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In this issue: We offer some practical guides. From Malawi there are hints on the growth of the Church in small villages that were previously attached to out-stations. There are some practical ideas about mission from the New Code of Canon Law. There is a frank and encouraging address from Bishop Zubeir to the First meeting of Representatives of Mission Societies in the Sudan.

An extract from the address of Cardinal Bernardin, then Archbishop of Chicago, is an inspiration to us all. There are some explanations of popular Latin American terminology; some facts about food and hunger in the world and some details about positions available at Bethlehem University.

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News: SEDOS Office will be closed Thursday 31 March to Wednesday 6th April.

There will be no Sedos Bulletin on 15th April.

We wish all our Readers a Very Happy Easter.

Centre for Indian and Interreligious Studies Programme:

1. Placid Lectures - Liturgy of the Hours in the Christian East
Robert Taft SJ. April 25-29, 1983 - 16.30 - 18.30 at CMI Bhavan.
2. Worship in a multi-religious context by Dr. Paul Puthenangady S.D.B.
April 23, at 17.00 hrs. in Pont. Oriental Institute.
3. Satsang: Saturday, April 30, at 16.30 hrs. at C.I.I.S.

- HAPPY EASTER -

THE CHURCH IN THEIR OWN PLACE

Fr. David Walsh, who had just completed his ninth year in Malawi, shows how the new pastoral approach got under way in Kutama village.

The old way was tidier and better suited to an organized and hard-pressed missionary.

In the most densely populated part of Ngabu parish we had set up our central mission church and this was the arena for much of our pastoral activity. For the people who lived out of reach we'd set up 12 out-stations and we visited them regularly to celebrate the Eucharist and the other Sacraments. The Christians simply made their way to the out-stations from the surrounding villages.

From the surrounding villages - there's the rub! We sometimes felt we were one step removed from the people and that we'd have to change our approach. The villages round the out-stations: that was where our Christians lived their lives, often out-numbered by people indifferent to Christianity. It was time to change, time to meet our people in their own place.

The new approach to pastoral work is not unique to Ngabu parish - every other parish in the diocese of Chikwawa has embarked on a similar "exercise." In fact the Bishops of Malawi, as well as the priests and people, have concluded that the time has come to lay emphasis on the importance of small Christian communities.

Here in Ngabu this means penetrating beyond the 12 out-stations. It means visiting the Christians in their own villages. Our first aim is to help the believers recognize that they are God's people, that He is present among them, that Jesus Christ is with them in the people and events of their lives and that the Spirit is working in them.

If all of this is not to remain up in the air hut is to become concrete reality in Malawi, the approach will vary from diocese to diocese and from village to village because the situation varies from place to place. And in each place the approach won't be as "neat" as formerly; but we hope it will make Christianity more meaningful for the country's Christians.

First Visit: I found myself making a start in Kutama a village with a small group of Catholic families. We'd met before but I was only now meeting them among their own people.

They said they wanted to understand what it meant for them to be

"a small Christian Community": how are we the Church in our own village? Why do we have to go away to an out-station to be part of the Church?

The discussion that followed, centred round the Bible. Our text was 1 Peter 2: 9-10:

"You are a chosen race, a royal priest-hood... a consecrated nation, a people set apart to sing the praises of God" (verse 9).

The Christians of Kutama discussed the meaning of a *chosen* race, at great length. *Chosen, set aside, selected*, these are important words for cotton-growing villages who set great value on secondary education. At harvest time, days are spent grading cotton: the best, Grade A, is *set aside* for market. *Choice, selection* - this is something to be happy about in Kutama.

"Once you were not a people at all and now you are the people of God" (verse 10).

The Christians of the village concluded that they had been "gifted" by God; now their way of life should befit their gift, their calling. They should, they thought, *be seen to be* God's special people ... With a prayer and a meal our first meeting in Kutama ended. There would be a pause of nine weeks before we all met together again, to give everyone a chance to do some thinking and praying, individually and in groups.

