

74 n. 2

Rome, 22 January 1974

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6. This is an invitation to a special meeting, due Thursday 24, 1974. A nucleus of knowledgeable persons will share experiences on the idea of team ministry, described in this note. They will try to respond to a request from an Institute which is considering it. If you are interested in the subject, please do attend! 30

Coming Events:

| | | | |
|----------------------|-----------|-------|-------------------|
| Team Missions | 24.1.1974 | 16.00 | SEDOS SECRETARIAT |
| Health WG | 4.2.1974 | 16.00 | SCMM-M Generalate |
| Executive Committee | 11.2.1974 | 16.00 | SEDOS SECRETARIAT |
| Assembly of Generals | 25.2.1974 | 16.30 | |

N.B.- The subject index of the 1973 issues of the weekly SEDOS Documentation service is attached.

Sincerely yours,

Fr. Leonzio BANO, fscj.

AMECEA PLENARY ASSEMBLY

An African Church in full development (DiA, 2 January 1974)

The week before Christmas, was spent by the Church of Eastern Africa in planning for that 1980. A five-nation planning session of two Cardinals, 56 Bishops of 70 representatives of the Clergy, religious and laity from Kenya, Malawi, Tanzania, Uganda and Zambia took a factual look at the signs of the times and laid initial plans to meet these signs as they evolve into realities in the years ahead.

A note of optimism tempered by current pressing difficulties ran through the study session of the AMECEA (Association of Member Episcopal Conferences of Eastern Africa). Seminaries in Eastern Africa are full, few priests, in some dioceses none, have left the priesthood, many sisterhoods are flourishing, the Catholic population is increasing by hundreds of thousands and Christian response is good. Yet all this is tempered by the growing demands on Church personnel, deficiencies in full self-reliance of the local Christian community, especially in full financial self-reliance and cultural expression of its Christianity.

A sign of the growing maturity of the Christian Community in Eastern Africa was the fact that the vast majority of the discussion leaders were born in Africa. All five major topics of the session: Church personnel, religious education, marriage and the family, specialised apostolates and Development and Social Service, were chaired by African Church leaders.

Message on Reconciliation between Man and Man.

By the end of their five-day Plenary Assembly the Bishops of Eastern Africa have published a message on "Reconciliation between men and particularly between the peoples of Africa.

Inhuman conditions.

"In particular," the Bishops state, "we deplore the inhuman conditions imposed on innumerable people by racism, diehard colonialism and at times even by tribalism.

We find it offensive to human dignity that racism and colonialism are still permitted to exist on our continent and we reject any perverted attempts to appeal to Christianity and civilisation to justify their continued existence."

Injustices in our countries.

"Reconciliation is the key-note of Pope Paul's exhortation to the Christians for the Holy Year which we are now celebrating", the Bishops of the AMECEA countries continue and they then refer to some examples of injustices reigning in their countries and which call for reconciliation: liberty denied to some citizens on exaggerated grounds of national security; social injustices allowing the privileged few to enrich themselves at the expense of the many. There is at times an atmosphere of fear in which citizens are afraid to raise their

voices in opposition to politics and practices in their own country and to object to other violations of their own natural rights.

Reconciliation by amendment.

After having enumerated these examples of injustices the Bishops request all in authority to correct these and all other examples of injustice and to promote conditions that reconcile all citizens to one another and to those in authority.

Solidarity with the oppressed.

In their message, the bishops refer to the statement made in September 1972 by the Pontifical Commission for Justice and Peace, in which are hinted the steps to be taken by the Holy See to bring about the reconciliation between the Portuguese Government and the liberation movements.

This reconciliation should be brought about on the basis of recognition of their independence. The Bishops also declared their solidarity with their brothers and Sisters in Africa struggling for the right of self-determination.

