

S E D O S

Servizio di Documentazione e Studi

EXECUTIVE COMMITTEE:

President: Brother Charles Henry Buttmer, Superior General FSC until April
Vice President: Sister Claire Rombouts, Superior General ICM 1976
Treasurer: Sister Danita McGonagle, SSND until June 1976
Councillors: Father Joseph Hardy, Superior General SMA
Sister Godelieve Prové, Superior General SCMM-M
Sister Mary Motte, FMM
Father James Lozé, SJ for Fr. A. Roest Crollius, SJ

SECRETARIAT:

Executive Secretary: Father Paul Brekelmans, PA—since November '75
Documentalist: Sister Agnetta Pionkowski, SSpS—since September '67
Staff: Miss Philippa Wooldridge—since October '75
Mrs. Marie Storms-Luyckx—since November '75
Mr. Jack Meko—since February '76

WHERE IS SEDOS LOCATED?

SEDOS is located at the corner of Via Marco Polo and Via dei Verbiti in the Entrance House of the College of the Divine Word Fathers (SVD), one block from the Stazione Ostiense and one block from the Porta San Paolo.

HOW DO I GET THERE?

Metro/Tram: Get off at the PYRAMIDE—PORTA SAN PAULO stop.
Bus: N°. 94 from Largo Argentina; N°. 23 from Risorgimento, e.g.
Train: ROMA—OSTIENSE stop, using the Servizio Ferroviario Urbano.

LE SEMINAIRE ISLAMO-CHRETIEN DE TRIPOLI

ou les balbutiements d'un dialogue

par JOSEPH VANDRISSE, PA.

Un simple recul de quelques semaines permet déjà de situer à sa juste mesure le "séminaire du dialogue islamo-chrétien" qui s'est tenu à Tripoli en Libye du 1^{er} au 6 février 1976 et s'est terminé par la publication d'un communiqué conjoint dont le Vatican devait par la suite rejeter deux paragraphes concernant le sionisme, le problème palestinien et Jérusalem.

M. Chéhaté, secrétaire de l'Union Socialiste arabe de Libye, vice-président de la délégation islamique au Séminaire de Tripoli, s'est rendu à Rome durant la semaine du 1^{er} au 6 mars pour y rencontrer le Cardinal Sergio FIGNEDOLI, Président du Secrétariat pour les non-chrétiens et le Père François Abou Mokh secrétaire de la Commission pour les relations avec l'Islam attachée à ce secrétariat. "Il s'agit maintenant de commencer la mise en oeuvre des résolutions adoptées, a déclaré M. Chéhaté. Le Colloque de Tripoli fut un succès, en dépit de ce qui a été dit".

DES MOMENTS DE COMMUNION

Le propos peut paraître paradoxal mais pourtant il se justifie. Un des aspects positifs de Tripoli c'est d'abord que le Congrès ait pu se cantonner, quatre jours durant, dans le domaine religieux et cela malgré la volonté de certains participants (non seulement musulmans) de politiser le débat. Comme l'avait déclaré le Professeur André MANDOUZE, professeur à l'Université de Paris, au cours des débats: "L'événement essentiel, c'est déjà le fait que nous ayons pu nous réunir et qu'en ces journées nous nous révélions les uns les autres tels que nous sommes". Au plan de la sensibilité religieuse, c'est évidemment énorme. Il eut même au cours de la semaine des moments qualifiés par des participants autorisés "d'intense communion religieuse". Par exemple bien des assistants musulmans se sont montrés solidaires du texte de Maurice BORRMANS, père blanc français, professeur à l'IPEA de Rome qui, le second jour, traita des "bases doctrinales communes entre les deux religions". Il parla longuement de Dieu en des termes qui le firent qualifier de "soufi" par un sympathique musulman yougoslave! Le surlendemain, le Congrès fit une longue ovation au Père Jacques LANFROY, père blanc d'Algérie, qui avait dressé un bilan très objectif des efforts chrétiens pour "liquider le passé et les préjugés" et avait demandé pardon aux musulmans "pour toutes les incorrections des chrétiens, en paroles ou en écrits, à l'égard de Muhammad, le prophète respecté de l'Islam". A l'issue de la conférence deux membres de la délégation officielle islamique se levèrent pour donner l'accolade au P. Lanfroy. L'un d'eux, Sheikh Sobhi SOLEH, libanais, déclarait au représentant du FIGARO: "Cet exposé aura une grande répercussion. L'élite musulmane et les intellectuels islamiques présents à Tripoli auront pu constater - et pour certains c'est la première fois - avec quelle probité et quelle objectivité un responsable chrétien s'exprimait sur l'Islam".

NIVEAUX CULTURELS DIFFERENTS

Succès certain donc, encore que modeste et relatif, d'avoir pu laisser pressentir la nécessité d'établir le dialogue sur des bases scientifiques. En fait à Tripoli, les

deux délégations se situaient à des niveaux culturels différents et le contraste était frappant entre les contributions des conférenciers chrétiens et celles de la partie islamique. Les musulmans ne traitèrent guère le thème qui leur était proposé et consacrerent la moitié de leur temps à reprendre les accusations classiques contre les croisades, le colonialisme, les "missions", l'orientalisme, l'impérialisme etc ... Des membres de la délégation islamique ne manquèrent pas de souligner partiellement leur désaccord puisque le Sheikh Solch fit distribuer son propre texte après la conférence de Ismaïl al-FARUQUI, musulman palestinien, professeur aux Etats-Unis, qui, à la suite de Maurice Berrmans, avait parlé des bases communes entre les religions.

REJOINDRE "L'AUTRE" EN CE QU'IL EST

Tout au long de la semaine, les observateurs invités à Tripoli (ils étaient plus de 400) ont donc pu se rendre compte que le dialogue religieux scientifique, n'en était qu'eux balbutiements pour certains participants et non des moindres (à commencer par le Colonel Mu'ammarr KHADAFI dont les propos, tenus devant l'assemblée, tenaient de l'Islam le plus traditionnaliste et le plus "fondamentaliste"). C'est sans doute là, paradoxalement encore, un autre aspect positif de Tripoli. Le dialogue exige en effet, pour déboucher sur des résultats concrets, que l'on commence par connaître "l'autre" avec qui l'on parle, pour ce qu'il est et tel qu'il se définit lui-même. A ce niveau, des journalistes de tendance progressiste, présents au Congrès, et des théologiens, rompus au vocabulaire de la sécularisation et de la démythologisation, ont du reconnaître que la délégation du Vatican, pour sa part, avait pu dépasser le monologue parce qu'elle se révélait soucieuse de rejoindre la partie islamique dans sa sensibilité religieuse et son langage. Il ne manquait certes pas, parmi les observateurs, des théologiens soucieux d'aller plus loin: à cette étape était-ce possible et opportun de le faire? En s'y risquant, Arnulf CAMPS, o.f.m. hollandais, professeur à l'Université de Nimègue, qui parla le troisième jour, de "la justice sociale, fruit de la foi en Dieu" ne réussit guère à toucher son auditoire.

Le bilan de Tripoli n'est donc pas négatif. La lecture du communiqué final laisse entrevoir, du reste, les progrès opérés dans les mentalités en quelques jours: respect de chacune des religions révélées (par. 2); nécessité de la liberté religieuse en théorie et en pratique (par. 8) et condamnation des persécutions religieuses; action commune pour relever erreurs et allégations dans les livres scolaires (par. 15); condamnation du prosélytisme (par. 17) etc ...

LES LIMITES DU DIALOGUE ET LE PIEGE DU POLITIQUE

D'où vient alors l'impression de malaise qui subsiste après ce congrès? Elle est due, semble-t-il, à une série d'équivoques et de maladresses qui auraient pu faire échouer l'entreprise dès le début.

