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STEPPING ON A MOVING TRAIN

While we here at SEDOS and many of you our readers were occupied with travel and holidays, the world kept moving on. Now we feel a great pressure to "catch up" and one of the first places we turn is to the continent of Africa. Our first article this issue rehearses for us the general directions necessary for the Church in Africa as seen by Bishop Sangu, followed by a series of notes and opinions on current forms of involvement. We hope that second reflections on such current events as the change in government in Nigeria and the censorship of the Christian Institute in South Africa will soon be available.

The report of the 14 July Executive Committee meeting (the last of our outgoing executive secretary) is included. The agenda for this month's meeting will center rather heavily around the selection of the new executive secretary. Then too, our holiday has provided us with news from the generalates and a backlog of documents received.

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COMING EVENTS:

Executive Committee 15 September 1975 4:00 p.m. SEDOS Secretariat

INCARNATING THE CHURCH IN AFRICA

-by Bishop James Sangu

(This document was drawn up by Bishop James Sangu, 55, of Mbeya, Tanzania, for the Plenary Assembly of SECAM (Symposium of Episcopal Conferences of Africa and Madagascar) which opens in Rome on 22nd September of this year. Bishop Sangu, who is Chairman of the Tanzania Episcopal Conference, Consultor for the Sacred Congregation for the Evangelisation of Peoples and a member of COR UNUM, was chosen by Pope Paul VI as Relator for Africa at the last Synod of Bishops in Rome.)

The main topic of the SECAM plenary assembly is the evangelisation of Africa in the light of the deliberations of the Synod of Bishops held in Rome in 1974 on the theme: the evangelisation of the modern world. The purpose of my paper is to draw attention to points which are relevant to Secam for the evangelisation of Africa, indicating the areas in which SECAM has to take action as a follow-up of the Synod deliberations.

I. THE CHURCH IN AFRICA

One of the most salient points of the Synod has been the emergence of the Churches of the formerly so-called mission countries as full-fledged member Churches of the one universal Catholic Church, speaking with their own unmistakable voice.

This led to comments as: the missionary era has come to an end; the missions have become young particular churches in their own right, and are no longer the missionary field of work of the older churches; a turning-point has been reached: the African Church has taken its welfare in its own hands and from now on Africa stands on its own feet. As a general statement this is true: the majority of the Bishops in Africa are sons of Africa; the hierarchy has been established in most places; national and regional episcopal conferences are firmly established in almost all countries. But when we consider this statement in greater detail it appears a lot remains to be done to make this statement - that the Church in Africa has become a truly African church - to be true in every sense.

Localisation or Africanisation

During the Synod some Bishops were elated, others frightened, when they heard the request of the African Bishops that they be allowed to work for the incarnation of Christianity in the African culture, to adapt it to the local conditions and circumstances, to localize the Church, to indigenize the Church, to Africanize the Church, so that it may become an authentic African Church, and be no longer an imported western church modelled after the Churches from which our missionaries came.

It raised the debated question of unity and pluriformity in the Church, the relation between the Universal Church and the particular Churches.

In fact, the localisation of the Church has many facets: Africanisation of Church personnel, theology and proclamation of the faith, liturgy and worship, Church laws and discipline, morality, Church administration and institutions.

i) African theology

You will remember how the request for an African theology i.e. the re-thinking of Christianity in African terms, has provoked a word of warning from the Holy Father when he said: "We consider necessary a word on the need of finding a better expression of faith to correspond to the racial, social and cultural milieu. This is indeed a

necessary requirement of evangelization. It would, nevertheless, be dangerous to speak of diversified theologies according to continents and cultures. The content of the faith is either Catholic or it is not."

I am afraid there has been some misunderstanding about the meaning of the word 'African theology'. The task of theologians is to reflect on the message of the Gospel and the legitimate teaching authority in the Church and to explain this message in terms understandable to the people in their particular social and cultural circumstances.

Within the Church we have known many different theological traditions, theological schools and systems. Consider for instance the theologies of the Oriental and Latin Churches. Even within the Latin Church, there have been and are several theological schools and systems, all of them valid and acceptable: Augustinian School, Thomistic School, etc.

When we ask for an African theology, we understand the re-thinking of christianity, the essence of the christian religion, in the context of our own conditions. The aim is not to change it, but to make it understandable to our own people, with their own way of thinking, their own philosophy of life. In fact, most of us have been trained in Aristotelian-Thomistic philosophy and theology, often called 'perennial'. We have been trained in a theology which is largely the result of religious controversies of the past which are completely foreign to us.

We Africans have our own philosophy of life, and it must be possible to express the christian message in our own language and terminology, which is not necessarily identical with the rational Aristotelian-Thomistic system.

ii) African Christian Morality

The same holds true for christian morality. The behaviour of Christians all over the world, regardless of their nationality and their culture, should be the imitation of Christ, and should be based on the gospel of Christ.

