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In an effort to make the resources of the SEDOS Documentation Centre better known we are arranging three different times when you or a member of your Institute may come to the Documentation Centre and receive a description of the type of material available and the system by which it is classified.

The first date is THURSDAY 24th FEBRUARY, 3:30 - 5:30 p.m. This session will include not only a description of the material but a sharing session on the communication between the generalate level and those in the field.

Owing to our limited space in the Centre, we would find it helpful if members who wish to attend this session would ring the Secretariat (tel no. 57.13.50) by 22nd February.

We are scheduling two other days for acquainting members with the Centre: TUESDAY 8th MARCH 3:30 - 4:30 p.m.
THURSDAY 17th MARCH 3:30 - 4:30 p.m.

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Coming Events:

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| 24th FEBRUARY, 3:30 - 5:30 p.m. | -Documentation Centre Tour and Discussion on Communication. |
| 25th FEBRUARY, 4:00 p.m. | -Executive Committee meeting at SEDOS. |
| 8th MARCH, 3:30 - 4:30 p.m. | -Documentation Centre Tour. |
| 17th MARCH, 3:30 - 4:30 p.m. | -Documentation Centre Tour. |

[SEDOS is very grateful to Sister Maria José Tresch, S.S.N.D., for this translation from Spanish of this article on the concept of God in the Aymara Culture. Not only does it give valuable insight into the whole area of popular religion, but it also reveals a methodology for examining popular religious beliefs.]

ONE GOD OR MANY GODS

by Victor Ochoa Villanueva (An Aymaran Indian)

1. INTRODUCTION

The Aymaran world is a culture which is strongly religious. Religion is not an institution separated from its way of life but on the contrary religion is closely related to its reality. Religious expressions touch the life of the entire family, the farm, the cattle, the house where they live, etc. All that happens in life is a consequence of man's actions which have repercussions in the supernatural world.

THE CONCEPT OR EXACT DEFINITION OF RELIGION AND CHRISTIANITY IS NOT CLEAR IN EACH PERSON'S CONSCIENCE, but the expressions of faith, his actions, his works, his practices are deeply christian and religious. All of this reality is shown in a space in which are found the gods and other categories of phenomena, and in a cycle in which the spirits work. All this becomes man's cosmos. Within the cosmos is found the people who have to live in accord with this space and cycle which regulates the supernatural forces.

For the Aymara there are three worlds: "Alajj pacha" (the heavens), "Aca pacha" (the earth or this world) and "Mankha pacha" (hell). Each of these three worlds have their celestial spirits and supernatural or evil spirits. In this world there is "Achachila" (the grandfather), the "Wirjina" (mother earth as a protecting goddess), the "uywiris" (those who protect the home) and other spirits. In hell there are: the "supaya" (the devil), "antawalla" (the evil spirits who come with fire), "sajjra" (the evil spirits who come together with the winds) and other evil spirits who work with the devil. All of these worlds have much to do with man. Man, knowing about this reality, has to offer certain rites and sacrifices to please God and the gods, showing them their undeniable affection.

2. GOD THE FATHER - CREATOR

For the Aymarans there exists a God who has complete power over the universe and has created all that exists. He is called "Alajj pachanquir Tatitu" (God who is in Heaven) or "Suma Dios Awqui" (Good God the Father). None of the other gods are capable of the wonders of

which He is capable and are subject to Him. This God controls the actions of man and records his faults in a book which will be read in the moment of judgment. Some Aymaras believe that this God has little influence over man while he lives on earth. While on earth man is under the control of those gods who will help him to live on earth. God watches out for the spiritual part of man and the gods for the material part. Man depends upon God to save his soul. This does not mean that their areas of influence are exclusive, but rather that they have their areas of preference. The gods have to do with the weather and agricultural but they are subject to God. They do not act alone but rather in agreement with man and with God.

God lives in the "Alajj pacha" with a powerful organization: Himself and 12 ancients who have different powers,--the angels, the saints and other celestial beings who have to do with man. There are the saints who have to do with certain kinds of things, animals and persons. And so, it is known that Santiago influences lightning, St. John takes care of sheep and so on. It is said that God has existed for milleniums and that from the heights He sees all that happens in the world.

On the other hand, the world created by God has passed through different stages or ages. And so it is said that when God created the world: the earth, man, woman, and the animals, etc. everything was marvelous. There were no droughts or plagues, man had certain special powers conceded to him by God. Animals had certain **human powers** and were able to execute great works. This was called the "Age of God the Father." God lived on earth as He did in heaven. Man had many special powers, nature was in harmony with him. People went to heaven to take part in great ceremonies there in honor of God the Father. There was a ladder which reached from heaven to earth made by man and blessed by God. However, because of insult and deceit on the part of man as well as of the animals this method of communication was destroyed. Man became more and more sinful and corrupt. God warned man of this corruption by sending punishments and men who preached conversion to a good life. This was all to no avail because Lucifer, the oldest son of God went among men inciting them to envy and corruption. Facing this situation God decided to destroy the world and to create another marvel, but His younger son called Jesus Christ or Manuel, as he is called by some, offered to take the world and purify it of its corruption. God listened to His son and gave the world to him.

The Second Age begins with Jesus Christ assuming power. Some say that Lucifer was the oldest son of God, others say that he was God's oldest angel and he was called "Morning light". After the creation he became envious of God the Father and he travelled the universe convincing the rest of the angels and spirits to join him and at the same time he deceived man so that they all became evil. Then there was a great struggle in heaven between Lucifer and his followers and God and Jesus Christ, in which God and Jesus Christ were victorious. Lucifer remains on earth to deceive people and so he rules the earth. So it was that when Jesus came to earth, Lucifer brought about his death to take vengeance because of the shame he suffered on account by his defeat in Heaven. These events still affect the history of man and have influenced all the evil in man's life today.

Since the time of Christ man and animals have lost their power along with the plants and other elements of creation. God no longer walks the earth and communication with heaven is impossible. This age continues today and will continue until there is another struggle between Jesus Christ and Lucifer and the forces of good and evil. Finally Jesus will be victorious and the devil will be sent to hell forever. There will be a resurrection for man and a final judgment. The good men will go to heaven to enjoy eternal happiness, recovering their original state of bliss and power and so the Second Age, the Age of God the Son in which we are living now, will continue until this battle.

The Third Age will begin after the battle and the judgment. The good will be perfectly happy while the evil will be condemned to hell where they will burn little by little. This will be an eternal age known as the Age of the Holy Spirit. This age will be marked by the "Holy Spirits" of men and they will have a power almost equal to that of God and Jesus. Some believe that after this judgment the world will be cleansed and transformed and man will reinhabit it in a sinless state.