DIALOGUE D'ETAT A ETAT

Il y a d'abord le fait que cette réunion islamo-chrétienne - qui n'était pas la première en son genre, loin de là - était cette fois organisée officiellement par le Vatican et la République arabe Libyenne par la médiation de la Commission pour les relations avec l'Islam à Rome et le Parti Socialiste arabe libyen. Un Etat souverain, le Vatican, (dont beaucoup de participants, à commencer par le Colonel Khadafi, ignoraient le sens) se trouvait face à un autre Etat souverain de caractère islamique. Cela a pu

gêner les chrétiens non catholiques (invités comme observateurs ... par l'Etat libyen), des chrétiens arabes appartenant à des pays actuellement en froid avec la Libye de Khadafi (l'Egypte par exemple), enfin de nombreux catholiques qui regrettèrent que le Président de la Délégation du Saint-Siège, le Cardinal Pignedoli, se soit cantonné dans le rôle prudent du diplomate (quitte à ne plus l'être en fin de session quand il laissa sa délégation s'engager dans le domaine politique qui n'était pas le sien).

UNE TRIBUNE POUR KHADAFI

Les intentions du Cardinal Pignedoli et de la délégation catholique étaient pourtant clairement définies dès le départ. En quittant Rome le 31 janvier, le Cardinal déclarait que la partie chrétienne s'en tiendrait strictement au domaine religieux. Mais elle se trouvait invitée "au sommet" par le Colonel Khadafi. Tout au long du Congrès, les observateurs religieux et politiques s'interrogèrent sur les motivations qui poussèrent le Colonel à réunir cette assemblée. L'explication tient sans doute en la personnalité de Khadafi: Musulman pieux, il trouve dans le Coran ses motifs de lutte pour le socialisme et le nationalisme arabes. Selon lui (et c'est là une idée courante en milieu musulman ayant une connaissance superficielle des autres religions) les divergences entre croyants sont dues au colonialisme et à l'impérialisme, facteurs de divisions. Il faut donc, comme il le déclarait aux chrétiens d'Egypte en février 1973 "créer un nouveau mouvement religieux dans lequel tous les appels se conjuguent et ne se heurtent pas".

Le Colonel voulut alors en convaincre le Vatican. Car, pour lui, le Vatican est l'interlocuteur direct, le seul sans doute qu'il connaisse et avec lequel il fit engager par son Premier Ministre, Ahmed Jalloud, en 1974 et 1975, des conversations pour renforcer le personnel religieux qui déjà collaborait sur place avec le Ministère de la Santé.

Le Vatican accepta l'invitation (pouvait-il refuser le dialogue?). Mais alors qu'il s'agissait au départ d'une réunion d'experts, douze de chaque côté, devant discuter sur des points précis, face à une vingtaine d'observateurs "silencieux et attentifs", la délégation chrétienne se trouva devant un parterre international plus soucieux des rebondissements politiques que de théologie. Le Colonel avait trouvé sa tribune. Ce que les autres pays arabes n'avaient réussi à faire lui pouvait le réaliser: musulmans et chrétiens du monde entier avaient répondu à son invitation. Le jeu était aussi faussé, la polémique étant entre-tenue chaque jour par le quotidien bilingue al-Hiwâr, créé pour le Séminaire, qui ne prenait même pas la peine de cacher ses intentions. Dans un climat aussi incertain, la délégation vaticane ne pouvait que naviguer à vue, soucieuse de garder le contact avec ceux qui étaient venus à Tripoli pour un dialogue religieux ou une rencontre spirituelle.

L'INCIDENT FINAL

Jusqu'au cinquième jour tous les écueils furent évités. Chacun pouvait même se féliciter déjà des résultats "Nos langages sont rejoints, nos sensibilités se sont rapprochées" déclarait à l'issue des débats un membre de la délégation chrétienne. On pouvait donc s'attendre à un communiqué final de tonalité purement religieuse. On s'aperçut en fait, lors de la lecture des "conclusions communes" qu'en quelques heures, le communiqué s'était fortement politisé.

Tout a été dit (et mal dit) sur cet incident final qu'il faut ramener à de justes

proportions. Dans une déclaration conjointe, les deux délégations sont donc abordé des problèmes de "conjoncture" régionale et mondiale, spécialement ceux de la Palestine, du sionisme, et du Liban qui, pour l'opinion musulmane, touchent profondément la sensibilité religieuse. Le musulman ne peut être en effet que solidaire de son "frère" palestinien. Il est ému par la judaïsation progressive de Jérusalem; il croit à la vocation islamique de la ville. Il craint le sionisme qui peu à peu a fini par s'identifier avec le judaïsme. Pourquoi donc un chrétien ne partagerait-il pas ces craintes, un catholique spécialement qui, constamment, entend le Saint Père s'exprimer à ce sujet et les Patriarches des Eglises d'Orient multiplier les appels? A l'issue d'un congrès durant lequel des musulmans sincères ont reconnu la bonne foi monothéiste des chrétiens, pourquoi les "experts" n'accepteraient-ils pas, en quelques paragraphes d'une déclaration commune, de se montrer solidaires de l'inquiétude de leurs frères musulmans?

Les experts délégués à la rédaction du communiqué acceptèrent de le faire. L'ennui, c'est qu'ils le firent en des termes ambigus, à l'issue d'un congrès qui n'avait pas abordé ces problèmes et que finalement ils dirent mal et inopportunistement ce qu'ils auraient eu la possibilité de dire très bien ... en s'appuyant sur des déclarations récentes du Pape Paul VI !

Faut-il alors parler de "piège" de la délégation libyenne, de double jeu de Khadafi? Honnêtement rien ne permet de le dire: le Colonel n'avait aucun avantage à ternir la finale d'un Congrès qui pour lui était un succès totale vis-à-vis de l'opinion libyenne et internationale, aucun intérêt non plus à distendre ses relations avec le St-Siège. L'explication la plus simple est encore la meilleure: tout est dû à la fatigue extrême des experts, à leur hâte insensée, à l'absence de "re-lectures" des textes par toute la délégation chrétienne au complet, réunie par son Président, qui lui-même n'en connaissait pas la teneur au moment de la lecture publique et n'avait reçu aucune traduction officielle! Dans la nuit du 6 au 7 février, le Cardinal Pignedoli ne put que affirmer son désaccord et laisser pressentir au gouvernement libyen (embarrassé par l'incident) que le Vatican apporterait des rectificatifs aux paragraphes "politiques" désavouant ainsi implicitement, sa délégation: ce qui fut fait à Rome la semaine suivante alors même que les conversations reprenaient le 3 mars entre les deux parties.

Peut-on alors tirer une conclusion à la suite de ce séminaire intéressant et mouvementé? Il en est une et d'importance. Le dialogue qu'il soit islamo-chrétien, judéo-chrétien, ou, pourquoi pas, judéo-musulman, risque toujours de jouer le rôle d'un facteur passionnel de division dans l'événement du Proche-Orient actuel. Certes le dialogue doit s'amorcer et se poursuivre sur des questions religieuses qui méritent un examen approfondi avec un engagement intellectuel commun. Mais la lumière de l'Evangile doit s'appliquer d'abord et essentiellement à un problème humain de justice et de paix. Aucune implication mystique ou théologique de quelque groupe que ce soit, ne peut se dispenser de ce problème, où, à plus forte raison n'a le droit de l'envenimer. C'est sans doute ce que les experts chrétiens de Tripoli pressentaient. Pour l'avoir dit avec maladresse et essuyé un désaveu, ils peuvent laisser croire à l'opinion mondiale que l'attitude du Saint Siège à l'égard des problèmes du Proche-Orient a évolué alors que le Pape Paul VI a toujours défendu les droits des Palestiniens, comme ceux des chrétiens à Jérusalem, non au titre du dialogue religieux, mais au nom de la Justice et de la Paix.

