

74 n. 40

Rome, 6 Dec. 1974

This weekTHE GENERAL ASSEMBLY

This issue of our weekly service includes the documents necessary for a fruitful Assembly on the 16th. I would have liked to give a longer report on the first response of the Generalates to the question about priorities in following up on the Evangelization Synod. But answers are still trickling in - with a lot of nuances. Still, I am looking forward to a lively (and conclusive!) debate on the 16th, which will give me the opportunity to provide you all with a fuller picture. Meanwhile, please take the short memorandum (74/844) as merely indicative of where the wind is blowing.

B. Tonna

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COMING EVENTS

DEVELOPMENT GROUP	9 DECEMBER	4 pm	SEDOS SECRETARIAT
COMMUNICATIONS GROUP	10 DECEMBER	4 pm	SEDOS SECRETARIAT
HEALTH GROUP	11 DECEMBER	4 pm	SCMM-M GENERALATE
			Via di Villa Troili, 32.

(All interested members of Institutes are invited)

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CONGRATULATIONS :

Our very best wishes to Fr. Fernand Jetté on his election as Superior General of the Oblates of Mary Immaculate. Ad multos annos.

Yours sincerely,

Fr. Leonzio BANO, FSCJ.

GENERAL ASSEMBLY

Convocation

The 45th Assembly of Sedos will be held on Monday, December 16, 1974 at 16:00 at the FSC Generalate, 476 via Aurelia, Roma 00165 with the following agenda:

<u>Time:</u>	<u>Item:</u>	<u>Documentation:</u>
16:00	1) Minutes of the 44th Assembly	Sedos 74/624
	2) Membership in <u>Pro Mundi Vita</u>	Sedos 74/838
16:15	3) Executive Secretary's report for 1974 Matters arising	Sedos 74/839
16:45	4) Coffee break	
17:15	5) Priorities in following up on Evangelization issues raised by the 1974 Synod. In plenary session.	Sedos 74/793 Sedos 74/843-844
18:15	6) The Budget for 1975 In plenary session.	Sedos 74/845
19:00	7) Concluding prayers	

Simultaneous translation into French and English will be provided.

Full documentation is provided.

The meeting will start on time, given the heavy agenda to be dealt with.

Sister Francis Webster SCMM-M will be the Moderatrix of the Assembly.

PRC MUNDI VITA (PMV)

1. PMV is a Christian international association now ten years old at the service of Churches and organizations committed in a Christian spirit to the future of mankind and particularly concerned with justice and peace issues. PMV attempts to analyze situations (needs, trends, aspirations) of territories and areas, applying modern scientific methods to discover the pastoral means best adapted to help the Church - local and universal - respond.
2. In a spirit of international co-responsibility, PMV promotes "horizontal communications by:
 - (a) publications: PMV-Bulletin, 6 times a year in 5 languages and Special Notes in 3 languages, an information service on ministries,
 - (b) an annual colloquium on burning issues (1975-China: 1975-Women and Men as partners) in Belgium international and elsewhere (regional).
 - (c) surveys on Church situations (e.g. Nigeria, Ghana, Thailand, Ethiopia and RCA).
3. The Assembly of PMV meets once a year in Belgium on the occasion of the international colloquium (1975: August 27-29). An advisory council, formed by the funding agencies meets four times a year. A managing board is formed by the President, 2 vice presidents, secretary, treasurer and two members. Besides SEDOS, PMV is inviting 3 other members to join its Assembly: Bishop Mahon, P. Gheddo, and Pilar Belosiyo.
4. In inviting Sedos, PMV hopes to:
 - (a) receive fresh stimulus, criticism and suggestions.
 - (b) improve communications with Superiors General and to serve them better.
5. In recommending to the Assembly, the acceptance of this invitation, the Executive Committee of Sedos, hopes to improve cooperation with agencies concerned with missionary work by exchanging and confronting own experiences with those identified by PMV.
6. Generalates who could like to receive PMV publications and information regularly, could write or phone direct, mentioning Sedos to:

Fr. J. Kerkhofs, Director PMV
rue de la Limite 6
B 1030 BRUSSELS (Belgium)
Tel: (02) 17.85.24

SEDOS EXECUTIVE SECRETARY'S REPORT FOR 1974

1. Significantly the tenth year of Sedos has been marked by the crucial issue of evangelization today. Three of our Assemblies were dedicated to this topic. The Secretariat followed the Evangelization Synod closely—both before and during its Rome session in October. We end this year more convinced about our commitment to this concern but still asking ourselves how to translate such conviction into practical service to those directly engaged in the current evangelization effort.

2. The Assembly

Our June Assembly approached the vast problem by breaking it down into its major cultural expressions as it faces Islam, the Oriental religions, Africa, Latin America, the Marxist and the Western areas. Its preparatory groups paved the way for the emergence of a certain consensus about the priority our Institutes were actually assigning to the tasks of laymen in small communities in dialogue with men and women of other faiths and ideologies. This consensus was examined again by the September Assembly. After that came the Synod and this fourth Assembly of the year is being asked to confront this consensus with the issues raised by the Synod and to translate it into priorities for action so as to follow up the same Synod by practical service on what we think we, as a group of missionary sending Institutes, can, and should, do.

