
THE PRACTICAL APPLICATION OF THE ENCYCLICAL HUMANAE VITAE

By Fr. Arthur McCormack, mhm.

In July 1978 the Indian Bishops' Conference (CBCI) produced a statement to mark the Tenth Anniversary of Humanae Vitae. It was full of praise for the Encyclical, especially as a safeguard of truly human love and human dignity, very important to the bishops after the debacle of the harsh population measures of 1975 and 1976. It did not, however, stress the human problems occasioned by it (problems which Pope Paul VI himself was very sensitive to) or the massive population problem which India faces as the country with the second largest population in the world after China, increasing at a faster rate than that country. At present rates India's 660 million is projected to be 1,000 million by 2000 A.D. Perhaps they felt it would seem to take away somewhat from the expression of their loyalty to the Pope by mentioning these subjects.

But in this article I would like to consider the application of the Encyclical under these two headings--personal and population--especially in developing countries such as India.

I have no wish at all to enter into doctrinal matters about the natural law or the tradition of the Church. To my mind doctrinal discussions on the Encyclical have confused the existential situation of many millions of Catholics who have no realistic chance of implementing it.

It was the theologians who argued for and against the Encyclical. As the correspondence in the London Tablet last year showed very clearly, practical people trying to help couples to cope with the personal problem of avoiding a large number of children and, in the developing countries, to deal with their population situation, were often caught in the theological crossfire. All they were actually trying to do was to exercise pastoral solicitude for those in grave difficulties and honestly to analyze the situation of population increase and its great seriousness and to try and find remedies for it.

The Synod Working Papers published in the London Tablet on June 30th 1979 drew attention to the problems:

"In some countries the problem of population and its increase is central to pastoral concern." (Part II, No. 3).

This was brought home to me, as it has been often before in the developing countries, and it is only the "Third World" which has high and very high rates of population growth, by a visit to India in 1979, lasting three weeks, and to other Eastern countries. I had the opportunity of studying at close quarters in Bangalore one of the very best centers for Natural Family Planning Methods, especially the most recent Billings Method. One of the six pilot projects for the WHO Study on natural family planning methods is in Bangalore. Here, in a population of two million, about 5,000 had been reached, including Hindus and non-Catholic Christians. There were very dedicated field workers, but it was already becoming difficult to recruit more volunteers for this essential work. I have nothing but praise for this Family Service Center, but I wondered about many Catholics in India who are not reached and who will have to wait a considerable time before they will even have an acquaintance with the Natural Family Planning Methods.

I also went to a rural health center about 15 miles from Bangalore serving people from very poor rural slums. The center is doing excellent work in mother and child care, in controlling malnutrition, and so on. It is the first line in a comprehensive health service attached to St. Martha's Hospital, run by the Sisters of the Good Shepherd in Bangalore. Most simple illnesses are coped with by the Indian nuns and nurses on the spot, while more serious cases are dealt with in the hospital in Bangalore. There is a constant shuttle by van from the hospital to this and other health centers.

One nun had tried to introduce Natural Family Planning Methods to the women. When I asked her how successful she was, she said quite simply: "They are a complete failure, because many of the husbands get drunk and take no notice of the restrictions on making love which the Natural Family Planning Methods impose."

The Natural Family Planning Methods depend completely on the cooperation of husband and wife. In a marriage where both parties understand and live up to the high ideals of Christian marriage this is one of the beauties of the methods. But it means that in cases such as those described above, not at all infrequent, the methods are simply of no use. There are also other reasons why the husband or the wife may not feel able to cooperate.

This raises very practical theological and pastoral problems. What are those couples to do who are not able to practice natural family planning at all or who find even periodic continence too difficult? In the literature of those who champion the teaching of Humanae Vitae without adequate allowance for pastoral problems, the only advice seems to be the practice of conjugal chastity or abstinence.

Most people would admit that lengthy abstinence is very undesirable, from the point of view of commonsense. It seems plainly against the advice of St. Paul in I Corinthians VII/5 where he says: "Do not deny yourselves to one another except when you agree on a temporary abstinence...afterwards you may come together again; otherwise for lack of self-control, you may be tempted by Satan."

Translated into the idiom of the twentieth century and the conditions of a country like India, and other countries of the Far East, such as the Catholic Philippines, this means that if a woman does not admit the husband to his rightful physical relationship, there is a danger of his taking another wife or another woman and thus destroying the unity and stability of the marriage.

Looked at in this light a rigid view seems to be doing what our Lord expressly said His followers should not do, namely, impose too heavy a burden on people. Of course, the defence of this attitude is that with the grace of God all things are possible. Why then did St. Paul not trust more in the grace of God and why did the Vatican Council document "The Church in the World of Today", on Christian Marriage, expressly warn about the dangers of postponing for too long the expression of love in marriage through intimate personal union? The section reads: "The Council realizes that certain modern conditions often keep couples from arranging their married lives harmoniously and that they find themselves in circumstances where at least temporarily the size of their families should not be increased. As a result the faithful exercise of love and the full intimacy of married life is broken off, it is not rare for its faithfulness to be imperiled and its quality of fruitfulness ruined. For then the upbringing of the children and the courage to accept new ones are both endangered." (Part 2, Chapter 1).

I found myself wondering what those who believe that the ban on contraception with no exception must be obeyed in practice at all costs would have said when faced with the dilemma of the simple Indian nun in that health center? Are these poverty stricken women, some already with many children, supposed to keep on

having a child every year? It seems reasonable to hold that the second part of the Encyclical where Pope Paul VI showed that he understood very well that some couples would not be able to live up to the high ideal he proposed, could be applied here. Surely such cases would be covered by those words which showed his pastoral concern, words too seldom heeded. Indeed, the Pope went out of his way in the Encyclical to say that those who were not living up to the teaching, or to put it bluntly, who were using contraceptives, should not be regarded as outside the Church, still less avoid coming to the Sacraments. The Pope could not have said this if such people always were in a state of mortal sin because, in that case, in order to go to the Sacraments, they would have to have a firm purpose of amendment. And he also said: "To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls. But this must ever be accompanied by patience and goodness, such as the Lord Himself gave example of in dealing with men. Having come not to condemn but to save, He was indeed intransigent with evil, but merciful towards individuals.

In their difficulties, may married couples always find, in the words and in the heart of a priest, the echo of the voice and the love of the Redeemer." (Part III, No. 29, Humanae Vitae).

It is in this light that I think the report which I gave in the London Tablet on July 15th, 1978, on the Milan Conference on Humanae Vitae, should be understood and judged. Many bishops and priests have considered it to be right to have a pastoral approach which retains the doctrine but which takes into account difficult circumstances of the couple and regards the use of contraceptives by them as a disorder, not a sin. As I pointed out, this was the view taken by Fr. Gustave Martelet, S.J., widely credited with a major role in writing the Encyclical.