(Droits Réservés)

JOSEPH VANDRISSE

Correspondent du FIGARO à Rome - journaliste invité à Tripoli.

ABOUT ZAIRIAN AUTHENTICITY

by Lawrence Magesa

This essay is not meant to pass judgement on the current political situation in Zaire; nor is it intended to be an assessment of the Church-State relations there. It is simply a reflection on what bearing the development of "Authenticity" as advanced by President Mobutu Sese Seko could have on the growth of the local Church in Africa at this point in time.

No New Teaching

For the perceptive observer, of African affairs, Zairian Authenticity, Mobutuism or Radicalization is not an entirely new teaching. It is actually a new name for an old reality - a reality which has been discerned for a long time now and about which African politics is very much concerned. In the final analysis, the concern of Nkrumah's Consciencism, Sékou Touré's Communaucracy, Nyerere's Ujamaa, Senghor's Négritude, Mboya's African Personality, Kaunda's Humanism and now Mobutu's Authenticity is the same: to build up the brotherhood of man (1) - but a brotherhood in which African man is given due respect as a human being able to direct his own affairs; a brotherhood in which all men stand as equals; a brotherhood in which African man is left to grow out of his own roots. To use the words of President Nyerere of Tanzania: "(Our) growth must come out of our own roots, not through the grafting on to those roots of something which is alien to our society... We shall draw sustenance from universal human ideas and from the practical experience of other peoples; but we start from full acceptance of our African-ness and a belief that in our own past there is very much which is useful for our future". (2)

This, it seems to me, amounts to a frank admission of the fact that there has been something wrong somewhere with the African. If he is now told to accept his African-ness, it can only mean that he had learnt to deny it. If he is now exhorted to believe in his own past, what else does it mean but that they had learnt to despise it?

Alienated. This is what the African has been. Alienated from himself. Because of a complexity of factors - some too painful to enumerate here - he had forgotten his own African identity. Politics in Africa has seen this and at the present moment it is fighting head over heels to restore the African personality, the African 'wholeness'. This goal is not always pursued in a clearminded way, but it would be facile for us Christians in Africa to sit on the fence or, worse, to mock serious attempts to achieve this end. We have to study situations and provide directions for ourselves which explicitate our faith.

The Style of Mobutu (3)

Documentation on Zairian Authenticity is scarce right now, but there is enough to trace the essential outlines. Unfortunately, one side of the development has been given all the emphasis. Reports that Mobutu is trying to create a personality cult to satisfy his own ego have dominated the headlines. The Christian press too has been

- (1) Cf. A. Shorter African Culture and the Christian Church, 1973, pp. 29-35.
- (2) J.K. Nyerere. Ujamaa, Essays on Socialism, 1968, p. 92.
- (3) Cf. Africa Report, March - April 1975, pp. 2 - 3.

concerned only about "the abolition of religious instruction in primary and secondary schools, and the substitution of courses in civic, political and traditional moral doctrine," (4) the removal of holy pictures and statues from public places and their replacement by pictures of Mobutu. (5) This is the style of Mobutu and the Church is rightly concerned about it, even to the point of denouncing or condemning it. But is this the whole picture? Isn't there another side of the Authenticity-coin which the press has ignored (because it is not sensational) but which we Christians could explore and where perhaps, we could discover honey? After all, the best way to correct an error is to show the right alternative.

Mobutu's own word is that his concern is not with systems or with ideologies. It is about Man. His struggle is to create a society which is free of people who want to "degrade, diminish or exploit it." In other words, he wants to see his people accept themselves and use their potentialities to grow. Authenticity in this positive sense of self-acceptance and self-confidence is, perhaps, the answer for Christians in this continent to develop the local Church.

Authenticity and the Local Church

The writing on the wall has grown much too large not to be seen: for good or bad Africans must take into their own hands the destiny of their continent. No amount of window dressing can now hide reality. Always Truth and Right prevail, thank God!

Pope Paul VI seems to have read this writing on the wall early in the day when in 1969 in Kampala he intimated that clearminded Authenticity was the only way to building an African Christianity or a truly local Church in Africa. Like the essence of the message of African politics, the message of the Pope was insistent in reassuring the African peoples that theirs are very deep roots in a noble culture. "You possess" he said, "human values and characteristic forms of culture which can rise up to such perfection as to find in Christianity and for Christianity, a true superior fulness, and prove to be capable of a richness of expression all its own, and genuinely African." (6)

Of late, the SECAM bishops were even more precise. At the last (1974) Synod in Rome, they rejected as out-of-date the theology of 'Adaptation' and proposed that more appropriate for Africa would be a theology of 'Incarnation'. They could not have been more perceptive and in saying this they hit the right nail on the head.

For many of us adaptation theology meant, to use Nyerere's phrasology again, the grafting on to our roots of something alien to our society. It was as if the Word of God and religion were totally foreign to our cultures and we had to look left, right

(4) Worldmission Vol. 26, no. 2, 1975. p. 64.

(5) This was preceded by the outlawing of all 'Christian' names in Zaire and, by government decree, the removal of Christmas from the list of public holidays. In Tchad, President Tombalbaye reintroduced the bizarre traditional Yondo initiation rite and President Samora Machel of Mozambique has recently outlawed the practice of infant baptism. The question why these developments is worth asking. It is interesting to note, too, that many of these leaders were themselves brought up in the Christian tradition.

(6) Cf. Africa's Bishops and the World Church, p. 3.

and centre to see whether we could possibly find room for them. Indeed, adaptation theology was sometimes called the theology of 'accommodation'! Adaptation theology, therefore, was just another subtle indication that even African theologians did not trust that "in our past there is very much which is useful for our future", that genuine Christianity could grow out of our own cultural roots and that it could rise to a "richness of expression all its own" in the form of truly African structures, pedagogy and worship.

By rejecting the theology of adaptation and introducing the theology of incarnation, the Bishops are clearly saying that African cultures have 'what it takes'; that a Christianity that ticks will have to grow out of the seeds of revelation which lie scattered in these cultures. But they have to be watered. "The young Churches of Africa and Madagascar cannot refuse to face up to this basic demand...they must encourage by all means, African theological research. Theology must be open to the aspiration of the people of Africa if it is to help Christianity to become incarnate in the life of the peoples of the African continent. To achieve this, the young Churches of Africa and Madagascar must take over more and more responsibility for their own evangelization and total development. They must combine creativity with dynamic responsibility." (7) In other words, a truly African Christianity can only grow out of an attitude of Authenticity within African Christians: an attitude of self-respect, dignity, self-reliance, independence, self-determination and joy in achievement. (8) Christians in Africa, of whatever capacity, must know their potential as people and as Christians in order to be able to build up a truly local Church.

Local Churches in Vatican II

The Conciliar stress on positive Authenticity as the only way of establishing local Churches worth the name cannot possibly be over-emphasized. The Council recognizes that each local Church is unique and has its own gifts from God with attributes which may be different from other Churches in other places. These gifts and attributes, however, are not meant to erode the unity of the universal Church because it is from these - the "ability, resources, and customs of each people" - that the Church Universal fosters and ennobles herself. The centre of unity of the various local Churches is Jesus Christ and, in fellowship which is partnership, all local Churches, united in their universal character of the breaking of the bread into one universal Church, recognise and acclaim the same Jesus Christ as their Master.