By the end of the meeting, the participants of the ANECEA Conference approved the document entitled "Guidelines for the Catholic Church in Eastern Africa in the 1980's". This document comprises three essential directives:

- In the planning for the life and work of the Church in the 1980's we must take the Holy Scriptures as our norm and guide;
- The Christian Community at all levels should be involved in the selection, training and maintenance of Church personnel;
- Priests, religious, experts and convinced married Christians should work in teams whenever possible to assist in the formation of Christian families.

THE PROPHETIC VOICE OF THE CHURCH

A summary of Paul VI's address to the Diplomatic Corps on Saturday, 12 January, 1974.
(Abridged from the OSSERVATORE ROMANO)

The Pope's speech to the members of the Diplomatic Corps accredited to the Holy See is considered particularly relevant to the debate on the position of the Church in the world of politics. The Holy Father defined the duties of diplomats: "You are, with your special qualifications and responsibilities, the guardians of peace", in a world in which those who consider themselves stronger than others yield to the temptation of solving in their own favour, even by use of force or violence, situations of tension or conflict, to the detriment of weaker nations. To the argument of force one should oppose the forces of reason, justice and of a proper understanding of the rights and interests of all men.

In this connection "one must admit that the quest for peace must be the cardinal aim of the diplomatic efforts of the international Community".

The goal of diplomacy is to safeguard peace. "This means first of all seeking to protect it and to uphold it wherever it is threatened. This implies that, with wisdom and unrelenting patience, one should try to solve, according to justice and equity the differences which range States or Governments against one another; One must do all in one's power to prevent antagonisms from growing stronger, and situations of conflict from reaching a breaking point; one should examine and propose every possible formula for honest conciliation. Thus one may be able to find ways of reconciling the true defense of the interests and honour of the party he is representing with a no less honest understanding and respect for the motives of the other party and the requirements of mankind in general. This is the specific task - and what a noble one! - of diplomacy. And in this task, the diplomacy of States has an ally and collaborator in this Holy See; an ally firmly committed whenever the safeguarding or the reestablishment of a just and genuine peace is at stake; a collaborator who, through the means at its disposal will not hesitate to cooperate with States and their representatives in the promotion of peaceful relations between nations, on the basis of the principles which should guide a well ordered international community.

To the question whether the Holy See should make use of diplomacy, the Pope replies in the affirmative, "on condition that it be true diplomacy: having peace as its goal, peace within each country and in relationships between peoples". And this, not only by declaring general principles, but also by taking practical steps.

To the critics who say that the Church thus "compromises" her mission by becoming a "power" making her prophetic mission less credible, the Pope replies that the Church is ever ready to revise seriously and calmly her own ways of doing things, so that these may better respond to the requirements of her apostolic ministry and to the needs of the times.

The Church is also criticised for not taking a clear stand by proclaiming the present world order obsolete, needing to be replaced by a new one, marked by the messianic features of justice, freedom and perfect equality, without taking into account any de jure or de facto realities. It is also suggested that diplomacy is opposed to the yearnings of oppressed peoples and that it plays the game of preserving the "status quo", taking only initiatives aimed at pacifying peoples and eliminating liberation trends.

The Pope replies that this radical way of looking at things is both inaccurate and unjust, and sometimes even dangerous, since "by urging radical upheavals... one may help to bring about less just and more unstable situations than those one wanted to change". Diplomacy can channel these forces to the greater benefit of mankind, whereas through ill-considered action only harm may come about.

The Church shares fully in the progress of the world, though remaining distinct from it, and wants to be "a prophetic voice, the very voice of man's conscience", seeking to realize man's highest ideals. "We believe that our duty in this respect is to proclaim and clarify principles, to encourage people to apply them honestly and hoping they will not reject our collaboration in concrete attempts to solve the problems which arise. We are not concerned with the technical aspects, which are beyond our competence, but with the moral and humanitarian aspects of justice and equity, which are no less important than the former".

In tackling concrete problems and becoming aware of them, the Church cannot however "excuse what is inexcusable - the abuse of power, harsh repression, use of torture, undue economic pressure, etc."