But here again, the missionaries through no fault of their own - since they are necessarily bound to their own cultural background - have taught us moral teachings and standards of behaviour which reflect more the teaching of some theological and juridical schools, and the accepted standards of behaviour of their own countries, than the spirit of Christ. They often completely misunderstood the social, religious and moral values of the African societies, and the traditional customs, and often condemned indiscriminately modes of behaviour which seemed strange to them, but are not for that reasons necessarily incompatible with the teaching of Christ.

It is time for the African moral conscience and moral sensitivity to assert itself and to evaluate, in the light of the gospel, our traditional values and customs, and not simply replace them by a type of behaviour which we copy from elsewhere.

Considering the need for a real African theology, as outlined above, the time has come to convass our own intellectual resources: the Catholic universities or faculties, our major seminaries, our pastoral institutes. We have to bring together our African theologians that they may reflect on the Christian message, instead of following blindly the western theologians.

iii) Church personnel

The Africans have taken into their own hands the destiny and development of the Church in Africa. The majority of the Bishops are Africans, but the number of priests is by far not sufficient, and missionaries still outnumber the African Priests. This sometim

creates problems as regards the exact role of the African priests and the missionaries. It is not necessary to treat this point in detail. The Declaration of the Bishops of Africa and Madagascar present at the fourth Synod on Co-responsible Evangelization has indicated clearly the standpoint of the Bishops in this matter. But issuing a declaration is not enough. The ideas expressed in the declaration have to be brought to the attention of everybody, and have to become the guidelines for the relations between all church personnel.

Due to the shortage of personnel, most African Churches have chosen to entrust greater responsibility to the catechists, the Religious and to the laity, rather than to introduce other types of priesthood.

For this reason greater attention must be paid to the training of catechists and other non-ordained ministers. It should also be seriously considered to give catechists larger faculties, such as solemn baptism (not only in danger of death), distribution of Holy Communion, anointing of the sick, and some of them should be ministers of marriages.

The laity, who are in some places already strongly organised on the village, parish, diocesan and national level, can be of enormous value in the administration of Church affairs, relieving the priests of many tasks which are not necessarily theirs. In Africa we already have a large number of religious Sisters, who are often employed in education, health and other social services. They constitute an enormous reserve as pastoral workers, provided they receive appropriate training.

As regard the training of our seminarians and priests: we have already an impressive network of junior and senior seminaries and many efforts are being made to adapt their training to the African conditions. The search for a more suitable seminary training is by no means finished and should continue vigorously. Until now most of the priests selected for further training are sent abroad to foreign universities or institutes of higher learning. Often it is not feasible for one single nation to establish its own institutes for higher Church studies, but the African continent should have at least several of these universities or institutes, where our priests may get further training in a more congenial environment, rather than send them all abroad. This would be a planning project for SECAM.

To ensure cordial co-operation between all Church workers, the presbyteral and pastoral councils recommended by the Vatican Council II can be of incalculable value. If we wish to implement the idea of Vatican II that the Church is the People of God, and the idea stressed by the fourth Synod of Bishops that evangelization is the task of every Christian, the above-mentioned councils are almost indispensable instruments.

iv) The Church in the independent nations

The last Synod asserted that the Church of Africa has become an African Church. This statement may be attacked in several countries by politicians and governments. In more than one country the relations between Church and State are uneasy ones.

Politicians and governments often assert that the Church and christianity is a foreign import, that it does not identify itself with the legitimate aspirations of the African peoples, that it destroys African culture, that it is too closely linked with the former colonial countries and adopts many of their social and political attitudes, it keeps itself away from the liberation struggle and connives with the colonialists and imperialists, it does not join wholeheartedly the various governments in their efforts to improve the development and welfare of their peoples, and many more of these criticisms.

The relation between Church and State, between religion and politics, is not always clear, in theory as well as in practice. The old theories of the Church and the

State as two perfect societies is clearly out-dated, but no clear theory to replace it has yet emerged. The idea is emerging within the Church that it cannot keep aloof from the secular welfare of the nation, that the Church has a task to fight for justice now, that it must work for the improvement of the living standard of the people, that it must work for a just social order. But there is clearly a great need to study these questions seriously. Until now relations between the Church and the various governments are established by trial and error, without clear understanding of how the relations should be. Good understanding between Church and State is very important for the welfare of the Church in a country. SEC/M, realising this need, has already established a special committee to follow closely the developments in relations between Church and governments in Africa and to try, in case of conflicts, to mediate and reconcile. This is already an important form of mutual assistance. But we should give consideration to the fact that this procedure only tries to cure things when they have gone wrong. It is not preventive, and it does not give any guidance on how to avoid unnecessary trouble. As a suggestion it may be worthwhile to organise a symposium of churchmen and politicians to study the relations between church and state in present-day Africa.

v) Pressing pastoral problems

Notwithstanding the amazing progress of the Church in Africa, the Church is still beset with a number of pressing pastoral problems. In a number of areas action has already been undertaken, but it must be considered whether this is sufficient. To mention a few: -the problem of urbanisation taking place everywhere in Africa; -the problems created by industrialization which is increasing everywhere and gaining speed; -pastoral care for students in secondary schools and universities; -the apostolate among the intelligent and social and political leaders; -the problem of social communications, considering the impact of the press and radio on the thinking of the people; -the many problems as regards marriage and family life; -the apostolate of the youth.