The Chair of Peter, too, is called upon by the Council to protect legitimate differences which contribute to the unity of the universal Church through sharing (again, on the basis of partnership) of the spiritual riches and temporal resources each one has been endowed by God. In very simple and straightforward terms, it is actually a matter of give-and-take among equals. Because to each of the Churches, the Council says, the words of the Apostle apply: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God" (1 Pet. 4:10). (9)

(7) Cf. Africa's Bishops and the World Church, p. 20. Emphasis added.

(8) Cf. T. Byrne, A Guide to Social Development, 1974, pp. 9-16. Byrne lists these as requirements for true development.

(9) Lumen Gentium no. 13.

Inauthentic local Churches, grafted Churches which have no roots they can call their own, sum up to make an inauthentic universal Church - a Church which lacks balance because it has no firm legs to stand on. The seed of authentic local Churches cannot but sprout from the good ground of local cultures. "From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, these Churches borrow (take) all those things which can contribute to the glory of their Creator, the revelation of the Saviour's grace, or the proper arrangement of Christian life." (10) This is the teaching of the Council and to preach a different version of it - be the preacher a saint on earth or an angel from heaven - is to depart from the truth. (11)

Authenticity of the African Laity

Corresponsibility and collaboration among all the people of God according to the gifts of the Spirit is a very old requirement in the Church. That is the whole concept of Church according to 1 Cor. 12. No ecclesiastical elite alone, no matter how competent and well-intentioned, can make authenticity in the Church a reality. This is the work of the whole Church. It is especially the work of the Christian 'masses', the laity. The tendency of the leadership in the Church is to suppress the people's creation of their own history and to recall 'past-glories'. It is the laity, therefore, who can have the profundity and the radicalism which is required for authentic living and action. If lay people are out-flanked and squeezed, as it were, and robbed of courage and voice, Churches will be directed by remote control: there will be no authentic local Church in Africa no matter what. The leadership of the Church in Africa will serve the Church best at this point of its history in Africa by awakening the people's critical awareness, by challenging them to relate the Gospel to present-day realities, by encouraging them to assert their independence as sons and daughters of God. The only way to do this is to recognize in a real way the priesthood of the faithful through the creation of self-relying, self-ministering and self-propagating Christian Communities - groups of people, each living the Word of God, with primary personal relationships leading to genuine community and communion, and having a real awareness of Church responsibility and ministry (12) - in which lay pastoral ministers will play a key role. This is the laity's duty and right. "Bishops, pastors of parishes, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise the apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own proper roles in building up the Church." (13) = Apostolicam Actuositatem no.25.

There are two sides to every coin. There are also various perspectives from which one can look at Zairian Authenticity. From the perspective of this reflection, perhaps there are some aspects in Mobutu's Radicalization that, explored, are a great asset to the Church in Africa at large.

§§§§§§

Father Magesa is now working in Musoma diocese, Tanzania:- P.O. Box 52, TARIME, Tanzania. This article has been taken from AFER Volume 17, No.6, Nov. 1975. While still a student at Kipalapala Major Seminary several articles by L. Magesa were published in AFER (African Ecclesiastical Review).

(10) Ad Gentes no.22. The whole section 22 deals with this question.

(11) Cf. Gal. 1: 8-9. (12) This is the essence of a Christian Community as defined by Fr. Byrne, lecture on 8.X.75, Gaba Pastoral Institute.

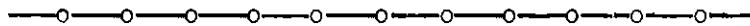
NEWS AND NOTES TO AND FROM THE GENERALATES

BROTHER CHARLES HENRY BUTTIMER, FSC, President of Sedos and Superior General of the Christian Brothers, received the Legion of Honor Award from the President of France through the French Ambassador to Italy at a reception held at the Christian Brothers Generalate on Monday evening, March 8th. Our congratulations!

MASS MEDIA COMMUNICATIONS DAY will be held on the 30th of May. The theme, announced by the Pontifical Commission for Social Communications is "Mass Communications as an instrument to identify and defend the fundamental rights and duties of mankind". This will be the 10th annual commemoration.

GENERAL CHAPTERS: Ursuline Sisters (OSU)—Enlarged General Council—from March 25 to April 8th. The General Chapter will be in 1977.
 Christian Brothers (FSC) begins April 14.
 Marianists (SM) begins July 1 in Pallanza, Italy.
 Mill Hill Fathers (MHM) begins July 12.
 Carmelite Order (O Carm) will be in 1977.

SECAM MEETING in Accra in May 1976, followed by a meeting of the Africa Group of the U.S.G. and the U.I.S.G.



IMPACT OF SEDOS

We are greatly encouraged by the fact that Sedos has an influence in many different parts of the world, as shown in these following examples.

Articles, which were previously printed in the Sedos Bulletin, appeared in the FABC NEWSLETTER—Dec. '75 (Federation of Asian Bishops Conferences).

The Religious Superiors Association of Tanzania made a reference to Sedos in their NEWSLETTER of October 30, 1975.

The bibliography on the basic communities, which appeared in Sedos 76/40-43, was reprinted and distributed by the Secretary of M.A.C., which is an African Group of the USG and the UISG combined, for their study on small communities. This topic is on the agenda for the SECAM meeting in Accra.

The EUNTES DIGEST, Vol. IX, N°.2, 1976, again printed "La Quatrième Assemblée du SECAM", which appeared in Sedos Bulletin 75/651-655.

Copies of the Sedos Bulletin 76/N°.3 were sent to Father Phillip Land, SJ in New York.

And the well known book of Father Buhlmann—"Chiesa a la Porta"—honors Sedos by mentioning us in his introduction.

We were also pleased that Father Paul Moody's article in Sedos 76, p.1 provided a source of reflection for many of our readers.

SEDOS 76/93

GENERAL ASSEMBLY—JUNE 1976

Progress Report: Preparation

The members of Sedos gave an enthusiastic response to the proposal of having sectional meetings to prepare our General Assembly. At the end of February, we had three such meetings attended by more than thirty missionaries. Another meeting will take place on March 15th at the Generalate of the Brothers of the Christian Schools. Since this place is more convenient for most of us, all are invited to meet there on the 15th. After a short introduction, we shall divide ourselves in smaller groups to continue our discussions.

During the first round of meetings, we exchanged ideas on the first three questions which were proposed. The general topic was: "Motivation to missionary commitment" and difficulties encountered, today, in such a commitment by middle-aged missionaries and young men and women. Towards the end of March a report on these discussions will be sent to the Generalates.

A new set of questions for the next meeting was sent on March 1st to all the members of Sedos, but due to the delay in the post some have received the letter rather late. This new questionnaire was prepared according to the request of the participants of the meeting held on February 27th. These questions deal mostly with the new orientation of missionary theology and methodology.

Before the end of Lent, at a date to be settled on March 15th, we shall have a biblical service or a prayer service to prepare our General Assembly. We hope that many will come for that occasion to pray that the Holy Spirit may inspire us all in the final stages of preparation of our meeting.

Sr. Denise Naraval, White Sister, and Father Joseph Masson have agreed to prepare position papers. Sr. Denise will bring into focus the problem of motivation in the light of our discussions. Fr. Masson will give us guidelines to help missionaries to be faithful to God and faithful to the people among whom they witness.

These two papers will be distributed to the members of Sedos before the end of April so that all may have time to send their observations, ask for clarifications, or express their difficulties. The meeting in June will start with a short presentation of the two lecturers who will answer the questions or clarify the points brought by those who would have taken the trouble to express their views.

Since Father Masson will be out of Rome on June 8th, we shall discuss the possibility of holding the General Assembly at the very beginning of June.