The Church is willing to cooperate in a spirit of friendship, and diplomats, governments, their peoples and the whole international community, can count on this collaboration. It is a collaboration towards peace, through an exchange of information, facts and ideas, so that we can discuss situations and, hopefully, agree on initiatives for peace. He recalled the special interest of the Holy See in the problems of developing countries (Populorum Progressio). "We also followed with the deepest interest recent contacts between the European Community of the Nine and African countries, aimed at creating a pattern of systematic cooperation or economic association at both technical and commercial levels".

Finally the presence of the Holy See in the international field tends "to promote honourable and peaceful contact between peoples at a responsible level; then to encourage the use of courteous and humane dialogue so as to replace, if possible, the ruinous and murderous encounter of arms and the precarious balance of incompatible interests, ever teeming with one-sided claims. Lastly this presence of the Holy See, tends to create not only a truce in the conflicts between nations, but also a desire for a stable peace, so that the seemingly insurmountable ethnic, geographic, economic and cultural differences may no longer be a cause of rivalry and fratricidal struggle but rather the foundations of brotherly entente and active collaboration. Thus true justice is satisfied."

The diplomat's task is to be a physician of the social body, when this body is threatened by the viruses of discord and war. The Holy See, through her diplomatic activity, aims at contributing her modest part to this effort at healing the ills of mankind.

(Summary by Aldo Gecchelin)

THE MISSIONARY TODAY

(A talk given by Fr. F. Mullan C.S. to a gathering of missionaries at the Holy Ghost Missionary College, Kimmage Manor, Dublin during Nov. 1973. We are sure that missionaries everywhere will be interested in the points made by the speaker.)

My only excuse for saying all this is simply that I feel like saying it. I don't feel like giving a lecture. I just want to speak, and people don't speak in paragraphs so forgive me if all this is a bit disorderly.

I was reading recently "Exploration Into God" by John Robinson. In the opening page it has a quotation from Christopher Fry's "The Sleep of Prisoners". It goes like this:

"The human heart can go to the lengths of God.
Dark and cold we may be but this
is no winter now. The frozen misery
of centuries breaks, cracks, begins to move;
The thunder is the thunder of the floes,
The thaw, the flood, the upstart spring.
Thank God our time is now when wrong
Comes up to face us everywhere
Never to leave us till we take
The longest stride of soul man ever took.
Affairs are now soul-size
The Enterprise
Is Exploration into God."

"Affairs are now soul-size, the enterprise is exploration into God." As Missionaries you now stand on the brink of great opportunities; today marks a watershed in the history of Irish Missionary activity. Just think of the first half of the 20th century, the tremendous explosion of Missionary activity in this country, the founding, for example of the Medical Missionaries of Mary, the Holy Rosary Sisterhood, the emergence of Dalgan and Kiltegan. All this is already being chronicled, but what of the second half of the century? That page is not yet written. What will the story be?

Today the Church and her enterprises are being called to a new vitality. We live in a time of tension, a time of change. A time of tension is a time of growth. "I bade thee grow" says God through Ezechiel. To grow is to die a little; to grow is to shed old ways, old customs - personal and corporate. The first half of the century is gone forever. Will there be anything in the second half to match it? It may yet be the genius, the supreme achievement of the second half to do just that by moving from the old into new ways of acting.

