

EVANGELIZATION IN THE MODERN WORLD
APOSTOLIC EXHORTATION "EVANGELII NUNTIANDI"

Father Leonhard Kaufmann, pa, has studied and analysed for us the apostolic exhortation, "Evangelii Nuntiandi". In order to make it easier for our missionaries to read and study this important document, he has agreed to explain to us its framework, and to bring out certain themes which concern us more directly.

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To mark the close of the Holy Year, Paul VI addressed to the episcopate, clergy, and faithful of the whole Church an apostolic exhortation dealing with evangelization. The light generated by the Holy Year must continue to shine even after the Jubilee by means of a program of pastoral action having evangelization as its fundamental feature (2,81) (1).

The exhortation bears the date December 8, 1975. Ten years after the close of the Second Vatican Council, whose aim it was to make the Church of the 20th Century better able to proclaim the Gospel to the people of the 20th century (2), the Church asks herself a basic question: "Following the Council, which was for her a God given hour at this turning point in history, and as a result of it, does she or does she **not** find herself better fitted to proclaim the Gospel and to make it penetrate the hearts of men with conviction, effectiveness, and freedom of mind?" (4).

At the end of the 1974 Synod, the participants had handed over to Pope Paul the fruits of their labor, declaring that they awaited from him an impulse capable of creating a new era of evangelization (2). Taking as his starting point the fertile reflections of the Synod, the Pope in his turn reflects on evangelization and extends an invitation to the entire People of God, and to evangelizers in particular, to do likewise (5).

Style of the exhortation is simple and direct, very different from the usual solemn tone of so many Roman documents. In conversation style (14), the Pope encourages (1) and exhorts (5,74); he reflects (5,61) and meditates (76) on the great questions confronting evangelization on the eve of a new century and of the third millennium of Christianity (81). No attempt is made to be complete (7,40,74). It is enough to recall to mind what is essential and basic.

As the many references indicate, this meditation draws its nourishment from the New Testament, the Fathers of the Church, and the Second Vatican Council. Occasional allusions reveal the influence of Professor Oscar Cullmann ("Christ et le temps")(16), Father Henri de Lubac ("Le drame de l'humanisme athée")(55), Father René Voillaume ("Au Coeur des masses")(57), and Father J. Loew("Comme s'il voyait l'invisible")(76).

(1)The numbers in parentheses refer to the numbered paragraphs in the apostolic exhortation.

But the direct inspiration is the 1974 Synod, to which the Pope refers explicitly more than fifteen times. An analysis of the text shows that a good part of it was composed in French. Stylistic expression is of capital importance in a document of this kind; it is therefore regrettable that the English text distributed by the Vatican bears the traces of hasty translation and contains several serious errors.

In the short presentation to follow, it will be enough to point out the structure of the text and to underscore a few themes of special interest to missionaries.

GENERAL STRUCTURE

When we compare the exhortation of Paul VI with the Synodal texts which form its basis, we are struck by the overall plan of the former which takes up at three different intervals and from different angles the main ideas of the Synod. Parts II to VI set forth in detail the themes of the Synod:

- II. What is Evangelization?
- III. The content of Evangelization.
- IV. Methods of Evangelization.
- V. The beneficiaries of Evangelization.
- VI. The artisans of Evangelization.

On the other hand, the beginning and end constitute a further development of thought along:

"christological lines":

- I. From Christ the Evangelizer to an Evangelizing Church

and "pneumatological" lines:

- VII. The Spirit of Evangelization.

The whole meaning of evangelization is contained in the witness and mission of Jesus, the first evangelizer, who proclaims the Kingdom of God, salvation and liberation. His preaching is an invitation to "metanoia" (10), i.e., to a radical conversion and profound change of mind and heart. His words are accompanied by signs. Jesus completes his revelation by the entire manifestation of himself: in words and deeds, by signs and miracles, and more especially, by his death, his resurrection and by the sending of the Spirit of Truth (12). Those who accept the Good News form a community that is in its turn evangelizing. The Good News is for all men of all times. Those who have received it can and must communicate it and spread it (13). Hence the vocation and grace proper to the Church, and her ultimate identity: she exists to evangelize, that is to say to preach and to teach, to be the channel of the gift of grace, to reconcile sinners with God, to perpetuate the sacrifice of Christ in the Mass (14).

Born of the evangelizing activity of Jesus and the Twelve, the Church in her turn is sent by Jesus. She remains in the world when the Lord of glory returns to the Father. She remains as a sign at once obscure and luminous of a new presence of

her Founder. She is called to carry on the mission of Christ and his status of Evangelizer. The Church as evangelizer begins by evangelizing herself, through continual conversion and renewal, so as to appear credible when she tries to evangelize the world. Depository of the Good News, she preserves the Gospel as a precious living heritage, not in order to hoard it but to share it (15).

The final part offers an identical synthesis under the angle of the Spirit acting in Jesus, the Apostles, and the Church (75). The techniques of evangelization are good, but they cannot replace the action of the Spirit. Without him, the most convincing dialectic is powerless. It was not by chance that the great zero hour of evangelization took place on Pentecost morning, under the inspiration of the Holy Spirit, principal moving force of evangelization. It is he who impels each one to proclaim the Gospel, and it is he too who in the innermost core of conscience causes the Word of salvation to be accepted and understood. Evangelizers ought therefore to pray ceaselessly to the Holy Spirit with faith and fervour, and allow him, as the decisive inspirer of their plans, initiatives, and activity, to prudently guide them (75). Their evangelizing zeal must spring from true holiness of life (76).

Our century thirsts for authenticity; the world craves evangelizers who can speak to it of a God they know and are in contact with as if they could see the invisible (76).

Unity among evangelizers and among all Christians is the test of the credibility of Christians and of Christ himself (77). The Gospel is the word of truth, of which we are neither the masters nor the owners, but the depositaries, the heralds, and the servants (78). The work of evangelization presupposes in the evangelizer a constantly growing fraternal love for those to whom he brings the Gospel, a love expressed in concern to present the truth and to foster unity, to respect the religious and spiritual situation of these persons, and to avoid wounding them (79). Such was the fervour of the saints. May it also be the hidden wellspring of our life, "and may this present world, searching in anguish at times and in hope at others, receive the Good News not from evangelizers who are dejected, discouraged, impatient or fearful, but from ministers of the Gospel whose lives radiate fervour, who have first themselves received the joy of Christ, and who are willing to risk their lives that the Kingdom may be proclaimed and the Church take root in the heart of the world"(80).