II. FROM MISSION-TERMIN TO MISSIONARY CHURCH

One of the clearest signs that a Church has matured is the fact that it is not the object of missionary activity, but becomes the subject of it. From a Mission Church it becomes a Missionary Church. The Holy Father during his visit to Kampala stated already: you have become missionaries unto yourselves. The last Synod has reiterated it - that it is primarily the task of the Africans themselves to evangelize further the African continent.

This is a nice statement of principle, but we have hardly begun to act on this principle. Most, if not all, of our dioceses are still largely dependent on personnel and finances from overseas; we are used to receive their assistance, and for the foreseeable future we will still gladly accept their help, notwithstanding our aim to become self-supporting and self-reliant churches.

This being so, it should not prevent us from embarking on real missionary work in those large areas which have hardly been touched by christianity. With the change-over of responsibility, from the missionary congregations to the African churches themselves, we would start surveying the African continent, consider the missionary work to be done and plan a mission strategy.

The Congregation of the Evangelization of Peoples has insisted recently that each Episcopal Conference establish the Pontifical Works for the Propagation of the Faith. It seems only logical that each National and Regional Conference should have a department for mission work, just as most Conferences have a pastoral department.

Until now each Bishop is recruiting his own diocesan priests, and he seems to have never enough of them. But now we will have to think also about recruiting our own missionaries. Just incidentally lending a priest to another diocese in great need is by no means enough to make us really missionary. Moreover especially the task of first evangelization in a frontier situation needs special personnel with a special training and special vocation. That is the reason why in the past special mission congregations have emerged.

We will have to decide whether we will start our own mission congregations, or encourage the existing international - albeit western - mission congregations to recruit African members and to establish African branches of these congregations.

Moreover we must foster a really missionary spirit among our Christians and stress that part of being christian is to be missionary, and that all of them have to spread the gospel among non-believers.

III. AFRICAN CHURCH AND UNIVERSAL CHURCH

The Vatican Council has already recognized the validity and relative autonomy of the particular Churches. Recent years have seen the acceptance of pluriformity within the one universal Church. The last Synod has clearly indicated that the former mission countries have become particular Churches in their own right.

I think there is little danger or desire in Africa that we wish to become independent from the Holy See. The unity with Rome and the Holy Father is very highly valued in Africa and his authority over the Church is as yet unchallenged here. But the changing conditions, and especially the coming of age of the African Church, require a re-thinking of the relations between the African Churches and the Holy See; between the African Churches and the Congregation for the Evangelisation of Peoples; between Episcopal Conferences and the Roman Curia, so that the Episcopal Conferences could handle local matters which do not prejudice the universal church; relations too between Episcopal Conferences and Papal Legates should be clearly redefined. All these points were mentioned in my report to the Synod of Bishops.

In the new situation the relation between the African Churches and the older Churches will take on a new character. We are partners and not only 'receiving' Churches. This demands in us first of all a change of mentality. The older Churches will treat us equal partners, if we ourselves take full responsibility for our own affairs and try to contribute our share to the welfare of the Church in other countries as well, and not limit ourselves to begging only.

CONCLUSION

There are still a number of themes which I have mentioned in my report such as our relation with Islam, Ecumenism, dialogue with tribal religions and dialogue with the independent African Churches. I have reported on them to the Synod, but they constitute a programme of work for ourselves. Reporting our problems to the Synod solves little. We ourselves will have to take action.

I propose the following:

1. That SECAM set up a machinery to promote the use of Mass Media and other means of social communications for human promotion and evangelisation.
2. That SECAM study once more the possibility of setting up a RADIO STUDIO at SECAM level.
3. That SECAM assist Episcopal Conferences to set up or intensify Christian Family Apostolate.
4. That in promoting the apostolate of the Laity, SECAM pay special attention to the apostolate of the African elite and youth.
5. That training facilities for the Laity in Theology and other Church matters be planned right now.
6. That Church personnel be trained to have a positive outlook on politics and different modern ideologies.
7. That Episcopal Conferences through SECAM exchange experiences on the adaptation of Liturgy to African culture.
8. Encourage the setting up of diocesan and national presbyteral and pastoral councils.
9. That in their training, African seminarians be initiated into a genuine missionary spirit.
10. That the promotion of religious vocations for men and women, including contemplative orders, be adapted to African customs and mentality.
11. That our African Sisters and Brothers receive sufficient education to enable them to live according to their religious vocation and specific apostolate.

A NEW WAY OF SHARING IN COMMUNITY: THE UJAMAA VILLAGES IN TANZANIA

(Ujamaa in Tanzania is essentially an attitude of mind based on a traditional way of communal government in which people, as a family, shared the joys and hardships of each other, yet each member of the society enjoyed specific personal rights and responsibilities.