Gustave Thibon once said: "There is no lie so disastrous as a truth no longer opportune". I paraphrase that and say: "There is no structure so disastrous as a structure no longer opportune." Mind you, there's nothing inherently wrong in structures. What's wrong with structures is wrong structures ! I remember reading in Gray's book "Open to the Spirit" his remarks on the particular charism of Religious Congregations and Societies. God, he said, is so often represented as the God of Law and Order but we sometimes forget He is also the God of Beauty and spontaneous artistry. The hierarchical structure in the Church corresponds to the law and order bit; Religious Orders and Societies should supply the artistry and poetry to the life of the Church. It needs it. The early Missionaries in the Church did this. They broke out of the ghetto mentality of the Judaeo-Christians. These trapped in their own culture. If God had become man as a Jew how could He possibly be the God of the Gentiles ? The missionaries saw God and went out to meet Him in other peoples. They broke out of what could have been a disastrous structure. The two disciples on their way to Emmaus did not show much poetry or inspiration. They did, though, point up an important truth, I think, viz. that most problems are personal ones. They were "foolish and slow of heart", they were dejected and disillusioned - like some of ourselves, perhaps. They had lost the Vision. All of us need a vision; what's more, all of us once had one, and there's no need to be cynical about it. We wouldn't be where we are today otherwise; we believed that God had come near us and called us. Isaiah's vision was paralleled by our own: "who shall I send and who shall go for us? Then I said, here am I, Lord, send me."

We dare not lose that vision, for, if we do, life becomes drab and we'll quit. Be convinced of this. The problem facing Missionaries today is not the closing of Asian and African doors once open. The problem is the quality of our own personal lives. "Affairs are now soul-size the enterprise is exploration into God." We forget the value of one human life, especially one dedicated and offered to God. When you have done all your discussing about Theology, ancient and modern, Liturgy and Missiology and the rest, remember this: the greatest piece of equipment you'll ever bring to the mission field is yourself. If you're to bring Christ to peoples, the only agency lies in your own person. The spirit of a man or woman - it's greater than any knowledge or expertise you possess, it's greater than the work you do or the place you work in. No one dare set a limit to the value or potential of just one human life. It is good to remind ourselves of this. As Mark Rutherford once said: "Blessed are those who give us back our self-respect" - a ninth Beatitude.

The other side of the coin is that there is a latent atheism in us all. Only prayer can wear away our native resistance to God. That thought can be frightening and we do suffer a lot these days from fear and tension. Still, tension is not a dirty word, it can be a growth point. As for fear, we do badly need someone to remind us that, yes, we are afraid - priests, sisters, missionaries today. What about it? Christ is not for the fearless. He is for Magdalen, Peter and ourselves. "It is I; fear not". He is for those who, like ourselves, badly need reassurance. Without Him we often tend towards thoughts and attitudes destructive of our missionary life and vocation. Haven't you seen that sometimes in ourselves?

The truth is that your lives are greater than you know, already bringing forth, perhaps, fruit beyond all telling, even in the midst of questionings, self-questionings. I sometimes wonder about the quality of my own Faith. My Faith in this living Christ ... we do talk so much about Him but how deep, really, is our Faith and Hope in Him. One thing I can tell you, I am reassured not by books or lectures but by the calibre, the quality of the Missionary men and women whom I meet and live with in Glenart.

In this second half of the century, risk and insecurity are going to be increasingly a feature of the Missionary's life. A Pot-Shot card on my desk reads: "Just when I was getting used to yesterday, along came today...!" I met a priest recently who said: "I'm looking for a place I won't be kicked out of!" He shouldn't be, because he and all of us should know that nowadays we can no longer expect the assurance of being able to spend a lifetime in any particular Mission area with confreres of our own particular Society. And it's no use dreaming now of the halcyon days when that was possible in Nigeria or anywhere else... far off things and battles long ago.

Fr. Noel Hanrahan, Superior General of the Mill Hill Fathers, in a recent short address to his confreres said this: "When a young student or priest asks what security he might expect as a Missionary, all you can do is hand him the Gospels. The Gospel is the only constant." It makes you realise the size of the risk a Missionary must take nowadays.

"The longest stride of soul man ever took." The task is to make Christ really incarnate in the history and geography of the world. Christianity has not yet come of age in the world. For most people it is still too coloured by Western thought.