SOME THEMES

Several times Paul VI stresses the complexity of the work of evangelization (17,24,28,46). Any partial and fragmentary definition which attempts to render the reality of evangelization in all its richness, complexity and dynamism does so at the risk of impoverishing it and even of distorting it (17). Evangelization is a complex process comprising varied elements: the renewal of humanity, witness, explicit proclamation, interior adherence, entry into the community, receptivity to signs, apostolic initiative. These elements are complementary and mutually enriching; each of them must be seen in its relationship with the others (24). But, despite this complexity, in the final analysis is there any other way of handing on the Gospel than by transmitting to the other person one's personal experience of faith?(46).

Mission and evangelization go together. The mission of the Church (13-24; 59-60) continues that of Christ (6-12). The universality of evangelization is "boundless" (49; cf. 13, 27, 50, 51, 61). Among the beneficiaries of evangelization come first of all "those who are far off" (51), the dechristianized world (52), and the non-Christian religions (53). But today some challenge this universal goal of evangelization; they quote the Second Vatican Council to support their denial of the necessity of mission in the name of religious freedom or on the strength of the possibilities of salvation available outside the visible Church (80). Henceforth the time of sending forth missionaries would be over, according to them (53). In the face of such objections, "it would not be a waste of time were each Christian and each evangelizer to meditate prayerfully on the following thought: even if we do not preach the gospel to them, through God's mercy men can still find salvation by other paths; but can WE find salvation if, through negligence, fear, shame, or in consequence of false ideas, we fail to preach it?" (80).

Confronted with the weariness that so much empty talk produces these days, the witness of a genuine Christian life is the first means of evangelization (41), and an essential condition for the efficacy of one's preaching (75). "Modern man listens more willingly to witness than to teachers; or if he listens to teachers, it is because they are witnesses" (41).

In an excellent doctrinal and pastoral synthesis, Paul VI reworks the contribution of the 1974 Synod on salvation and liberation (9, 27, 30-38), non-Christian religions (53, 80), secularization (55), secularism (55, 56) and atheism (54-56), ecumenism (54, 70, 76, 77, 79), basic communities (58), diversified ministries (73), and popular piety (48). He clarifies the sacramental role in evangelization (23, 28, 47, 68). A person who accepts the Gospel as the saving Word of God normally translates it into sacramental actions (23). Communion with the Church, visible sacrament of salvation (23, 59) and of encounter with God (28), is expressed in the sacraments, the signs of Christ alive and active in the Church (28). Evangelization thus exercises its full capacity when it achieves the most intimate relationship possible between Word and sacraments. It is misunderstanding to contrast evangelization with sacramentalization. The role of evangelization is precisely to educate people in the faith in such a way that each Christian is led to live the sacraments as true sacraments of faith (47).

One recalls the debates of the 1971 Synod on the universal Church and particular Churches. With the passage of a year, the dust has settled and a synthesis is possible. The Lord wanted his Church to be without boundaries or limits (61). Nevertheless this universal Church is in fact incarnate in particular Churches made up of one or another existing segment of humanity, with its particular language, cultural heritage, view on the world, historical past and human substratum. The Church, universal by mission and vocation, takes on different external expressions and appearances in each part of the world. A particular Church that would willfully cut itself off from the universal Church would lose its point of reference to the plan of God, just as the universal Church would become an abstraction were she not to take form and being through the particular Churches (62). The particular

Churches have the task of assimilating the essence of the Gospel message and of transposing it, without the slightest betrayal of its essential truth, into the language of a particular human group, and then of proclaiming it in this language (63).

It is a delicate matter. Evangelization loses its force and its effectiveness if it fails to take into consideration the actual persons to whom it is addressed, if it does not use their language, signs, and symbols, if it does not answer the questions they ask, or if it does not touch them in their real life. But, on the other hand, evangelization loses its soul and disappears altogether if one empties or adulterates its content under the pretext of translating it. Wishing to adapt a universal reality to a local situation, one risks sacrificing that reality and destroying the unity without which there is no universality (63).

The particular Churches must maintain their underlying openness toward the universal Church. Christian sensibility rejects a provincialist Church, one without horizon (64). Only with the greatest difficulty do particular Churches, cut off from the universal Church and its visible living center, escape isolationism, disintegration, and loss of freedom. On the other hand, the more a particular Church is attached by solid bonds of communion to the universal Church, the more that Church will be capable of translating the treasure of faith into the legitimate variety of expression of the profession of faith of prayer and worship, of Christian life and conduct. The more, too, will she be truly evangelizing, for the profit of her own people and of sharing with the universal Church the experience and life of her people, to the benefit of all concerned (64). We rediscover then, in that tension existing between universal and particular exigencies (65), the pivotal point for evangelization: fidelity both to a message whose servants we are and to the persons to whom we must transmit it (4).

CONCLUSION

One might have been disappointed by the inability of the 1974 Synod to produce a final document. Such disappointment fades with the appearance of the apostolic exhortation on evangelization which offers us, in a lively and polished style, a profound reflection on the fundamental questions of our apostolic task. If the word "missionary" as such is hardly mentioned, it is nevertheless omni-present under the title "evangelizers". It is to them that the message is addressed (1,5,74,81). They will find there, ten years after the decree AD GENTES, a new source for reflection, meditation, prayer, and action (2,4,81).

Study of the document will be made easier by the numerous references to the New Testament and to Vatican II. To help in assimilating the reflections of the 1974 Synod, its principal texts are available to the public through the source listed on the next page.

REFERENCES:

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- IV Sinodo die Vescovi 1974. Le nuove vie del Vangelo. I vescovi africani parlano a tutta la Chiesa. EMI, Bologna 1975, 348 pp. (Bishop Sangu's panorama of evangelization in Africa, the texts of all the interventions of the African bishops, the declaration of the African bishops).
- Africa's Bishops and the World Church. Relevant Documents of the Roman Synod 1974. Marianum Press, Kisubi, Shs 4.
- G. Caprile, Il Sinodo die Vescovi. Terza Assemblea Generale (27.9.-26.10.74). Edizione "La Civiltà Cattolica", Rome 1975, XV+1084 pp. (Monumental work giving the whole history of the preparations, the chronology of the debates, as well as the documents of the Synod; detailed tables permit one to follow the evolution of each theme through the different stages of the Synod).

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Problems of planetary dimension
cannot be resolved by one
nation, church or organization
working alone. Common consideration
of religious, social, political
and economic issues should lead to
common action.

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NOUVELLES DE L'EGLISE AU VIETNAM-SUD

Les quelques informations ci-après sont le résultat de recoupements provenant de témoignages et de lettres de témoins oculaires, décrivant en général des situations locales et partielles. Tous ces "témoins" insistent sur la nécessité d'une prudente discrétion dans les publications (portant notamment sur les noms de personnes), qui leur paraît actuellement la seule manière d'aider l'Eglise au Vietnam à garder une certaine ouverture au monde extérieur.