If such an interpretation were not possible it would mean that Humanae Vitae does not give any option except abstinence for those who need to limit their families for good and serious reasons and do not have access to natural methods or who find them unsuitable. This would seem to be insisting on compulsory celibacy for some married couples. Celibacy for priests and nuns is regarded as a special charisma. It would appear strange that it would be imposed on married couples.

An Italian theologian, Valentino Ferrari wrote a couple of years ago, without being censored, that it was inconceivable that the Pope had laid down a rule that many people were not in a position to obey and were therefore indeed in an apparently insoluble dilemma. He made the startling but logical claim that the Encyclical in practice (he was very firm about the ban on contraception from a doctrinal point of view) only binds those who have the possibility of practising the natural methods by reason of convenient access to them and suitability of the methods for the psychological, physiological and social circumstances of the couple.

Father Ferrari said that "If ever the couple were to find themselves in the not uncommon although unfortunate predicament of having to safeguard from damage their unity and faithfulness to which they are called by their vocation, and their family from danger, and if at the same time they have the duty to avoid a new birth in conformity with the principles of responsible parenthood, and periodic continence is not practicable or effective for them, then, in this conflict of duties it would be unreasonable for God to blame them if they do not live up to one of their duties which they, in good conscience, deem the minor.

"God does not command the impossible", precisely because He is not unreasonable. Therefore it can legitimately be presumed that God dispenses, for the time which is necessary, these couples from observing what is of lesser importance

with regard to the family. Without doubt, the consideration of less importance between the unity and faithfulness of the couple, responsible parenthood and respect for the physiological process, is the latter."

Such an interpretation would mean that Catholics, especially those in developing countries with high rates of population increase, would not have to pretend there was no need for population policies or that the problems would be solved by development or liberation, but it would enable them to solve their personal problems and to cooperate with needed population policies.

An example of Latin America's acute population problem springs to mind. Very much has been made of the document coming from Puebla at the meeting of Latin American Bishops in February this 1979 year in which the Church, following the lead of the Pope, mercilessly exposes the poverty and injustice in Latin America with their causes and squarely put itself on the side of the poor. Yet, strangely enough, nothing more than a very vague, lukewarm reference was made to the consequences of extremely rapid population increase in many countries of Latin America. Mexico City will increase at present rates from a population of 2.9 million in 1950 to 30 million in the year 2000. It was 10.5 million in 1975, an increase of 7 million in 25 years. Nor was the terrible scourge of abortion, especially clandestine ones, referred to in its proper context, namely, that abortion in Catholic countries is often the normal form of birth control.

I could give many examples of relevant comments from priests, lay-people and even bishops in my travels in India and Indonesia who are concerned with problems which they meet in real life. One, a highly placed cleric said to me, "India has three main causes of poverty at grassroots level: over-population, indebtedness to money lenders and corruption." An Archbishop in another country said: "The main problem in my area (a poor, remote region, with considerable rural poverty) is overpopulation." One seminary professor said "we teach the students that people must form their own consciences on birth control." A priest told me he had been taught in the Seminary to uphold the doctrine of Humanae Vitae in the pulpit but to be very pastoral in his dealings with people in and outside confession. A gynaecologist said that to observe the Encyclical was just not possible for many people. A Catholic surgeon in a big hospital in India told me that 80% of his patients were poor people, many worn out with child-bearing. The teaching on birth control was a source of great personal distress to him.

I have already mentioned the fact that in Bangalore only about 5,000 people were reached by the Natural Family Planning Methods. Using that as a criterion I made a rough estimate (there are no official figures) that probably only one in 1000 of India's 12 million Catholics, who themselves are only 1-1/2% of the population, are reached by these methods. In Indonesia, where there are statistics, there were less than 1000 acceptor couples for natural methods, whereas the acceptors for other kinds of methods of family regulation in government centers were over 2 million in a population of over 130 million. Of course, one hopes that the Natural Family Planning Methods will expand but when one hears that these methods reach 73 countries, one must go further and try and find out how many people in these countries are reached by them. For example, a good number of couples in the Philippines practice these methods, in other countries the number is negligible. Also, in one Latin American country, out of 9,000 who were given the chance of taking part in trials of the Billings method, only 5% accepted. No matter how good the method is, it is not much use to people if they are not willing to use it. The millions of people who do not have access to the methods allowed by the Encyclical obviously cannot be expected to use the methods advocated to it. What are they supposed to do in the meantime?

I would like to stress very strongly that all that has been written above is about facts. Here I am not dealing with the theology and philosophy of Humanae Vitae's ban on contraception. Nor is it intended to be critical of the methods of natural family planning. I believe they have a considerable potential. Much more research is needed and the necessary finance for it should be given by aid agencies and international bodies so that they be made available to those who for reasons of conscience or other reasons (i.e., fear of the consequences of the "Pill" etc.) desire them. I myself have been responsible for considerable financial support for this cause. Actually, research work is already being done in various parts of the world, including the WHO surveys already mentioned. England's Catholic Marriages Advisory Council has been outstanding in providing natural family planning Services. The Human Life Foundation of Washington is doing good and objective work in this field and the island of Mauritius is world famous for its Action Familiale. My point is that population regulation is urgent: to provide natural family planning services takes time--its usefulness for solving the problem of rapid population increase is, at present, minimal.

In the Synod of 1980 on the Role of the Family, there will be scope for bishops, especially from the developing countries to raise, frankly and openly, these pastoral problems which their priests and people come up against daily. At present there is widespread feeling, that I noted in my travels, that there is too much ignoring of these problems in public and yet admission of them in private.

In this article I have referred only to the developing countries where personal and population problems have to be taken into account due to rapid population increase. The opposite population problem affects England (whose population will take nearly 700 years to double). But personal problems can be as acute, though different, in England and the West, as in the Third World.

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It seems to me that it follows that when we talk about family as an instrument of social justice in our times, we cannot really begin to confront the injustices of this world as they impact upon the family or the household unit unless we start with the notions of the human family, the human community, global mission and global evangelization or to use a central theme of the social encyclicals, the common good (the moral antithesis to selfish or rugged individualism - be that of the individual person or the individual family). And to argue that family as family must transcend itself in openness to others, or to the larger or global human community, seems to me to be so fundamental and essential to our faith as the call to discipleship which is to live out the Christian Mystery - that all embracing salvation-liberation event which is radically and ultimately the Triune Mystery of Person, Love, Community (The Father, the Son and the Holy Spirit) poured out into our history (Salvation History) through the Christ event - the Incarnation. This Incarnational Mystery - the Paschal Mystery celebrated in Church and Sacrament - calls forth from us (from families) a total response to build up a love-community of persons, that is to say, to humanize and transform the world.

From a paper delivered by Rev. Joseph H. Biltz, S.T.D. to the Family Life Directors of fourteen dioceses at a meeting in New Orleans, April 23rd, 1979. (BLUEPRINT for the Christian Reshaping of Society, Volume XXXII No. 4, April 1979.)