3. The Executive Committee

The other Assembly of the year, held in February, renewed most of the members of the Executive Committee. The new President, Bro Ch. M. Buttmer invited these to a close scrutiny of the Sedos brief and of their particular role. The new team identified its function as that of a core group, animating the wider Sedos Group to collaborate closer in the common evangelization effort. The Executive Committee then dedicated special attention to the two basic structures of Sedos: the Assembly and the Secretariat. The Assembly was repeatedly invited to identify its consensus on the basic issue of evangelization. The Secretariat was given sharper job descriptions.

4. The Secretariat

In my report last year, I painted a rather bleak picture of the Secretariat. I am afraid that our usual troubles, turnover, sickness, long vacancies are still with us. The efforts of the Executive in creating the job of office manager and liberating me for more studies and more direct contact with the Generalates, and its solicitude in filling the vacancy of documentalist, were neutralized by the fact that both the persons assigned to this job and myself had to do the other things entrusted to absent personnel. We did muddle through, thanks to the unmovable deadlines forced on us by the Synod but I sometimes think emergency is fast becoming normality with our Secretariat. To avoid this a new concept has been launched by the Executive and I firmly believe that, if this Assembly does something about it, we could finally break the vicious circle, besides bringing our declared will to cooperate closer to reality. The idea is for the Generalates to take turns in seconding members of their Institute to fill, say for two or three years the posts at the Secretariat. We usually succeed in putting up a brave face when confronted with difficulties but this should not hide the urgency of this Assembly taking this concept seriously.

5. The Seven Services

a) That said, I really ought to pay tribute to the present Staff for carrying on and delivering the basic services. In fact this has been a good year for the most demanding service of all - the weekly bulletin. A good half of the issues touched on the Synod. Our October reports have been found particularly useful, because of their comprehensive approach, their evaluations and their data. The wider evangelization topic has been well covered - and I refer to our reports on Lausanne, on our summary of current trends in evangelization practice, and to our documentation on its major patterns. Another high point in this years bulletin was the March listings of missionary formation facilities.

b) The other written service of Sedos is Joint Venture. In 1974 we lost the man who had given it shape and it is only now, as we struggle to replace him, that we seem to be realizing the sterling services he rendered. The last issue of this year has been entrusted to Fr. L. Skelly SMA, but again, this Assembly is being asked for ideas and moves to secure a new Editor.

c) We did not have the usual number of small meetings this year. The average works out at about one per week. A preference for "ad hoc" meetings rather seems to be emerging and almost as a consequence, we are finding it hard to rouse interest in the three permanent groups. Still the Health group is exploring fascinating ground (and attracting the attention of those not specialized in medical mission) as it probes into the theology and practise of the healing ministry. The Soc. Communications group has become very clear headed, but it is still short handed. The Development Group adopted the wait and see attitude immediately before and during the Synod but is now moving again.

d) The documentation service has become richer, this year, in terms of valuable documents entered on its index. But it is still struggling to find the most acceptable way of processing this data for immediate use by the Generalates. We are currently exploring the possibilities offered by organizing some of this data by country. In this respect, the last issue of weekly bulletin⁽⁴¹⁾ is intended to let these ~~and~~ the shape the "country" files are taking. Feedback will help us adjust the slots we have laboriously created in order to make our processing system compatible with those of sister documentation services. Another 1974 development in documentation was the possibility, at no extra cost, of computerizing our index and selected items of our data. A feasibility study of the project is being conducted.

e) We did not engage in specific missionary studies, this year. Though of course, one could consider the effort made by the Assembly to face the evangelization issue a study in its own right.

6. The Balance

These seven services are not there for their own sake—or to make the life of each member Generalate a fraction easier. They are there to promote the missions—and to do this through closer cooperation among these same generalates. How far has 1974 brought us as regards cooperation for mission?

a) Cooperation among members of Sedos, I feel, has been given new impetus—and perhaps a new shape—by the decision, taken by the outgoing Executive Committee and implemented by the new one, to free the Executive Secretary from several "off" jobs for more personal contacts and visits to the Generalates. This was a particularly timely move because I have never before seen so many new faces among our group. A number of administrations have been completely renewed and, in many respects, I feel like a salesman, obliged to offset the loss of old clients by persuading new ones to buy his ware.

b) In general I sell mission and cooperation. And it works. The products or, rather, the services may not be so convincing but their purpose is readily accepted. Hesitancy occasionally creeps in: the new faces are bewildered by the maze of other salesmen, some offering very similar services. Is not Sedos duplicating with USG-VI, or with the meetings of Secretaries, or of Assistants, or even of Bursars? Or with IDOC and PMV? We should take this seriously: duplication is the exact opposite of cooperation. I will be the first to recommend the folding up of Sedos when I am convinced that our work can be done by other existing agencies.