I. Quelques constatations sur la situation générale du pays

1. S'il est un fait sur lequel tous les témoignages concordent, c'est bien celui de la réunification des deux Vietnam: c'est déjà chose faite, même si le Nord et le Sud ont demandé leur admission à l'ONU, même si une "conférence sur la réunification" s'est tenue à Saigon dans le courant de novembre 1975; tout ceci n'est destiné qu'à apaiser et à tromper l'opinion et la presse mondiales, déjà manipulées depuis de nombreuses années par une habile propagande communiste.

De cette réunification de fait, plusieurs indices peuvent être donnés, qui disent d'ailleurs tous que "réunification" veut dire "domination du Sud par le Nord": le président du GRP n'est plus appelé "Président Tho" par la presse, mais bien "Avocat Tho"; à la fête nationale du 2 septembre, le ministre des Affaires Etrangères du GRP, Madame Binh, est relégué au 13e rang des préséances: le drapeau du FNL disparaît des bâtiments publics au profit du seul drapeau du Nord; partout les Bô dôï, soldats nord-vietnamiens, remplacent les milices locales du FNL, pour le contrôle des routes par exemple; l'administration militaire du Nord est partout présente à Saigon.

2. A la base de cette réunification, un slogan a été lancé: "Change l'existence", et est appliqué concrètement dans la réorganisation de la société sud-vietnamienne selon les structures très hiérarchisées, pensées et appliquées au Nord-Vietnam.

A la base de la "nouvelle société", on trouve la "cellule", comportant 10 ou 20 maisons, ou, à la campagne, de 5 à 10 fermes. Le "comité d'ilôt" (en ville) ou le "comité de hâmcâu" (en secteur rural) regroupe plusieurs cellules, et compte entre 2.000 et 10.000 personnes.

Responsable de 8 à 50.000 personnes, le "comité militaire de quartier", lui, groupe de 4 à 6 ilôts. De 4 à 5 "quartiers" forment un "comité d'arrondissement" ou de "district", plusieurs arrondissements ou districts forment à leur tour une province.

Tous ces comités sont dirigés par une dizaine de membres, pratiquement tous nommés d'en-haut, et chargés de s'espionner réciproquement. Les comités sont responsables de tout: vie sociale, sécurité, police, recensement, justice, etc.

On peut noter cependant une certaine diversité d'après les régions: la mise en place des nouvelles structures est placée sous la responsabilité des autorités civiles là où la "libération" a eu lieu depuis assez longtemps déjà (c'est le cas de Da Nang p.ex.); ailleurs les autorités militaires régissent encore tout

(c'est le cas de Saigon). Il faut noter aussi des variations dans l'application des nouvelles règles administratives: permission de se déplacer, de loger quelqu'un chez soi, obligation de s'inscrire sur diverses listes, etc...

La situation militaire et la "pacification" ne sont pas les mêmes partout non plus: il reste des poches de résistance au nouveau régime. On peut noter en particulier l'existence de FULRO (Front Uni pour la Libération des Races Opprimées), qui combat pour les populations d'origine non-vietnamienne, et auquel se sont joints des soldats de l'ancien régime.

Deux autres "maquis" existeraient outre celui du FULRO dans les Hauts-Plateaux: dans la région de Phan Thiet et au sud dans le delta du Mekong. Il est difficile de proposer des chiffres pour ces maquis; certains parlent de la valeur d'une division, d'autres de trois divisions. Quoi qu'il en soit, les autorités du Gouvernement reconnaissent l'existence de ces maquis, qui, selon les témoins, n'ont guère de chances de durer et de s'imposer.

3. L'éducation politique est très poussée: elle se pratique dans des réunions publiques de tous genres, obligatoires, mais jusqu'à présent les gens restent relativement passifs, et ne s'expriment guère.

La rééducation, elle, touche les fonctionnaires de haut rang et surtout les sous-officiers et officiers de l'ex-armée Thieu. Elle semble dure et mystérieuse, se pratiquant dans des endroits inconnus et pour des périodes indéterminées. De * 100.000 personnes seraient actuellement en camps de rééducation, travaillant pendant la journée à des travaux d'intérêt public (reconstruction de lignes de chemin de fer p.ex.), subissent des séances d'endoctrinement idéologique durant la nuit, ou en tout cas jusque tard dans la soirée. Les slogans anti-américains et l'enseignement de la doctrine de Ho Chi Minh alternent. Mais on a en fait peu de renseignements sur ces "camps", ceux qui en sont revenus étant peu nombreux et ne parlant pas. Cette rééducation, mystérieuse et plus longue qu'annoncée, fait peur à beaucoup d'anciens du Régime Thieu qui ayant tardé à se présenter comme il était demandé, n'osent plus le faire. C'est parmi ces derniers qu'on trouve maintenant le plus de cas de personnes qui rejoignent les maquis, et le plus grand nombre de suicides et de tentatives de suicides (selon un témoin, un seul hôpital de Saigon, aurait à un moment donné accueilli une moyenne de 40 à 60 tentatives de suicides chaque jour).

4. La situation économique semble pouvoir se résumer en parlant d'entreprise de nivellement, c.à.d. d'appauvrissement du Sud, au profit du Nord Vietnam.

Bien que la presse vietnamienne dise le contraire, les transports de marchandises se font presque exclusivement du Sud vers le Nord: vélos, meubles, l'arsenal et la cimenterie de Saigon, des hôpitaux mêmes sont transportés en masse vers Hanoi. Même du riz quitte le Sud pour approvisionner le Nord!

La situation alimentaire est très rude à Saigon. Le prix du lait a doublé. Les familles ne peuvent y conserver qu'un capital familial de 2.000 piastres; le reste de leurs économies doit être déposé à la banque...

*10.000 à

II. La situation de l'Eglise

1. L'Episcopat

Tous les évêques sont restés dans leur diocèse (sauf un évêque étranger expulsé), mais ils sont plus ou moins paralysés dans leur tâche: sauf quelques rares cas, ils n'obtiennent pas facilement la permission de se déplacer, d'ordonner de nouveaux prêtres, d'accepter ou de regrouper les séminaristes. Ils ne peuvent pas se réunir en conférence épiscopale.

Sous la pression de jeunes catholiques "progressistes", l'Evêque coadjuteur de Saigon, Mgr. Thuan, neveu de l'ancien Président Diem, et connu pour son dynamisme, a été écarté de Saigon; il est en résidence surveillée, près de Na Thrang, acceptant son sort avec un grand esprit surnaturel.

2. Prêtres et Religieuses

Les prêtres sont environ 3.000 au Vietnam, les religieuses environ 6.000. Plusieurs congrégations d'enseignants et d'enseignantes vietnamiens, congrégations diocésaines, ont permis aux leurs de retourner à la vie laïque, ou ont laissé à leurs candidats et novices la possibilité de rentrer dans leurs familles; c'est le cas pour les Amantes de la Croix et les Soeurs de Marie-Corédemptrice.