There's quite a visionary line of thought in Fr. Enda McDonagh's introduction to the Papers of the Dalgan Study Week 1968. We are not, he says, the end of Christian history. Theology may yet tread paths undreamt of... Jesus was more than a Jewish Son of a Jewish Mother. He is still, in a sense, in the process of becoming. You may not confine the scope of the Incarnation. Even to know properly the Christ whom we profess to preach, it is necessary to see Him incarnate in traditions other than our own. (Think over that one!) Aren't we arrogant sometimes, thinking we know all about Christ and have Him all ready to be preached to people. We don't even know the Christ whom we profess to preach unless we learn more about Him in and through the people of other cultures. There is a dimension in Christianity beyond our dreams. Again a poet says these things better. Listen to Hopkins: "Christ plays in ten thousand places, lovely in limbs, lovely in eyes not His, to the Father through the features of men's faces." Christ leads His Church out through missionaries to meet other expressions of Himself.

A word about the New Deal for the future. The shape things will take is uncertain but one thing is certain. We cannot simply sit back and wait for things to happen. Religious Congregations and Missionary Societies must prepare themselves for experimentation and new forms of action. But have you ever noticed something about ourselves in this regard? As someone has remarked when a new challenge comes from God's Providence, there often seems to be standing legal provision in our Constitutions to thwart it! Mobility and flexibility get lost. What could be a Spirit-inspired initiative can easily end up filed away somewhere "to be solved by the competent authority". I'm not necessarily advocating the loss of identity for all the different Missionary Bodies, but there does seem need for closer co-operation in the field and a breaking down of barriers. Each body can no longer hope to have a more or less cosy little area of its own. From talking to people I find that there is little or no objection to this among the ranks. Authorities, however, sometimes seem to be a bit suspicious. Perhaps justifiably. It's easy enough, I suppose, to talk big about these moves. But one point I would like to make: when you talk of experimentation, change and renewal, you must realise that it doesn't happen without some folk getting hurt.

LISTS OF PERIODICALS AND BOOKS RECEIVED DURING DECEMBER 1973 compiled by Sr. Agnetta, ssps1. EXTERNAL PERIODICALS

| <u>Issue:</u> | <u>Name of Periodical:</u> |
|------------------|--|
| No. 24 | Action |
| Nos. 1733-1737 | Agenzia Internazionale FIDES Informazioni |
| 12/73/1 | ANECEA Documentation Service |
| Vol. 2, No. 5 | CEM Mondialità |
| Vol. 16, No. 2 | Ching Feng |
| No. 11 | ComMuniCatie |
| No. 9 | Development Forum |
| Nos. 587-623 | Documentation and Information for and about Africa |
| No. 1644 | La Documentation Catholique |
| Vol. 23, No. 10 | FAO Agricoltura e Alimentazione nel Mondo |
| Nos. 50 and 51 | Impact (Zambia) |
| No. 27 | Informissi |
| No. 12/1973 | Informatiedienst |
| Nos. 443 and 445 | Informations Catholiques Internationales |
| No. 7 | Letters from Asia |
| No. 82 | Mani Tese |
| November 1973 | MARC Newsletter |
| No. 247 | Messages du Secours Catholique |
| No. 9 | New Internationalist |
| July and August | News Bulletin (CHAP) |
| September 1973 | ODI |
| Vol. 6, Nos. 4-6 | One Spirit |
| No. 5 | Orientamenti Pastoralì |
| No. 5, 1973 | Pastoral Orientation Service |
| No. 4, 1973 | Pastoral Service |
| No. 66 | Peuples du Monde |
| No. 47 | Pro Mundi Vita (English and French editions) |
| No. 40 | Prudentes |
| Nos. 47 and 48 | Ruhr Bild |
| Nos. 47 and 48 | Ruhr Wort |
| No. 57 | Scienza, Tecnica e Organizzazione |
| Nos. 6960-6962 | The Tablet |
| No. 33 | This Month |
| No. 17 | Vida en Fraternidad |
| No. 115 | Vinculum |

(Cont.)