Ujamaa villages are an application made by Tanzania's rulers of that attitude of mind. Instead of living in scattered small holdings, the citizens are brought to live and work together in villages. When the government policy first went into force, emphasis was placed on shared-holdings. At the moment a more modified policy is being followed, but villagisation is still being implemented. Without going into the pros and cons for this national policy as such in Tanzania, we offer here some personal reflections made by Church personnel in the Diocese of Rulenge, Tanzania, on life in Ujamaa villages from a spiritual point of view. These reflections are taken from a mimeographed booklet entitled: New ways of Sharing in Community which was circulated in the Rulenge Diocese. Short extracts are given below, and the full text of reflections by Bishop Mwoleka of Rulenge is given in the following pages:

- I. "With implementation of Ujamaa throughout Tanzania, a new society is being born. People are called to live in a new way. Neighbours are not only of one's family or even tribe; people are working together for community (common field, projects, building, water); planning is done on a village level; all are participating in meetings; individuals are called to dedicate themselves to building a community, to sacrifice themselves for the progress of the village, to develop their skills and talents for the good of society. A new Tanzanian-man in community- is being born."

Sr. Mary Salat p.2

"I think that there are persons called to live this style of life- which if well done, resembles Christ's way of life with His people."

Sr. Ginette Scott, p.1

"Since living in the village, the meaning and value of Community has grown. I have experienced the fact that spiritually we are as interdependant as we are materially."

Sr. Patricia Hafey p. 3

"For me personally, the experience of living with and close to the daily life of the people in the ujamaa village has contributed to being more concerned about persons than about structures or nice records in books."

Fr. Willy Schoofs p.1

II. (In the following reflection, Bishop Christopher Nwoleka of Rulenge treats of the eternal symphony of love and sharing in the Blessed Trinity as the ideal example for all men, but especially those living according to Ujamaa, to follow. Bishop Nwoleka, 47, is the Ordinary of the Rulenge Diocese and lives in an Ujamaa village.)

I am dedicated to the ideal of Ujamaa because it invites all men, in a down to earth practical way, to imitate the life of the Trinity which is a life of sharing.

The three Divine Persons share everything in such a way that they are not three gods but only One. And Christ's wish is: "That they (His followers) may be one as we are one. With me in them and you in me, may they be so completely one...".

Have you ever considered why Christianity is different from all other religions?

All great religions believe in one God. It is only Christianity which believes that this one God is three Persons (God is not just one person).

Why should God have revealed this Mystery to us? Christ referred to it very many times.

It is a pity that many people find it very difficult to understand what this mystery is all about. Many Christians do not know what to do with it except that it must be believed. It is a dogma they cannot apply to their daily life. So they push it aside to look for interesting devotions elsewhere.

The school children in a Catechism class find the Trinity interesting because it is to them a riddle to play with. Teachers look for examples to illustrate this mystery without success. The theologians have made the Trinity a kind of intellectual exercise, speculating on it until their heads get dizzy. We are told that St. Augustine almost lost his head trying to grasp what the Trinity was all about until the angel came to his rescue at the sea shore, which really means that he gave up.

I think we have difficulties to understand the Holy Trinity because we approach the mystery from the wrong side. The intellectual side is not the best side to start with. We try to get hold of the wrong end of the stick, and it never works. The right approach to the mystery is to imitate the Trinity. We keep repeating the mistake that Philip made by asking: "Rabbi, show us the Father!" Christ was dismayed by the question and rebuked Philip: "Philip, have I been with you so long and yet you don't know me? He who has seen me has seen the Father. How can you say: show us the Father?" Then Christ continued to say: "He who believes in me will also do the works that I do, and greater works than these will he do."

On believing in this mystery, the first thing we should have done was to imitate God, then we would ask no more questions, for we would understand. God does not reveal Himself to us for the sake of speculation. He is not giving us a riddle to solve. He is offering us Life. He is telling us: "This is what it means to live, now begin to live as I do." What is the only one reason why God revealed this mystery to us if it is not to stress that life is not life at all unless it is shared?

If we would once begin to share life in all its aspects, we would soon understand what the Trinity is all about and rejoice.

If in the Catholic Church there is something faulty with our methods of presenting the message of the Gospel, the Good News, it is this: we have not presented religion as a sharing of Life. All the people know about religion is the carrying out of commandments- ten of God and seven of the Church- reducing Christianity almost to the same category as the natural religions. We have behaved as though God had not revealed

His inner intimate Life to us. What we should do is to put the Trinity before men, not in abstract ideas, but in concrete facts of our human earthly life; Present the Life of the Trinity as shared and lived by us Christians here and now.

Why did God upon creating men not put us straight into heaven, but instead put us here on earth? The reason why we should first have to wait here for a number of years before going to heaven would seem to be that we should practice and acquire some competence in the art of sharing life. Without this practice we are apt to mess up things in heaven. So we are here for practice. And for this practice, God has given us toys with which to practice as children do. Before children grow up and build real houses, own real farms, rear cows or drive cars, they first pass through a period of practicing with toys those things which they see their parents doing. For toys, God has given us material things. Material things, therefore, are not accidental. They are necessary for our condition here on earth. We cannot do without them. Material things must not be despised or ignored, but must be used as training equipment for the job that we have to do eternally. All I want to say is this: It is by sharing the earthly goods that we come to have an idea of what it will be like to share the Life of God.