PROBLEMS IN THE EVANGELIZATION OF NOMADS

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(The following is an address given to the Second International Meeting of the Apostolate to Nomads, Vatican, 11-15 September 1980).

In view of the fact that there are almost one million nomads in Kenya and perhaps another seven and a half million in Eastern Africa, including Sudan and Ethiopia, one will realise that the Apostolate to the Nomads is of great importance to the Church.

During the Plenary Meeting of the Association of Members of Episcopal Conferences of Eastern Africa (AMECEA) in Nairobi in 1976 those bishops and priests concerned with Nomads met on their own for the first time. The result of the meeting was that the need for a special approach was confirmed and so further action was decided upon. Two representative meetings were held in Nairobi in 1977 and 1979. Those present were missionaries, including some bishops, who were working directly with the nomads living in the arid areas of Kenya, Tanzania, Uganda, Sudan and Ethiopia. In addition, a documentation service was begun which collected and distributed information relevant to the Apostolate. The service has been most valuable to missionaries working in isolated places as a very practical way of sharing experiences.

Thanks to the above mentioned developments it is possible to present to this Second International Meeting on the Apostolate to Nomads information based on wider experience and research than would be otherwise possible.

One of the first questions which presents itself to us is "What is a nomad?" For the purpose of this talk a description rather than a definition will serve the purpose. A nomad lives in arid or semi-arid lands where the scanty rainfall or water supply imposes on him the need to move in order to find food.

It is by dependence on livestock, which can be moved to wherever the rain has provided it with fodder, that the nomad needs to live. Milk, meat and blood are their food. The skins of the animals are used for raiment, tents, containers for milk, water, beer, thongs etc. Even manure is used for fuel and for daubing their huts and urine is used for cleaning utensils. Other items not produced directly by the animal can be bought from the sale of them. Truly, nomads prize their animals as their very own life.

The extent to which they move varies from one place to another and also from one year to another. However, no matter how settled a kraal may be, it is the readiness to move which characterises the nomad.

A typical nomad situation is one in which the land has little vegetation, there are long periods without rain, there is burning heat and the people are living in relatively small groups scattered over vast plains. Since nomads have no other means of livelihood apart from their cattle, sheep, goats or camels they are very vulnerable to droughts or semi-droughts. They are also vulnerable to cattle diseases, cattle thefts and predatory animals. They do not and cannot have reserves. They travel with the bare necessities of life. That kind of existence has made them acquire a very intelligent perception of reality, tremendous physical resistance, remarkable adaptability and spiritual resources which have allowed them to survive in conditions which people from other cultures would find impossible.

Since each nomad has been formed and shaped by such tough conditions and since many generations of such individuals have produced a corresponding culture and tradition it is no wonder that the nomadic world-view is something which is considered to be permanent and valid. It is a mistake to think that the nomad is looking for an escape from his way of life and would easily accept other solutions. The nomad has survived thanks to his traditional ways and outlook, and outside of these are unknown dangers. Any changes will have to come from substantial outside pressures. One can see that government-imposed systems of land ownership as well as population growth are having their effect on some nomadic groups.

One can appreciate how reasonable polygamy would seem to a nomad. In a traditional situation there is no money and no hired labour. All work has to be done within a family context, though the community will help on special occasions. Once a man owns more than thirty or forty cows he will need more help than one wife can give in milking cows each evening or morning. If he is to increase in wealth and status then he will need more wives in due proportion. Other reasons which encourage polygamy are that sterility is unacceptable, that there is often a higher ratio of women to men as a result of warfare, and that there is a need for many children on account of high infant mortality.

The nomadic way of life is full of admirable traditions of kindness hospitality, cooperation and respect for others within the clan and tribe. The need to survive when surrounded with difficulties from climate, disease and hostile neighbours creates a unity in which the individual practices all the human virtues within his own group.

Nomads believe in one God who is Creator of all things. They offer sacrifice to Him as their highest form of worship. Public prayer is usually liturgical and there are prayers for certain actions and certain moments during the course of the day. Religion is a life to be lived, which involves the whole man, spiritually, socially and materially in his day to day life. Religious rites are connected to important events in the life of the individual and community, like birth, naming, puberty, circumcision, marriage, death. Special ceremonies are the religious response to such calamities as drought, sterility, disease, bad luck etc.

Their religion evidently satisfies them and they seem to see little advantage in changing to a far more complicated and structured religion. In order to attract them, Christianity would have to be one with their way of living as their traditional religion is. At present some structures of the Church are suited to our own way of living but they are unnecessary deterrents to them.

In a brief parenthesis, may I remind my listeners that I am giving a general picture about the traditions and religious convictions of some fifty nomadic tribes. I am also influenced by the impressions I have gained from working directly and indirectly with the Masai tribe in the South of Kenya for the last twenty years.

Having shared experiences with many missionaries working among Nomads in Eastern Africa I think I can assert that most have gone through the stages of beginning with the traditional approach i.e. building schools, dispensaries and catechumenates centred round the Mission or where Mass is regularly celebrated. Over the years it has become evident that whilst such an approach had, and still has, its value, nevertheless it will never truly evangelize the nomads, it will never Christianize their culture and traditions.

It was surprising how most missionaries working very much in isolation in different dioceses and countries came to see in direct evangelization a new and very promising form of bringing Christ to the Nomad, where they live, in their present style of life. Direct evangelization means going to meet the nomads in their own homesteads, their own hearths, their own kraals. Evangelization is direct because it depends immediately on presenting God's Word to the nomads. The missionary comes as a messenger, as a man of God. He does not come as an agent of development, as an educator or a doctor. Where a group agrees to invite the missionaries to speak or to dialogue about religious beliefs, then first evangelization has begun. Once they have accepted that the teaching is indeed a message for them, then catechesis begins. Each missionary may have a variation on the direct approach but apart from the immediate announcement of the Good News, it takes place where the people live. It is also a basic assumption that catechesis and the sacramental life will all take place in the small Christian community and not in the parish or mission church.

Direct evangelization presupposes a very deep understanding of the language, thought-patterns, religious concepts, customs etc., together with a sincere love and respect for the people, their values and their way of life.

Direct evangelization requires missionaries who are physically, intellectually and spiritually strong. There is no other way to learn the language, to understand the customs and traditions, to build up trust than to live with the nomads as much as possible. One has to be able to share their joys and sorrows, to understand them completely in order to be able to help them to accept the call of God as it came to our Father in Faith, Abraham. "Leave your country, your family and your father's house for the land I will show you". For to become a Christian means a radical change, a new life, living their culture and tradition but in a different way. It is only when the missionary knows what it means to their people, when they can make them understand, with language from within their own culture, that nomads, moved by the Spirit, will be able to answer and obey the call. What is asked for is "impossible to man, but possible to God". Without this spiritual change it is difficult to see how we can talk about conversion, metanoia, life in Christ, complete dependence on God.