There is a mutual relation among the three ages mentioned above. God the Father continues to guide Jesus in His rule at this time and both of them will be part of the Kingdom of the Holy Spirit. All this indicates the great social relation between God the Father, God the Son, and God the Holy Spirit.

2. 1 THE RELATIONSHIP BETWEEN "ALAJJ PACHA" AND THIS WORLD

The three persons in God have a very close connection with the reality of this world. God the Father is the creator of the universe and is responsible for caring for it and controlling all the existent beings in creation. God lived and participated in the world and organized all the forms of life and action. But because of misinterpretation God's messages were distorted beginning with bad habits and lies. All in the world were without difficulty or pain or trouble. God blessed all men abundantly by participation in the joys of His life.

But it was through the work of Lucifer and man's little faith that man digressed from the good road. Power was given to Jesus. Even here man was not forgotten, but was helped by having his sin forgiven. Jesus still helped man but some helps were taken away because of sin. Many Aymaras say that Jesus comes to us anew during Holy Week. Others say that this time is only to make us remember what He did to free us from sin. Jesus has also sent certain spirits, angels and saints to regulate reality and guide His people. All of this world's problems can be solved by Him being a little severe with the wicked and helping the good. Some say that Jesus continues to be present on earth in all that takes place in the life of man. This shows the great socio-humanistic relation which Jesus has with this world.

When the Age of the Spirit arrives, the good will be rewarded with celestial powers. They will take part with the Holy Spirit and in ruling the world as "Holy Spirits". They will have certain powers and strength and will participate in the Kingdom of Jesus—as other gods of minor hierarchy who also watch over the people in the world. All this, then shows the intimate relationship between "Alajj pacha" and the world which at the same time never forgets nor abandons "Aca pacha".

2. 2 THE RELATIONSHIP OF MEN WITH GOD THE FATHER OR "ALAJJ PACHA"

Recognizing the omnipotence of God the Father **over** all of creation including man, the Aymaras feel the need of responding to Him and showing their gratitude through ceremonial expressions and rituals. It is Alajj Pacha who is over everything in this world and anything which would destroy its equilibrium would bring down the punishment of God. God does not help those who commit evil deeds. Alajj Pacha has a position which is far superior to all the spirits and gods of this earth. Therefore in any kind of religious ceremony, there must always be an invocation to Alajj Pacha. In fact, in all of man's daily work and the events of his daily life, the people constantly say the name of "Jesus Diosay". The Aymaras constantly feel a need to please God who constantly cares for them and to reconcile themselves to Him when they commit faults, or a serious sin. They also believe that natural disasters are the result of man's sins. And so, Aymaras manifest their faith and reverence through rites and ceremonies which they carry out on the calvaries of the hills which they consider holy places. These events take place after there have been some natural disasters and at certain fixed times of the year. (Holy Week and different feasts). During these ceremonies there are petitions of reconciliation. There is also a use of INCENSE which they consider most important, along with offerings of the goods of the earth. In the great ceremonies to Alajj Pacha, special things are used which are not used in the rites celebrated in honor of the gods of aca pacha; candles, incense, holy water, flowers and at times the image of a saint. At these important rites, it is not necessary to use fetuses, herbs and other types of amulets which are used to honor the gods of aca pacha.

"Many Protecting Gods"

In addition to believing in the existence of one God who governs the universe, the Aymaras also believe in other gods who live on this earth, but who are under the dominion of the God in heaven. These gods live in the mountains, the hills, in certain places in the home and in other places. Among these gods there are several hierarchies. There are those who are very powerful and have control over an entire region. These gods can alleviate, protect and negate the evil brought about by other lesser gods and other lesser spirits. There are those who live in the hills around the community and have charge of this community. These gods can judge, protect and help all the people of the community. Then there is a goddess who takes special care of the home of each family and especially the earth, the land belonging to the family. So that the crops will be good there is a need to offer special rites in her honor. Then there are other spirits who protect the home and the family. Since all of these gods have so much to do with the ordinary daily life of the Aymaras, they must not be offended and rites must be offered in their honor. Some Aymaras believe that these gods and spirits are Aymaran saints given them by God to help them and their communities. There is also a belief that they were once good men who have died and have returned to guide their people. All of these gods are under the control of God the Father. Some Aymaras say that they are like the disciples of God and so they are called "Jisc'a Tatitu" (lesser god); while God the Father is called "Jach'a Tatitu" (Greater God). This is why the mountains and hills receive the names of Apostles and other great saints. Sometimes these gods receive the title of Father or

Mother just as God or the Virgin does, but this is just because some country people feel he is like God in as far as he can help them. ("San Agustín Tata"). There are others who say that a saint is another God who lives in the Church and who must be adored and given certain ceremonial rites, and so he too is considered a god of "aca pacha". All of these gods take care of all the natural needs of the people. The Aymaras also know that there are sins which affect their lives, such as abortion, disturbing places where the spirits live, punishing children, etc. All these are punished by the gods, but man can secure pardon for these offenses by ceremonies and rites.

2. 3 Relationship between the Gods of ACA PACHA and Men :

As has been already said the gods of aca pacha have a very close relationship with the life of the Aymaras, being very close to them in their daily lives. This relationship is maintained in two aspects particularly, one, helping them with their needs, material and spiritual and two, punishing them for their wrong doing and offenses. Often the punishment is related to their human needs, climate, agriculture, health, etc. All of this is in one way or another related to the quality of the rites and ceremonies celebrated in their honor, and also in reference to the conduct of the person involved. The further removed in hierarchical position a god is from the personal life of the people, the less severe he is in punishing when there is wrong doing.

"Man's Response to These Lesser Gods":

The Aymaras, conscious of the influence of the lesser gods on their lives, have set up a very organized structure for responding to and of pleasing these gods. Since they exist in such close contact with men, it is necessary to offer them rites and ceremonies as signs of gratitude and also that they listen to the requests of men. The world is full of spirits which have different roles to play in the life of man; some help him, others punish him. Here it is necessary to emphasize the hierarchical structure which the Aymaras have set up around their gods. All of the lesser gods fall into very specific categories. There are those who belong in a special way to Alajj Pacha like the Saints, the Angels and the Apostles and the good men who have died and are now in heaven. There are other spirits who live here on earth, and then there are those who belong to hell or places under the earth. These last are considered as belonging to the devil and who sow evil among men.