—Fr. J. Lozé, SJ
10.3.76

THE CHURCH OF VATICAN II IS PASTORAL

(The excerpts composing this article are taken from GOOD TIDINGS, Vol. XIV, September-October 1975, N^o. 5, pp. 148-157, of the East Asian Pastoral Institute--Manila, Philippines)

The meaning of Pastoral after Vatican II

Before describing the true meaning of the term "Pastoral", it would be interesting to note how this term is used in the Documents of Vatican II. The term Pastoral (in English) is found 89 times in the Documents of Vatican II, excluding the usage of the equivalent words or terms signifying the same meaning. And the term Pastoral is used to describe the role of the Church in her relationships with different members (Bishops, Priests, Religious, Laity), with different peoples, cultures, nations, with the world and mankind at large. The term "pastoral" is used with the following phrases: Pastoral office, activities, works, ministry, services, concern, case, problems, methods, needs, aim, mission, experience, preaching, efforts, charity, desires, interests, duties, functions, skills, requirements, ways, centre, council, training, etc. This shows that the Church is now willing to listen to dialogue, to cooperate with everybody and wants to be meaningful and understood by everybody in the world.

The true meaning of "Pastoral" in ordinary simple language is to be sensible, to talk sense to the world, to present the message of Christ in such a way as it will be meaningful to and understood by the modern man. It is a concerted effort to present the Gospel of Christ in an intelligible and relevant way, in a meaningful way.

But since the Church is the Sign and the Sacrament of Christ in the world, she should play the same role as that of Christ Who was at the same time Prophet/Teacher, Priest/Leader (Cult & Community) and a Pastor (King, Lord, Servant caring for the Comm.). The Church is Pastoral in the sense that she cares for the Community by her services by placing herself at the service or needs of the Community and she rules the community not by dictatorial or authoritative Authority but by loving Service.

So the Church is truly Pastoral in this sense that she is ready and willing to listen to others, to dialogue and cooperate with others and is ready to place herself wholeheartedly at the service of man, at the service of the world and humanity at large. Pastoral also means that whatever she says or does (Liturgy, Doctrines, Proclamation of the Gospel, other Services) is meaningful and relevant to the modern man. For the Church cannot be meaningful to the world unless she is serviceable to it.

* * *

Existential and Experiential Approach

The Second Vatican Council was really a soul searching examination of conscience for the Roman Apostolic Catholic Church. The Council shook her awake from the slumber of complacency, attitude of triumphalism, freed her from the slavery of ritualistic formalism, from the bondage of self-centered, self-promoting, selfish Institutional and Conventional form of Christianity.

Through the Documents of Vatican II, especially through the Decree on the Church in the Modern World, the Church for the first time addressed herself not only to Catholics but to Protestants as well, not only to the Christians but also to the non-believers, describing herself as the Joy and Hope of the whole human race. Not only that, for the first time she declared her solidarity with the joy, sorrow, hope and anxiety of Modern Man, placing herself at the service of humanity. She expressed her desire to cooperate with other nations, to dialogue with other Religions and cultures. She extended her helping hand to U.N.O. and other International Organizations in order to foster the promotion of Human Dignity, Community of Mankind, Meaningfulness of human secular activity, nobility of Marriage and the dignity of Family life, proper Development of culture, social and economic life, of Political community, Peace and Justice and community of Nations.

This deep concern from the part of the church to listen to all and be understood by all, to appreciate, to love and to accept all that is good in others, this desire to share and communicate with others is truly pastoral.

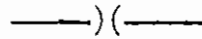
The Church can no longer consider herself as a perfect society but a pilgrim church, leading all men towards the Kingdom of God. She is a living organism, always changing and always growing yet always remaining new and young. She is not a bureaucratic system or changeless institution. She is not for herself but for others, not for the rich but the poor, not only the servant of the servants of God but that of Man. Her role in the world today is not to rule but to serve, her authority is exercised by loving service. Her attitude towards the world now is not that of segregation and aloofness but that of concern, dialogue, cooperation, mutual respect, sharing, giving and receiving. The approach of the Church today towards other religions, cultures or philosophies is not that of discontinuity but continuity, not pessimistic but optimistic, not intellectual and sophisticated but simple and cordial. Her aim now is not the salvation of souls but the salvation and liberation of man, not waiting for the world to come but going to the world. It is no longer a question of adaptation of herself (Roman Church) but of indigenization, localization, inculturation, Incarnation of Christianity in different nations and cultures of the world.

The Church of Vatican II no longer stresses on the Christ of Yesterday (History), nor the Christ of tomorrow (Paurosia) but the Christ of Today, the Risen Christ living in men. Therefore it is not so much loving man for the sake of God but loving man for the sake of man. The concern of the church today should not be so much activity as such but effectiveness of the activity. She can no longer demand unity through uniformity but unity in diversity and pluralism. Now she has no time to look back at the past triumphs and glories, she has to face the present challenge of the modern age. She can no longer remain a self-centered, self-contained, self-promoting, self-serving, selfish conventional and institutional christianity but God centered, other centered, open, universal, world-serving community of people.

From the above it is clear that for any true renewal, the church must be Pastoral. The Mission of the Pastoral Church today is to form a Eucharistic Community, a community of grateful and thanking people, full of Joy, Hope and Love, in each Nation, in each people, in each culture of the world till the Lord of Cosmos appears in all His Glory to unite all to Himself. In other words, only when the Church is truly Pastoral, will she be able to fulfill her divine mission of bringing the whole Gospel to the whole world.

BOOK

REVIEW: PIERO GHEDDO, VIETNAM, Christians and Communists.
Collana La scala Giacobbe (Jacob's Ladder Series).
S.E.I. Turin 1976. 359 pages. Price L. 4000



A book that reads easily. Its belated appearance has given us two extra chapters dedicated to the power take-over by North Viet Nam and to the life of the Church under the aforesaid regime. It undoubtedly provides a valuable introduction to anyone wishing to follow events (in Viet Nam today) and the development of Christian relations and Marxist power.

Piero Gheddo, Director of the magazine MONDO E MISSIONE, is well known in Italian circles. During his visits to Viet Nam he has seen much and he relates what he has seen in a clear orderly manner, he is well informed and his style is agreeable. (Non-Italians will enjoy his style).

This is a work which is both informative and interesting. Not only does he speak of a country where the Church was long since established, but he also makes us consider the importance of this contemporary challenge: how to be Christian in the face of the mystical doctrine of Marxist liberation. Piero Gheddo makes us aware of the very way in which Christians are faced by these problems and how they deal with them. It is truly a historical situation full of lessons for those who, today, in Africa and Asia, ask themselves about their future.

WN/PW

—*—*—*—*—*—

————— SUMMER COURSE IN ISLAMICS —————

The IPEA (Institut Pontifical d'Etudes Arabes), Piazza S.Appolinare 49, Tel.:56.11.31, is offering this course (in Italian) from Sunday, July 4 at 4:00 pm to Friday, July 30. Conducting the course will be Fr. Maurice Borrmanns, pa and Sr. Bruna Menghini, fmm. There will be two conferences daily involving: history, Muslim institutions, theology, mysticism, Islamic-Christian dialogue, Readings from the Koran and working groups. Mass will be celebrated at the end of each day. Saturdays and Sundays are free. Tuition is £ 25.000 and registration ends April 30. Lodging in not provided.

————— WORLD FOOD PROGRAM—AGRIMISSIO —————

Agrimissio invites you to attend a meeting—"Help Them Help Themselves"—sponsored by the World Food Program (WFP) at the FAO Headquarters, Austria Bldg. C234 on Thursday, March 25 from 3 to 5:30 pm. The speaker is Mr. J.S. Annan—Director of External Relations and General Services of WFP.