Home Prayer: Between the first two community meetings in Kutama there were another 42 villages to be visited. In no two of them were the first meetings exactly the same. In each the same Bible text was read and discussed but in the different communities there was a slightly different reality and so the Word of God was being heard in a slightly different way. The communities were taking shape in each village on the basis of a real-life situation.

On my second visit to Kutama, I found the people discussing a very important question: If they were God's selected people, what differences should there be between *them* and their non-Christian neighbours? Was their conduct guided by the Gospel - or were they living as though they'd never been baptized? This led them to turn up the phrase *Chikhristu chili ku mudzi* - Christianity is about what happens in the village, in the home.

While continuing to go regularly to the out-station for the Sacraments, Kutama was the place in which they would live out their Christianity.

This brought the discussion round to what could be done at home. A Christian home, it was felt, should be distinguished by prayer. If the Christians of Kutama were to be a true Christian community they would have to be a praying community; this community would be made up of praying families.

This second meeting ended with a call to families to pray together where they lived, in their homes - mother, father and children. This would be a step towards establishing a small Christian community *where the people live*.

All I've tried to relate is something new in one particular village in Malawi, a new direction being taken, a new approach being attempted.

Who knows how it will end? Strictly speaking, the process itself need never end as long as there's a community prepared to take the Bible and face reality as they hear the Word of God.

As for us missionaries - we'll be more in demand and less ready with the answers. Perhaps it's not such a bad thing after all!

Ref. AFRICA, Saint Patrick's Missions, Jan./Feb. 1983.

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MISSIONARY NORMS AND CHALLENGES OF THE NEW CODE

Title II cited above, "De actione Ecclesiae missionali" (Book III, "De Ecclesiae munere docendi"), treats of material relative to evangelization and to missionary cooperation; but, as we will see, there are other points of great importance, such as the missionary orientation given candidates to the priesthood, which the Code develops in Book II ("De populo Dei", Part I, "De Christifidelibus").

Canon 781 precisely and urgently affirms that the whole Church (we are not citing words or phrases of the text in quotes because we do not want to pre-empt the coming official translation of the text) is by its very nature missionary, and that evangelization is a fundamental obligation of the People of God; and it invites collaboration in a sense of co-responsibility for missionary work.

Canon 782 accords to the Pope and to the Episcopal College (cf AG, 29), the direction and the coordinating of missionary activity and missionary cooperation.

It precisely delineates the particular solicitude of each and every bishop for missionary evangelization, directed above all to awakening, to giving impulse and to supporting the missionary activity in their own particular Church.

Canon 783 is addressed to the members of Institutes of the Consecrated Life, who in virtue of their consecration have the particular obligation of collaborating in missionary work (in keeping with the charism

of the Institute).

Canon 784 predicates the adjective "missionary" to everyone, whether indigenous or not, to diocesan priests, to members of religious institutes, or societies of the apostolic life, and to laymen.

Canon 785 underlines the necessity and the importance of Catechists for missionary evangelization, for liturgical and charitable ministry.

Canon 786 describes the process of missionary activity through the sending of missionaries, the institution of new Churches and their full development.

Canon 787 proposes to missionaries the method they are to follow-- witness of word and of life, sincere dialogue with non-believers adapted to their mentality and to their culture--in proclaiming the Gospel message; and it calls attention to the necessity of adequate instruction in the faith before conferring baptism on those who freely ask for it.

Canon 788 regulates everything that has to do with the catechumenate: admission, preparation and introduction to the life of faith, liturgy and charitable apostolate of the People of God, in keeping with the norms given by Episcopal Conferences.

Canon 789 furnishes similar orientation for the neophytes.

Canon 790 defines the competence and the responsibility of the diocesan Bishop in the mission territories, with regard to promoting, directing and coordinating missionary activity, and inaugurating the necessary relations with the superiors of institutes involved in missionary activity.