It is generally thought that the gods of Alajj Pacha work in benefit of man. Each of them have special things on earth to care for; the animals, the farms, etc. Some also believe that each person has an angel who cares for and protects him. Sometimes the saints are invoked to draw down evil upon some other person in the community. The saint is chosen according to the type of evil the petitioner desires. In this way the saints come to assume the position of the gods of aca pacha but they function from within the church. Because the saints belong directly to Alajj Pacha, it is necessary to offer them the same rites and ceremonies which are used to honor Alajj Pacha and to use the same type of materials; candles, flowers, etc. and not those which are used for the lesser gods. There are special ceremonies and rites which are offered to these gods, those of aca pacha. In some places

they sacrifice animals (a llama), but this is not very common. What are used are aromatic plants, fetuses of certain animals, and other things from their natural environment. All of these rites take place at special times; such as Carnival, Holy Thursday, Pentecost, Saint John at sowing time, etc. At these times it is necessary for the "yatiris" (cultic priests) to ask permission of God.

Some Aymaras believe that the saints of the church as well as the gods of aca pacha are influenced by the evil spirits of hell, that sometimes these good gods act in an evil way. There are numerous legends to attest to this. This is the way of explaining damaging things which take place as the result of the action of a saint. All of these ideas have left the Aymaras with a very confused notion of the saints, the angels and their household and other lesser gods, and their relationship to God the Father. They blame much of this confusion on the evil spirits. As a result they have classified their rites and ceremonies into those of Alajj Pacha, Aca Pacha and "mankha pacha" (evil spirits). The "yatiris" know the difference and are able to distinguish the good and the bad.

One God or Many Gods: A Question of Semantics?

by Rev. Francis McGourn, mm

It is a well documented fact that whenever two languages come into contact with each other, be it in a personal bi-lingual situation or in the context of cultural bi-linguism, certain elements of one language tend to "interfere" with elements in the other.

Whenever we hear someone speak a foreign language, we become conscious of the foreign accent of the one who speaks. This accent which the foreigner has is nothing less than the interference of the pronunciation pattern of his mother tongue with the pronunciation of the newly acquired or learned language. The slight difference in vocal quality, the patterns of aspiration or non-aspiration of certain consonants in certain positions, etc. which are characteristics of the maternal tongue of the speaker, are such strong habits that the person tends to continue using these patterns in speaking the new language.

Many linguists have tried to explain the fact of "local accents" in this same way. The interference of grammatical patterns between two languages is a phenomenon which is also very noticeable. Those who speak a language which does not use the subjunctive or rarely does, or which does not distinguish number and gender, will also have great difficulty in using these forms in another language. This type of grammatical interference is also noticeable among different local situations using the same language. Andean Spanish uses a few different grammatical forms from those employed in many other parts of the Spanish speaking world. They have been influenced by the grammatical patterns of Aymara and Quechua.

In addition to pronunciation and grammatical patterns which interfere in a person's spoken language, there are also vocabulary and semantic patterns which do the same. Andean Spanish has many Aymaran and Quechuan terms. Those who begin to study Aymara will soon realize that many Spanish terms have entered into that language and form part of it. This should not surprise anyone, as vocabulary borrowing between languages in contact with one another, is almost a universal phenomenon. In 1921, Edward Sapir warned that "The language student should never commit the error of identifying a language with its dictionary." Linguistic science has insisted that those who wish to learn a language must take into consideration besides vocabulary, the grammatical patterns, syntax and pronunciation which form part of the structure of any language and which has to be learned if one wishes to speak it correctly. In a bi-lingual situation, and especially in a cultural bi-lingual setting, such as is experienced in the altiplano of Peru, there is still another dimension of language which has to be considered and which is very little known: It is the question of semantics.

For some inexplicable reason, western society reduces the question of semantics to an almost completely insignificant level, saying, for example: "that is just a question of semantics". This is equivalent to saying: "that is such a small point that it is not worth spending time or effort discussing it". Nevertheless, semantics is defined as the study of meaning in language; the relation between language, thought and behavior; the relation between linguistic symbols (words, sayings; phrases, etc.) and the objects and concepts to which they refer. If language can be described, at least in part, as a system which assigns the meaning, agreed upon by a certain community, to certain signs and sounds which in themselves are arbitrary, for the purpose of communicating; it seems that semantics and semantic questions, far from being insignificant, remain at the very heart of human communication in so far as it treats of the agreement (or lack of agreement) on the meanings of a certain linguistic symbol.

The question as to whether the Aymaras are monotheistic or polytheistic (according to the common understanding of these terms) seems to resolve itself in the semantic question "what do the Aymaras mean when they use the borrowed Spanish DIOSA and DIOSANACA?" To presume that the meaning of the words is identical in Aymaran as in Spanish is as precipitous a presumption as it would be to consider the phonetic, grammatical and syntactical systems to be identical.

To decide that the Aymarans understand these terms in the same way as they are understood in the language from which they were borrowed shows the need for some general considerations on the nature of the phenomenon of lexical borrowings.

As has been indicated above, the phenomenon of lexical interference or of vocabulary borrowing between languages is almost universal in bi-lingual situations. The fact that a word moves from one language to another, does not assure us that its entire semantic content and nothing more is that which passes to the other language. Neither is it assured that a native word cannot be broadened or reduced in meaning through the influence of the second language.

We already have abundant examples of words which have come into Spanish from Aymara or Quechua, just as there are numerous examples of Spanish words which have entered into Aymara. There are some basic words which have been assumed from one language into the other seemingly without having changed their semantic content, in spite of having been adapted to the phonetic patterns of the language which received them. These borrowings present no problem in regard to their semantic content.

There are, however, other types of lexical interference which do present problems in bi-lingual situations. In some cases the word changes meaning as it passes from one language to the other. An example of the type of change can be seen in the Aymara word "JILA" which in Aymara means "brother". It has been incorporated into the Spanish of the altiplano, with the meaning of "the one in love, or the lover". A significant change in its semantic content has taken place as it passes from Aymara to Spanish.