Tous rentrés dans leurs paroisses respectives, sauf de rares exceptions, les prêtres du Sud restent foncièrement opposés au nouveau régime. Localement, il ne leur est pas interdit de se déplacer, mais les familles chez qui les prêtres se rendent en visite sont facilement l'objet de difficultés et de harcèlement. Dans les Hauts-Plateaux cependant il n'est pas permis aux prêtres de circuler.

Les anciens aumôniers militaires sont, comme leurs compagnons officiers, en camps de rééducation; un seul d'entre eux est rentré dans son diocèse, mais interdiction a été faite à l'évêque de lui donner une fonction pastorale.

Aux dernières nouvelles, il semble que 5 prêtres vietnamiens seraient en prison à Dalat, et 11 à Saigon.

Les prêtres "progressistes"; peu nombreux, n'ont pas encore grande influence sur les catholiques qui restent à l'écoute de leurs évêques; mais ils ont l'oreille des dirigeants du Gouvernement qui aiment les considérer et les employer comme les représentants de l'Eglise et donc les liens entre l'Etat et la communauté catholique. Le journal que ces prêtres inspirent en bonne partie est, semble-t-il, de moins en moins lu. Au crédit de ces prêtres, il faut dire qu'ils vivent en général pauvrement, proches des petites gens, et de manière très fervente.

L'un d'entre eux a représenté le Sud à la conférence de la réunification.

Les autorités poussent les gens de la ville à Saigon à retourner dans les zones rurales, notamment pour dégorger les zones urbaines, et dans le but de ramener au chiffre de 1.500.000 habitants - chiffre d'il y a une dizaine d'années - la population de Saigon qui compte actuellement 4.000.000 de personnes. Pour faciliter cet exode vers les campagnes le Gouvernement aide financièrement pour le transport et réinstalle certaines familles sur des terres confisquées aux

anciens soldats de Thieu qui ont quitté le pays. Malgré cela, beaucoup de familles sont privées du mari, disparu dans le maquis ou mort pendant les hostilités.

5. L'enseignement privé, au secondaire, reste permis, en tout cas temporairement. Mais un "recyclage" obligatoire a été instauré pour les enseignants, à qui il est en outre interdit d'enseigner la philosophie et l'histoire, méthodes que l'Etat se réserve de donner aux jeunes selon la doctrine marxiste.

Quant à l'enseignement privé supérieur, il est purement et simplement interdit, sauf pour les séminaires, jusqu'à présent.

6. L'information et la propagande, comme on le pense, ne sont pas négligées. Dès 5 heures du matin, les haut-parleurs émettent la propagande officielle à Saigon: nouvelles, invitations aux réunions ou aux séances d'inscriptions de tous genres, sont quotidiennement portées ainsi à l'attention du public. Seize slogans sont répétés systématiquement, qu'on retrouve aussi sur des banderoles et sur les murs

Deux quotidiens paraissent: le "Saigon libéré", officiel du gouvernement, et "Nouvelles du Matin", journal privé mais qui reprend pratiquement le même contenu et le même style que le précédent. Trois hebdomadaires sont également publiés, dont deux gouvernementaux: "Arts libérés" et "Femmes libérées", et le seul représentant de la presse catholique: le "Cộng Giao vâ dân tộc" (Les Catholiques et la Nation), publié par des laïcs catholiques progressistes mais que l'on sait inspiré par quelques prêtres progressistes.

7. Les étrangers sont pratiquement tous, officiellement, sur la liste de ceux qui devront quitter le Vietnam; certains ont été priés de s'en aller ou reçoivent facilement leurs visa de sortie.

Parmi les missionnaires étrangers encore présents au Vietnam, le groupe le plus important est celui des M.E.P. (Missions Etrangères de Paris); une quinzaine d'entre eux, comme pratiquement tous les autres qui n'ont pas encore dû quitter le pays, sont regroupés à Saigon. Un M.E.P. - le seul, d'après les renseignements que l'on possède actuellement - a vu son visum de séjour renouvelé pour trois mois.

Quant aux "Vietnamiens français", c.à.d. les Vietnamiens de souche mais qui sont citoyens français, 6.000 ou 8.000 d'entre eux sont encore au Vietnam; il semble que les autorités, souhaitent étudier certains cas et dossiers d'un peu près, ne soient pas pressés de leur fournir un visa de sortie.

III. Le Laïcat

On note déjà plusieurs cas de discrimination, dans les usines par exemple dont les catholiques sont victimes. Plusieurs familles vivent dans la difficulté, notamment à cause de l'absence ou du décès des pères de famille.

La pratique de la messe, des sacrements, et l'enseignement du catéchisme ne sont pas entravés; ils sont très suivis, mais sont l'objet d'une surveillance offi-

cielle. De plus en plus, la vie de l'Eglise reposera sur les laïcs, à qui, bien avant la "libération", on fit prendre conscience de leurs responsabilités, en insistant sur un point important: que les fidèles évitent de se considérer comme martyrs d'une nouvelle Eglise du silence.

IV. Oeuvres et mouvements

Autant que les institutions catholiques d'enseignement supérieur, les oeuvres et mouvements catholiques ont été supprimés ou "confisqués", ou encore insérés dans des mouvements officiels.

Le groupe "Renouveau et Réconciliation", dirigé par un dominicain, prêtre progressiste, ainsi que les rédemptoristes progressistes du groupe rédigeant l'hebdomadaire "Les Catholiques et la Nation", prétendent eux assurer le lien entre l'Etat et la hiérarchie, entre l'Etat et la communauté catholique qui, rappelons-le, compte pour un dixième de la population du Sud-Vietnam. Le groupe "Renouveau et Réconciliation" prône notamment, depuis l'éviction du coadjuteur de Saigon, une restructuration du diocèse de Saigon, où trois prêtres progressistes seraient appelés remplacer l'évêque coadjuteur, comme vicaires épiscopaux; l'un d'entre eux serait spécialement responsable des prêtres, le second des laïcs, le troisième des religieux.

V. Séminaires

Les renseignements recueillis ne portent que sur deux séminaires: Dalat et Vin Long.

A DALAT (Séminaire Pontifical), 180 séminaristes s'étaient réfugiés à Saigon ou étaient rentrés en famille en mars 1975.

Depuis le 1er juin, ils sont 160 au Séminaire (dont 12 nouveaux de divers diocèses), répartis dans les 2 ans du 1er cycle et les 3 ans du 2e cycle. Par prudence, l'année académique a été restructurée selon un rythme accéléré, de manière à se terminer à Noël.

Chaque jour, deux heures sont maintenant consacrées aux travaux manuels, dans les rizières.