As long as we do not know how to share earthly goods, as God would have us do, it is an illusion to imagine that we know what it is to share the Life of the Trinity which is our destiny. If you cannot manage with toys, nobody is going to entrust you with the real thing.

The question is: Have we imitated the Holy Trinity in sharing earthly goods? Have Christians tried to do this in all earnest? Could I truthfully say: "All mine are thine and thine are mine" to each and all? This is what we are supposed to imitate (JOHN XIV). Then in what sense can we be said to be practicing to live the Life of God? How can we dare to profess the religion of the Trinity? The Fathers of the Vatican II Council rightly made a confession; "We Christians have concealed the true face of God and of religion more than we have revealed it." (Church in the Modern World. No. 19)

You know how those who deny God and religion define life. Let us quote the extremists—the Marxists. They try to figure out what life should be at its best and dream of a society in which "each will give according to his capacity and receive according to his needs." We know that they have made fantastic efforts and that they have not succeeded. They have used methods that we do not and cannot approve. But their vision and their dream could be said to aim at a transformation from "cupiditas" to "caritas" (from self-centered love to other-centred love). It could be a Trinitarian life expressed in human and material terms. If the Marxists fail to achieve their goal, the main reason would seem to be that they try to impose the ideal from the outside upon men without the necessary corresponding interior dispositions. If we Christians claim to possess these interior dispositions of charity by the grace of Christ, then we should be able to express them in a concrete material way in a manner that would make the Marxists wonder at our success. Would this not constitute a meeting point between us and them, or at least a point of dialogue?

Tanzanians are not Marxists, nor do they deny God. Ujamaa is aimed at sharing life in as many of its aspects as possible. The Government is trying to set up social structures that are viable for this kind of life. I think it is the duty of Church members to supply the interior dispositions needed for this kind of life, as Vatican II exhorted us: "The Church admonishes her own sons to give internal strength to human associations which are just". (C.S. 42). So in Tanzania, Providence has already provided a new horizon for the apostolate that would bring all men under the rule of Christ.

SOUTH AFRICA : A DEMAND FOR NEW DECISIONS

In a lecture recently delivered in the Roma campus of the University of Botswana, Lesotho, Most Reverend Denis HURLEY, Archbishop of Durban, described the social situation in South Africa which has resulted from apartheid policies, and gave his views on ways in which this situation may evolve during the years to come. He stated in conclusion :

"Let me say a few words about the Church, with which I am more personally and directly concerned. The Church is in a difficult position, because it is only in the last decade or two that it has begun to develop a practical awareness of its social responsibility. You may smile at this and wonder how a Church, which claims to be guardian and guide of moral life, could come so late in the field of social responsibility. The explanation is a matter of history, of the individualism of western culture and the long, wasted centuries of polemic and religious war between Catholics, Anglicans and Protestants. While we were fighting one another, the western world was beginning to go its own way and develop its peculiar social structures with little interference from the Christian ethic of the Churches. The awakening of the Churches began to occur towards the end of the last century, long after Marx: and now, almost a hundred years later, we are becoming aware of a Church that knows it has a social mission, but has not yet developed standard practical methods of implementation. That is why the Church is in a difficult position in regard to using its influence in the next five years in South Africa.

"It is for those of us who exercise leadership of one kind or another, organisational leadership or theological leadership or educational leadership, to throw everything we have into the battle to make White South Africans aware of their future and their responsibility. This, I think, is one of the top priorities for the Church in the years immediately ahead. It is a duty of love, of compassion and of peace.

"In speaking like this I may be appearing to neglect the Church's duty to the Black man. That is not my intention. In regard to the Black man, the Church in South Africa has much to do in adjusting her attitude, altering her approach and intensifying her dedication. My particular point at the moment is the pursuit of the tenuous hope that South Africa may solve her problem without too much violence, and in this regard I am emphasising how the Church should throw all the effort she can into conscientising White South Africans...

"Smile at me, if you like, for speaking about the possibility of a peaceful solution ; but the three supreme values for the Christian are faith, hope and charity, and they demand that we go on hoping and acting in terms of our hope until the situation proves that all hope is lost".

CAIRO '75: FAITH AND HOPE REHABILITATION CENTRE

August 1, 1975, is the date fixed (tentatively) for the departure of the Irish team which will man the new Faith and Hope Rehabilitation Centre in Cairo. A month later in early September, the Centre, situated in the North Eastern suburbs of Cairo in the Heliopolis area, will be open to patients. This Centre, the brainchild of Madame Jehan Sadat and her Cairo colleagues, is planned to accomodate eventually 1,500 patients, an orthopaedic hospital and residential village for rehabilitated patients and their families. Stage one of the plan consisting of chalets to accomodate 400 patients (40 chalets with 10 patients each) is nearing completion. This stage includes on-going treatment facilities, recreational and occupational units including staff quarters for medical, nursing and domestic staff, central kitchen, laundry, etc.