c) My answer right now, however, is to recommend first, maximum cooperation with the latter, in order to work out with them the borders of our activities. This year this kind of cooperation has been pushed with the Vatican bureaux (PF, SPCU, JP and Cor Unum), with USG and UISG, with the WCC and, still further, with Evangelicals (Lausanne). Reports are given regularly and it is up to you to decide how far duplication has not been satisfactorily eliminated.

d) This cooperation, of course, is deliberately restricted to mission. One of the constant preoccupations of this group, during its ten years of existence, has been to specify its purposes more sharply. One of the first fruits of cooperation among our Institutes and with others has been to help us do exactly that. In practice, it has helped us identify and define dimensions of mission which are particularly close to our hearts. I think that the year 1974 has made us more aware than ever that, all the time, we were concerned with the motivation and the patterns of mission. This year that motivation has emerged as evangelization. In turn we discovered that this basic motive takes different shapes as it responds to the different cultural situations. We seem to have rediscovered, this year, that the pattern which runs through these different shapes is cross-cultural evangelization—a pattern we defined back in 1972 as the charism of a (overseas) missionary—"The ability and willingness to live in a culture not his/her own for the sake of the Gospel and, given the opportunity, to proclaim that Jesus is the Lord."

7. The Next Step

And so we come to the end of 1974 with a sharper focus on our basic purpose. It is cooperation for cross-cultural evangelization. Is there room, for a group like ours to do something about this without duplicating the work of others? It is right that

we look for an answer not from within our group. If we seek it in the '74 Synod, the answer is a resounding yes. So vast is the evangelization field, as it has emerged from the Synod event that the challenge is not whether there is room for a group like ours but whether we are really able and willing to do something about it.

Not for ourselves but in order that the world be evangelized. This is the real parameter. Given our charisms and our resources, we could offer our cooperation in what concerns our cross-cultural thrusts and through our fund of experience.

The cross-cultural thrust is not only inherent in our status as international communities but also in the actual deployment of the missionaries we hope to serve.

Our fund of experiences could be tapped more effectively by the development and use of more refined tools for our documentation and study services.

The challenge then becomes: given the vast, often virgin evangelization field, as this has been mapped out by the Synod, which areas could we explore, together, as a service for the world?

And that is exactly the challenge facing this particular Assembly.

From the half yearly report of the Executive Secretary:

"There will certainly be more overlap after the Synod . But, not less certainly, there will be more work to do about cross cultural, world, evangelization ...render operational clarity of purpose achieved by creating more refined instruments for collecting, classifying and studying our members' experiences and, above all, interpreting them as the signals, the signs of God's plan" (74/473)

TOPIC: PRIORITIES IN FOLLOWING UP ON EVANGELIZATION ISSUES RAISED BY THE 1974 SYNOD
 to: the Executive Committee
 from: the Executive Secretary
 on: 2-12-1974

1. Member Generalates were invited to indicate their preferences from a list of 15 issues raised by the Synod on evangelization today (SEDOS 74/793). Of the 24 who responded
 - 13 pointed to the issue of the discovery of the work of the Spirit in current history
 - 11 to the small community
 - 11 to primary evangelization
 - 11 to human development and liberation
 - 9 to lay participation
 - 8 to dialogue (other faiths, other ideologies)
 - 8 to new ministries
 - 8 to youth

Other preferences are in tabular form. This should be read with great caution because several qualifications were made to the priorities expressed. The Secretariat has recorded these but, for the sake of clarity, has opted for this simplified table - which should be taken only as a first orientation for the Assembly of December 16. Note that 3 Generalates have already ordered their priorities (FSC, SA, SNDN) but in the totals no attempt is made to 'weigh' these.

2. The most interesting of these qualifications were raised as regards the exercise:
 - a) what would be the procedure, after an eventual indication, by the Assembly, of common priorities?
 - b) is the list of the 15 points definitive? Could not its items be re-grouped, and new ones introduced? Some items needed further focus.
 - c) what would be the final outcome of an Assembly indication of priorities?
 - d) each item requires its own kind of follow up. Once the Assembly selects the items of more common interest, a task force could be formed to recommend on ways and means of procedure.
 - e) which kind of follow up patterns are we aiming at? Things which could be done at Generalate level? at the grass roots? Both? Things which cannot be done by individual Generalates?
 - f) Some things could be a matter of routine work for the Secretariat. In this case the Assembly's mind will be valuable because it is one way of providing focus for the Secretariat.
3. Other issues, not listed among the selected 15 (74/793) were proposed - and the Assembly could take note of these:
 - the question of "local theologies"
 - popular religiosity
 - awareness-building among grass root missionaries, on the urgency and patterns of common approaches to the major evangelization problems.
 - plurality of evangelization patterns
4. The question which goes to the Assembly: "which could be the issues (listed or proposed) which could provide strategic areas for cooperation among the Sedos members?" The fewer the issues identified, the deeper we can go into them.

Annexe: Table of Preferences expressed.