A la suite de l'ordre d'expulsion des 14 professeurs jésuites étrangers du Séminaire Pontifical, le 27 août 1975, l'Evêque de Dalat a pris la responsabilité directe du Séminaire, mais il s'est vu refuser un certain nombre de demandes adressées au Gouvernement: ainsi, il n'a pas été autorisé à avertir les évêques de la nouvelle situation du Séminaire, et n'a pu faire venir les quelques anciens, licenciés en théologie, sur lesquels il comptait pour prendre la relève des professeurs expulsés.

Actuellement, c'est avec 6 étudiants qui achèvent leur licence et avec quelques prêtres du clergé de Dalat-ville que l'enseignement se poursuit au séminaire. De son côté, le Père Doan, supérieur régional des Jésuites, responsable du Séminaire, s'efforce de constituer un nouveau corps professoral, avec des enseignants de diverses congrégations et du clergé. Mais deux difficultés majeures interviennent: peu de professeurs qualifiés sont disponibles; et l'on peut se

demander si le Gouvernement leur donnera la permission de se déplacer pour devenir professeur au Séminaire Pontifical. S'il semble bien que l'année académique pourra s'achever, à Noël 1975, reste encore à savoir si, ensuite, des difficultés de tous genres n'interviendront pas pour paralyser progressivement cette oeuvre importante.

A VIN LONG où s'étaient regroupés 180 étudiants venant de 3 diocèses (couvrant 10 provinces), 40 séminaristes seulement, appartenant au diocèse de Vin Long même se trouvent actuellement au séminaire.

Les autres, souvent accompagnés par un des professeurs, sont dispersés dans diverses paroisses de l'intérieur, où leur formation se poursuit, dans la soirée, après le travail au champs durant la journée.

Cette dernière mesure n'est pas le résultat d'une décision gouvernementale, mais est due à la décision des responsables du séminaire, soucieux de prendre les devants dans la ligne de la situation nouvelle du pays.

EN CONCLUSION ?

Sans doute est-il difficile de prévoir l'avenir, mais il est assez clair qu'on ne peut envisager celui-ci, pour l'Eglise, en pensant qu'elle aurait toute liberté.

Cependant il est frappant de constater que tous les témoins - de qui proviennent les informations partielles recueillies ici - , et même les témoins revenus du Vietnam qui sont les plus meurtris, disent leur espérance pour l'Eglise et les communautés locales du Vietnam. Espérance fondée sur la ferveur des communautés chrétiennes et du clergé, autant que sur le désir de ne pas condamner inutilement ceux que l'on nomme "progressistes", et sur le souci général qu'éprouvent tous les Vietnamiens d'instaurer une véritable réconciliation. Ce dernier souci est d'ailleurs certainement partagé par l'archevêque de Saïgon, homme de paix et d'unité, qui, ferme sur plusieurs points touchant à la foi, souhaite véritablement qu'une collaboration s'instaure pour que règnent dans son pays paix et justice, et sans que la communauté catholique, si possible, ne soit coupée de toute possibilité d'ouverture à l'extérieur.

C'est dans ce sens qu'il faut relever avec satisfaction que des nouvelles du monde chrétien puissent parvenir chaque semaine au journal "Les Catholiques et la Nation", grâce au travail d'un groupe œuvrant dans une capitale européenne et animé par un prêtre vietnamien et quelques religieuses.

E. Jadot, S.J.

Cet article sur la situation actuelle au Vietnam par Père E. Jadot, S.J. a été pris de L'INFORMISSI, numero 43, février, 1976.

FRELIMO'S MARXISM: HOPELESSLY OUT OF DATE

The weekly "Target", published in Nairobi, Kenya, devoted an editorial to the document of Frelimo containing directives for the fight against religion.

This commentary states that Frelimo's anti-religion campaign has come as a severe shock to people of goodwill who had supported the party in its gallant fight against Portuguese colonialism, and who still support Frelimo's quest for the establishment of a just economic order in Mozambique.

Frelimo's grudge with the Catholic Church may have arisen from the Church's centuries of association with Portuguese colonialism. But in unearthing these old quarrels, Frelimo is forgetting a great deal of recent events, for the fight for freedom in Mozambique was waged by many people, including Catholics and other Christians. One recalls the very bold stand of the White Fathers, and of many other individuals, who, because of their faith, stood and suffered for truth and justice in Mozambique. In the end, the victory for Mozambicans was not purely a military one, but the joint effort of many groups.

Mozambicans, like other Africans, are deeply religious people, and for Frelimo to choose and promote a path of atheistic ideology may be a most unfortunate political miscalculation on the part of Frelimo's leadership. This may seriously erode the popular support for Frelimo in Mozambique.

But what has disturbed many other people, including non-Christians, are the civil and human rights questions which have arisen from Frelimo's unnecessary interference with the people's religious liberty. Governments and political parties need not believe in religion, but to use state machinery to suppress religion is to interfere with a fundamental human right.

Frelimo's atheistic Marxism is not only foreign to Africa, it is also hopelessly out of date everywhere. In Russia, there is a resurgence of religion after 58 years of aggressive official promotion of atheism. In Eastern Europe there is a deep religious self-questioning among leading personalities. In certain socialist African countries, of which Tanzania is a good example, the leaders have found it necessary to grant full personal freedom while fighting for the establishment of a just economic system.

--DIA, 22 January 1976

.....
 " Even if you are on the right track, " "
 " you'll get run over if you just sit there. " "
 " " "
 " " "
 " -One Spirit 1/24/76 " "

NEWS--NEWS--NEWS

KENYA: A missionary who has worked for 24 years in some of the most impoverished parts of the country--Fr. Arnold Grol, PA--has been achieving a fair measure of success in his latest apostolate among Nairobi's so-called "parking" boys and girls, enticing them off the streets and integrating them into a structured educational system. The children, some 200 in all, derive their name from their customary occupation of directing motorists to parking places--and then demanding money for their services. If no money is forthcoming on any given occasion, they retaliate by taking it out on the motorist's car. The "parking" community, whose ages range from five to fifteen, are homeless, alienated outcasts from society and their activities often escalate into serious crime. Fr. Grol, having first won the children's confidence by giving them clothing, arranged for them to receive regular meals and health care as well as attend educational classes. This he was assisted in by the YMCA, the Red Cross, the Salvation Army and other groups as well as individual benefactors. So far, some 70 children have been attending classes regularly.

INDONESIA: "Hybanthus verbi divini" is the name given to a new species of the Violet family recently discovered at Nunang, Flores, by Father Erwin Schmutz, SVD, an amateur botanist. Father Schmutz writes that taxonomical status of the plant has not been wholly clarified, but the name will remain in any event. The name was suggested by a Leiden botanist and was intended no doubt to honor all the "botanizing" missionaries in the Little Sunda Islands, but is a beautiful coincidence in the centennial year of the Divine Word Fathers.