The Irish team is under the leadership of Sister St. Luke Dooley, Missionary Sister of the Assumption, Ballynahinch, who worked formerly in Nigeria. The nurses on the team were recruited by the Dr. Tom Dooley Fund for IMU. The nurses, physio-therapists, an occupational therapist and assistant, catering, domestic and laundry supervisors represent eight different congregations, and Sr. Ursula O'Ragan, Little Sisters of the Assumption, who has been in medical work in Cairo for 15 years will also be joining the team. Irish involvement in this project came about through the intervention of Mr. Bob Owen, Director of Associated British Hospital Equipment Ltd. (ABHEL) who is responsible for equipping the new centre.

Madame Sadat asked specifically for the help of Catholic Medical Sisters. She felt that the dedication, service and respect for the human person which they brought to their work were essential for the success of 'Faith and Hope'. Egyptian doctors are available but suitable supervisory nursing and para-medical staff are not available locally as yet. The main work of the team will be to get the Centre on its feet, take charge of all departments and work with local personnel with a view to training them and handing over supervision to them within a specific time. IMU welcomed the challenge and agreed to provide a combined religious/lay team. This new venture provides an opportunity for an inter-congregational and combined lay-religious experiment in a missionary situation. Moreover, the opportunity for Christians and Muslims to work together in a project like this, that demands dedication and sacrifice, can have lasting benefits for Christian-Muslim co-operation in the Middle East.

The IMU is grateful to Madame Sadat, to the director of the project, General Dr. Hassan Hosni, and to the other Egyptian colleagues for their cooperation thus far and looks forward to a very happy association in bringing a new service to the Egyptian people through the 'Faith and Hope' Rehabilitation Centre.

--from Report from IMU

MINUTES OF THE EXECUTIVE COMMITTEE MEETING OF 14 JULY 1975

A meeting of the Executive Committee of SEDOS was held on July 14, 1975 at 4:00 p.m. at the Secretariat.

Present: Fr. J. Hardy SMA, Sr. M. Motte FMM, Sr. G. Prové SCMM-M, Sr. F. Webster SCMM-M, Sr. C. Rombouts ICM.

Chairman: Bro. C. H. Buttimer

Secretary: Fr. B. Tonna

1. The minutes of the previous meeting were taken as read and approved.
2. The President invited Sr. Webster, Chairman of the Health Group, to report on the recent meeting of the Christian Medical Commission (CMC), which she attended. Sr. Webster observed that the Nairobi Assembly of the WCC, of which the CMC is a sponsored agency, had dominated the session. She also informed the Committee that the meeting had been told that Catholic medical agencies were now being represented by Cor Unum, at the CMC. This would affect the position of SEDOS which had originally been invited to substitute for a Catholic agency parallel to the CMC. It also affected policy, in the sense that the news represented an option to create this parallel agency rather than to develop CMC in such a way as to allow Catholics to be full members in it. It would also affect the whole idea of the SEDOS-CIDSE agreement to provide funds for a full time Catholic on the CMC staff. It would not affect, however, present relationships between Catholic and Protestant in the base.

The report was discussed and it was agreed to adopt a "wait and see" attitude to the matter. Meantime it was appreciated that the SEDOS services in its substitute role had been appreciated by the CMC Executive.

3. The position as regards the vacancy of the post of Executive Secretary was reviewed. The choice was narrowed to two but no decision could be made pending further clarifications.
4. It was agreed:
 - a) to convene the Assembly for a full day, on December 15, 1975. Liturgy and lunch would be included and external help would be invited to coordinate the thinking of the group(s). The Ongoing Formation programmes of member Institutes and of other agencies could be reviewed by the new Executive Secretary. His hopes and reactions vis-à-vis the various autumn initiatives could also be reviewed. The next meeting of the Executive Committee would further discuss this Assembly.
 - b) to issue the last number of Joint Venture in August.
 - c) to reduce the bulletin to two issues a month, starting in September, with Fr. Bano as editor.
 - d) to ask Mr. Waite to act as Facilitator for the Ongoing Formation programme pending further instructions from the Executive Committee (which would depend on the appointment of the new Executive Secretary).
 - e) to ask Fr. Bano to be fully in charge of the Secretariat, pending the appointment of the new Executive Secretary.
 - f) to ask members to take the initiatives in convening Ad hoc meetings.
 - g) to meet on September 15, 1975 at 4:00 p.m. at the SEDOS Secretariat.

NEWS FOR AND FROM THE GENERALATES

CONSOLATA ELECTIONS

On the 30 and 31 July during the sixth general chapter of the Instituto Missioni Consolata, Father Mario Bianchi was re-elected for a second term as the Superior General. Elected as General Counsellors were Fathers Manuel Tavares, Luis Serna, Francesco Viotto and Giuseppe Villa. Congratulations and best wishes!!