Canon 791 regulates the missionary cooperation in the dioceses, and mentions: the promotion of vocations, the appointment of a priest to promote the organism and the activity of missionary cooperation, especially that of the Pontifical Mission Aid-Societies, the celebration of the annual World Mission Day, and the consignment of an appropriate annual quota to the Holy See for the Missions.

Canon 792 speaks of pastoral assistance to those who, for reasons of study or work, come from mission territories. It asks that episcopal conferences institute and promote means for receiving such persons and rendering them the necessary assistance.

In treating the rights and obligations of all the faithful (Book II "De Populo Dei", Part I, Title I), the Code reminds all the faithful of the obligation to fulfill their duties toward the Universal Church (c. 209, 2), their duty to collaborate so that the divine message of salvation may reach all men all over the world and in all times (c. 121).

The Code particularly insists and encourages that the formation of clerics include the necessary missionary dimension (Book II, Title III, Chapter I, "De Clericorum institutione"). It is necessary to educate seminarians in the missionary spirit (c. 245), informing them

of the needs of the Universal Church so that they be interested in the promotion of vocations, in missionary, ecumenical and other problems, including the most pressing social problems (c. 256,2). It states that the formation of seminarians must be of a nature to arouse solicitude for the Universal Church, too; and it invites the candidates to the priesthood to demonstrate a readiness for work in the service of those particular Churches which are in most urgent need.

Ref. Fides, February 23, 1983

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LA PREMIÈRE RÉUNION DES REPRÉSENTANTS
DES SOCIÉTÉS MISSIONNAIRES TRAVAILLANT AU SUDAN

Nous donnons ici de larges extraits de l'exposé de S.E. Mgr. Gabriel Zubeir, archevêque de Khartoum, aux supérieurs des religieux et des congrégations missionnaires, réunis pour la première fois à Khartoum du 22 au 24 juillet 1982. Il y avait là les délégués des Instituts suivants: Apôtres de Jésus, Capucins, Comboniens, Missionnaires de Maryknoll, Pères de Mill Hill, Jésuites, Frères de St. Joseph, Frères de St. Martin de Porres et Pères Blancs (P. Armand Garon).

Seulement pour aider? Je voudrais continuer cette argumentation en contestant cette réflexion qu'on entend souvent: "Nous sommes ici seulement pour aider". On peut se passer d'un aide, mais vous êtes indispensables au Sudan, non seulement maintenant mais pour toujours, c.a.d. aussi loin qu'on peut voir dans l'avenir. Les tâches que vous remplissez ne sont pas marginales, mais centrales et vitales pour la vie de l'Eglise dans ce pays.

Vous êtes des collaborateurs et vous êtes responsables de l'Eglise ici autant que les prêtres diocésains et les évêques. Le manque d'engagement, l'escapade, les engagements à temps limité et la déception sont les maux qui découlent du fait de ne se considérer que comme un aide. Je pense même que, parfois, ce fait pousse à ne pas se sentir solidaire des erreurs et des imperfections de l'Eglise Locale. Je trouve que cela est dommageable à la vocation même du religieux.

Je prie pour que le personnel de l'Eglise Locale en arrive à considérer et à traiter les religieux comme des collaborateurs et qu'ils les aident à acquérir le sentiment d'y appartenir.

Plus de Saveur... La vie religieuse, même si elle est fondamentalement une, quand elle est vécue selon le charisme et selon les spécialisations de chaque congrégation, donne plus de saveur et de richesse à l'Eglise. Nous ne voudrions pas que vous soyez tellement

absorbés par le flot des activités apostoliques et sociales de notre Eglise Locale que vous ne puissiez les marquer de ce qu'il y a de particulier à votre institut. Personnellement je trouve qu'il est dangereux de réduire chaque congrégation à un dénominateur commun.