Other more complicated semantic mutations occur when two languages have semantemes, or notional units, which are partially alike; the interference consists in the identification and readjustment of the semantic content of the word of one language to conform with that of content of the word of the other language. An example of this semantic mutation is the following: in Russian there exists the word uroven which expresses the concept "level", be it in the concrete or in the abstract. In the neighboring language of Yukat, there exists the word tahym which originally had the meaning "level of water". Through the interference of the Russian word, however, the Yukat word tahym has expanded its semantic content and now means any kind of "level", be it of water, of development, of aptitude, etc. (see Weinreich, Languages in Contact, p. 48)

Another type of semantic mutation shows the opposite process to that which we just finished describing. In this type, two or more semantemes or notional units, each of which originally was expressed by a different word, is concentrated into only one word. This word can be one from the native language or one borrowed from a foreign language. In this process, called polisemina, the original semantic content of the word is maintained, while other meanings are added. An example of this process is found in a Yiddish dialect in which the two semantemes "bridge" and "ground" have been reduced to one word brik. It is obvious that a Jew in speaking would be capable of distinguishing the verbal expression of these two concepts - even though their expression has been reduced to one word, due to the interference of a neighboring language (in this case of Byelorussian). (see Weinreich, idem)

This consideration brings us to yet another problem which has to be examined: that is the very nature of language as a means of communication. In the context of an illiterate society, it is not easy to make a clear distinction between the verbal transmission of information and non-verbal actions (or accompanied by words), which also have been agreed upon by a society to express or clarify certain concepts. This last kind of communication has been named, "ritual language" or "paralinguistic communication".

Educated persons of western society have been trained since childhood to have a command of grammar, vocabulary and syntax in such a way that they can express any kind of information through verbal communication, that is by speaking, at least as an ideal. Once again, our cultural presuppositions make us suppose that this is an ideal value in all cultures. It is not. In the majority of illiterate societies there are numerous kinds of information which are never transmitted verbally but are exclusively transmitted through certain ritualized actions; such as, dances, ceremonies, gestures etc.. This phenomena has been very correctly described not as an expression of "primitive" thought but as that of an economical thought, due to the fact that by the very nature of non-written languages and of illiterate societies, all wisdom, and especially traditional concepts and values have to be summed up in a series of ritual actions which are very highly formalized, together with their verbal expressions. Under these conditions, an abundant vocabulary to indicate each shade of meaning (which is a normal task in literate societies which are always looking for ways to enrich their vocabulary) would be a loss of time and a counter-productive procedure. (See "Ritual", by Edmund R. Leach, in READER IN COMPARATIVE RELIGION, pp. 336-337.)

In these circumstances, the various semantic notional units are distinguished not by a variety of words, but by a ritual action and the context with which the word is associated. The native member of this community, or even the foreigner who is extensively knowledgeable of the variety of cultural contexts in which the word is employed, has no more difficulty in distinguishing the various meanings of the word than does the speaking Jew in distinguishing the word "bridge" or "ground", or does the speaking Englishman in distinguishing among the 234 meanings mentioned in the OXFORD ENGLISH DICTIONARY for the word get. It is the same type of familiarity which the native has with the context in which the words are combined with other words, or with actions, which make for this type of verbal economy without sacrificing the possibility of an adequate communication.

Finally, all of this leads us to the problem of the word DIOSA in Aymara. What is its semantic content? Is it identical with the word DIOS in Spanish, or has there occurred some kind of semantic mutation in its passing from one language to the other?

At this historical moment it is almost impossible to know with absolute certainty which words (if any) have been replaced by the borrowing of the Spanish word: dios. So much more impossible, then, would it be to determine which would have been the semantemes or notional units of these lost (?) words. However, on examining some of the contexts in which the Aymara word diosa is used, it becomes very obvious that the semantic content of the Aymaran word is not identical with the Spanish word. What Spaniard speaking outside of the bi-cultural situation or of any

other similar area, would think of applying the word diosa to someone who had just died and has gone to heaven, as Mr. Ochoa does in his Bulletin on Aymaran rites for the Dead? (Boletín Ocasional No. 27, November, 1975). What Spaniard in speaking would refer to the catholic saints or the apostles as dioses (diosañaca)?

On reading the descriptions of Mr. Ochoa on the Aymara concepts of the spiritual world, from Alajj Pachá (heaven) to mankha pacha (hell), and the ritual process which accompanies these concepts, it seems to me that we have the case of a combination of lexical borrowing, together with the polisemia within the context of the ritual language. That is to say, the Aymaras, whatever was their motive, incorporated into their language the Spanish word "dios" (transforming it according to their own phonetic pattern, into diosa or [tiusa]). On incorporating the word; they accepted the original semantic content of the word (that is to say, the semantemes or notional units which mean: the Supreme Being who is all-powerful, creator of the universe, absolute authority in that universe, etc.) In addition to these semantemes; however, they have added others, such as the semantemes or concepts of "saints", "spirit", "invisible force which influences the life of man", etc. Seemingly, according to Mr. Ochoa's article, the Aymaras have no difficulty in distinguishing various meanings within their own context, even though the words are sufficiently similar in the two languages to cause confusion for the foreign observer. Someone who understands the semantic content of the Spanish word and is confronted with the Aymaran use of the word, taking it for granted that the semantic content is identical in the two languages, and without taking into account the cultural context in which the word is used, remains convinced that the Aymaras are really polytheists who have a whole pantheon of "dioses".

I do not believe that we have sufficient information to arrive at a definite conclusion on the monotheistic or polytheistic concepts of the Aymaras, due to the fact that we are not sufficiently knowledgeable of all the complexities of the Aymaran culture. I postulate, however, on the basis of a linguistic analysis which is rather superficial, of course, the possibility that the question "One God or Many Gods?" in the Aymaran culture is at least as much a semantic problem as it is a theological one.

- * Father Paul Moody, formerly on the Sedos staff, writes from
- * Zaire:
- * "When I was in Rome, I always wanted to have 'feedback',
- * to know how relevant our thinking was to those for
- * whom we were working..."
- * We are very grateful to Father Moody for taking time to give
- * us 'feedback' and for his thought-provoking piece on the
- * missionary apostolate.

PRESENCE, LIFE-RHYTHM and the LEVEL OF MAN

For several years in Rome, one of the difficulties I felt most was that of trying to find contact with, to get the feel of, the pastoral base at which missionary life is lived. This perhaps explains why I was not unhappy to receive an appointment to a 'bush' parish, where most of the well-known characteristics of 'underdevelopment' are painfully present: depopulation and exodus to towns, lack of communications, lack of the most necessary services.

Thanks to good friends in the Sedos circle I have been kept in touch with a wide spectrum of missionary experience and thinking. After nearly two years it is possible to assess the relevance of many issues debated, and many pastoral suggestions fostered in Roman circles, from a context limited by relatively local, political, social, economic and, consequently, 'pastoral' viewpoints. I congratulate those - many well-known to me - who have striven to maintain the level and rhythm of inter-Institut exchanges both in the informational and animational fields.

The following reflections may interest someone. They are derived directly from my present situation: pastor with two confrères of two parishes, covering a field of responsibility some two hundred by one hundred kilometres in extent and containing some fifty sizeable villages and many many others of a few dozen inhabitants - an impossible assignment.