APOLOGIES

Since our Cameroon — Country Files were published in SEDOS 75n.25, need for corrections and clarifications have been called to our attention. With humble apologies we report them here:

The KIRDI of North Cameroon as discussed in the section on the ethnic composition of Cameroon are not a tribe. In the Arab-choa language kirdi means "infidel" vis-à-vis "Muslim". Kirdi is often used to refer to all those who belong to the traditionalist religions of North Cameroon.

You may also wish to note the existence of the minor seminary of N'GAUDERE in the Diocese of Garoua, for which we regretfully have no address.

LISTS OF PERIODICALS, BOOKS AND SELECTED ARTICLES RECEIVED DURING JUNE AND JULY

compiled by Sr. Agnetta, SSPS

I. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 1, 1975	Action, Aktion
Vol. 4, No. 3	ADRIS Newsletter
Vol. 15, No. 25 &	
Vol. 16, Nos. 4-11	Africa Confidential
Nos. 1855-1862	Agenzia Internazionale FIDES Informazioni
Nos. 5/75 & 6/75	AMECEA Documentation Service
Vol. 11, No. 2	BIT Informations
Vol. 4, No. 1	Bulletin of the CISS
Vol. 6, No. 3	Bulletin (Institute of Development Studies)
Vol. 3, No. 5	CEM Mondialità
Vol. 9, Nos. 22-27	La Chiesa nel Mondo
Vol. 20, No. 3	Christ to the World
May/June	Christian Leadership Letter
Nos. 27-31	Circulars (USG)
No. 20	ComMuniCatie
Vol. 4, No. 5-6	Communique
Nos. 26 & 27	Contact
Vol. 10, No. 2	Contacts
Vol. 3, Nos. 4 & 5	Development Forum
Vol. 2, No. 1	Dialogue
Nos. 272-318	Documentation and Information for and about Africa
Nos. 1677-1679	La Documentation Catholique
No. 3	Ekumenisk - Orietering - Aktuell
Nos. 14-16	Encounter
No. 11	Ephemerides Notitiarum
No. 10	FABC Newsletter
Nos. 30-32	IDOC Bulletin
Vol. 10, Nos. 6 & 7	Impact (P.I.)
Nos. 3-5	Info on Human Development
No. 6	Informatiedienst (ID)
No. 74/31-40	Information Service (NPC, Ghana)
Nos. 478-479	Informations Catholiques Internationales
No. 39	Informissi
Nos. 55-57	LADOC
No. 24	Letters from Asia
No. 6	Literacy Today
Nos. 101 & 102	Mani Tese
Nos. 19 & 20	MEB Today
Nos. 263 & 264	Messages du SecOurS Catholique
Nos. 11, 14-16	Messis
May-June	Missions Etrangères

I. EXTERNAL PERIODICALS cont.

<u>Issue</u>	<u>Name of Periodical</u>
Vol. 5, No. 1	New Frontiers in Education
Nos. 3-6	Newsletter (Kenya Catholic Secretariat)
June & July	News Notes (AFPRO)
Nos. 6-7	Notes and Comments (Agrimissio)
Vol. 12, No. 3	Noticeial
May	ODI (Overseas Development Institute)
Nos. 69 & 70	Omnis Terra (English edition)
Nos. 16 & 17	One Spirit
Nos. 6 & 7	One World
Vol. 14, No. 5	The Outlook
Nos. 1-4	Pastoral Orientation Service
Nos. 82 & 83	Peuples du Monde
Nos. 54 & 55	Pro Mundi Vita (English edition)
No. 53	Pro Mundi Vita (French edition)
No. 61	Prudentes
Vol. 21, No. 4	Religion and Society
Vol. 3, No. 1-3	Religion in Communist Lands
Vol. 11, No. 2-3	Risk
Nos. 21-27	Ruhr Wort
No. 160	Rural Missions
No. 24	SKIP Newsletter
Vol. 22, No. 1	Social Compass
March & April	South African Outlook
Nos. 27 & 28	SSRC Newsletter
Vol. 11, No. 2	Study - Encounter
Nos. 7037-7039	The Tablet
Vol. 26, No. 1	Worldmission
January & May	World Need Survey
February & April	World Vision

II. INTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
Nos. 232-234	AIMIS (FSCJ et al.)
No. 7	ANS (SDB)
Special No.	Blueprint (SJ)
Nos. 108 & 109	Bollettino (FSCJ)
No. 38	Bollettino (IMC)
Vol. 55, No. 2	Bulletin (FSC)
January - June	Central Newsletter (MHM)
No. 6	Chronica (CICM)
Nos. 5 & 6	CITOC (OCarm)
Nos. 77 - 81	Communications (SM)
No. 13	CSSP Documentation
No. 55	CSSP Newsletter
May and June	Da Casa Madre (IMC)