ANNEXE: TABLE OF PREFERENCES EXPRESSED
(as of 1 December 1974)

ISSUE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
GENERAL ALATE	SIGNS OF THE TIMES	PRIMARY EVANGELIZATION	CHURCH AS MISSION	ROLE OF RELIGIOUS	WOMEN	LAITY	PRIESTS	NEW MINISTRIES	ECUMENISM	SMALL COMMUNITIES	DIALOGUE: OTHER FAITHS	DIALOGUE: IDEOLOGIES	DEVELOPMENT & LIBERATION	YOUTH	MASS MEDIA
CICM	AFTER 2 DECEMBER														
CM	X	X					X								
CMH	X		X	X		X									
CSSp		X	X			X		X		X			X		
FSC		6			8	2		4		3	7		5	1	
FSCJ		X													
IMC	AFTER 2 DECEMBER														
MEP	X	X						X	X		X	X			X
MMH		X													
MM	ABSENT														
MSC	X					X	X			X			X		
MSF					X			X	X	X	X				X
OCarm	X	X			X	X			X			X	X		
OFMCap	X														
OMI	CHAPTER														
PA				X						X			X		
PIME				X											
SDB		X		X		X						X	X		
SDS	NO CONTACT														
SJ	EXECUTIVE														
SM	ABSENT														
SMA	EXECUTIVE														
SX				X		X	X	X	X		X			X	
SL		X		X			X			X		X	X	X	
SSC	NO CONTACT														
SVD	X					X								X	
OND	X							X	X	X	X	X	X	X	
FTM	EXECUTIVE														
ICM	EXECUTIVE														
ME	ABSENT														
OSU	X				X				X			X			X
RSCM	X	X											X		
RSCJ	X				X	X				X			X		X
SA	1	4	3					X		2	6			5	
SCMM	EXECUTIVE														
SCMT	AFTER 2 DECEMBER														
SPB	AFTER 2 DECEMBER														
SNHJ							X	X		X		X	X	X	
SNDP	3		2								1				
SSND	EXECUTIVE														
SSPS								X		X					X
TOTALS	13	11	4	6	5	9	5	8	6	11	7	7	11	8	4

FINANCIAL STATEMENT 1974 and PROPOSED BUDGET 1975

<u>EXPENSES</u>	<u>BUDGET 1974</u>	<u>ACTUAL ESTIMATED EXPENSES 1974</u>	<u>PROPOSED BUDGET 1975</u>
<u>Operating Expenses</u>			
Rent, Heat, Electricity	610.000	610.000	650.000
Telephone	500.000	365.400	400.000
Postage	800.000	653.110	700.000
Cleaning	400.000	280.480	400.000
Public Relations	350.000	290.460	350.000
Stationery & Office Supplies	850.000	1.453.866	1.500.000
Printing & Photocopies	175.000	--	150.000
Deplacment	200.000	190.400	300.000
Travel	800.000	379.257	450.000
Joint Venture	2.000.000	1.936.540	2.000.000
Consultations & Legal Fees	450.000	50.000	450.000
Fees, Subscriptions & Books	600.000	395.977	600.000
Equipment	300.000	154.434	900.000
Simultaneous Translation	150.000	75.000	150.000
Contingencies	600.000	30.000	300.000
Depreciation	<u>373.514</u>	<u>373.514</u>	<u>338.831</u>
TOTAL - OPERATING EXPENSES	9.158.514	7.238.438	9.638.831
<u>Personnel</u>			
Exc. Secr.	3.416.000	3.416.000	3.904.000
Office Manager & Eng. Asst.	2.257.000	2.257.000	2.563.000
Recpt. & Fr. Asst.	2.623.000	2.623.000	2.989.000
Doc. & Editor of Bulletin	1.220.000	1.220.000	1.403.000
Doc. Librarian & Doc.	790.000	637.690	1.025.200
Doc. Study Sec.	2.074.000	1.276.344	2.385.100
Clerk Typist	1.342.000	459.842	1.830.000
Part-time Secretarial Help	--	559.785	650.000
Insurance	2.928.000	1.822.605	1.500.000
Separation Fund	<u>1.267.546</u>	<u>1.004.778</u>	<u>1.545.347</u>
TOTAL - PERSONNEL	17.917.546	15.277.044	19.794.647
<u>TOTAL EXPENSES</u>	<u>27.076.060</u>	<u>22.515.482</u>	<u>29.433.478</u>

FINANCIAL STATEMENT 1974 and PROPOSED BUDGET 1975 - page 2

<u>INCOME</u>	<u>BUDGET 1974</u>	<u>ACTUAL ESTIMATED INCOME 1974</u>	<u>PROPOSED BUDGET 1975</u>
Membership Fees - Institutes	22.708.250	22.795.000	24.575.000
Health Donation - CIDSE	1.150.000	1.332.000	1.300.000
Sales & Fees	150.000	36.612	50.000
Reimburse Photocopies	15.000	45.003	50.000
Reimburse Telephone	70.000	--	--
Miscellaneous (Reimburse Postage)	200.000	--	--
	<u>24.293.250</u>	<u>24.208.615</u>	<u>25.975.000</u>
	=====	=====	=====
BALANCE DECEMBER 31, 1973	5.008.680		
INCOME 1974	<u>24.208.615</u>		
	29.217.295		
EXPENSES 1974	<u>22.515.482</u>		
	6.701.813		
BUDGET INCOME 1975	<u>25.975.000</u>		
	32.676.813		
BUDGET EXPENSES 1975	<u>29.433.478</u>		
BALANCE	<u>3.243.335</u>		
	=====		

INCOME 1975 BUDGET

35 Institutes	a	650.000	22.750.000
5 Institutes	a	325.000	1.625.000
1 Institute	a	200.000	<u>200.000</u>
			<u>24.575.000</u>
			=====

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of Sedos was held on December 2, 1974, at 16:15 at the Sedos Secretariat.