I am conscious that serious reflection would have required preliminary research into such factors as community organisation, distribution of available wealth and amenities, the extent of secularisation, mortality and migration - not to speak of such directly religious issues as baptism, instruction, prayer and the sacraments.

P R E S E N C E

The SEDOS Bulletin informed us of the Nairobi WCC recommendation that "the Churches examine the extent to which their Missionary structures obscure the confession of Christ and study the reasons for and the different aspects of the call for a moratorium which has been extended by some churches in their concern for the greater effectiveness of mission."

This is an abiding activity here: we are too few, owing to missionaries being withdrawn because of age, or for health or study reasons. Hence we have one team for two parishes. Political developments over the past years have closed to us many openings of pastoral concern and influence - schools, hospitals, etc.

Criticisms have been levelled at the "sacramental" ministry of priests, at the continued presence of teaching religious in schools where none but secular instruction is permitted, at a too material approach to Church extension. These criticisms are justified and worthy of serious consideration but are not too helpful in establishing alternatives.

The ministry of the laity is promoted in all fields - but commitment or "engagement" is surely an illusion if possibilities (intellectual, attainment, functional support, integration in existing and emerging structures) are not remotely commensurate with assumed responsibilities. The presence we need to assure is not a pushing, imposing one, but a presence that reassures - as Abbé Kalenga Matembele said of the foreign missionary in his country, a "presence that is a sign of liberation".

It is, above all, a presence that recalls another Presence, transcendental, providential, caring, planning and guiding - inviting if you prefer - towards a predestined fulfilment, that even the poorest and most abandoned can hope for and look forward to in the light of the Incarnation of Christ.

It is an instructive presence, clarifying dark sides of current human existence and offering a mystic key to the hidden secrets of creation.

It is a presence that does not deceive with false promises of equality, when all around us are indications of existential and functional inequality - on which devolves the Christian duty of solicitude and fraternal sharing and succour for the weak and the abandoned.

It is a presence that casts light in dark corners, without trying to deny the darkness within which faith is real, and without leading into the merry disastrous dance of the blind leading the blind.

It is a merciful presence that combats domination and refuses to dominate, that assures of rightful dignity, within the inevitable limitations.

It is a prudent presence, that does not indulge in harmful substitutions - the antithesis of solidarity and subsidiarity. A presence that discerns the possibility and place, the role and responsibility of each member of any human family.

L I F E - R H Y T H M

Those of us whose assignment has cast us at various times into urban and rural environments will have no need for a basic exposition on this theme. We have lived where time is indicated not by a feverish ticking from a clock but by the daily round of sun and moon; where meals wait for the onset of inexorable fatigue or for the end of a plodding return on foot; where business efficacy lies not in quick transactions but in leisurely bargaining that discovers and enhances susceptibilities; where a man's worth is not in what can possess but in what he is, and where what he is sees slow progress and decline - rhythms are different.

There are rhythms of awareness and commitment; there are rhythms of wonder and enquiry - especially as regards ourselves, and our acceptability; rhythms too in the moments of grace unfolding, grace inviting, grace assuaging.

All this we have known, but so often we close our eyes to it; failure of our drives for betterment make us more feverish in pursuing alternative approaches, heedless so frequently of the time of discouragement that follows failure, and the time needed to recoup one's energies.

We work so often among people's whose music and poetry and folklore reveal to us the subtle nuances of variations on a single theme that we in dullness of our ear and mind call "repetition". We meet those who will make long journeys just to save a negligible sum, but for whom the journey in itself is reward, and the added profit is the meeting and interchange in pursuit of something freely decided and freely followed through ... and we say "what a waste of time and energy!" What delights of gracious living have we not forgotten through our using of pre-packed meals and "instant" this and that. And the more natural world around us stares in wonder and asks itself why, when we are in so little haste to die, we are in such almighty haste to consume and finish everything that life has to offer.

All this may be relevant to programming, to pace of dialogue, to preparations and to the ceremonial. The very people who never arrive at Mass before the homily surely ask themselves why we are in such a 'mortal' hurry to begin the Office in a half-filled Church, to curtail the best moment in the week for social sharing.

THE LEVEL OF MAN

Over the years, in development projects - where for example tractors were seen to exhaust the labour possibilities when it came to weeding, or financial means when repairs were necessary, and in medical care where hospital facilities were greedy for resources that could have been used better in small community projects, we should have learnt something. If we take

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the efforts to advance mankind in any sphere at all: education, communications, commerce, technical skill building, we may justifiably question our attitudes and interventions.

Should we ask ourselves a few questions?

What have we done in the realm of catechesis where the vast majority of children have no access to schooling and where we ourselves cannot undertake literacy projects? What have we done for the sacramental care of those who in recent years, having been introduced to Christian faith and practice when there were many missionaries to wander into rural regions, now find themselves isolated and diminishing in number? Is it better to build chapels and meeting halls with sundried bricks and thatched roofs - on the supposition that these at least the people will be able to keep in repair - or to build solid durable structures with a minimum of repair foreseeable? Was the old system - followed in many missions - of large complexes at the centre containing classrooms, dormitories, kitchens etc., where people both children and adults could come for instruction and stay several weeks, so very wrong? Nowadays we see the practical impossibility of re-grouping rural populations and the increasing difficulty of reaching them for instruction, worship or sacramental care. There are few answers. For comparatively illiterate populations we need simple pictures in instructional series; we need chants and hymns that perpetuate tradition; we need the "sacramentals" of the Church.

Poverty is relative; ignorance is relative, and in too many places today they are relative to standards introduced from far away. One might even say the same of sickness, but there is a problem: in the past many herbal medicines were known and used effectively that were then lost under the pressure of commercialised packaged remedies that now no longer reach the poorer regions. Just in the same way, many traditional skills, the making of hoes from local materials and scrap-metal, is in many places a lost art, and half a man's produce goes on the purchase of the essential tool that is within his capacity to make.

To me all this indicates one overriding demand of a useful missionary presence: the main effort at adaptation has little to do with externals, but an awful lot to do with a re-assessment of priorities. Up to the present, there has been a deal of useful work done - including that at Generalate level - on priorities, but it was always in reference to our priorities. What we need is a keener awareness of the people's priorities. Even if we do not adopt them, we should be able to appreciate them. Many current priorities emerge from political propaganda, but they are important sources of motivation - towards acceptance or rejection.- There are some interesting studies being done at the moment on several aspects of motivation in relation to man's advancement. We should be doing our own studies. Church extension and Church rejection do not come out of the blue: fidelity and backsliding are also motivated. We ourselves are surely responsible for much of the rejection which we face today.