No. 86 Echos de la rue du Bac (MEP)
 No. 289 Famiglia Comboniana (FSCJ)
 Special Number
 No. 6 Fece e Civiltà (SX)
 No. 16 FMM Documentation
 No. 26 FMM Information Service
 No. 5 Hello? Frascati! (SA)
 No. 4 ICA-ICM
 Nos. 24 & 25 Infor - PIME
 No. 20 & 21 Missionari Saveriani (SX)
 May, June, July Missioni Consolata (IMC) and Amico
 and Suppl. 10
 June Missioni OMI
 Series 4, Nos. 142 FM Bulletin
 Nos. 13 & 14 Mondo e Missione (PIME)
 No. 6 MSC General Bulletin
 Nos. 11-15 Nigrizia (FSCJ)
 No. 169 Mondo Negro (FSCJ)
 No. 5 Notiziario Cappuccino (OFMCap)
 No. 59 OMI Documentation
 Nos. 107-109 OMI Information
 Nos. 6 & 8 Orientamenti Giovanili Missionari (SX)
 No. 662 Petit Echo (PA)
 Nos. 8 & 9 Piccolo Missionario (FSCJ)
 No. 20 SJ Information
 Nos. 3-6 SJ News and Features
 No. 27 SM
 Vol. 7, No. 4 SSps Information Service
 Supplement 1973 & Vincentiana (CM)
 No. 3, 1975
 No. 112 Vincolo (PIME)
 Nos. 201&202 White Fathers - White Sisters (PA-SA)
 Vol. 6, No. 2 The Christian Brothers TODAY
 No. 133 World Parish (MM)
 May Call to Mission (MM-Srs.)

III. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article</u> (Number of Pages in brackets)
2.CICM (045/5/75)	<u>Feasibility Trip through Africa, December 1974 - March 1975</u> , by Wim Goossens. In CHRONICA (CICM), No. 5, 1975. (3)
2.CICM (03/4/75)	<u>Evangelization and Humanization</u> , by Yves Congar, OP. In EUNTES, Vol. 8, No. 4, 1975. (14)
2.CICM (08/4/75)	<u>Instruction sur l'identité du chrétien</u> , by Episcopal Conference of Togo, Africa. In EUNTES, Vol. 8, No. 4, 1975. (5)

- 2.CICM (E8/4/75) Un certain type de mission est révolu, mais la Mission, elle, continue, by P. Kalilombe. In EUNTES, Vol. 8, No.4, 1975 (10)
- 2.FMM (FIS25/75) Vocation - Community? Topic of FMM INFORMATION SERVICE, No. 25, 1975. (15)
- 2.FSC (B55/214) The General Council before the 1976 General Chapter, by José-Pablo Basterrechea, FSC. In BULLETIN (FSC), Vol. 55, No. 214, 1975. (5)
- 2.FSC (B55/214) Missionary engagement of the Institute, by Vincent Gottwald. In BULLETIN (FSC), Vol. 55, No. 214, 1975. (7)
- 2.FSCJ (B108/75) Il mondo contemporaneo di fronte all'evangelizzazione, by Pietro Chiochetta. In BOLLETTINO, No. 108, 1975. (10)
- 2.FSCJ (B109/75) Planning and the Missionary, by John Pinkman. In BOLLETTINO, No. 109, 1975. (5)
- 2.FSCJ (MN168/75) La Voz del tambor africano, by F. Gero. In MUNDO NEGRO, No. 168 1975. (3)
- 2.ICM (I-14/75) How catechetical instruction was organized in the Lycée of Ebonda, by Alda Geusens, ICM. In ICA - ICM, No. 4, 1975. (1)
- 2.ICM (I-14/75) Position of the Church in Burundi. In ICA-ICM, No. 4, 1975. (1)
- 2.MEP (ERB86/75) La théologie du salut en terre chinoise, by Jean Charbonnier. In ECHOS DE LA RUE DU BAC, No. 86, 1975. (5)
- 2.MM (B3/3/74) Inter-Regional Coordination... a new dimension? by William J. Galvin, MM. In BULLETIN, Series 3, No. 3, 1974. (4)
- 2.MM(Srs.) (CtM1/75) A Call to Evangelization, by Sister Barbara Hendricks, MM(Srs.). In CALL TO MISSION, No.1, 1975. (13)
- 2.PA (PE657/75) An African Youth Movement - The Foursquare Method, by G. Defour. In PETIT ECHO, No. 657, 1975. (10)
- 2.SVD (VS15/1/74) The Theology of Mission, by H. Rzepkowski. In VERBUM SVD, Vol. 15, No. 1, 1974. (12)
- 2.SVD (VS15/1/74) The role of the CRI in the Mission of the Church in India today, by Engelbert Zeitler. In VERBUM SVD, Vol. 15, No.1, 1974.(14)
- 2.SX (FeC5/75) Il Ruolo della donna nella evangelizzazione, edited by Domenico Calarco. In FEDE E CIVILTA', No. 5, 1975. (46)
- 5.C (4/4/74) Dilemma over the departed, by H. Janssen. In CATALYST, Vol. 4, No.4, 1974. (16)
- 5.C (4/4/74) The Church's medical role, by P.Strang. In CATALYST, Vol. 4, No. 4, 1974. (12)