Abraham, the nomad, has to be a model for missionaries, as well as nomads. They too have to leave their country, family and father's house for a far country. They have received a promise but God seems so slow. God seems to make such impossible demands. God kept Abraham waiting twenty five years to fulfil His promise of a son. God did not accept any short-cuts, He did not accept the son of the slave girl. He did not even accept the slave girl. God had Abraham build Him altars the length and breadth of the Promised Land, seemingly to no purpose. We see that tradition and culture were not rejected; rather they were being made perfect by God's Word, dependent on Him, not more important than Him. Not only was man born again but also his tradition and his culture. When Abraham prepared to sacrifice his son, Isaac, God accepted Abraham's readiness to give and God restored Isaac to him. Isaac was now a son begotten of Faith.

Surely the truth of the origin of Faith are in those episodes in the life of Abraham. And Isaac too...was he not ready to die? To be sacrificed? Was he not the type of Christ and therefore a model of all true believers, all true Israelites?...Surely, "God will provide". That exemplifies the spirituality of the desert, of the nomad.

It would be fitting if at this moment we turned our thoughts to those missionaries at this moment living in remote areas, sharing all the hardships of the earthly, as well as spiritual, pilgrimage of their nomadic brothers.

What would our missionaries ask of this Meeting, of the Universal Church? I think that they would ask that the apostolate to the nomads be better known and supported. The love of God, reflected in the whole Church, would have a meaning, a message, which would attract the nomad,

The recognition of a special approach in keeping with the nomad's unique vocation would lead to being allowed to make the necessary adaptations in the liturgy, in the training of priests and in certain church laws, thus making evangelization, pastoral and sacramental care easier and more effective, within the unity of Faith.

Bishops involved in the Apostolate would certainly like to point out that there is a great need for many more missionaries. The number actually working among the nomads is pitifully small. There are also great financial demands made on bishops without corresponding financial support, It is not the actual cost of living with the nomads that is a burden but everything else that must be there: a home base for rest and recuperation, physical & spiritual; medical and transport expenses; many other items, all at prices inflated by external factors. In addition there is the need to provide for the suitable training of future priests and lay leaders. It is hard to see how all these necessary means can be provided without help from those more blessed by God with material wealth.

In order to describe the difficulties of evangelizing nomads it is easier to begin with the missionary and move to the soul of the nomad, stage by stage.

The first obstacles the missionary finds are within himself: His spiritual, intellectual and physical weakness.

Like all apostles the missionary must recognize his complete dependence on God, be totally faithful to His Word and make sure that his hearers receive the message in all its purity and entirety but at the same time in a context in which it will be understood and relevant.

Intellectually, the missionary must be able to learn the language and understand the symbolism, the soul of the nomads amongst whom he is working. He must have a warm and open character able to share the feelings of the people. When a missionary first arrives he is told that three things are necessary. They are: patience, patience and more patience.

At the same time a missionary must be physically strong. Life is hard, food and water seldom abundant, one rarely sleeps on a bed. God seems to allow droughts, disease, intense heat, flies, vermin, dust. Man is responsible for cattle thefts, tribal clashes, revenge, misunderstandings, suspicion, etc. All add to the existing difficulties.

What are the difficulties of actually transmitting the message? There is a difficulty in obtaining regular attendance or in keeping time. Also when a group moves they do not always keep together but split up into different groups. The distances involved, the absence of roads and arid conditions add to the difficulties. One has to allow that when there is a feast or a ceremony in the area then everything stops. One's best plans for a meeting, a catechists course, a pastoral visit are wrecked. The whole clan or wider community will be attending. It can be very frustrating!

Christ is a sign of contradiction to the nomads no less than to others. The missionary has the delicate task of reconciling fidelity to God with attention to man with his traditions and culture. If the nomad depends so much on his family, on polygamy, on his traditions then like Abraham he must be prepared to sacrifice them as Abraham was prepared to sacrifice Isaac, his only son, his only hope, his

sole support. Not natural fatherhood but God's Fatherhood must be his strength; The nomad must learn to depend not on his natural family but on the Family formed by those who hear the words of Christ and keep them. These are hard words.

They are hard words for the missionary when he understands the position of a polygamist asking for baptism together with his wives. It seems so un-Christian to refuse him or to ask him to send his wives away.

Another difficulty of the Nomad Apostolate is that of finding and keeping vocations for the priesthood and religious life. One does not see whether the priesthood as we know it, would function well and be able to serve. Also there is the question of training. Experience shows that the young men most suited for the work and coming from a nomadic background cannot adapt themselves to the training of the traditional minor and major seminaries. If they do succeed in adapting themselves then they become estranged from their own people.

One diocese in Kenya is already tackling the problem by avoiding the institutional education of its priest-candidates but rather training them at a mission centre in a nomadic area. Together with academic training goes much pastoral work in close collaboration with those priests already working among nomads. The academic course is simplified and shortened. It is considered to be more than adequate for the nomadic apostolate, even though it is not as high a level as that of the regional seminary. When educational standards rise it will be possible for the same priests to be given further education.

I have mentioned that missionaries working in Eastern Africa have met twice in Nairobi for four full days each time. The meetings have been most valuable. They have been of great help to those who had previously worked without being able to share ideas and experiences, both successful and unsuccessful. Also bishops attending those meetings have received many insights and been able to discuss problems and their solutions with their missionaries. All participants have been encouraged in their hard and, at present, rather unrewarding work.

AMECEA has also been a great support to the Apostolate. The bishops of Eastern Africa, meeting in their Plenary Assemblies of 1976 and 1979 have given a vote of confidence to the initiatives of those missionaries and bishops concerned. The Documentation Service of AMECEA has been effective as an information link between missionaries in the Nomad Apostolate.

Providentially, at the very centre of the Church, in Rome, Pope Paul VI, of happy memory, established the Pontifical Commission for the Pastoral care of Migrants and Tourists. The Pontifical Commission has already acted very positively by encouraging both morally and financially the two meetings in Nairobi mentioned previously. The Kenya Episcopal Conference was happy to accept the invitation to attend this II International Meeting sponsored by the Pontifical Commission. The delegation from Kenya hopes that it is also representing other countries from Eastern Africa which have not been able to attend. We are hoping to receive the fruits of the universal love and concern of the Chief Shepherd of the Church on Earth as expressed through this meeting in Rome. At the same time we hope to learn from others and if possible to share our experience with others.

At present we cannot tell of the wonders that God has wrought among the Nomads because like Abraham we are living in a time of expectation. We are living with the Promise.

When Nomads come to believe in this Promised Land they will bring to the Church their own unique contribution. They will bring the spirituality of the Desert, a spirit of living from day to day in complete dependence on God. The nomadic way of life is a perfect religious state because it is always in search for God and more sensitive to His marvels.

At present the nomads are in the darkness, but Christ is burning with love to help them by His Incarnation and Redemption of their lives, traditions and culture. As Pope John Paul II has written (1), this means that Christ will enter fully into all their problems, that He will take upon Himself the full weight of the burden they impose and that He will give them a much deeper meaning, investing them with importance, nobility and purpose.