PHILIPPINES: Father Leo Boethin, SVD, parish priest of Mudeng, La Paz, Abra, discovered a comet on January 4, 1975, and reported his discovery to the director of the Observatory in Cambridge, Massachusetts, USA. Recently the Director of the Observatory, Dr. Marsten, wrote Father Leo as follows: "Though quite incredible and puzzling, it is by now a confirmed fact that the faint object you discovered in the skies. . . is a periodical comet. I congratulate you for the discovery of the new comet which we will name 'Comet Boethin'".

Father Leo is the first astronomer in the Philippines and the first SVD to discover a comet. In recognition of his discovery, he was invited to speak at the annual convention of the Philippines Astronomical Society and was given the Padre Faura Astronomy Award.

LEBANON: From Beirut there is news of the death of two Jesuit Fathers. On October 25, 74 year old Father Louis Dumas was shot in the street and killed by terrorists. And on the night of January 15-16, violent death also came to Father Michel Allard.

Father Dumas, a French-born physicist, went to China in 1931 and served there until he was expelled in 1950. He was the last rector of Aurora University in Shanghai, and was also director-general of the two Jesuit observatories. Since then he lectured in the faculty of medicine at the Jesuit University in Beirut.

Death came to Father Allard from a rocket fired at night. Holding a doctorate from the Sorbonne, this 51 year old scholar was a professor of Islamic studies and director of the university's Institute for Eastern Literature. In addition to being author of several major studies on the Koran and on such outstanding Arabic thinkers as Al-Kindi and Ibn-Khaldun, he was also the main force behind a widely esteemed publication, Travaux et Jours. A Le Monde writer remarked that his loss will be felt deeply by Muslims and Christians, by Arabs and non-Arabs, because his studies in Muslim theology and philosophy have paved the way for a new dialogue among them all.

REQUESTS

From two sources at least, we at SEDOS have been presented with this demand for formation personnel. From Sr. Thérèse Mary Barnett, Superior of the Sisters of Charity, and through the bulletin of the Missionaries of the Sacred Heart, the search has been made known. Response should be made to Bishop's House, P.O.Box 46, Moroto, Uganda. The following is a copy of the letter jointly circulated by the Rev. Fr. J. Marengoni, Superior, Congregation of the Apostles of Jesus and +Sisto Mazzoldi FSCY, Bishop of Moroto.

"The African Missionary congregation of the Apostles of Jesus was started in 1968, with the approval of Propaganda Fide, to prepare African missionary priests and brothers for Africa and all mission lands.

"At present it has 7 priests, 26 clerics professed, 65 novices, 4 minor seminaries, two in Uganda, one in Kenya and one in Tanzania.

"Now we have to face a crucial problem, i.e. to provide the teaching personnel:

1. Personnel for the minor seminary in Moshi, Tanzania (teachers of english, swahili, history, geography, mathematics, physics, chemistry, biology; all subjects in english; four years after primary seven).
2. Teaching personnel for the minors seminary in Nairobi, Kenya, (the same subjects as explained above).

The need of teaching personnel is very urgent and absolutely necessary at present. The members of the congregation do their best for the training of their confreres, but they are absolutely too few; and thanks be to God, vocations are very many. Without help from outside, the development of this congregation will be seriously hindered. We appeal to you with all our heart to offer to this African missionary congregation some of your Sisters (Fathers or Brothers), at least for a period of years. This is a direct cooperation to the evangelization of the world. This cooperation will certainly obtain the abundant blessings of God on your congregation especially for new vocations to your Institute.

"We feel sure to have soon a favorable answer." . . .

§ § §

The Tanzania Episcopal Conference is looking for an ARCHITECT. A man with all the qualifications needed. There is in the near future an enormous amount of work waiting for the drawingboard. Apparently this is a matter of the highest urgency and priority. They have national and diocesan projects: a Major Seminary to be planned and built, a secondary school for Sisters at Morogoro, new hospitals, and others waiting to be rebuilt or for extensions. To accomplish this TEC will have to attract a permanent Architect!

The most plausible solution would be if one or another Superior could offer a Brother-Architect (with officially recognised diplomas) who could be in charge of this office, and who could at the same time train young Africans. TEC is also looking for building supervisors (Sumbe and elsewhere). Is there among our members somebody who has a Brother available for this Job? Answers can be made directly to the Tanzania Episcopal Conference, Catholic Secretariat, P.O. Box 2133, Dar es Salaam, Tanzania.

§ § §

REQUESTS - cont.

Via the telephone SEDOS has received this request for an interdisciplinary theologian from L'Abbé Marc Luyckx, Doct. Théol., on behalf of PROSPECTIVE. L'Abbé is looking for a (preferably Religious) person thirty to forty years old who could serve as the public relations contact between the research group PROSPECTIVE and the nearly 400 Bishops for whom they work.

This is a key position in the research team of about seven. It will call for a great deal of travel to animate. Residence in Brussels is not necessary. The individual must be a theologian, but also have a broad background in philosophy, sociology, Bible, etc. French and English are essential and Spanish would be very helpful. Response can be made directly to L'Abbé, Equipe de Recherche PROSPECTIVE, 16 Rue Cattoir, B1050 Bruxelles, Tel. 02/648.27.66.

§ § §

A RESPONSE — ON FORMATION

In reference to the Minutes of the General Assembly in SEDOS Bulletin n. 32, 75/672, the discussion group of Fr. M. Fitzgerald suggested that SEDOS should "provide information about on-going formation centers in the different countries". We would like to refer you to five SEDOS Bulletins containing such information:

- | | | |
|-----------------------|------------|---------------------------|
| FORMATION FACILITIES: | 1972 n. 11 | March, pp. 235-270 |
| | n. 22 | June, pp. 472-493 |
| | 1974 n. 7 | March, pp. 108-144 |
| | n. 8 | March, pp. 145-188 |
| INDEX OF COURSES: | 1974 | see SEDOS 74/219 - 74/223 |

OTHER FORMATION OPPORTUNITIES

CESTA: International Center for Social Research-Training-and-Action in Developing Regions is the Extension of the Faculty of Social Sciences of the Pontifical University of Saint Thomas Aquinas University in Rome. The center was founded in 1972 in response to a pressing need for a social action study programme for clergy and religious men and women studying in Rome. The objectives of CESTA are to complement pastoral formation of ecclesiastical students in Rome by making them aware of rural problems and familiarizing them with the work of international governmental and non-governmental agencies engaged in rural development with special emphasis on the activities of the Food and Agriculture Organization of the United Nations (FAO). The International Center offers certificate and diploma courses in Social Development, organizes field trips and promotes research in the field of development studies.

