria  | The Wisdom of Christ. (24)  |
| 4.1827          | Agricultural Missions,<br>Inc., U.S. A. | Changing food habits as a component of social change,<br>by Jessie M. Taylor. (4) |
| 4.1828          | Catholic Relief Services<br>(CRS)       | Khmer Republic: Annual Summary of Activities of<br>Fiscal Year 1973-74. (3)       |
| 4.1829          | Ibid.                                   | The World Food Crisis--A Suggested Pastoral Plan of<br>Action. (5)                |
| 4.1830          | Ibid.                                   | Food: The Crisis and the Church. (12)   |
| 4.1831          | Ibid.                                   | The joint CRS-CORR Irrigation Project, by A.J.Koval (5)                           |

II. EXTERNAL DOCUMENTS cont.

| <u>Code No.</u> | <u>Organization</u>   | <u>Title of Document</u> (Number of pages in brackets)  |
|-----------------|---|---|
| 4.1832          | CRS   | Annual Public Summary of Activities, Bangladesh. (3)  |
| 4.1833          | Ibid.   | Annual Public Summary of Activities, India. (12)  |
| 4.1834          | Desarrollo Economico Social de los Mexicanos Indigenas, A. C.     | Acerca de la situacion socioeconomica en las regiones indigenas de Chiapas. (11)  |
| 4.1835          | CRS Overseas Office,  | Inflation in El Salvador and the Christian Conscience, by Archbishop Luis Chavez y Gonzales. (6)  |
| 4.1836          | UISG  | Youth and Evangelization, by Br. C. H. Buttimer, FSC. (4)   |
| 4.1837          | Ibid.   | Discussion guidelines on: "What advantages can religious institutes obtain from the application of selected managerial techniques in the realization of their apostolic aspirations." (3) |
| 4.1838          | Ibid.   | The Relationship between the Catholic Church and the Jewish people and its impact on our search for Christian unity, by Fr. C. A. Rijk. (5)   |
| 4.1839          | Ibid.   | Announcements of January and February meetings of English Group. (2)  |
| 4.1840          | Ibid.   | Preparations for a General Chapter. (3)   |
| 4.1841          | Ibid.   | English Group Meeting on General Chapters. (4)  |
| 4.1842          | Ibid.   | Meeting of English-Speaking Superiors General and Councillors on topic of Ecumenism. (6)  |
| 4.1843          | Pastoral Institute, Bodija, Nigeria                               | Holy Communion and Worship of the Eucharist outside Mass. (54)  |
| 4.1844          | SONOLUX   | Documentation Map. (18 Documents)   |
| 4.1845          | CRS Overseas Office   | Ten Week Training Syllabus for para-nutrition: health workers in the Southwest, Dominican Republic Cabral. (21)   |
| 4.1846          | USG   | Commissio IV Verbale, 26 Maggio. (5)  |
| 4.1847          | St. Paul University, Institute of Mission Studies, Ottawa, Canada | Session Missionnaire de Formation Permanente. (5)   |
| 4.1848          | WCC(PCR)  | The Changing situation in Southern Africa, by Don Morton, Tami Haltman, and Reed Kramer. (16)   |
| 4.1849          | WCC Commission on Faith and Order                                 | Meeting of the Commission on Faith and Order in Accra, Ghana, 1974. (125)   |
| 4.1850          | Uzima Press   | Church and Politics in East Africa, by Henry Okullu. (8)  |
| 4.1851          | Arthur McCormack, MHM   | Women and the development of the Developing Countries. (14)   |
| 4.1852          | Ibid.   | The United Nations World Population Conference, Bucharest, 1974. (42)   |
| 4.1853          | Ibid.   | Food and Population: Rome and Bucharest. (15)   |
| 4.1854          | Uzima Press   | Church and Politics: Indigenization of Christianity, by Henry Okullu. (5)   |
| 4.1855          | Marcello Zago, OMI  | Prospectives. (21)  |

II. EXTERNAL DOCUMENTS cont.

| <u>Code No.</u> | <u>Organization</u>                        | <u>Title of Document</u> (Number of pages in brackets)                       |
|-----------------|--|--|
| 4.1856          | Michael C. Kirwen                          | The Christian Prohibition of the African Leviratic Custom. (7 page abstract) |
| 4.1857          | Pontifical Commission<br>Justice and Peace | Religion and World Order, by Gerand F. Mische.                               |
| 4.1858          | Monsignor Gantin, SCEP                     | Le Giovani Chiese dell'Africa. (9)   |
| 4.1859          | Pastoral Institute,<br>Ibadan, Nigeria     | Prayer in the Parish. (29)   |
| 4.1860          | Prospective                                | List of Bishops and Theologians in Asia. (18)                                |
| 4.1861          | UISG                                       | Psychological Maturity in the life of a religious.<br>(8)                    |
| 4.1862          | AMRSP                                      | Reports! (57)  |
| 4.1863          | ? Burundi                                  | Trait d'Union. (21)  |
| 4.1864          | The Tablet                                 | Christianity in Independent Africa, by R.C.Fullen.(3)                        |

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A BOOK OF SPECIAL INTERESTLE NUOVE VIE DEL VANGELO (THE NEW WAYS OF THE GOSPEL) -- A REVIEW

We have just received from EMI (via Meloncello 3/3, Bologna) its handy 350 page documentation tool called: Le nuove vie del vangelo, with all the 63 contributions of the African Bishops present at the 1974 Synod, plus an introduction by Mgr. Gantin and a study by G. Butturini and indexes by subject and country.

If the 1974 Synod was characterized by the leadership of the African Bishops, then this book becomes a necessary tool for those who want to respond to God's plans for the evangelization of this continent. Mgr. Gantin, in the introduction, pins down the signs of these plans under the two heads of indigenization and primary evangelization.

"The first responsibility of primary evangelization falls in the different local churches. Nothing can be done without them. But it is also true that the efforts of missionaries must be oriented, first and foremost, towards those groups as yet unreached by this primary evangelization. Here is the testing ground of the vitality of the missionary Institutes. There will be suffering and misunderstandings. Lucidity in concepts and in options, courage in action, mutual respect and acceptance are needed. One must avoid going back in rigid patterns to the thoughts of the Founders or to traditions. One must be convinced that charisms within a community are not a theory but a way of life, that the exercise of dialogue is not an intelligent and kind instrument to convince others of one's ideas but are a place where, together, both sides can be born again, to a new thing, to something hitherto unforeseen. Missionaries, aware of the provisional character of their mandate, will want to enlarge or move the frontiers and models of their presence. Like the Apostle Paul, they will have confidence in the Word of God and in the men to whom they entrust it, so that IT creates the Christian communities, IT brings forth those charisms and those ministries which will certainly be proportionate to the real possibilities and to the genius of the various churches and cultures." (p. 8 ff.)

Butturini takes care of the other sign by organizing his study around the concept of indigenization, analyzing the documents in the book from the point of view of the development of the various sides of the choice of this concept by the African Bishops and their motivation behind it: "the option was expressed more in terms of method than in those of contents. Local Churches and in particular, small communities were entrusted with the task of indigenizing Christianity. As regards the contents, African Bishops highlighted a few pastoral initiatives, simultaneously seeking to reformulate a number of truths fundamental to Christianity, freeing this from Western overtones and from the "conditioning" resulting from primary evangelization." (p. 324)