Present were: Fr. H. van Hoof SMA, Sr. Mary Motte FKM, Sr. Danita McGonagle SSND, Sr. F. Webster SCMM-M, Fr. J. Bouchard.

In the chair Bro. Ch. Buttimer FSC

Secretary Fr. B. Tonna

- 1) The minutes of the meeting of Oct. 28, 1974 were taken as read and approved (74/771).
Matters arising:
 - a) Fr. H. van Hoof SMA would replace Fr. J. Hardy on the USG-VI-Sedos Committee.
 - b) Fr. L. Skelly SMA was working on J.V. The address list would continue to be periodically checked by inviting subscribers to renew their request for it.
- 2) Sr. Danita presented the Budget proposals for 1974 (see 74/845-6 for version, revised according to the remarks of this session). It was noted that:
 - a) The cost of living had gone up by 25 % during 1974. An attempt was made to raise salaries by 20% but that was not possible, given the current income. Salaries were being raised by 15%.
 - b) The Insurances vote was being cut down. It was not practical to follow the Spirit of Italian social legislation when those employed were not Italians, or were on short contracts. Health Insurance would be taken for all but other forms of insurance would be negotiated.
 - c) A new item was added to the expense side, personnel: provision for part time works. This would provide for emergencies. To balance this item, the contingency and travel vote would be reduced.
 - d) Books - always kept at a minimum-would now appear on the same vote as fees and subscriptions.
 - e) The membership fee would be lit 650,000 for 1975. This is calculated on the present value of the Italian lira against the US dollar.
 - f) A request was made to provide for further jumps in the cost of living during 1975. Present resources, however, did not seem to warrant it.

Through the budget discussion, it became clear that new solutions had to be worked out in future. The major expense vote was personnel and it could become unmanageable. The Executive Committee, therefore, would recommend to the Assembly of Dec. 16, the consideration of a project for seconding staff, by turns, for 2-3 year periods, for the member Institutes.
3. The procedure for this Assembly was then hammered out:
 - Sr. Francis Webster would act as Moderator.
 - After the minutes, the PMV invitation would be voted on. The Executive Secretary would then read his annual report (74/839) and the floor could comment.
 - After the coffee break, the Assembly would work, in plenary, on priorities from the Evangelization list circulated in November (74/793). Fr. Tonna reported briefly on the outcome of this current round of visits to the Generalates. (74/844). He would give a fuller, verbal report during the Assembly, to spark off the debate on priorities in following up on the Evangelization Synod. This would take an hour.

The budget would then be presented by Sister Danita and discussed by the Assembly.
4. The Committee would meet again on January 20, at the SCMM-M Generalate.

AD-HOC MEETING ON ETHIOPIA AND MOZAMBIQUE

As the request of Fr. W. Goossens CICM a meeting was held at SEDOS Secretariat on 28 Nov. at 4 p.m. to advise him and his colleague Fr. Dominicus (who would be accompanying him on his tour of Africa) on the situations in the above mentioned countries as regards evangelization opportunities.

Present: Fr. A. Mettrop, PA; Goossens W., CICM; H. Dominicus H., CICM; Sr. F. Webster SCMM-M; Sr. C. Ouellette SCMM-M; Fr. F. Kapusciak CM; Zico V., CM; P. Ravasio, FSCJ; C. Gasperetti, FSCJ.

Chairman Fr. W. Goossens CICM

1. The meeting first considered Ethiopia.

a) What are the priority areas from the pastoral and geographical points of view?

Fr. Ravasio was the expert here and explained that in the present situation many provinces are closed to Catholic missionaries on account of Orthodox opposition. In areas where pagans predominated - and he gave details of these to Fr. Goossens - there were openings for missionary work.

b) What is the present state of relations as between Churches? How could they be improved?

The general consensus was that such relations were bad. The Orthodox numbered at least 12 millions and were deeply Christian - though they followed many practices very foreign to Westerners. But the key to the future of Christianity in Ethiopia must be the revivifying of this ancient and venerable Church. Unfortunately many of the Ethiopian Catholic clergy were opposed to any such approach. If missionaries from abroad wished to enter into relations with the Orthodox then they must be prepared to spend many years in Ethiopia studying the language and rites of the indigenous church. They must be prepared to learn from the traditions of the local church before making any attempt at reform and renewal. Short-term missionaries would be worse than useless.

c) How do you see the connection between direct evangelization and development e.g. schools?