The way ahead is not clear for the missionary, but Faith in His Mission, and Love for the Nomad are sufficient unto the day. Missionaries still strain at the distant scene to see if there are any signs of what they must do. In those lands no one can tell where or when rain will fall. It is symbolic of God's gift of Faith in Christ as Son of God in the Knowledge of Himself as the Father.

Since it is not the missionaries alone who are evangelizing but the whole Church through them, let the whole Church be a sign and cause of salvation to so many nomadic people who already have so many Christian values but are now awaiting their Call. It is a Call in their own language and culture from Christ who will "pitch his tent amongst them." (Jn I v 14).

(1) Sign of Contradiction, Karol Wojtyla Ch. XIV para 1.

'HUMAN COLLECTIVES CAN BE VEHICLES OF THE GRACE OF GOD TO INDIVIDUALS'

(K. H. Ting)

"What is new to many of us Chinese Christians is the awareness that man is not only the sinner but also the sinned against, not only the violator of God's law but also the violated against, and the realization that the task of evangelism is not to convict man of sin but to stand alongside man, the sinned against of our society, to feel with him, to be for him. Just to convict man of sin is not evangelism proper.

In the Gospels we often come across passages about Jesus having compassion on the people. Jesus' compassion was not just pity, not just almsgiving, not any condescending attitude to inferior beings, but fellow feeling and suffering together with the weak and poor and hungry, with those deeply hurt by an unjust system, with those non-persons who for generations have been alienated, dehumanized and marginalized; in short, ones who have been badly sinned against.

Merely to convict man of sin dispels. It was this compassion that propelled Jesus to identify Himself with the people and, at the same time, drew the people to Him. And it is only as we Chinese Christians shed our aloofness and get close to our own people that we come to know how much they have been sinned against and a Christian compassion grows in us. This compassion becomes our common language with them.

The sinned against of the world find themselves so helpless and loveless that they almost always tend to form themselves in groups, collectives, fellowships. I don't think the evils of fascist and semifascist groups should lead theologians to have an aversion to all human collectives. Human collectives even those which don't bear the name Christian, can be vehicles of the grace of God to individuals."

(Extracts from a sermon preached at Riverside Church in New York City, September 1979 by K. H. Ting, formerly Anglican Bishop of Nanking, now Vice-President of Nanking University. He is a leader of the Protestant Three-Self Movement and member of the Chinese Peoples' Consultative Conference. He was one of the nine Chinese religious leaders who attended the World Conference on Religion and Peace in Princeton, New Jersey, in the Fall of 1979. Reference: WORLD PARISH, Vol.20, July-August 1980, Number 182.)

THE FAMILY IN EUROPE (FRANCE)

Cécile Sauv , fmm.

(Many articles have been written on this subject, many books published and statistics drawn up, and yet the topic is by no means exhausted. Here in this article I am giving only my own personal observations from the angle of my particular profession - I am a doctor working with the local branch of the P.M.I. ("Protection Maternelle et Infantile") at the DASS (D partement de l'Aide Sanitaire et Sociale) which means that I am constantly being confronted with family problems of all kinds and in every kind of milieu.

I have also drawn upon my knowledge of my own family and of other more or less traditional Christian families. I have always tried to look at all these families with warmth and attentiveness, and as far as possible in the spirit of the Gospel. That, I am sure, does not detract in any way from the objectivity of my observations.)

My return to Europe, after spending many long years entirely outside the context of the Western world, gave me something of a shock. I had been living in a Muslim country with forceful traditions of religion, civilization, customs and culture, and returning from that setting I was perhaps better able to see the full extent of the changes that had been taking place from the end of World War II up to the present.

There it all was: the extraordinary economic growth and the consumer society that it had spawned; the impact of the mass media and of advertising; everywhere the ceaseless barrage of audio-visual stimuli aimed at individuals and groups of all ages and of every social class; the vehemence of conflicting currents of thought; the degree of scientific, medical and technical progress brought within the reach of all, and the popularization of these developments; the general rise in living standards, the proliferation of electric household appliances...and marked changes in social and family values affecting thinking and behaviour even in the most traditionally and openly Christian circles. All this could not fail to have repercussions upon the family and such, in fact, has been the case.

Upon my return from Morocco in 1975 I began working at the Haute-de-Seine branch of the DASS, where my job was to analyse and interpret infants' medical certificates(1). I was struck by the fact that in nearly every case families with more than three children were not French. The exceptions were immigrants of Maghrabin (North African Muslim) and Portuguese origin: the distinct demographic cleavage between the north of the "d partement", a thickly populated, working-class district, and the south, which is more residential, was significant on this point.

I immediately saw this as a query. And in my own family, among others, I could see the phenomenon in operation. The Christian grandparents had a large family (10 children). These children, in their turn, had also had many children, ranging from 11 to 5, with the smaller figures being those of the younger members of the generation. The following generation settled for an average of 4 children per family - this is currently considered a "large family" and a "family at risk" according to Governmental Health Information data forms - but the youngest couples want no more than two children.

(1) In France, infants must be medically examined and given a certificate at fixed periods after birth.

In the next "département" where I worked (still for the DASS) I found the same thing: in the rural areas and among the immigrants in the towns the families were fairly large; among urban French families only two children, or three at the most, were to be found.

In contrast, in socially deprived milieus and in families suffering the consequences of dire poverty or alcoholism there were large numbers of children and ASE (Aide Sociale à l'Enfance) had often to be called in to help. These basic verifications gave me food for thought and led to further observations: this reduction in the number of children per family is as evident in Christian or so-called Christian circles as in others: it cannot just be said that the phenomenon is simply due to selfishness, love of pleasure or lack of generosity.

A new concept of life

Many other factors are at work influencing the situation: a new concept of life and of the needs created by the whole environment; the material and moral cost of life today; fear of the future, particularly for the children; lack of physical and psychic resistance to stress; anxiety, overwork, the pressures of present-day life, etc. The need to get away becomes imperative (whether it be a question of work, leisure or travel): with two children, this is still possible, with three, it becomes very difficult.

It is the widespread use of contraception, whatever be the method adopted, that has made it easier in all circles to control the birthrate, not just the legalization of abortion, which does not make it any less unjustifiable. This question needs to be dealt with at greater length.

It is now a common thing for women to go to work after marriage. Does this constitute a threat to the balance and fullness of family life? It is impossible to make black-and-white judgments or pronounce condemnations. It may be really necessary for the wife to work, as well as the husband, for the family to be able to balance the budget; it may also be important for her personal well-being and hence for the happiness of the family. It is not certain that the continual presence of the mother at home is a necessity to ensure the happy and harmonious development of the children. This depends rather on the quality of the parents themselves (of course, external factors can do a lot of harm).