Quand nous cherchons du personnel, nous regardons là où il y en a et, en général, nous ne regardons pas à l'enrichissement qu'ils pourront apporter à l'Eglise d'ici, grâce à leur fidélité aux caractéristiques particulières de leur congrégation. Je pense que nous pouvons ainsi faire du tort, autant à l'Eglise Locale, qu'aux religieux eux-mêmes. Ce tort apparaît quand nous parlons de vocations à la vie religieuse.

Quand les aspirants à la vie religieuse doivent choisir une congrégation, ils doivent pourvoir regarder des exemples vivants du caractère spécifique de chaque congrégation pour guider leur choix. Malgré les tâches semblables que les congrégations religieuses doivent accomplir ici, je voudrais insister pour qu'ils ne donnent pas l'impression qu'il n'y pas de différence d'une congrégation à l'autre, ou pis encore, qu'il n'y a pas de différence entre les religieux et les prêtres diocésains.

Collaboration avec les évêques. Je voudrais parler maintenant de certains points qui concernent la collaboration avec les évêques.

La Conférence Episcopale a déjà décidé qu'il y aurait un représentant des supérieurs des congrégations religieuses à chaque réunion plénière de la Conférence. Nous sommes convaincus que ce représentant pourra contribuer grandement aux délibérations des évêques. De plus: nous ne pouvons envisager pour l'Eglise du Sudan aucune action sans la collaboration des congrégations religieuses. Les religieux forment la majorité du personnel ecclésiastique de ce pays. Ils jouent un rôle important dans l'application du programme établi et devraient donc donner une aide proportionnelle dans l'élaboration des décisions. Quand ils prennent des décisions et les mettent en pratique, les Evêques ne peuvent pas ignorer le charisme particulier de chaque institut.

Plus de dialogue. Il faut absolument qu'il y ait plus de dialogue et plus de compréhension entre les évêques et les supérieurs religieux. Je vous recommande donc de nommer votre représentant dans les réunions plénières des évêques et de lui confier cette fonction au moins pour trois ans. Je souhaite également que vous continuiez à tenir régulièrement vos réunions de supérieurs religieux, non seulement pour discuter de ce qui concerne la vie religieuse mais aussi de ce qui concerne l'Eglise dont vous faites partie.

Certaines Priorités. La Conférence Episcopale a établi certaines priorités pour l'Eglise au Sudan. Certaines de

ces priorités concernent de près les congrégations religieuses, telles que: Le renouveau spirituel programmé à tous les niveaux, la formation continue du personnel de l'Eglise, le renouveau de la liturgie et de la catéchèse, la pastorale familiale, etc. Elles entrent certainement dans les objectifs de vos instituts. Pour réaliser plusieurs de ces objectifs, vous êtes les plus qualifiés. Vous êtes déjà obligés de maintenir ces priorités dans vos congrégation les services nécessaires existent et, en beaucoup de cas, vous avez le personnel qualifié pour ces tâches. Je pense que ce sont des domaines où les congrégations religieuses peuvent offrir une aide de valeur.

Organismes de soutien. La Conférence Episcopale a besoin d'organismes de soutien pour réaliser ces objectifs. Nous les appelons des commissions épiscopales ou des "départements". Vous savez combien les gens se sentent mal à l'aise quand d'année, an année, on se retrouve avec des objectifs non réalisés. Ceci nous montre qu'il y a un certain service qui fait défaut. Je voudrais souligner que nos commissions ou nos "départements" sont des organismes de service et non pas des centres de pouvoir.

Il y a des congrégations religieuses qui, en se basant sur l'idée qu'ils ne sont ici que pour aider, évitent d'être compromis dans ces "départements" ou ces commissions, disant que les postes de commande doivent être occupés par le clergé séculier local. Je pense que c'est une erreur. L'application de ce principe est nuisible à l'Eglise Locale et à sa croissance. Une plante doit grandir, par la force de son dynamisme intérieur, mais une telle croissance ne peut se réaliser sans beaucoup d'aide extérieure et sans collaboration. La lumière, la chaleur, l'eau, l'engrais et l'air ne viennent pas de la plante. Cependant, sans eux, aucun dynamisme intérieur ne pourra réaliser une saine croissance.