————— CENTRO PRO UNIONE —————

The third in the series of conferences on "A Prophetic Theology" will be held on March 25 at Via S.Maria dell'Anima 30 at 5:00 pm.

BOOK

REVIEW: "CELEBRATION" is published by Gaba Publications, P.O. Box 908 Eldoret, Kenya. Pastoral Institute of Eastern Africa, GABA PASTORAL PAPERS, 39. Edited by Brian Hearne and Denys Lucas. 62 pages, E.A.Shs. 9.

---§---

Liturgy is the sacramental embodiment of what God is doing in the world-- integrating the whole of humanity into the glorified Body of Christ by the presence and the power of the Holy Spirit. Liturgical Celebration involves the whole community. Hence, a certain diversity and spontaneity.

This Pastoral Paper has been made possible by the freedom given by the AMECEA bishops to the Pastoral Institute in the field of liturgical experimentation and by the creative collaboration of the Gaba participants, 1972-1975. As a result, the paper presents many interesting liturgies. It is hoped that the Gaba experiments will stimulate ideas at local levels, in school and parishes, or wherever Christian leaders and people are looking for better ways of expressing their faith, hope and love in common worship. Of real pastoral significance is the involvement of the whole community, the freedom and grace of celebrations, the enormous diversity of ways in which the liturgy of the word can be made into a real process of communication.

The first section deals with Eucharistic Celebrations on various themes such as forgiveness, dialogue, prejudice and money, service and seeking Christ today. Twice there is a dramatic presentation of gospel texts. Finally, some ideas are given for a living Eucharistic Celebration in a secondary school context. Ash Wednesday and Holy Week are the highlights of these Eucharistic Celebrations.

Two penitential services are followed by one simple ecumenical service for a school or town, and a service of prayer for Christians and Muslims. Christ's word of peace and reconciliation reaches the whole Catholic, Christian and human community.

Two marriage rites are examples of how the liturgy can help in the pastoral care of married people. They are followed by a simple ceremony for the event of the young bride's first meal, a prayer for a newly married couple and a plan for "follow-up" after marriage.

The services for the sick, the dying and the dead will be most welcome. Life and death of the Christian are celebrated by the whole community. Planting and harvest rites extend prayer over man's work and implore God's blessing for the goods of the world. The whole concludes with a simple group prayer service. Born of deep involvement in the African context, these celebrations may help many a community or parish in Africa to enliven new liturgy. Even if not during Mass, such presentations can be made in bible services. Yet there is great freedom in the matter of liturgies of the Word: dramatic presentation, dialogue homilies, group meetings. . .

by LEONARD KAUFMANN

GHANA DEVELOPMENT PROJECT

Mr. Terry Waite has recently returned to Rome from Ghana where he has been working with the new diocese of Sunyani on the development of a coordinated health, agricultural and educational programme. During his visit Mr. Waite conducted a seminar for the Ghana Bishops' Conference on the relationship between Mission and Development and also spent several days working with the staff of the Centre for Spiritual Renewal in Kumasi. A large part of his time was spent exploring the possibility of new relationships between the Church and Government, particularly in the field of health, and the following article describes a W/H/O project currently being conducted in the Diocese of Sunyani.

The health situation of the rural population in most of the developing countries is deplorably bad. Most people in these rural areas do not obtain basic health care or otherwise benefit from existing effective health technology. The situation has not improved during the last decades even in countries where Governments have made big efforts to create Health Centres and Health Posts. The gap between obvious needs and the resources available now or in the next few decades is not likely to close without radical departures from traditional and conventional Health Services approaches. This situation represents a considerable challenge to the WHO in its task to advise countries in solving their most serious health problems.

Improvement of health status depends not solely on the specific health care measures (health promotion, prevention, treatment and rehabilitation) provided by the traditional health services (hospitals, health centres, health posts), but on many other development activities such as improvement in agriculture, education, housing environmental conditions and communication. Improvement of health status should, therefore, be considered an integral part of the socio-economic development to be maximally effective; delivery of health care should form part of the general development programme in which the personnel from all the different Governmental Authorities (Ministries) involved in development activities should work closely together at all levels (Local, District, Regional and National).

Several countries have adopted for the socio-economic development of their rural areas what is usually referred to as the "community development approach". This approach, emphasizing self-reliance, includes two essential elements: (1) participation of the people themselves in efforts to improve their level of living, with as much reliance as possible on their own initiative, planning, action and community resources (self-help and self-reliance), and (2) provision from outside the community of effective but reasonably simple technical and other services and materials in ways which encourage initiative, self-help and co-operation and make these more effective.

It has been realized that the tendency for government and other officials or experts themselves to propose or decide on solutions to community problems often means that simple, cheap, local solutions are overlooked or passed by for more expensive, hard-to-maintain solutions; moreover communities do not usually become really interested and involved in following through with self-help projects unless they feel that the activity is a solution to the problem or problems that they think are the most important and unless they feel responsible because the solution taken represents their own decision.

Improvement of community health through various types of community self-help

projects (agriculture, education, housing, roads, etc.) all can be accomplished using this community development approach. In addition to the above community self-help-projects, the provision of specific health care measures should and can be included in this general process of community development as well. Health care interventions or measures for many common health problems can be simplified and standardized to such an extent that they can be effectively applied within communities by villagers who have been given a very short practical training and who are given technical support and supervision through periodic visits to the community by governmental health personnel. With proper technical advice from governmental personnel, the people in a community should themselves decide which are their priority problems for which they wish action-health or any other types of community problems - and they can plan and take responsibility for the appropriate local activities.

The WHO is extremely interested in practical experience in how the health status of a rural population can be improved through programmes based on the community development approach in which delivery of health care forms an integral part. There are many problems related to how the delivery of health care can and should be integrated into such a development programme, how the different Governmental authorities and their personnel involved in rural development can and should work together, how the people in the communities should be motivated and mobilized for such a programme, how the villagers chosen for applying health care measures at the village level can and should be educated, trained and supervised for this work. These and many other practical problems should be studied and this is the reason why WHO appreciates highly that the Government of Ghana has agreed to start a WHO assisted project in which these problems can be investigated and practical experience be obtained.

In Ghana there are excellent conditions for such a research project. The main reason for this is that the Government has given high priority to rural development and has accepted the community development approach with strong emphasis on self-reliance. The new district council organization should also make collaboration and co-operation more effective. The general situation including the health situation in the districts chosen for the project is similar to what exists in the rural areas of many developing countries.

If the project is successful, the experience gained in the project districts can soon be applied in other districts and regions of Ghana, and this of course will be of great importance for the country. The experience gained in the project will also have a great importance for other African countries, and it will no doubt be a valuable contribution to socio-economic development in Africa if the project is successfully carried out. This is a pioneer effort in the sense that such a project at a government district level has not yet been undertaken, to WHO's knowledge, in any other African country or elsewhere.

A coordinating team must be established. The success of the project depends on the active and sustained interest of the proper authorities at national, regional and district levels. A National Project Co-ordinating Committee has been established under the chairmanship of the Commissioner for Health with the Deputy Director of Medical Services as Secretary of the Committee. The Ministries or public Agencies directly involved in rural development will be represented on the Committee and the representatives of WHO, UNICEF and of UNDP will be ex-officio members thereof. Similar structures have been established for the regional and district levels, with the Regional Commissioner and District Chief Executive as Chairman, respectively. The Regional Co-ordinating Committee Secretary will be the Regional Medical Officer of Health and the District Co-ordinating Committee Secretary will be the District Medical Officer of Health.