The 1975-76 programme of courses being offered by CESTA include a certificate course in Social Development focusing on basic training in the organization of local community action groups, the promotion of cooperative organizations, and the training of community leaders. There are also diploma courses in Social Development and in Social Leadership and Development. A special offering beginning February 24, 1976 is a comprehensive course on Credit Cooperatives. On April 5, 1976 two seminars on the Role of Credit Cooperatives in the Process of Socio-Economic Development of Developing Regions are scheduled. For more information, feel free to contact SEDOS, or CESTA directly at Largo Angelicum 1, 00184 Roma.

LISTS OF DOCUMENTS, BOOKS AND PERIODICALS RECEIVED DURING JANUARY 1976

Compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL DOCUMENTS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (number of pages in brackets)
1/566	ICM.	Gratitude, by Ida F. Görres. (2)
1/567	SCMM-M	SCMM Addresses, 15 December 1975. (18)
1/568	Ibid.	Leadership, by Nadine Foley, OP. (4)
1/569	Ibid.	Psychotheological Community, by Sr Anna Polcino. (5)
1/570	FSC	A Christmas Letter from Brother Superior. (12)
1/571	SA	International Women's Year. (16)
1/572	Ibid.	Evaluation of the General Chapter 1975. (24)
1/573	SVD	The Divine Word Missionary in a Time of Change, No. 8. (21)
1/574	SJ	Contemporary Ecumenism and Asia's search for Christ, by Aloysius Pieris, SJ. (19)
1/575	FSCJ	In Pace Christi. (24)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (number of pages in brackets)
4/2056	Pastoral Institute, Nigeria.	Who's Who in the New Testament, by P. O'Neill, SMA (15)
4/2057	Ibid.	What is Love? (16)
4/2058	Inter Documentation Co. Switzerland	The Suez Canal Company and the decision taken by the Egyptian government. (microfiche)
4/2059	UISG	"Religious life as Sign of Healing and Reconciliation." (5)
4/2060	UN Conference on Human Settlements, Canada.	Habitat. (brochure) (6)
4/2061	Ibid.	A Proposal for Habitat Forum, Vancouver, Canada. (10)
4/2062	Conferencia Episcopal de Chile	Comunicado de Prensa. (4)
4/2063	Instituto Fe y Secularidad, Spain	Programa 75-76. (16)
4/2064	USG	Results of a Mini-Questionnaire on General Chapters. (4)
4/2065	Ibid.	La Formation Religieuse a partir des convictions et motivations des candidats. (74)
4/2066	Catholic Media Council, Germany	Activity Report. (11)
4/2067	WCC (CWME)	Minutes of the Enlarged Executive Committee, Nairobi, Kenya. (10)

II. EXTERNAL DOCUMENTS (cont.)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (number of pages in brackets)
4/2068	Order of the Holy Cross, U.S.A. (Anglican)	Holy Cross--Saint Helena. (14) Brochure.
4/2069	Centre de Recherche Theologique Missionnaire	Fondation de la S. Congregation p. l'Evangelisation des Peuples, by Joseph Metzler, OMI. (20)
4/2070	Commission VI (USG)	La Nuova situazione della Chiesa nei paesi a regime comunista. (23)
4/2071	Basler Mission, Switzerland	New Accessions in the Library and Printed Archive collection of the Basel Mission, July-December 1975. (16)

III. EXTERNAL BOOKS

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u> (number of pages in brackets)
6/476	Multimedia International	The 1976 Multimedia International Yearbook. (124)

IV. INTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>	
No. 242	AIMIS	(FSCJ et al.)
No. 22/1	ANS	(SDB)
Nos. 10-12 1976/1	Arnoldus-Nota	(SVD)
No. 28/1	Blueprint	(SJ)
No. 9	CITOC	(OCARM)
No. 1/76	CMM News	
Nos. 86-88	Communications	(SM)
No. 75/1	id information-documentation	(CSSP)
No. 75/2		
No. 92	Echos de la rue du Bac	(MEP)
Vol. 9/1	Euntes	(CICM)
No. 295	Famiglia Comboniana	(FSCJ)
No. 296		
No. 10	Fede e Civiltà	(SX)
No. 32	FMM Information Service	
No. 8	Hollo? Frascati!	(SA)
No. 1/76		
No. 9	ICA - ICM	(ICM)
No. 8	Information	(RSCJ)
No. 44	Missionari Saveriani	(SX)
No. 1/76	Missioni	(OMI)
No. 1/1976	Mondo e Missione	(PIME)

IV. INTERNAL PERIODICALS (cont.)

<u>Issue</u>	<u>Name of Periodical</u>
No. 1/76	MSC General Bulletin
No. 173	Mundo Negro (FSCJ)
No. 1/1976	Nigrizia (FSCJ)
No. 11	Notiziario Cappuccino (OFMCap)
No. 63	OMI Documentation
No. 64	OMI Information
No. 113	OMI Information
No. 114	OMI Information
No. 9	Orientamenti Giovanile Missionari (SX)
No. 2/76	Orientamenti Giovanile Missionari (SX)
No. 666	Petit Echo (PA)
No. 667	Petit Echo (PA)
No. 50/1-2	Piccolo Missionario (FSCJ)
No. 13	SJ News and Features
Vol. 4/1	SJ News and Features
No. 84	SMM Intercontinent (SCMM-M)
No. 8/1	SSpS Information Service
No. 33	JESCOM - Doc (SJ)
No. 2/75	Current DOCUMENTATION Courante (PA)
No. 3/75	Current DOCUMENTATION Courante (PA)

V. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 5	Action
Vol. 17/1	Africa Confidential
No. 1890-97	Agenzia Internazionale FIDES Informazioni
No. 22	AMECEA Information
Vol. 4/2	CEM Mondialità
Vol. 20/6	Christ to the World
Vol. 1975/2	CICIAMS News
Nos. 1 and 2	Circulars (JSG)
No. 20	Communication (WCC)
Vol. 6/2	Communique
No. 21	Contact (CMC) French edition
Vol. 11/1	Contacts
Vol. II/2	Dialogue
Nos. 584-644	Documentation and Information for and about Africa
Nos. 1 - 7/76	Documentation and Information for and about Africa
Nos. 19 and 20	Encounter
No. 14	Ephemerides Notitiarum
No. 38	EPS (ECUMENICAL Press Service)
No. 71	ICVA News
Nos. 37	IDOC Bulletin
38	IDOC Bulletin