A mother who goes out to work and, as a result, is relaxed, can give herself much better to her children and help them more when she returns to them in the evening and at week-ends than can a mother at home who is tense and exhausted from overwork.

Nonetheless, the problem of baby-sitters and adequate care for toddlers remains a family problem and a national problem too--one of the more important ones at the present time.

However, I have noticed recently that many working women have aspirations to spend more time with the family, especially while the children are still small. They feel that by their absence they are really missing out on the early development of their child. Current industrial legislation does give them certain privileges: leave of absence and part-time jobs. But not all working mothers can satisfy this desire.

Sexual morality

Cohabitation, pre-marital sex, extra-marital relations, trial marriages, separations and divorce are all currently met with and even recognized nowadays, and they are to be found in all circles. Still, one cannot help being surprised at finding them also in family circles that are traditionally Christian and with a

Christian education and even in families actively engaged in the apostolate. This was my first reaction; but after becoming acquainted with the couples concerned, listening to what the different ones had to say in heart-to-heart talks, and observing the various aspects surrounding the situations in question, I realized that an evolution of values had occurred which was not - at least intentionally - blameworthy or perverted if you take into account the context in which they are living.

The young unmarried couples who live as man and wife or who engage in pre-marital sex, whether as fiancés or not, are not acting out of licentiousness or mere experimentation; they really love each other and want to journey through life together. Virginity is not a value in itself as far as they are concerned; their values are love and self-giving.

Many couples from a Christian background refuse to be married in church out of a sense of honesty - they have lost the Faith, or so they think. Other couples refuse to legalize their relationship out of hesitation to take upon themselves a lifelong commitment which is all the harder to accept now that life expectancy has been increased so much. Certain ones among these couples go ahead and have children just as though they were legally married. Moreover, they have the same social advantages as legally married couples as regards mortgages, child endowment, etc., and even family concession fares on the trains.

Common Law union may also be preferred because structures are considered to shackle love, diminishing its generosity and spontaneity so that it withers away. Such couples often illustrate their point by giving examples of other couples, often near relatives or neighbours, whose solemnized marriages show little evidence of being a success, let alone the dismal failures! Others again have a cynical attitude, or claim to have one, asking "What is the use, when legal marriages, even Church marriages, break down?" Many common-law marriages are subsequently regularized and some couples even ask to receive the sacrament of Matrimony. The underlying motive for this step may be the birth of a baby or the desire to have a child. This already constitutes a value and for certain couples it can signify a genuine commitment to each other with due recognition of the sacramental consecration conferred upon a publicly affirmed love and mutual pledge of truth.

Though conjugal life outside marriage is becoming more and more frequent, there is still a rising divorce rate, as the statistics show in both cases. New legal arrangements have been established--for instance, divorce by mutual consent--so that the children will be spared as much as possible of the trauma of the parents' divorce. However, such developments also make divorce all that much easier. The idea of getting a divorce is becoming commonplace. This is true in all milieus, and in certain Christian families it is accepted as an unavoidable disaster.

Notwithstanding the precautions, even when the parents' separation and subsequent divorce is implemented as harmoniously as possible out of consideration for the children (and I know of several such cases) the outcome has not been a success, since the resulting situations were still extremely painful and threatening to all those involved.

The place of the child

The child remains an essential element of the family. It may seem paradoxical, but while parents tend to limit the number of their children to two, couples with no children at all are few and far between. Applications to adopt a child are becoming increasingly numerous. Laws facilitating adoption and diminishing the insecurity associated with it have been passed so that the child's interests are safeguarded. But in France fewer and fewer children are available for adoption and couples seeking to adopt a child are now adopting foreign children; other couples deliberately choose to adopt a handicapped child.

The place and the role of the child in the family has also been affected by the change in mentality. To the modern way of thinking, the child must be "wanted"; that is, he or she must come into the world at the time desired by the parents. The "unwanted child" (stock terminology among social workers and psychologists and finding its way into the attitudes of the parents themselves) - the "unwanted child" will never be happy and runs the risk of being "rejected". This frightful word, unfortunately, is sometimes an accurate description of the situation found even in families where one would least expect to find it. Fortunately, the "unexpected" child is often well received and loved: human nature wins out in the end over upset plans!

Once the child arrives, he often becomes the whole focus of the family; surrounded by love and attention, given everything he wants in a way that children in earlier times never were, all this made the pretext for limiting the number of children. The child is lovingly watched over, his development is carefully supervised both medically and from the psychological viewpoint; his parents try to bring him up according to the latest pedagogical data - not without a certain anxiety.

This privileged situation - if it really is such - of the child in the family can also be full of ambiguity. Where the child is the goal of the totality of the parents' dreams, ambitions and aspirations, and where he has to conform to their ideas of happiness and success, problems arise. Today's norms of happiness and success are over-standardized, ultra-materialistic and inhibiting, producing a context of over-protection and generating stress for the parents. From the child's angle, it paves the way to rejection of the parents and a difficult adolescence; this adolescence which is the spectre feared by so many parents. As to the phenomenon of the child's being the emotional stake in family dissensions, this is by no means rare, and here the child's situation is graver still.

The image of the Family today

The image of the family which might emerge as a result of these limited observations and impressions must not lead to pessimism, and in fact, it does not do so. It looks very different, however, when compared with the traditional Christian and Western family scenario. It might even seem as though the family had lost its cohesion and identity. But, looking beyond appearances, do we not find fundamental human and family values underlying the people's aspirations? -and this in spite of the distortions and counterfeits produced by the consumer society which is both dehumanized and dehumanizing.

Love of the child, sincerity in self-giving, aspirations to authenticity in living one's ideals--aren't these signs of such values? No doubt they require interpretation and purification, but they are still signs of existing values.

Where would you find a couple (whatever be the status of their relationship) who did not aspire to make a success of their joint venture of mutual self-giving, hoping that it will lead to life-long companionship, mutual support, a secure and permanent relationship, fulfilling themselves and each other and productive of new life and the best of themselves? A glance at the romantic serial stories in the illustrated magazines is proof enough of these widespread longings. What hides them from our view is the presence of human wretchedness and the presence of sin in the world.

Social mission of the family

As for the social mission of the family, it is tempting to ask "which family?" and "which society?". Of course, the family does have a role to play in society - or societies - inasmuch as it is a member of one or several societies. Society and

family have mutual duties and responsibilities. The family has to thrive and mature to be fully a member of this society; it has to be the harmonious context in which the child is born, where he/she is helped towards all-round development in view of becoming a person and a fully responsible member of society. But in order to fulfil this role, the family must not be crushed or devalued by the conditions of life imposed upon it by society. Society is growing aware of its power in this sphere and is often tempted to use it for its own ends. But the family, like the individual, is not made for society - society is made for the family, and through the family. The family must remain free.

The family's true mission is a prophetic one and is carried out in the social context in which its members live. This mission is the revealing of God, Who is Love, Unity in Trinity. God-Love-Trinity is the true manifestation of God, Who dwells in the heart of every man, and it is there that the family must discover Him. But Jesus Christ alone enables the family to find Him there, as well as to discover what the family is to the heart of God: the image of His Trinity.