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When we were young, we were all familiar with the grown-ups who "talked over our heads". It takes patient and time-consuming effort to lay a groundwork for successful inter-cultural communication, especially at the level of communication of the Gospel message. If we are not prepared to do that work, to make the effort, at least to find out what findings are available from perhaps more competent sources than our own, then it is not only we who will suffer.

IN CONCLUSION

These reflections may not be of much value, except to myself; they come from the pastoral base with which I felt I had largely lost contact during five years in Rome. I am glad to see from reading the SEDOS reports at a distance that there is a real ongoing effort to keep in touch with the base, and an effort too to circulate the experiences emanating from various corners of the missionary Church. May my small effort in putting them on paper be a thank-you to those who in rather obscure and demanding labours prepare them for us and send them to us.

Paul Moody, P.A.
Kala, Mqba, Shaba, Zaire
14th January, 1977

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On behalf of the Sedos Members
we wish to express our prayerful
sympathies to the members of the
Society of Jesus & the Dominican
Order on the tragic deaths of
their missionaries in Rhodesia.

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RESPONSE TO THE REPORT OF THE GENERAL ASSEMBLY

At a recent meeting of the Executive Committee, it was decided to send the report of the General Assembly to various Episcopal Conferences throughout the world with a request that it be shared with their Associations of Major Superiors of Religious Men and Women. Below we quote some of the acknowledgements received from various conferences and other recipients of the report:

UGANDA CATHOLIC SECRETARIAT

- On behalf of the Uganda Episcopal Conference, I write to thank you for the General Assembly Report sent to us on 17th December 1976.

CATHOLIC SECRETARIAT - Dar es Salaam

- We acknowledge receipt of your letter dated 17th December 1976, with the report of the SEDOS General Assembly held in December on "The Encounter of the Gospel with Local Cultures".

SECRETARIAT OF CHINESE BISHOPS' CONFERENCE - Taiwan

- Thank you for your letter of December 17th 1976, and for the very valuable document you have forwarded to us, the SEDOS Bulletin of the General Assembly Report. We will be happy to send some material regarding the Chinese Local Church to SEDOS. We ask your prayers for the Chinese Local Church.

TRAINING INSTITUTE OF SOCIAL ANIMATION - Sri Lanka

- Many thanks for your kindness in sending me the SEDOS Report. It is an interesting Report discussing important issues. We really like to know what the Religious Orders are thinking and planning at an international level as well.

ETHIOPIAN EPISCOPAL CONFERENCE

- I thank you for your kind letter and the Report of the SEDOS General Assembly which you sent me recently. We shall communicate it to our Conference of Religious Men and Women, and I am sure they will be interested in it.

AUSTRALIAN EPISCOPAL CONFERENCE

- I wish to acknowledge, with thanks, your letter of 17th December, with attached copy of the December 15th 1976 issue of the SEDOS Bulletin.

BUREAU OF ASIAN AFFAIRS - Philippines

- I congratulate you and your Staff on the contents of the Bulletins and their presentation. They evidence both skill and dedication.

SEKRETARIAAT BISSCHOPPENKONFERENTIE - Utrecht

- Veuillez nous envoyer, s'il vous plaît, encore 9 copies du "General Assembly Report" du 15 décembre 1976.

EVALUATION OF THE GENERAL ASSEMBLY (December 1976)

The following is a summary of the evaluation sheets received. In some cases the comments were those of a group. We are grateful to all who sent in their comments and we will use them in planning the next Assembly.

1. Coverage of the topic in the bulletin - Among the 16 replies to this point the comments ranged from good, very good and excellent. Two respondents thought the position papers should have been published in the bulletin in November.
2. Choice of speakers - was highly praised. Two respondents mentioned other aspects they would have liked to have considered - psychological aspects of inculturation and the inclusion of more precise questions connected with the subject. It was recommended that two copies of the papers go to each Sedos Institute and then one to each person who registers.
3. Discussion Groups - were rated as very good. It was felt that eight was the right number in the group and that the choice of leaders was good. One felt that the questions were probably not necessary, and another that more time should have been allowed for discussion. It appears that this is a valuable way for people to share ideas.
4. The questionnaire - 12 papers commented on this. Seven found it very helpful - "pertinent to our problems" and "helped promote dialogue at the meetings"; two felt it was not too helpful as it was rather general, and one mentioned it was concerned mainly with the problems of Europeans in "adapting".
5. Reactions to the Business Part of the meeting were generally favourable. Some felt the time spent on the election was too long and the procedure unclear. One felt more time should have been spent on the budget; another that the time spent on the meal was just right for people to meet and discuss. Praise for the hospitality was noted by several.
6. Preparatory Meetings - These seem to be the weakest part of the Assembly. Either the people were unable to attend, (others questioned having them), or did not see too much connection between the discussion at the second meeting and the Assembly.

Comments on the above by the Executive Secretary

From the above it would appear that the coverage of the topic, the choice of the speakers and the discussion groups are highly rated by the group. We should try another means of preparation than the preparatory meetings. While some members thought the business meeting too long, the need to revise the Statutes will have to be given time at some Assembly.

WHAT DOES EVANGELISATION ENTAIL ?

First, let me say this. I think that much of the confusion today concerning mission and evangelisation, is based on two popular oversimplifications. Deep down within us we feel that Evangelisation ideally entails preaching the gospel directly at street corners. Anything less than that is to that degree less than fulfilling one's vocation and is thereby accompanied by guilt feelings, dissatisfaction with self-frustration, uneasiness, disquiet, anxiety and so forth. All this exists largely on the level of reason. And that too, often, at subliminal levels of consciousness. They continue to operate on the subliminal levels and cause continual nagging and disquiet.

Now if there is one thing that scriptural scholarship and church teaching does, it shows up what an oversimplification such an assumption and ideal self-image is. The Mission of the Church especially where apostles to the Nations are concerned, is a tremendously rich, complex and variegated one. Indeed it is a Mystery, a divine-human activity and process. The diversity of its aspects and happenings can be compared to the diversity of designs, and colours needed to weave a rich tapestry. These analyses help to explode the simple ideal self-image that many missionaries have of their vocation, and at the same time show the need for a real re-education of the self-image, ideas and ideals, sentiments and emotions.

Let us make another clarification. Often times today, the mission of the Church is summed up apparently by the word Evangelisation.