Points de friction. Dans une Eglise Locale, dans cette Eglise Locale, il y a beaucoup de points de friction entre les religieux, tant locaux qu'étrangers, et le clergé diocésain. Il y a des suspicions, des préjugés, de la méfiance, des condamnations réciproques, etc... Nous n'entrerons pas dans le réel de cette Eglise Locale, si nous n'abordons pas ces tensions courageusement et chrétiennement.

Nous devons clarifier certains points:

- Où finit la collaboration et où commence l'interférence?
- Où finit la vie communautaire et où commence l'exclusivisme?
- Où finit la défense des droits de propriété et où commence l'avidité et l'égoïsme?
- Où finit la correction fraternelle et où commence le mépris du coupable?
- Où finit l'orgueil national et où commence le chauvinisme?

Ces questions peuvent sembler théoriques, mais leur étude attentive révélera où se trouvent les causes des tensions...

Dieu nous a donné une lourde responsabilité: celle d'être pour ainsi dire les fondateurs de cette Eglise dans sa forme actuelle. Il est certain que cela exige des attitudes nouvelles: il faut se libérer de prétentions et de préjugés démodés, il faut ouvrir nos yeux et nos coeurs à la réalité des personnes et des temps, et il faut aller de l'avant avec détermination et confiance. Dieu est fidèle: c'est le message rassurant dont nous avons besoin maintenant.

Ref. CARITAS, Petit Echo, N.738, 4March, 1983.

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CHICAGO'S NEW CARDINAL

(Some excerpts from Joseph L. Bernardin's address given at a Candlelight Vespers on the evening of August 24, 1982 at which he took possession of the See Canonically. It was attended by the priests of the Chicago Diocese).

"The priesthood is a passionate commitment, a fiery-eyed vision and an insatiable thirst for holiness and practical justice. The priest is called to be challenger, enabler, life-giver, poet of life, musicmaker, dreamer of dreams. He must be a man of deep personal faith, conformed to Christ, a man who loves the Scriptures, draws sustenance from the sacramental life of the Church, and truly knows the community with and for whom he offers sacrifice...

"To be good priests we must first be good men. This requires that we seek to understand the mystery of our whole humanity... Only by living life in all its complexity will we be able to serve our people with compassion. Our genuine interest and authenticity should be manifest. If we are truly comfortable with ourselves and have a deep appreciation of our celibate commitment, we should not fear opening ourselves to others in love and lasting friendships. Like everyone else, the priest needs affection.

"Our priesthood must also be fed by an inner silence, a spiritual tranquility, public and private prayer and an abiding joy. Without prejudice to the important social mission of the Church, the basic thrust of our efforts as priests must be spiritual. That is what is unique about our ministry.

...Any attempt to explain the priesthood apart from the mystery of Christ and his Church is fruitless ... to explain the priesthood in purely human terms, though often well intended, has in fact caused confusion and pain among the best of us."

Bernardin concluded by returning to his opening question "Who am I?"".....

"You will know because we will work and play together, fast and pray together, mourn and rejoice together, despair and hope together, dispute and be reconciled together. You will know me as a friend, fellow priest and bishop. You will know also that I love you. For I am Joseph, your brother!"

The priests of Chicago, over 1,500 strong, stood and cheered.

Ref. The Tablet 2nd October, 1982.

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CHURCH AND THE PEOPLE - SEVEN WORDS

Bishop Orlando Octacilio Dotti.

(On his way to Sri Lanka for the BISA VI meeting, Mgr. Dotti, Bishop of Barra-ba, Brazil spoke about the Church in Brazil. As he talked several key words came up repeatedly. He was asked to explain them).