Some pastoral suggestions

In the 'nitty-gritty' details of daily life, what is to be done so that the family may be a sign and dynamic force on the human and spiritual level, here and now, in its particular social context?

I am not an expert on pastoral care, but here are a few personal ideas and convictions: first, we should not be afraid to go in search of the family, to look for it wherever there is some trace of its existence, even though it be only a distortion. When we find it, accept it such as it is, at the level at which it is, and help it by our understanding and our love to progress towards its true value and full development, be this in particular steps or in a network of actions or again on the occasion of a meeting, whether accidental or planned.

We should not judge, we should not condemn.

We are all called to share in this work to promote the family, but Christian families - and there are such - who live or seek to live their faith and love in plenitude, cannot fail to radiate this faith and love. In so doing they fulfil their prophetic mission. They must not hide their light under a bushel, be this either the burden involved or a certain satisfaction or fear. Joy must be the hallmark of every Christian.

We must struggle against all the injustices weighing upon family life which sometimes induce or force families to make choices or perform actions against their will.

We should all lead our Christian lives in full, with each one living his or her faith and hope in joy. We must be the salt of the earth, the leaven of society. "Bad" laws are passed under pressure from the masses and from certain individuals and we all have a responsibility for them. But we are not to combat them simply by words or exterior manifestations - we must combat them by our life itself.

It is in the depths of the heart - our own heart - that we say "yes" or "no" to life. We must realize this and be on the watch, for it is here that our personal action or the work of the Church has its repercussions. And since it is in the heart of man that the leaven of true values is to be found - those values that build up both man and the family it is to the heart that we must address the life-giving and dynamic Word of the Gospel; this should be done at the heart's earliest awakening to life, from birth onwards.

This is a vast undertaking in which each one has his or her own share and responsibility; this is the Christian's work "par excellence", the only work, that of the Kingdom of God.

NATURAL FAMILY PLANNING

Claude A. Lanctot.

(The following extracts are from a 1979 article written by Dr. Claude A. Lanctot, associate clinical professor at Georgetown University School of Medicine (Depts. of Community and Family Medicine and OB-GYN) and former director of the Division of Social Medicine at the University of Sherbrooke in Canada. Dr. Lanctot, a Canadian and his American born wife, Anne have been invited as auditors to the Synod on the Family.)

Natural Family Planning, during the last decade, has replaced the traditional appellation of Rhythm to designate those methods of fertility regulation based on periodic abstinence. A recent draft glossary of the World Health Organization (WHO) proposes the following definition:

'Natural family planning refers to techniques for planning or preventing pregnancies by observation of the naturally occurring signs and symptoms of the fertile and infertile phases of the menstrual cycle. It is implicit in the definition of natural family planning, when used to avoid pregnancies, that there is abstinence from sexual intercourse during the fertile phase of the menstrual cycle.' (1978)

The major concepts of natural family planning methods are primarily the identification of the individual's probable fertile period in a current menstrual cycle and a subsequent modification of sexual behaviour--either using the fertile period to have intercourse when conception is planned or abstaining from intercourse during this period in order to avoid pregnancy. A varying proportion of couples also use various forms of contraception (coitus interruptus, condoms, diaphragms or spermicides) during the fertile period but this is conventionally referred to as selective or limited contraception rather than Natural Family Planning. The combination of the various techniques used to determine the fertile period and the modified sexual behaviour component explains to a large extent some of the difficulties encountered in the scientific study of Natural Family Planning.

ADVANTAGES AND DISADVANTAGES OF NFP

An advantage of Natural Family Planning is that it is innocuous as far as it can be determined. No hormones, medicines or chemicals are administered or introduced into the woman's body. Its aspect of self-awareness or self-knowledge is recognized by most as an important factor in personal development, contributing to the increased recognition of self-worth by women, especially in an illiterate context or in a culture where fertility is still valorized. Self-knowledge is also potentially important in the recognition of normal and abnormal gynaecological problems and contributes an important knowledge of fertility and sexual functioning in general.

The educational approach of NFP, by bringing individualized self knowledge, makes the users essentially autonomous and potential educators of other users. Its mechanisms and ideology of adjusting sexual behaviour to the basic fertility of the woman is generally in agreement with all traditional mores and values. Potentially it can be an important promoter of conjugal dialogue and finally, because of its educational approach, it need not rely on medical or other scarce health personnel resources for its promotion in developing countries.

Perhaps the greatest disadvantage is its interference with sexual spontaneity, requiring periodic abstinence and modification of sexual behaviour. This usually means that it requires high motivation for users to choose it initially and then to stay with it. High motivation is also necessary for accurate charting and record

keeping which are distasteful to a certain number of potential users. Finally, it is not considered as effective as other methods of contraception.

CONCLUSIONS

Four major programme characteristics, which have influenced the course of NFP development during the last twenty years can be identified:

1. The popularization of NFP education, which took place almost simultaneously in many countries all over the world; the knowledge and expertise of NFP was taken out of medical practices (general practitioners and gynaecologists) and simplified in popular educational programmes. This occurred between 1955 and 1965 with the development of major primary NFP centres in all continents.
2. The standardization of NFP methodology and the development of NFP teacher training programmes. This is more recent (taking place over the last three years) and accompanies the start of government funding on the heels of the popularization of NFP education. This should greatly simplify and accelerate future NFP development programmes.
3. The establishment of NFP effectiveness: this is now well established as far as method-effectiveness is concerned. The remaining important hurdle of motivation, linked with the sexual behaviour modification aspect of periodic abstinence, remains the key challenge for NFP in the future.
4. The progressive and still more recent government support and interest in NFP: because of its innocuity, the appeal of its educational approach and resulting autonomy, and the fact that probably 5 to 25 percent of people who require some form of family planning will choose NFP if given an equitable choice, several governments are considering active participation in the development and promotion of NFP along with the other family planning methods.

2. INTERNATIONAL CONGRESS ON NATURAL FAMILY PLANNING

An international congress in Dublin (Navan), Ireland from September 24 through October 1, 1980 will draw scientists and natural family planning (NFP) experts from 50 nations to examine recent scientific developments in NFP and focus on program development and evaluation on an intercultural basis.

The meeting marks the second scientific congress of IFFLP, an international organization directed by Dr. Claude A. Lanctot.

In the development of quality programs adapted to the national context, standardized teaching of the NFP methods will prove to be a critical issue in the delivery of services. A progress report will be delivered on the field evaluation of the WHO Family Fertility Education package recently tested in six countries (Kenya, Colombia, Korea, Philippines, Canada and England).

Two major studies on the effectiveness of the ovulation method and the symptothermal method will be presented and advances in those two methods will be discussed by key leaders in the respective methodologies.

The psycho-social aspects of NFP, increasingly recognized as important determining factors to the successful use of the natural methods, will also be examined.