II. INTERNAL PERIODICALS

| <u>Issue:</u> | <u>Name of Periodical:</u> |
|---------------|--|
| No. 36 | Bolletino (IMC) |
| No. 442 | Chronica (CICM) |
| No. 8 | CITOC (OCARM) |
| No. 5 | CMM News |
| November 1973 | Da Casa Madre (IMC) |
| No. 12 | HELLO? Frascati! (SA) |
| No. 9 | Information (RSCJ) |
| No. 9 | FMM Information Service |
| No. 3, 1973 | The Master's Work (SSPS) |
| December | Missioni OMI |
| No. 4 | MMD Bulletin (MM) |
| November 1973 | Mondo e Missione (PIME) |
| December | Nigrizia (GSCJ) |
| No. 11 | Notiziario Cappuccino (OFMCAP) |
| No. 43/73 | OMI Documentation |
| No. 87/73 | OMI Information |
| No. 8-9 | Orientamenti Giovanili Missionari (SX) |
| No. 645 | Petit Echo (PA) |
| No. 4-5 | Vincentiana (CM) |
| No. 192 | White Father - White Sisters (PA and SA) |
| No. 23 | SJ News and Features |
| No. 3 | I7 (SVD -SSPS) |
| Nos. 8-11 | Chapter 73 News (SCMM-M) |

III. NEW PERIODICALS:

- a. External - Name of Periodical and Organization publishing it:
 SIAMA News Bulletin (SIAMA)
 Report from IMU (Irish Missionary Union)
- b. Internal - Name of Periodical and Institute publishing it:
 Giuseppe Allemano (IMC)
 Missioni Consolata (IMC)

IV. SELECTED ARTICLES

| <u>Code No.</u> | <u>Article:(Number of pages given in brackets)</u> |
|-----------------|---|
| 2. CM | <u>Orientation Program</u> , by J.A. Fischer. In VINCENTIANA, No. 4-5, 1973 (5) |
| 2. FSCJ | <u>Resistenza ai Colonizzatori</u> , by Stefano Santandrea. In NIGRIZIA, December 1973. (5) |
| 2. FSCJ | <u>Con gli Indios di Marabà</u> , by Ezio Sorio. In NIGRIZIA, Dec.1973(6) |
| 2. IMC | <u>In tu e... Cristo</u> , by Efrem Baldasso. In MISSIONI CONSOLATA, No. 23, 1973 (7) |
| 2. IMC | <u>Lettera circolare</u> N.20; N. 21; N. 23, by Mario Bianchi, |

SELECTED ARTICLES (Cont.)