Theoretically all missionaries were admitted to the country as social workers e.g. teachers, doctors, nurses etc. In fact however once they had discharged their professional tasks they could do evangelization work. A great deal could be done among the young people, many of whom were disillusioned with the existing institutions including the Orthodox Church. The Voice of the Gospel radio was directing its attention (through the use of follow-up teams to its broadcasts) to the youth. We could do the same.

2. Mozambique

The immediate future of Mozambique is, of course, uncertain. But the following considerations could give decisions about deploying missionaries in this area.

a) The problem will remain the presence of Europeans, and especially of Portuguese-Europeans. In this respect, the international missionary-sending Institutes could find themselves in an advantageous position: they could replace their Portuguese-European personnel by African, Asian or Latin American missionaries. The Ibo clergy were also mentioned. (b) The Church, up to now conditioned by Portuguese policies, could follow up the political change by its "ecclesial" conversion. Much will depend on the Bishops who will be appointed to the vacant sees. (c) A priority-for a five-six year "mission" would be the staffing of the Lourenco Marques Seminary. The Portuguese staff has left. And Mozambique has only about 30 secular Priests. The Seminary could also become a centre for renewal courses.

A NEW MISSIONARY ERA

Extracts from the Pastoral letter of the Bishops of the Netherlands.

It is time for us to start taking account of the just demands of the Churches in Africa, Asia, Oceania and Latin America. They do not want to break the connections they have always had with our older Church provinces. It would not be evangelical, not Catholic, and also not sensible. They wish to see the relationship daughter Church-mother Church replaced by a relationship in which we meet as sister Churches, collegially assisting each other as equal-partners in the mission of the World Church. "The nations want their identity and autonomy to be respected, also by the old Church provinces from which they must continue to expect assistance". Archbishop Ganfin who comes from Dahomey declared at the Lyons Missionary Congress. "You should no longer look on your assistance as a contribution to your project, as your apostolic workers. You now put your men and means at the disposal of our local Churches in the continents in which we live".

It is clear from the remarks made by the Methodist bishop, F. Pagura, from Costa Rica, how urgent is the demand of the Churches overseas that this new missionary view point be taken seriously. Over the heads of the missionaries his remarks are addressed to us as well: "If you are not able to love those whom as lost ones you came to evangelize, and to respect them as equals, then, missionary, go home. If you do not feel happy about young peoples and Churches entering upon a new period of maturity, independence and responsibility - even if in this they make mistakes just as you and your compatriots have made, mistakes in the past - then it is time for you to go home". Such words may sound harsh but we cannot simply pass them by.

Thousands of missionaries have remained. Their place is different from what it used to be and from that place they endeavour to continue to offer their services. From leaders they have become cooperators in the local Churches. We shall continue to assist them in this very difficult period of transition, just as we have done in the period that is past. But we must not forget that conditions have changed.

Now as always making men and means available belongs to the provision of brotherly assistance: Most young Churches are still openly asking for new missionaries, for assistants from other Churches for posts and tasks for which they have not been able to find sufficient able men in their own circles, or whom perhaps they were unable to train. They also quite clearly ask for financial assistance: the young Churches will continue to ask for such assistance as long as their faithful are not able to meet the full cost of the work of their local Church community.

Apparently the same help is required that was also given fifty and a hundred years ago. But the questions of supply and demand is now being handled in a community of local Churches, in which each of them is anxious to assert its own responsibility as fully as possible. It is no longer right that the young Churches should set their aims according as we are willing to assist them. On the other hand the older Church provinces need not without further comment confirm these young Christian communities in their being-Church and in all their missionary activities.

We must continue to discuss together the ways that each one is to go as the local congregation of Jesus Christ in one's own surroundings. We must continue to seek together a way that we can travel together. Let us put questions to each other out of the one gospel from which we derive our mission. Let us as parts of the universal Church, give each other plenty of food for thought on our understanding of God's intentions in regard to his People. One who gives the other food for thought, gives. It is a first and most important form of mutual assistance, in which even the youngest and poorest of Churches can take part.

It is a sore point to the young Churches and their leaders that the interest of Western Christians and Churches often seems to pass by the very real tasks which the Church is facing in poor countries also. It is very difficult for them to see the sense of this. For the propagation of the gospel they are seeking new ways and forms, but that the missionary work has^{to} continue; now and in the future is for them without doubt. The task of building up their own Church community can be neglected just as little. However much the search must continue for new forms of living the faith and for methods of work and patterns of organisation which are more in accordance with a people's character and the culture of a country, the equipment of Christ's congregation remains for them a task requiring foremost attention, precisely also from a missionary point of view. Work in society must be seen in a hopeful, evangelistic perspective, so that one can continue where others; as a result of so many problems and disappointments, lose courage and stop. It must be able to find its point of departure in a strong Christian inspiration. This must be acquired in gatherings of a living Christian community. Do western Christians think that these activities are less important or necessary, when within the whole of the assistance they provide to Churches overseas they provide too few means for pastoral projects?