Recent developments on urinary hormonal parameters, simple home kits for easy determination of the fertile period and the return of fertility after childbirth will be discussed.

NFP PROGRAM DEVELOPMENTS IN THE THIRD WORLD

An account of the past five years in family life promotion in French-speaking Africa will be given by Dr. Francois Guy of Grenoble's (France) Institute of Research on the Child and Couple. Dr. Anna Flynn of England's Queen Elizabeth

Medical Centre will present her experiences as an IFFLP/NFP consultant in English-speaking Africa.

Upper Volta and Sierra Leone, two African countries showing strong early development in family life education programs, will be the focus of program development reports by their respective delegates, Dr. Albert N'Diaye of Entr-Aide Familiale in Bobo-Dioulasso and Sr. Louis Marie O'Connor of the Family Life Education Center in Freetown.

Four specialists in national NFP program evaluation will review efforts in selected Third World countries. Dr. Kathleen Dorairaj of New Delhi's Indian Social Institute will discuss her experience with preliterate groups using the ovulation method in five Indian regional programs. Mr. Bernard Fortin of SERENA CANADA will give his recent evaluation of Haiti's Action Familiale program which primarily teaches the sympto-thermal method.

Dr. Francisco Yepes of Javeriana University will explain the methodology and procedures used in reviewing the Colombian diocesan programs. Brother Robert Fernando, clinical psychologist, will give highlights from an ongoing evaluation of Action Familiale in Mauritius (Indian Ocean).

3. DR. LANCTOT LOOKS TO THE SYNOD

In a recent interview following news of his nomination to the Synod, Dr. Lanctot says: "As director of international activities in natural family planning, my bias is strong for the natural methods....If the Church is serious about Humanae Vitae, then natural family planning efforts and services must be increased, coordinated and made truly effective and available within national contexts."....It is about time that natural family planning receives an equitable share of the taxpayers' dollars so that people can really have a choice among the options in family planning and in particular the option for natural methods."

As they look to the Synod, the Lanctots ask the questions: "Will Catholics and Christians respond to a call for a greater involvement in assuring a value-oriented family policy in their respective countries? In the deliberations of the Synod, how will the major issues of poverty and justice be considered as well as the inter-cultural facets such as the status of women, marriage, and family customs, the rural or urban patterns of unemployment and illiteracy which are so crucial in family life and marriage?"

(From International Federation for Family Life Promotion, Press Release, September 1980).

FORTHCOMING PUBLICATION. Raffaele Algenii, C.P., Religione e Vita di una Tribù Daya del Borneo Occidentale = Studi e Saggi (Bologna, Edizioni E.M.I., 1980).

The Second Vatican Council has vigorously reaffirmed that the Church or People of God "takes nothing away from the temporal welfare of any people...Rather she fosters and takes to herself, insofar as they are good, the ability, resources and customs of each people. Taking them to herself she purifies, strengthens and ennobles them" (LG 13). In that way "the Christian life can be accommodated to the genius and the dispositions of each culture" (AG 22).

These are the principles which ever animate the apostolic work of our missionaries. The latest written testimony is the work of Father Raffaele Algenii, an expert in the language and customs of the Daya Tribe popularized by Salgari. The author examines the Benawas Tribe of West Borneo where he has worked. Although it isn't a scientific treatise, the material is presented in a very precise outline and is most abundant, greatly facilitating, thereby, scientific reflection.

It is an original and valid contribution to the incarnation of Christ today. The presentation of this book is also intended to promote and strengthen dialogue and cooperation between missionaries and science. (See Coming Events).

RECENT DOCUMENTATION ON THE FAMILY

- | <u>Sedos Ref. No.</u> | <u>Title</u> |
|------------------------|--|
| 4/3798 | <u>The Christian Family.</u> Union of Superiors General XXIIIRD Meeting, 28-31 May, 1980. pp. 85. |
| 2/FMM
1D11/4/80 | <u>The Family in Latin America.</u> FMM Information Documentation, 11/14, July-August 1980, pp. 9-12.

<u>The African Family.</u> Ibid. pp. 13-16. |
| 5. DC
(1779/80) | <u>Mariage et Famille Aujourd'hui: Document Pastoral de la Conférence Episcopale Espagnole.</u> La Documentation Catholique, No.1779, Février, 1980. pp. 116-135. |
| 5.1C. | <u>The Role of the Christian Family in the Contemporary World: Caritas Internationalis Contribution to the Bishops' Synod 1980.</u> Inter Caritas, 1/80, January/March 1980. pp. I-VI.

<u>The Family: Center of Communion and Participation.</u> Ibid pp. 116-135. (Extract document n.568-616, 3rd Latin American Bishops' Conference, Puebla 1979). |
| 5.A.
(21/6/79) | <u>Christian Marriage Research.</u> AFER, Vol. 21, No.6, April 1979. pp. 353-362. |
| 5.ADS
(188/80) | <u>AMECEA Consultation Offers Suggestions on Family Life in Eastern Africa.</u> AMECEA Documentation Service, No. 188, March 1980. pp. 2-10. |
| 5. R-D
(418/80) | <u>Pastorale Familiare in Africa.</u> Il Regno Documenti, No. 418, May 1980. pp. 210-214. |
| 5. B(PMV)
80/80 | <u>The Family.</u> Pro Mundi Vita Bulletin, No. 80, January 1980. pp.36. (Approaches, pp. 2-14; The Family in Latin America, pp. 19-21; Islamic Law Concerning the Family, pp. 21-23; Notes on the Families of South and Southeast Asia, pp. 24-26; Family Life and Christianity in Africa, pp. 27-30; History and the Holy Family, pp. 33-36.) |
| 5. C.
(10/1/80) | <u>Marriage and Family Life.</u> Catalyst, Vol. 10, No. 1, 1980. pp. 28-39. |
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(22/2/80) | <u>Response to the Working Document for the 1980 Synod of Bishops.</u> AFER, Vol. 22, No. 2, 1980. pp. 86-90. |
| 2. FMM
(1S11/15/80) | <u>The Modern Jewish Family.</u> FMM Information Documentation, 11/15, September 1980. pp. 7-9.

<u>The Family in Europe (France)</u> Ibid. pp. 9-13. |
| 5. PM.
(134/80) | <u>La Famille dans le Tiers Monde.</u> Peuples du Monde, No. 134, September 1980. pp. 7-11. |
| | See also Sedos Bulletin No. 5, 1980, page 87 for Documentation on the Family already indicated. |
| 4/3822 | <u>Family Patterns,</u> by Greeley, A. The Tablet, No. 7307, July 1980. pp. 721-723. |
| 5.B(SPNC) | <u>Family and Marriage.</u> Secretariatus Pro Non-Christianis Bulletin, Vol. 15, No.44, 1980. pp. 139-252. (Contains valuable contributions on the Family in the context of Islam, Africa, India, China and in the teachings of Buddha). |