| <u>Code No.</u> | <u>Article:</u> |
|-----------------|---|
| | In BOLLETTINO DELL'ISTITUTO MISSIONI CONSOLATA, No.36, 1972 (12; 4; 17) |
| 2. IMC | <u>La Scuola: Elemento di trasformazione nella vita della donna Kikuyu</u> , by Silvana Bottignole. In MISSIONI CONSOLATA, N.23 1973, (8) |
| 2. IMC | <u>Umbanda, nuova religione per il Brasile?</u> by Mauro Fancello. In MISSIONI CONSOLATA, N. 23, 1973 (6) |
| 2. IMC | <u>Più Furbo del Mago Indovino</u> , by Silvio Lorenzini. In MISSIONI CONSOLATA, No. 23, 1973 (4) |
| 2. MM | <u>Annotations for Useful Books</u> . In MMD Bulletin, Dec. 1973 (3) |
| 2. MM | <u>The New Missionary in the New Africa</u> , by Fr. Heigl, PA. In MMD BULLETIN, Dec. 1973 (4) |
| 2. MM | <u>"The unreached peoples"</u> . In MMD BULLETIN, Dec. 1973 (1) |
| 2. OFMCAP | <u>Programma del Ciclo di Formazione per Animatori di Comunità</u> . In NOTIZIARIO CAPPUCCINO, No. 9. 1973 (5) |
| 2. OMI | <u>Formation</u> . In OMI DOCUMENTATION, No. 43/73. (17) Also in French. |
| 2. PA-SA | <u>The Church and Progress</u> , by Herbert Herrity, PA. In WHITE FATHERS-WHITE SISTERS, No. 192, 1973 (12) |
| 2. PIME | <u>Uguaglianza e valorizzazione della donna in missione</u> , by Franco Cagnasso. In MONDO E MISSIONE, No. 20, 1973 (3) |
| 2. PIME | <u>Il Burundi un anno dopo</u> . In MONDO E MISSIONE, No. 20, 1973 (3) |
| 2. PIME | <u>La Chiesa brasiliana ascolta i gemiti del suo popolo</u> . In MONDO E MISSIONE, No. 20, 1973 (3) |
| 2. PIME | <u>Nuovi ministeri nella Chiesa in Africa</u> . In MONDO E MISSIONE, No. 20, 1973 (2) |
| 2. PIME | <u>Le Lezioni della Tragedia cilena</u> , by Piero Gheddo. In MONDO E MISSIONE, No. 20, 1973 (3) |
| 2. MIME | <u>Perchè diminuiscono le Vocazioni?</u> by Piero Gheddo. In MONDO E MISSIONE, No. 20, 1973 (4) |
| 2. PIME | <u>Una visita all Cina Popolare</u> , by Piero Gheddo, In MONDO E MISSIONE, November 1973. (26) |
| 2. PIME | <u>Prospettive di dialogo fra S. Sede e Cina?</u> by Angelo Lazzarotto. In MONDO E MISSIONE, November 1973.(6) |
| 2. SJ | <u>Philippine Province Congress</u> . In SJ Documentation, No. 18. 1973 (3) |
| 2. SJ | <u>The India experiment</u> . In SJ INFORMATION, No. 15, 1973 (5) |
| 2. SJ | <u>Violence in Social and Political Groups</u> , by Bartolomeo Sorge. |
| 2. SX | <u>Lavorare "con" e non "per" gli uomini</u> , by Julius Nyerere. In ORIENTAMENTI GIOVANILI MISSIONARI, No. 8-9, 1973 (2) |
| 5. BdI | <u>Discours du President au "Loyola of Montreal"</u> , by Arch.E.Heston. In BULLETIN D'INFORMATION, No. 82, 1972 (8) |

| <u>Code No.</u> | <u>Article</u> |
|-----------------|--|
| 5. DC | <u>Les rapports entre le Siège de Pierre et les Eglises Locales</u> , by Arch. Giovanni Benelli, In LA DOCUMENTATION CATHOLIQUE, No. 1644, 1973 (10) |
| 5. I(Z) | <u>Annual Conference of the Credit Unions and Savings Associa-</u> <u>tion of ZAMBIA</u> . In IMPACT (Zambia), No. 50, 1973. (2) |
| 5. 1(Z) | <u>The Catholic Church in Zambia</u> . In IMPACT (ZAMBIA) No. 50, 1973 (3) |
| 5. 1(Z) | <u>Educational Policy</u> . In IMPACT (Zambia), No. 50, 1973 (2) |
| 5. 1(Z) | <u>National Catholic Seminar on Ecumenism</u> , by Adrian B. Smith. In IMPACT (ZAMBIA), No. 50, 1973. (4) |
| 5. ICI | <u>L'Eglise dans le Zaïre de Mobutu</u> . In INFORMATIONS CATHOLIQUES INTERNATIONALES, No. 445, 1973 (11) |
| 5. LFA | <u>Tourism in Asia</u> . In LETTERS FROM ASIA, No. 7, 1973 (15) |
| 5. PdM | <u>Le Combat de la Tanzania</u> , by Michel Bavarel. In PEUPLES DU MONDE, No. 66, 1973 (4) |
| 5. PdM | <u>Sur la crête: Congo-Nil</u> , by Paul Jublin. In PEUPLES DU MONDE, No. 66, 1973. (4) |
| 5. PdM | <u>Brésil: dans les favelas de Rio</u> , by André Seve, In PEUPLES DU MONDE, No. 66, 1973. (5) |
| 5. PMV | <u>Pluralism and Pluriformity in Religious Life: A case Study</u> . In PRO MUNDI VITA, No. 47, 1973 (36) Also in French. |