COMMUNICATIONS - Multimedia

1. Multimedia offered us another occasion on Friday, Nov. 22, 1974 to reflect on the functions and nature of communications in our ministry at the Generalates of International Institutes.
 2. The occasion was the presentation of the SONY videocassette system: recording playback camera and editing equipment. To introduce the SONY representatives from Paris, Fr. Bamberger was at hand. In the morning we were shown the fascinating potential of the hardware; in the afternoon we were introduced to the practicalities (and costs) of the software.
 3. The question the whole session raised for me: is this a wonderful new toy or a useful; novel tool? We had no doubts that, for schools, training, promotion and recruitment it is a tool. But we serve in Generalates and it is a pity that Fr. Arai, the SONY man from Japan did not really explain its uses for what he called "management information". This is where it could have given us ideas. So we have to search for them.
 4. Fr. Bamberger oriented us by recalling the communications situation today.
 - a) Images are more than illustrations for words: they are a necessary tool for human communication.
 - b) We simply have to use them - and become familiar with new techniques for using them.
 - c) In our ministry of the word, we have to create new images to express our Christian response today.
 - d) Audio-visual communication and its techniques is not a hobby but a must for modern man.
 5. Our Generalates could encourage the people in the field to think and act about the new situation created by developments in this kind of communication. This is where the video cassette comes in.
 - a) They could also search for ways in which this latter could improve their communication with these people. Their concern for person to person communication is right: nothing can replace or improve this. But the sheer amount of travel it demands restricts its use.
 - b) Long distance telephone is a step nearer from letter writing to this person to person ideal. Our Friday session seemed a promise of another step.
- The offer (which expires on Dec. 15, 1974) is really good:

If MULTIMEDIA INTERNATIONAL presents a collective order of at least fifty sets, SONY OVERSEA S.A. will concede a campaign discount as follows:

	<u>Code number</u>	<u>Swiss francs</u>
Colour Telecamera	DXC-1200 P	7,958.00
Colour Recorder-Player	VO -1810	3244.00
Colour Player	VP -1210	2507.00

We thank Multimedia for the offer. We also thank it for working out for us the best way to plug into the video cassette maze of incompatibilities: SONY is certainly the most versatile and compatible with other systems. It is a real service for Generalates who are ready to explore this exciting development in Communication.

LISTS OF DOCUMENTS RECEIVED DURING NOVEMBER (Compiled by Sister Agnetta, SSps)I. Internal Documents

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1/449	SA	Justice in the World - Population Year. (11)
1/450	FSC	La vie Lasallienne en Afrique aujourd'hui. (45)
1/451	ICM	Evangelization in To ay's World. (14)
1/452	SJ	Public opinion and evangelization, by P. Arrupe. (3)
1/453	RSCJ	Stuart Conference 1974. (6)
1/454	FSCJ	Stile africano della vita consacrata, by V. Dellagiacoma, FSCJ/ (78)
1/455	SCMM-M	All African Conference of Churches, Lusaka 74. (4)
1/456	Ibid.	The Pastoral Ministry of the Health Worker, by Sr. Godelieve Prové. (7)
1/457	Ibid.	The Churches' Response to Social Development and Participation. (5)
1/458	Ibid.	Changes SCMM Statistics and addresses. (1)

II. External Documents

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (No. of pages in brackets)
4.1573	Marc	Unreached Peoples Directory. (117)
4.1574	DIA	Evangelization among the Gabbra Tribe in Kenya. (2)
4.1575	Entraide et Fraternité, Belgium.	Culture, Developpement et Christianisme, by Tissa Balasuriya, OMI. (67)
4.1576	Studium, Roma	Il dramma delle scuole in-Africa, by A. Lazzarotto. (12)
4.1577	SECAM Secretariat, Ghana	Co-Responsible Evangelization. (4)
4.1578	Catholic Media Council	Activity Report. (9)
4.1579	Ibid.	Communications undertakings in developing countries systematic questioning. (2)
4.1580	CISRS, India	Ananda, by N. Devdas. (63)
4.1581	UISG	Guidelines for panel discussion of Bishops' Synod, 1974. (4)
4.1582	RSAT, Tanzania	Religious Institutes (men) in Tanzania. (1)
4.1583	Synod of Bishops Documentation From Eastern Africa.	Report on Evangelisation by the Uganda Episcopal Conference. (2)
4.1584	Ibid.	Pressing role of the laity in the Church today. (2)
4.1585	Ibid.	Role of the catechist in Evangelisation. (2)
4.1586	Ibid.	Frontier Evangelisation (First Evangelisation). (2)

<u>Issue:</u>	<u>Name of Periodical:</u>
No. 24	SPCU Information Service
Nos. 7006-7011	The Tablet
October	World Reporter