Caminada (literally, a journey). This word is heard everywhere. The word has the meaning of a journey or work or pilgrimage that the members of the Church are engaged in together. There is a certain destination or goal to the journey but it is not clearly seen. It is being worked out step by step with the people. From day to day the bishops, priests and people together try to find the best way to do things. This represents a change of mind from the past: we live in hope now, more than in certainty that we know everything that needs to be done. We're finding out step by step what to be and do. The priests and bishops are part of this search. They may be able to give some special light, but they are not the owners, as it were, nor the organizers of the whole endeavour. They are walking together with the people, searching, moving forward, listening to the spirit, trying to find what should be the life of the Church today. It's a joint work or search - priest and people together.

Apoyo (backing, support).. We back or support the people who defend their rights and their communities. Apoyo implies the Church is not the organizer of the groups. The people organize themselves and the Church supports them morally and in any way it can. The Church does not control these peoples' organizations. There are risks. Also some organizations may escape from hands of the priests: they go their own way ideologically or are coopted by political groups, but still our support is needed. The organizations of the people must be free.

Liberation. We always stress liberation from and liberation to. If people escape from oppression only to wind up like the rich,

what gain has there been? So we are trying to find small alternative ways of living economically and socially together.

We always insist "Don't leave the land. Keep your feet on the land". The land gives possibilities for these new models and without land there are fewer possibilities. Basically we (priests, bishops, people) are searching for ways of working together, for example, on water problems and health problems. The people know they are exploited by the national political and economic structures, but they know it's not easy to break away from them which is why we begin with small things.

Option for the poor. I was one of the two editors of the chapter of the Puebla document that talked of the option for the poor. We had difficulty defining who the poor were. Some wanted to include the spiritual/ poor as well as the economically poor. It was decided the words refer to the economically poor, those who are discussed in the first part of the document. We don't include the rich who are spiritually poor in this option. They have a place in the Church by themselves making an option for the economically poor.

When you opt for the poor, you in a way opt for a class and for the strategies of action that are available to that class. This leads to conflict and confrontation. But we are against violence.

Non-violence. We say, "Fraternity, yes. Violence, no." We all agree on this. You can hardly find a priest in Brazil who is for violence. Violence doesn't make any profit. We have never found violence in the Gospel. Yet we must resist.

Resistance. We have to resist. There are many ways: we won't work, we won't leave the land, we won't go to Church if the priest has done something wrong. We preach this. If people resist moving from the land and the priests and religious and other peoples' organizations stay with them, they can't be moved. Recently in one village in my diocese, 65 houses out of 115 were burned down but the people stayed and are still there. It's hard for the people without the help of the Church.

"In the name of the faith". All of these actions are made in the name of the faith and the Gospel. "In the name of my faith, I have done this ...", a man at a meeting will say. This faith is present and it is celebrated in the liturgy with dance and songs and the local expressions of the people. This is really religion and life together.

We also have retreats and places of prayer. Maybe they're not monasteries, but a small house on the land with a yard and a little chapel. We always meet with the people from the villages to think and pray about our faith and our lives.

The Basic Christian Communities started 18 years ago. Then the people found no other place of freedom than the Church. Over the years they have won greater share in democracy from the State. They have carried this freedom from the BCCs to the State. The growth in democracy is due to the people: it hasn't been given by the State.

The life of our people economically is probably worse now than ever. Sometimes I think military men know nothing about economics. We owe the United States and Europe 80 billion dollars. The system of capitalism is very difficult to change and it can hardly improve the life of the people anyway. We have had so many big economic miracles and the people are worse off, so now we look for small alternative businesses, simple farming, small ways of doing things. "No more economic miracles," we pray. This search for new ways is part of caminada. We need very deep changes in our economic life. Capitalism hasn't worked. We need a new alternative.

Ref. Info on Human Development. Vol.10, No.2, 28 February, 1983.