V. BOOK RECEIVED DURING DECEMBER

Lettres à Yeou-Wen, by Marie Ina Bergeron. (207) Code No.: 6.361

NEWS FROM AID FOR THE GENERALATES

1. MISSION IN THE ONE WORLD - March 31 - April 6 1974 - An ecumenical Institute will explore the common elements in mission to North America and in the Third World, and will seek to integrate the theology and practice of mission by Christian communities around the world. Open to clergy, religious, laity, missionaries on furlough or preparing for first assignment. Lectures, discussions, workshops will treat such topics as: Mission to Cities; Mission to Minorities; Parish Mission in U.S. and in Third World. Tuition: \$50. For further information contact: Rev. Robert J. Flinn, SVD, CHICAGO Cluster of Theological Schools, 110 E. 55 th Street, Chicago, IL 60615, USA.
 2. CONGRESSO DELL'ORDINE CARMELITANO SULLA PREGHIERA - Sassone (Roma), 1-5 April, 1974. The Carmelite Fathers are holding this congress on prayer at their house on the Ciampino Marino Road. For further information please apply to the: Segreteria del Congresso, Institutum Carmelitanum, Via Sforza Pallavicini, 10, 00193 ROMA.
 3. Young Indonesian lady educated in Italy, with fluent English, Italian, French and Indonesian (as well as a little Dutch), seeks full or part-time employment. She is a touch-typist and has some experience as a secretary and sales girl. If you are interested, please phone the Secretariat.
 4. BISHOPS' SYNOD - Of the 10 Superiors General elected to take part in the next Bishops' Synod, 7 are members of SEDOS, including, for the first time a representative of Brothers. They are:
 - Fr. Pedro Arrupe SJ
 - Fr. Joseph Lecuyer CSSP
 - Fr. Tarcisio Agostoni FSCJ
 - BRO. Charles Buttmer FSC
 - Fr. Theo Van Asten PA
 - Fr. William Goossens CICM
 - Fr. Pasquale Rywalski OFM Cap.
- The 3 other members are:
- Fr. Rembert Weakland OSB
 - Fr. Costantino Koser OFM
 - Fr. Raphael Letayf OA Maronit.
5. CHRISTIANITY IN POST-COLONIAL AFRICA - The School of Oriental and African Studies in London has sponsored a group research project on Christianity in post-colonial Africa. The first seminar was held last autumn, examining the political dimension. Seminars on "Ministry and Structures" and "Life and Literature" are planned for the subsequent terms. We have a number of papers from the first seminar, dealing with conditions in Nigeria, Sudan, Tanzania, Uganda, Zambia, Rhodesia, Zaïre and Ghana, which can be consulted at the SEDOS Secretariat documentation service.

THE BETHLEHEM MISSION SOCIETY'S TEAM-MISSION PROJECT (See Bulletin 74/1 page 6 n° 1)

The Bethlehem Mission Society is seeking the cooperation of any Institutes involved in this type of work in helping them to evaluate its usefulness as a method of evangelization. They feel that in the areas where they are working, rural Columbia especially, a more radical approach to missionary work is needed than the usual one priest - one parish kind of operation. A team, as they envisage it, should consist, ideally, of a priest, a nurse, an agricultural specialist or social work worker and a domestic science teacher. It is hoped in this way to help the local people to develop themselves as a Christian community.

A meeting of those interested in such an approach to missionary work will be held in the SEDOS Secretariat on Thursday, Jan. 24th at 4 p.m. Institutes which feel they have a contribution to make to the discussion are cordially invited to send representatives. We apologize for giving such short notice of the meeting but the matter is urgent.

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