T. WAITE.

LISTS OF DOCUMENTS, BOOKS AND PERIODICALS RECEIVED DURING FEBRUARY 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)
1/576	MHM	Circular letter of Superior General. (4)
1/577	FSC	Zending Catechese Missie, by Br. Charles Henry (11)
1/578	PA	Documentation: Spiritual Animation. (46)
1/579	FSC	Youth and Evangelization, by Br. Charles Henry (6)
1/580	SA	Soeurs Africaines (16)
1/581	SVD	The Divine Word Missionary in a Time of Change, No. 6, by John Musinsky, SVD. (19)
1/582	SVD	The Divine Word Missionary in a Time of Change, No. 7, by John Musinsky, SVD. (26)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (number of pages in brackets)
4/2072	DIA, Zaire	Present day evangelization in Africa. (3)
4/2073	Ruhr Wort, Germany	Sind Heiden blind für Gott? by Bernhard Neumann, SAC (1)
4/2074	WCC	That the world may believe, by Bishop Mortimer Arias (15)
4/2075	The Tablet	China observed, by Margaret Peil (3)
4/2076	Gaba Publications, Uganda	Celebration, edited by Brian Hearne and Denys Lucas (62)
4/2077	Catholic Relief Services	Annual Public Summary of Activities: Ethiopia (2)
4/2078	Ibid.	Guatemala Program 1974-1975. (2)
4/2079	Ibid.	Morocco Program (2)
4/2080	Ibid.	Yemen Arab Republic Program (1)
4/2081	Ibid.	Annual Public Summary of Activities: Nicaragua (2)
4/2082	Ibid.	Annual Public Summary of Activities: Tanzania (2)
4/2083	Ibid.	The World Food Crisis: Special Appeal. (6)
4/2084	Ibid.	Indonesian Program (4)
4/2085	Ibid.	Annual Public Summary of Activities: El Salvador (4)
4/2086	Ibid.	Annual Public Summary of Activities: Madagascar (3)
4/2087	Ibid.	Annual Public Summary of Activities: Jerusalem and the West Bank. (4)
4/2088	Ibid.	Annual Public Summary of Activities: Haiti (3)
4/2089	Ibid.	Chile Program (3)
4/2090	Ibid.	Lesotho Annual Summary of Operations. (6)
4/2091	Ibid.	Annual Public Summary of Activities: Bolivia (3)
4/2092	Ibid.	CRS rushes aid to three colonial Portuguese areas (1)
4/2093	UISG	1975-1976 Address List of English-Speaking Superiors General and Councillors in Rome. (6)

II. EXTERNAL DOCUMENTS (cont.)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (number of pages in brackets)
4/2094	UISG	Minutes of Meeting, Jan. 13, 1976. (3)
4/2095	Ibid.	Inner Healing, by Robert Faricy, SJ.
4/2096	Christian Medical Board, Tanzania	Like Lightning from Heaven. (156)
4/2097	USG	A Draft of Orientations for General Chapters. (5)
4/2098	CREC	Le Pont. (6)
4/2099	Ibid.	Audio-Visuel Courses. (2)
4/2100	Pastoral Institute, Nigeria.	The Story of St. John Bosco. (16)
4/2101	Association of Major Superiors of Women, Hong Kong	A Survey on Religious Women in the Diocese of Hong Kong. (49)
4/2102	Conf. of Major Superiors, Ireland	Letter on the Apostolic Exhortation "Evangelisation in the Modern World". (4)
4/2103	Ibid.	Renewal of Religious Life in Ireland. (24)
4/2104	Centro Pro Unione	List of Periodicals and Ecumenical Newsletters kept in the Library (6)
4/2105	USG	Ongoing Formation. (2)
4/2106	Multimedia International	A new multivision colour-sound production on religious vocation. (2)
4/2107	Populorum Progressio Institute, Taiwan	Progress Report. (12)
4/2108	Pro Mundi Vita	South Korea under emergency rule. (30)
4/2109	SOPEPAX	Church Alert, No. 6. (40)
4/2110	COSOC	Voyage d'étude en République Populaire de Chine. (brochure) (2)
4/111	Centro pro Unione	Centro pro Unione (brochure) (5)
4/2112	Ibid.	Bibliography: "Changing Theology for a Changing Church". (2)

III. EXTERNAL BOOKS

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u> (number of pages in brackets)
6/477	MARC, U.S.A.	Tools for Time Management, by Edward R. Dayton (192)
6/478	World Bank	Principi e operazioni. (158)

IV. INTERNAL BOOKS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u> (No. of pages in brackets)
3/109	MM (Srs.)	Maryknoll Sisters in Mission. (83)
3/110	SVD	Giuseppe Freinademetz, by Giacomo Reuter. (77)
3/111	IMC	Missionario per il Mondo nella Chiesa Locale, by Gottardo Pasqualetti. (82)
3/112	Ibid.	Atti del Capitolo. (170)
3/113	SM	Tableau du Personnel et des Etablissements 1976. (115)

V. INTERNAL PERIODICALS

<u>Issue.</u>	<u>Name of Periodical</u>	
Nos. 243, 244	AIMIS	(FSCJ et al.)
Vol. 22, No. 2	ANS	(SDB)
No. 3	Call to Mission	(MM-Srs.)
Nos. 7 - 12	Central Newsletter	(MHM)
No. 2	Chronica	(CICM)
Vol. 11, No. 1	CITOC	(OCarm)
Nos. 89, 90	Communications	(SM)
Vol. 76, No. 1	Information-Documentation	(CSSP)
Dec.	Da Casa Madre	(IMC)
No. 93	Echos de la rue du Bac	(MEP)
No. 297	Famiglia Comboniana	(FSCJ)
Vol. 73, No. 1	Fede e Civiltà	(SX)
No. 93	FM Information Service	
Vol. 17, No. 1	Giuseppe Allamano	(IMC)
No. 2	Hello? Frascati!	(SA)
No. 1	ICA - ICM	(ICM)
Vol. 6, No. 1	Information	(RSCJ)
No. 19	JESCOI News	(SJ)
Vol. 29, No. 4	Missionari Saveriani	(SX)
No. 24, 1975	Missioni Consolata	(IMC)
Nos. 1, 2, 3, 1976	Missioni	(OMI)
No. 2	Mondo e Missione	(PIME)
No. 3	MSC General Bulletin	
No. 1	Mundo Negro	(FSCJ)
Nos. 174, 175	Nigrizia	(FSCJ)
No. 3	Notiziario Cappuccino	(OFFICap)
Vol. 10, No. 1	OMI Information	
No. 115	Petit Echo	(PA)
No. 668	Piccolo Missionario	(FSCJ)
Nos. 3 and 4	SJ News and features	(SJ)
Vol. 4, Nos. 2 and 3	SMA	
No. 29	SMM Intercontinent	(SMM-I)
No. 85	White Fathers-White Sisters	(PA-SA)
No. 206	The Word in the World	(SVD)
1976 Year Book	Current DOCUMENTATION Courante	(PA)
No. 4		

VI. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 5	Action
Vol. 17, Nos. 2 and 3	Africa Confidential
Nos. 1899 - 1905	Fides
Vol. 4, No. 1	Al Basheer
Vol. XVII, Nos. 7 to 12	Al Mashir (The Counselor)
12/75/1 and 2/76/1	AMECEA Documentation Service