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REGION OF AMERICA

Port-au-Prince

Message from Haiti. The Haitian Conference of Religious has sent the following note to the priests and religious:
 "For some time, the Chancery has accelerated the rhythm of convocations of priests and religious for explanation. Some of them have been convoked without their Ordinary and given barely veiled threats. This is clearly a campaign to intimidate the Church through its most active members. For this reason vested as you are with the mission of proclaiming the Gospel of Jesus Christ, we desire today, to renew with you as we have with the bishops, our fraternal regards and to affirm our total solidarity with you in this difficult but imperative mission of announcing the Good News in the face of intimidation and repression."

Ref. Chronica, CICM - Feb.1983.

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HUNGER IN THE WORLD

TEN FOOD FIRST FUNDAMENTALS

We now counter the ten myths presented in the previous Bulletin with ten positive fundamentals that could ground a coherent and vital movement:

1. Every country in the world has the resources necessary for its people to free themselves from hunger.
2. To balance the planet's population and resources, we must now address the root cause of both hunger and high birth rates: the insecurity and poverty of the majority that results from the control over basic national resources by a few.
3. Hunger is only made worse when approached as a technical problem. Hunger can only be overcome by the transformation of social relationships in which the majority directly participate in building a democratic economic system.
4. Political and economic inequalities are the greatest stumbling block to development.
5. Safeguarding the world's agricultural environment and people freeing themselves from hunger are complementary goals.
6. Agriculture must become, first and foremost, a way for people to produce the food they need and secondarily a possible source of foreign exchange.
7. Our food security is not threatened by hungry people but by a system that concentrates economic power into the hands of elites who profit by the generation of scarcity and the internationalization of food control.
8. Today, in every country in the world, people are working to democratize the control over food-producing resources.
9. Escape from hunger comes not through the redistribution of food but only through the redistribution of control over food-producing resources.
10. For Americans distressed about the reality of hunger in a world of plenty, the tasks ahead are clear: Work to remove those obstacles preventing people from taking charge of their food-producing resources - obstacles that today are being built by our government, by U.S. - supported international agencies and U.S. - based corporations. Our work toward food self-reliance and democratization of our own economy allies us with the struggle of people in underdeveloped countries fighting for food self-determination.

What would an international campaign based on these food first fundamentals look like? That we can only discover together. The first step, however, is to break through the powerful myths that have kept us divided and fearful and to begin to realize that we are part of an international movement in which we are allied with hungry people everywhere.

POSITIONS AVAILABLE AT BETHLEHEM UNIVERSITY

SEPTEMBER 1983

I. ADMINISTRATIVE POSITIONS:

1. Registrar: Responsible for teacher and student scheduling, Administers Admission and Registration processes; Maintains all student records; Issues transcripts and enrollment statistics; Publishes University Catalog.
2. Director of the Library: Supervises staff and operation of Library; administers University's acquisition program; formulates Library policies.

II. TEACHING POSITIONS NEEDED FOR SEPTEMBER 1983:

1. Accounting: Courses in Principles of Accounting, Intermediate Accounting, Cost Accounting, Managerial Accounting, and Auditing.
2. Biology: Courses in Botany and in Zoology.
3. Chemistry: Courses in Inorganic Chemistry.
4. Computer Science: University is planning a new program for September, 1983 in Computer Logic, Data Processing and Computer Programming.
5. English: Courses in English As A Foreign Language and courses in speech and Drama for English Majors.
6. Management: Courses in Principles of Management, Personnel Administration and Principles of Marketing.
7. Mathematics: Courses in Calculus, Differential Equations, Probability, Statistics, Set Theory, Number Theory, Topology and Abstract Algebra.
8. Social Work: Courses in Case Work, Community Work, Group Work, Rehabilitation and Population.