Now it seems to me that this word can be and is used in at least three senses, and therefore, whenever we use the term we should mentally translate it to make sure we are using it precisely. Thus Evangelisation can mean:

- 1) to proclaim the good news (the literal, etymological meaning, referring to verbal communication and proclamation).
- 2) the various concepts which we shall see are used by the New Testament writers to talk about the Mission of the Church (heralding, witnessing etc.).
- 3) the total mission of the Church. This seems to be the meaning of the word when used in The Consultation on Evangelisation at Patna, 1973, and the Synod of Bishops on Evangelisation in Rome, 1974. It includes such diverse things as preaching the Gospel, Dialogue, Indigenisation of the Church, Theology of the Local Church, Liberation, Development and work against Injustice.

CLEMENT GODWIN, S.V.D.

(Taken from VERBUM SVD, 1, Vol.17, 1976).

NEW STYLE SEMINARY FOR CAMEROON

Six Seminarians chosen by their respective Christian Communities are preparing for the priesthood in a locale that takes into account their origins as well as past and future apostolic commitments. Seminarians work the garden plots adjacent to their huts to earn their livelihood in addition to their studies and parish work. The entire complex of huts cost only U.S. dollars 10,000. The Rector, Fr. Lagace, O.M.I. says: "...The Church can be Africanised only by men who are products of Black African culture ..."

(Taken from I.N.U., 1/77).

Z A I R E - Myths and Rites in the Service of the Message.

- When Father H. Hochegger, SVD, arrived in Zaire, about 12 years ago, his first idea was to make a catechesis which would be adapted though still classical. As he is an ethnologist of the famous school of Father Shebesta, he soon discovered the spiritual and moral riches of the culture of the Bantu populations of the Kwango region. The myths and rites above all are the sources and basis of the individual, family and community ethics. All the stages of life are taken up and determined in the myths which propose to man the rules of an ideal.

This ideal, Father Hochegger reveals, is not often attained. There are failures and the Bantu people are well aware of the difference between what is being proposed by the myths as the perfection and what has been achieved by the individual, the family and the society. All the great events of life, related in the myths, are accompanied by rites. Thus you find the narrator of the myths and the officiant of the rites next to each other sending to the "receiver" a message of a greeting.

As a result of his research work, Father Hochegger discovered a lot of very good elements for the transmission of the Gospel Message. There are not only original expressions improving and correcting the vocabulary, but in the rites there are also gestures and precious articles deserving to be christianised. He gives the example of the paternal blessing without which the son cannot succeed in life.

The aim of the CEEBA (Ethnological Study Centre of Bandundu), a branch of the Anthropos Institute of Bonn, Germany and which was founded in 1965, is essentially a missionary one. The ethnology practised is not a science just for science, but a means for evangelical communication, whilst preserving for the people of Africa the treasures of their culture, wisdom and original expression. The work has in no way an intentional university character. Nevertheless it constitutes a scientific research of high level. The Universities gladly buy the stencilled collections of myths, of which there are already some twenty. They are published in local language with a French translation next to it. A first stencilling process is made in Bandundu, whilst for the printing and diffusion in Europe; appeal is made to the "Steiler Verlag" of Germany.

The 150 Institutes on African races and languages of the United States greatly appreciate the work of CEEBA which has 150 collaborators. Among these there are more than one hundred Zaireans, trained in research work by Father Hochegger, who continues to guide them in their work. CEEBA has collaborators in the Ivory Coast, Tanzania, France, Germany, Brazil, Haiti, etc ... Very great patience is necessary to decipher and write out the myths, 5,000 of which have already been recorded. The missionary ethnologist concludes that this is a very necessary form of apostolate and that it is quite in line with an authentic catechesis.

(Taken from D.I.A. No.649, 1976)

THE STRATEGY OF THE ASIAN CHURCHES - a general guideline which can be drawn from the documents of the Episcopal Conferences, resolutions of seminars and orientation of national Caritas programmes. Christian social involvement in Asia is no longer pioneer work but an overall action of the Christian community: it can only be achieved through intense pastoral effort where education to justice and charity is considered an essential element in the formation of all Christians, and an integral part of man's evangelization. An education imparted by the base communities and the parishes within the diocese.

(INTERCARITAS No.1, 1977).

MISCELLANEOUS ITEMS OF INTEREST

XI CATHOLIC WORLD CONGRESS OF THE PRESS - Vienna 10-16 October 1977. For information write to International Catholic Union of the Press, 10 Avenue de la Gare des Eaux-Vives, Case postale 313, CH-1211 Genève 6, Switzerland

WORLD CONGRESS ON AUDIO VISUALS FOR EVANGELIZATION - Munich 7-10 November 1977. It will be organized by OCIC/World.

LA TOURETTE 1977 - Centre Saint-Dominique. Sessions d'Eté. For information write to Centre Sainte-Dominique, Eveux B.P. 110 - 69210 L'Arbresle, CCP Lyon 876 13E, France

CENTRE FOR DEVELOPMENT STUDIES AND ACTIVITIES, Post Bag 843, Deccan Gymkhana, Poona 411 004, India. During the summer of 1977 a unique programme is offered to Senior Students from diverse backgrounds, who would like a short, intensive introduction to third world development problems and processes and who feel a field oriented project involvement would aid them in relating theory to context. The majority of the work will take place in Baramati Taluka, Maharashtra. Simple board and lodging will be provided by the Centre, as also transport connected with the work.

The MEXICAN CULTURAL CENTRE - is a center of research, education, leadership formation and publications, dedicated to the liberation and integral development of the Latino Americano. Its emphasis is on facilitating growth in and through the ministry of the Church, a central institution in the Hispanic community.

The Centre was founded in February 1972, by Bishop P. Flores and Virgilio P. Elizondo its actual President, on the basis of proposals by both PADRES and Las HERMANAS (the association of Mexican American priests and sisters). Both groups keenly sensed the need for an indigenous training centre for ministry in the Hispanic Community.

The Centre is comprised of four major institutes:- The Institute of Religion and Culture - The Institute of Leadership Development - The Institute of Language and the Institute of Publications. The purpose and effort of each institute is in attempting to touch the Spanish speaking in the barrio setting. (CHRONICA, CICM, No.2, 1977)

INDOCHINA RESOURCE CENTER is a source of information about Vietnam, Laos and Kampuchea and current U.S. policy toward their governments. A periodical U.S./Indochina Report is published monthly. Subscription U.S. dollars 6.00 yearly. Address: 1322 18th Street, N.W., Washington, D.C. 20036. (MISSION INTERCO No.61).

EVANGELIZATION AND CULTURE, proceedings of the 1975 International Missiology Congress, has been published in three volumes devoted respectively to the theological, historical and pastoral aspects of the theme. Order from Edizioni Alma Mater, Pontificia Università Urbaniana, 16, Via Urbano VIII, 00165 Rome.