V. EXTERNAL PERIODICALS (cont.)

<u>Issue</u>	<u>Name of Periodical</u>
Vol. 11/1	Impact (Philippines)
No. 63	Impact (Zambia)
Nos. 3-4	In Via ACISJF Bulletin
Vol. 2/10	Info on Human Development
Vol. 3/11	Info on Human Development
No. 13	Information Letter (LWF Marxism and China Study)
Vol.1975/4	Inter Caritas
Year1975/2	INTERKONKOM
Vol. 3/1-2	Literacy Today
3-4	
Nos. 25-27	MEB Today
Vol.1975/4	Migrations dans le monde
Vol.1975 Sept, Oct	Missions Etrangères
Nov. Dec.	
No. 78	Le Mois à l'Unesco
Vol. 5/3	New Frontiers in Education
Vol. 5/1	Newsletter (Kenya Catholic Secretariat)
Issue - Jan.	News Notes (AFPRO)
Issue 2/12	Notes and Comments (AGRIMISSIO).
Vol. 9/71	Omnis Terra (English edition)
Vol. 8/3 and 4	One Spirit
Vol.1975/12	One World
Vol. XIV/8	The Outlook
Vol.1976/1-3	POS Pastoral Orientation Service
No. 64	Prudentes
Vol.1976/21	Quarterly Record
Vol. 22/1	Religion and Society
Vol. 3/6	Religion in Communist Lands
No. 567	Revista de Misiones
Vol. 17/50-51	Ruhr Wort
Vol. 18/1 - 4	
No. 16	Sauti ya Rulonge
Nos. 26 and 27	SKIP Newsletter
Vol. 11/4	Study - Encounter
Vol. 229/7067-9	The Tablet
Vol. 230/7070-72	
Vol. 12/3	Teaching all Nations
No. 22/23	Vida en Fraternidad
Vol. 26/3	Worldmission
No. (Sept Oct)1975.	World Vision

VI. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.CSSP (i/d/1/75)	Création de Communautés Chrétienues. In I/D INFORMATION-- DOCUMENTATION, No. 1, 1975. Equipe Généralice. (4)
2.FSCJ (MN173/75)	Evangelizacion y culturas, by Nazareno Contran. In MUNDO NEGRO, No. 173, 1975. (4)
2.FSCJ (N1/76)	Il Missionario: che è e quale la sua funzione?, by R.K. Sesana. In NIGRIZIA, No. 1, 1976. (4)
2.FSCJ (MN173/75)	"Harambee" Palabra magica para Kenia, by Cirilo Tescaroli. In MUNDO NEGRO, No. 173, 1975. (3)
2.MET (ERB92/76)	La Chine et l'Europe Occidentale, by Léon Trivière. In ECHOS DE LA RUE DU BAC, No. 92, 1976. (3)
2.PA (PE666/76)	An audio-visual experiment in Burundi, by L. Belley. In PETIT ECHO, No. 666, 1976. (5)
2.PA (CDO3/75)	Deux questions pratiques (pour la Théologie de l'Evangelisation) by Léonard Kaufmann. In CURRENT DOCUMENTATION COURANTE, No. 3, 1975. (8)
2.PA (CDC2/75)	Orientations pastorales, by Bakole wa Ilunga. In CURRENT DOCUMENTATION COURANTE, No. 2, 1975. (19)
2.PIME (MML/76)	Annuncio del Vangelo e cultura locale, by Cesare Bonivento. In MONDO E MISSIONE, No. 1, 1976. (3)
2.PIME (MML/76)	Il Vietnam dopo la liberazione, by Piero Gheddo. In MONDO E MISSIONE, No. 1, 1976. (6)
5.CtW (20/6/75)	The drama of the Church in Vietnam, by Piero Gheddo. In CHRIST TO THE WORLD, Vol. 20, No. 6, 1975. (11)
5.D (2/2/75)	Inter-religious Dialogue and World Community. A conversation with concerned representatives of five faiths, by Michael de Vries. In DIALOGUE, Vol. 2, 1975. (3)
5.E (19/75)	Women in Islam, by J.M. Gaudeul. In ENCOUNTER, No. 19, 1975. (7)
5.IL (13/75)	Theological Hypnosis and a biblical confession of Christ in the ecumenical missionary debate on China, by Gustav Weth. Docu- ment No. 4.1.2.24 in INFORMATION LETTER (LWF Marxism and China Study), No. 13, 1975. (18)
5.L (60/75)	The Gospel and Liberation, by Archbishop Helder Camara. In LADOC, No. 60, 1975. (4)
5.LFA (30/76)	Health: Japan, China, Korea, Philippines, India, by Sr. Mary Grenough et al. In LETTERS FROM ASIA, No. 30, 1976. (16)

VI. SELECTED ARTICLES (cont.)

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
5.LF (3/3-4/75)	Non-Formal Education for the age-group 15-25 -- Role of the primary school teacher, by the Directorate of Adult Education Ministry of Education and Social Welfare, India. In LITERACY TODAY, Vol. 3, No. 3-4, 1975. (2)
5.LF (3/1-2/75)	Non-Formal Education -- why and what, by D.P. Maheshwari. In LITERACY TODAY, Vol. 3, No. 1-2, 1975. (19)
5.LF (3/3-4/75)	Non-Formal Education in Ethiopia, by the Michigan University Research Group. In LITERACY TODAY, Vol. 3, No. 3-4, 1975. (2)
5.O (14/8/75)	The Local Church Overseas, by S. Carter, S.J. In THE OUTLOOK, Vol. 14, No. 8, 1975. (10)
5.OT (71/75)	Christian Liberation, by Sean MacCarthy, SMA. In OMNIS TERRA, No. 71, 1975. (7)
5.POS (1-3/76)	The Role of the Church in Ujamaa villages, by Zephaniah Ganda. In PASTORAL ORIENTATION SERVICE, No. 1-3, 1976. ()
5.POS (1-3/76)	Youth today in Tanzania and the Christian Churches, by Richard Walsh, PA. In PASTORAL ORIENTATION SERVICE, No. 1-3, 1976. (19)
5.SE (11/4/75)	The Concept of Power in Jewish and Christian Traditions, by the International Jewish Committee on Interreligious Consultations In STUDY ENCOUNTER, Vol. 11, No. 4, 1975. (15)
5.SE (11/4/75)	Faith and Ideologies: An Ecumenical Discussion, by WCC. In STUDY ENCOUNTER, Vol. 11, No. 4, 1975. (13)
5.TAN (12/3/75)	Evangelization and Humanization, by Horacio de la Costa, S.J. In TEACHING ALL NATIONS, Vol. 12, No. 3, 1975. (14)
5.VeF (22-23/75)	Pequeñas Comunidades empenadas en la pastoral, by Sr. Jeanne Marie Tierny, OSU. In VIDA EN FRATERNIDAD, No. 22/23, 1975. (22)
5.W (26/3/75)	Focus: Christians and Moslems -- Is there any common ground? A closer look at what we hold in common, by James P. Garvey, FSCJ In WORLD MISSION, Vol. 26, No. 3, 1975. (4)