III BACKGROUND INFORMATION:

Bethlehem University is sponsored by the Holy See and is directed by the Brothers of Christian Schools. It is a private, undergraduate, co-educational institution offering programs in the Arts, Business Administration, Hotel Management, Nursing and the Sciences. The University was founded in 1973 to serve the Palestinian community

of the Occupied West Bank and Gaza. It is a member of the Association of Arab Universities and its diplomas are officially authorized by the Jordan Ministry of Education.

Qualifications desired are: (1) doctoral degree; (2) at least two years teaching experience; (3) approval of religious superior; and (4) a high stress tolerance as the practices and policies of the Military Occupation Authority often interfere with the functioning of the educational process. Master degree holders with extensive and successful teaching and/or administrative experience on the secondary level are also welcome to apply. A one year commitment is satisfactory for applicants for a teaching position; minimum commitment of two years is asked of administrators.

The University presently has a religious community of six American Sisters from four congregations. A convent is under construction.

For further information, or to obtain an application, please contact the Academic Vice President, Bethlehem University, P.O.Box 9, Bethlehem, Via Israel.

- end -

REGION OF ASIA

Viktor Margot

Formation Days for young Missionary Sisters, JP. I was able to lead these days together with a Korean sister who was born in Japan. In Paraguay she leads a parish without a priest, where Guazani Indians, Japanese inhabitants, Brazilian immigrants and Vietnamese boat refugees live together. At the end there was, for the first time in the history of the Japanese Church, a small ceremony which brought tears to all of our eyes: the bishop of Okinawa gave the missionary cross to three departing mission sisters, one of whom is already in the midst of the work with me in Amoreira, Brazil. Japan has already sent out 226 missionaries even though there are barely 400,000 Catholics in the whole country.

Ref. CHRONICA, Cism Feb. 1983.

- end -

ATTENTION: Congregations with Personnel in Africa.

There will be a meeting concerning the formation of an African Faith and Justice Network on April 6, 1983, at 16.00 hrs. at the USIG (2nd Floor Aula).

(For further information, please contact Sr. Patricia Frost. telephone: 62.22.929.)

JUSTICE AND FAITH WORKSHOP

September 5 - December 9, 1983

The workshop will provide opportunity for missionaries, laity, clergy and religious to reflect on their commitment and action on behalf of Justice whether in the Third or First World.

Working in situations of poverty, oppression or repression makes new and special demands. The workshop will explore both these demands and the links between Faith and work for Justice. Emphasis will also be given to recognising and developing the supports needed for involvement in the promotion of Peace and Justice.

While outside resource people will be available, the workshop process will draw heavily on the sharing of experience, expertise and insight by the community of participants.

The workshop is open to men and women. Admission by applications.

Application forms and further enquiries from:

*The Director
Justice and Faith Workshop
St. Coloumban's College
Dalgan Park
Navan
Co. Meath
Ireland*

- end -

 BOOK NOTES

Theresa Chu and Christopher Lind, Eds.

A NEW BEGINNING: An International Dialogue with the Chinese Church.
Canada 1983. Pp. 186. Paperback.

Fabio Apollonio.

IL VANGELO DEGLI ATEI.

Bologna 1982. Pp. 133. Paperback L5.000.

Albert Nambiaparambil, C.M.I.

RELIGIONS AND MAN: World Conference of Religions.

Bombay. Pp.157. Paperback Rs.25.00; U.S. \$10.00.

Pontifical Council for the Laity.

LAY APOSTOLATE: THE PASTORAL RESPONSIBILITY OF THE BISHOPS.

Vatican City 1982. Pp. 206. Paperback..

The Southern African Catholic Bishops' Conference.

Series: Pastoral Action No.27.

REPORT ON NAMIBIA.

Pretoria Pp.40. Paperback 50c.

World Council of Churches; Anwar Barkat.

ORGANIZED, RACIAL VIOLENCE - New Trends.

Geneva. 1982/No.15. Pp.81. Paperback.

Bruno Bouelli.

UN NATURALISTA IN AFRICA.

Bologna 1982. Pp. 126. Paperback L.12.000.