MEI 1977 YEARBOOK. The 1977 Multimedia International Yearbook contains six essays by authorities which advance the aims of the Annual "to explore creative approaches in the modern communications media." An extensive report on "Evangelization and Social Communication" is included. It is published by MEI, Borgo S. Spirito 5, C.P. 9048, 00100 Rome, Italy. Price \$/ 4. (ACTION No.15, 1975).

"One does not change men's convictions by cutting them off from that which is dearest to them, that which gives them their IDENTITY. Development is first and foremost a human problem" Alain de Montebello (SECOLI - 7.X.76).

SITE FILM PRODUCED - The British Council and Indian Television Service, Doordarsh, have teamed to produce A COMMUNICATION STRATEGY FOR DEVELOPMENT, a 28 minute colour 16 mm, Comopt, film on the Indian Satellite Instructional Television Experiment (SITE) which ended in August 1976. The film records various aspects of the experiment and raises many issues on the use of satellites for development. Available from the The British Council, Media Dept., Tavistock House South, Tavistock Square, London WC1, England. Price 135 sterling/U.S. dollars 225. Discounts are given to countries receiving educational aid.

CATHOLIC RELIEF SERVICES U.S.C.C. - Via Boezio 21, 00192 ROMA, Italy is interested in recruiting personnel for a hospital in the Yemen. (From C.I.C.I.A.M.S. No.2, '75).

The UNITED NATIONS are intending to proclaim the year 1979 "International Year of the Child" in the hope of remedying the fate of so many children.

AVAILABLE at the SEDOS DOCUMENTATION CENTRE:-

The Theological Formation of Future Priests by the Sacred Congregation for Catholic Education. Rome 1976.

TEACHING ALL NATIONS, Vol.XIII, No.3 1976. Chart on New Year Celebration Throughout Asia and the Pacific - an E.A.P.I. Survey.

Sample of Questions: Is New Year Celebrated? When Celebrated? For How Long? ... Countries: Australia - Bangladesh - Fiji Group - Hong Kong, Macau - India - Japan ...

UNE EGLISE pour l'EVANGELISATION du MONDE d'AUJOURD'HUI by Jan Van Gauwelaert C.I.C.M., Evêque Jadis d'Inongo, Chsée de Ninove 476, 1080 Bruxelles. Note:- Les trois conférences qui suivent présenterent des thèmes de reflexion pour une session pastorale organisée par le diocèse de Ziguinchor au Sénégal.

- 1) Une Eglise pour l'Evangelisation de tous les milieux
- 2) L'Agent principal de l'Evangelisation sont les Communautés ecclésiales de Base
- 3) Comment équiper les Communautés ecclésiales de base

EVENTS - a magazine which deals with the Middle East. Events 67-71 Southampton Row, London WC1, England. Price includes airmail rates outside U.K. 30 Sterling/50 \$.(7)

UNDA DOCUMENTATION, December 1976, No.0, Quarterly Review, English Issue. This experimental issue covers the VIDCOM Exhibition held at Cannes. It reviews the various hard and soft ware now available in the field of video-communications and discusses the pro's and con's of the miniature video camera and accompanying video cassettes. A brief account of the London, 1976 Video Exhibition is included. Write:- UNDA International Catholic Association for Radio and TV, 12 rue de l'Orme, 1040 BRUXELLES. C.I.C.I.A.M.S. News, No.2, 1976 carries an account of the work of "COR UNUM" from 1971 - 1976.

THE OUTLOOK, Vol.XV, No.4, 1976. Published by the Pontifical Missionary Union. This issue is devoted to EVANGELISATION AND CONTEMPLATION.

AID TO CROSS-CULTURAL SERVICE PROGRAMME - ACCS. School Sisters of Notre Dame Mission Secretariate, Rome.

MONDO E MISSIONE, No.3, 1977 contains an article in Italian on PERU "Una Chiesa nella Rivoluzione" by Giorgio Pecorari.

MISSIONS ETRANGERES, No.11, 1976. This french issue is devoted to L'INDONESIE.

NIGERIA - PROJECT OF BIBLICAL COMMENTARY FOR AFRICA - Ibadan

A project, which is said to be both fascinating and dangerous, is to be launched in West Africa. This is the project of drawing up a biblical commentary for Africa. This project was already approved in August this year, by the delegates who attended the conference of Theological Institutions of West Africa (TIWA) in Ibadan, Nigeria. This conference felt that there is a need for a biblical commentary "answering the needs of present day Africa".

This commentary will be an ecumenical endeavour and will use illustrations coming from Africa, whilst taking into account the significant and authentic discoveries of biblical research in the world.

A draft of the commentary will be published in December this year, and the final commentary is to be published in 1980. Dr. Luke will be the drafter for the New Testament and Prof. Kwesi Dickson, Head of the Theological Department of the University of Nigeria, drafter for the Old Testament. (D.I.A. No.602, 1976).

STATISTICS - "In the mission field we have today about 48,000 priests, of whom INDIA alone counts well nigh 12,000. So also, of the 95,000 Religious Sisters working in the Missions, there are about 32,000 in our country". (From FIDES No.2774, NE 36).

RWANDA - The Day of The Tree - Ecology on the Missions - Kigali.

Some years ago, Rwanda started to celebrate the day of the tree which is celebrated on the last Saturday of October.

This year, the President of the Republic himself planted three trees in the locality of Rubungu, as symbols of unity, peace and progress. On this occasion, the Minister of Agriculture explained to the crowds attending the meaning of this day. The country needs trees and forests not only in view of having wood for construction and fire, but above all in view of fighting against the erosion which is devastating the soil in Rwanda. Irrational deforestation of the hills endangers the value of the soil. On the other hand, he also exhorted the people to plant fruit trees which grow very well in the temperate climate of hilly Rwanda and provide food and the so necessary vitamins. (From D.I.A. No.567, 1976).

WHO

The principal objectives of WHO's programme for the coming years include the following: development of national health services to reach even the remotest rural communities, prevention and control of major public health diseases, promotion of measures aimed at making the human environment healthier, encouraging the radical changes required in education and training of health personnel (see Press Release WHO/24 of 23rd April 1976), and promotion of health services and biomedical research, notably through WHO's special programme for research and training in tropical diseases. (WHA/4)

(From C.I.C.I.A.M.S. No.2, '76)

NEW FOUNDATIONS

CICM soon at work in two more African territories: Senegal and Zambia. What do these countries look like? Senegal: first time in a Muslim environment

Zambia: first time in English speaking Africa.

(CHRONICA No.4, 1976.)