<u>Issue</u>	<u>Name of Periodical</u>
No. 3	Bulletin (Institute of Development Studies)
No. 47	Bulletin du Centre de Documentation OICE (UNESCO)
Vol. 5, Nos. 1 to 4	Catalyst
Vol. 4, No. 3	CEM Mondialità
No. 7	Centro Pro Unione
Vol. 18, No. 4	Ching Feng
Nos. 3 to 10	Circulars (USG)
No. 23	ComMuniCatis
No. 15	Contact (Spanish edition)
Nos. 8 to 72	D I A
Nos. 1691 - 1692	La Documentation Catholique
Nos. 3 and 4	Ekumenisk Orientering - Church and Society
No. 21	Encounter
No. 12	Exchange
No. 12	FABC Newsletter
Vol. XIV Nos. 4 and 5	Good Tidings
Nos. 39 and 40	IDOC Bulletin
Vol. 11, No. 2	Impact (Philippines)
Vol. 3, No. 2	Info on Human Development
Nos. 1 and 2	Informatiedienst
No. 15	Information Bulletin
No. 43	Informissi
No. 4	Japanese Religions
No. 20	Justitia et Pax Bulletin
Vol. 11, No. 1	Kontinente
No. 30	Letters from Asia
No. 1	Migration News
Nos. 49 to 51	Mission Intercom
No. 1	A Monthly Letter about Evangelism
Vol. 5, No. 2	Newsletter (Kenya Catholic Secretariat)
February	News Notes (AFPRO)
Vol. 3, No. 1	Notes and Comments (AGRIMISSIO)
Vol. 8, Nos. 5 to 7	One Spirit
No. 88	Peuples du Monde
Jan.-Feb.	Report
January	Report from IMU
No. 568	Revista de Misiones
Vol. 12, No. 1	Risk
Vol. 18, Nos. 5 - 7	Ruhr Wort
Vol. XXII, No. 3-4	Social Compass
No. 28	SFCU Information Service
Vol. 230, Nos. 7070 - 7076	The Tablet
No. 24	Vida en Fraternidad
Vol. 26, No. 4	Worldmission

VII. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
2.CICM (C2/76)	Administrative structures: Channels or barriers? by Romain Clement and Paul E. Staes. In CHRONICA (CICM) No.2, 1976.
2.CICM (C2/76)	The "Localization" of the Church, by Jerome J. Heyndrickx. In CHRONICA (CICM), No.2, 1976.
2.FMM (FIS33/76)	Enlarged General Council 1976, by the Franciscan Missionaries of Mary. In FMM INFORMATION SERVICE, No.33, 1976.
2.MEP (FRB93/76)	Le Sud-Vietnam de la "Libération" à la "Réunification", by Claude Lange, MEP. In ECHOS DE LA RUE DU BAC, No.93, 1976.
2.MSC (MGB1/76)	Discernment in Common, by A. Bundervoet, MSC. In MSC GENERAL BULLETIN, No.1, 1976.
2.PA (PE667/76)	Zaire: The living communities of Birambizo, by Urs Galliker. In PETIT ECHO, No.667, 1976.
2.PA (CDC3/75)	Evangelization in the Documents of Vatican II, by Leonard Kaufmann, PA. In CURRENT DOCUMENTATION COURANTE, No.3, 1975.
2.PA (CDC3/75)	Two Practical Questions (relating to the theology of evangelization), by Leonard Kaufmann, PA. In CURRENT DOCUMENTATION COURANTE, No.3, 1975.
2.PA (CDC4/76)	The Church, the Kingdom and the other religions, by Aloysius Pieris, SJ. In CURRENT DOCUMENTATION COURANTE, No.4, 1976.
2.PIME (MeM3/76)	Cambogia e Laos dopo la "liberazione", by Piero Credo and Angelo Lazzarotto. In MONDO E MISSIONE, No.3, 1976.
2.RSCJ (I6/1/76)	Religious and Evangelization in Asia Today, by the Society of the Sacred Heart. In INFORMATION (RSCJ), Vol.6, No.1, 1976.
2.SA (HF1/76)	The General Council shares with us, by SA Secretariat for Information. In HELLO ? FRASCATI !, No.1, 1976.
2.SCMM-M (SI85/76)	Health situation in the Philippines, by Lilia Conol. In SMM INTER-CONTINENT, No. 85, 1976.
2.SM (C88/76)	Reflections on the Apostolic Exhortation EVANGELII NUNTIANDI of Pope Paul VI on Evangelization in the Modern World, by the SM General Administration. In COMMUNICATIONS (SM), No.88, '76.
2.SMA (S29/76)	Continuing Formation, by John Power. In SIA, No.29, 1976.
2.SX (FeC1/76)	Accetteranno Cristo gli Indù?, by Celestino Elamy Osery. In FEDE E CIVILTA, No.1, 1976.
5.ADS (12/75/1)	Evangelisation of Africa through means of Social Communications by Bishop Njenga. In AMECEA DOCUMENTATION SERVICE, No.12/75/1.

SELECTED ARTICLES (Cont.)

<u>Code No.</u>	<u>Title of Article</u> (number of pages in brackets)
5.B(IDOC) (39/76)	From the shackles of domination and oppression, by Michael Manley. In IDOC BULLETIN, No.39, 1976. (9)
5.C (5/2/75)	From Dar es Salaam to Goroka: A Review of the Self-Study of the Catholic Church in Papua New Guinea, by H. Janssen. In CATALYST, Vol.5, No.2, 1975. (29)
5.C (5/4/75)	Mission Reaffirmation, by Gabriel Lomas, OFMC. In CATALYST, Vol.5, No.4, 1975. (6)
5.C(USG) (5/76)	General Chapters in Institutes of Women, by Concilium "16". In CIRCULAR, No.5, 1976. (2)
5.C(USG) (5/76)	Small Communities in Institutes of Women, by Concilium "16". In CIRCULAR, No.5, 1976. (1)
5.C(USG) (3/76)	General Chapters, USG. In CIRCULAR (USG), No.3, 1976. (9).
5.E (12/75)	Women in the Church: From influence to responsibility, by Leny Lagerverf. In EXCHANGE, No.12, 1975. (77).
5.GT (14/4/75)	The Church as Pastoral: but what IS "pastoral"?, by Ermonegildo Calderaro. In GOOD TIDINGS, Vol.14, No.4, 1975. (4)
5.GT (14/4/75)	Community Building: Labor of Love or Labor in Vain? In GOOD TIDINGS, Vol.14, No.4, 1975. (4)
5.GT (14/5/76)	The Church of Vatican II is Pastoral by Francis A. Gomes. In GOOD TIDINGS, Vol.14, No.5, 1976. (9)
5.I(P.I.) (11/2/76)	Human Rights, by Jean Pierre Clavel et al. In IMPACT (P.I.), Vol.11. No.2, 1976. (14)
5.JR (8/4/75)	Buddhism and Christianity, by Ernst Benz. In JAPANESE RELIGIONS, Vol.8, No.4, 1975. (8)
5.MI (122-123/76)	Pastoral con los marginados, by Comision Pastoral de Conjunto, Caracas. In MENSAJE IBEROAMERICANO, No.122-123, 1975-76. (3)
5.MI (122-123/76)	Tipologia pastoral Venezolana, by Secretariado Archidocesano de Catequesis, Caracas. In MENSAJE IBEROAMERICANO, No.122-123, 1975-76. (1)
5.MI (122-123/76)	Una Iglesia en movimiento?, by S. Urosa, L. Jorge. In MENSAJE IBEROAMERICANO, No.122-123, 1975-76. (3)
5.W (26/4/76)	The Future of medical mission in world perspective, by James C. McGilvray. In WORLDMISSION, Vol.26, No.4, 1975-76. (4)
5.W (26/4/76)	The Bishops' Synod and indigenization, by Patriok O'Connor. In WORLDMISSION, Vol.26, No.4, 1975-76. (9)