II. INTERNAL PERIODICALS

<u>Issue:</u>	<u>Name of Periodical:</u>
Nos. 219 and 220	AIMIS (FSCJ et al.)
No. 11	Agenzia Notizie Salesiane (SDB)
Nos. 3-8	Arnoldus-Nota (SVD)
No. 105	Bollettino (FSCJ)
No. 447	Chronica (CICM)
No. 7	CITOC (OCarm)
No. 27/6	CMM News
Nos. 60-65	Communications (SM)
No. 48	CSSP Newsletter
No. 77	Echos de la rue du Bac (MEP)
Vol. 7, No. 7	Euntes (CICM)
Nos. 281 and 282	Famiglia Comboniana (FSCJ)
No. 8	Fede e Civiltà
No. 10	FMM Documentation
No. 19	FMM Information Service
No. 11	Hello? Frascati! (SA)
No. 7	ICA - ICM
Nos. 7 and 8	Information (RSCJ)
No. 36	Missionari Saveriani (SX)
No. 11	Missioni OMI
Nos. 1 and 2	Le Mois en Asie (MEP)
October	Monde et Mission (CICM)
No. 8/74	MSC General Bulletin
No. 161	Mundo Negro (FSCJ)
November	Nigrizia (FSCJ)
Nos. 99 and 100	OMI Information
Nos. 654	Petit Echo (PA)
No. 16	Piccolo Missionario (FSCJ)
October	SECOLI (FSC)
No. 26	SJDocumentation
No. 76	SMM Intercontinent (SCMM-M)
VI/6	SSpS Information Service
No. 4	Vincentiana (CM)
No. 198	White Fathers-White Sisters

LISTS OF PERIODICALS RECEIVED DURING NOVEMBER compiled by Sister Agnetta - SSps.

I. External Periodicals

<u>Issue:</u>	<u>Name of periodical:</u>
No. 33	Action
Nos. 1800-1811	Agenzia Internazionale FIDES Informazioni
Vol. 16, No. 4-6	Al-Mushir (The Counsilar)
Nos. 8/74/1; 10/74/5 and 6; 11/74/1 - 10	AMECEA Documentation Service
Synod Reports No. 2 / 3	AMECEAInformation
Vol. 4, No. 2	Catalyst
September-October	CEM Mondialità
Nos. 32-35; 42	La Chiesa nel Mondo
No. 2-3	CICIAMS News
Nos. 39-42	Circulars (USG)
No. 17	CommuniCatie
No. 14	Contact (French edition)
Nos. 7 and 8	Development Forum
Nos. 489-573	Documentation and Information for and about Africa.
No. 4	Ekumenisk Orientering - Aktuell
No. 8	Encounter
No. 24	IDOC Bulletin
Vol. 9, Nos. 10 and 11	Impact (P.I.)
No. 11	Informatiedienst
Fall 1974	Information Bulletin (Multimedia International)
No. 3	Inter Caritas
No. 10	International Associations
Vol. 2, No. 4	Literacy Today
Nos. 12 and 13	MEB Today
Vol. 26, No. 32	Messis
No. 5	Migration News
Nos. 9-12	A Monthly Letter about Evangelism
Vol. 4, Nos. 1 and 2	New Frontiers in Education
November	News Notes (AFPRO)
No. 7	Notes and Comments (AGRIMISSIO)
Vol. 11, No. 3	Noticeial
Vol. 8, No. 62	Omnis Terra (English edition)
Vol. 7, Nos. 1-3; 5	One Spirit
No. 3 and Suppl. 10 / 11	Pastoral Service (Rhodesia)
Evangelisation	Prospective
Vol. 21, No. 1	Religion and Society
October	Report from IMU
Nos. 41-47	Ruhr Wort
No. 22	SKIP Newsletter

- 4.1587 Ibid. Role of religious men and women in evangelization. (2)
- 4.1588 Ibid. Development - Family Planning - Solidarity. (2)
- 4.1589 LWF-PMV Christian Faith and the Chinese Experience. (28)
- 4.1590 Christian Medical Annual Meeting 1974. (61)
Commissiion
- 4.1591 Civiltà Cattolica Salvezza cristiana e liberazione umana. (8)
- 4.1592 Co riere della Sem La religione non muore, cambia, by Lazzarotto. (1)
- 4.1593 SC.Evangelization The theological and spiritual aspect of evangelization
of Peoples at the present time. (17)
- 4.1594 Ruhr Wort Im Zeichen der jungen Kirchen, by Dr. Hans
Waldenfeis. (1)
- 4.1595 Ibid. Ziel war: ein neuer Anstoss! (1)
- 4.1596 Ibid. "Sie wollen uns vereinnahment!" (1)
- 4.1597 Com. Episcopale Circulaire No. 7. (36)
pour le Developpe-
ment, Zaire.
- 4.1598 Centre d'Etudes Liste des Publications. (8)
pour l'Action So-
ciale, Zaire.
- 4.1599 Civiltà Cattolica A chi rivolgere l'opera evangelizzatrice? by G.
Caprile. (4)
- 4.1600 WCC Dialogue with people of living faiths and ideologies.
(69)
- 4.1601 Civiltà Cattolica Congresso Islamico-Cristiano a Cordova. (7)
- 4.1602 World Conference on Religion The Louvain Declaration. (6)
and Peace
- 4.1603 AMECEA Human Rights and Reconciliation. (2)
- 4.1604 Ibid. Declaration of Synodal Fathers. (4)
- 4.1605 Ibid. Official list of the main questions discussed in the
1974 Synod of Bishops. (4)
- 4.1606 Ibid. The Family as the primordial evangelization strategy
of Evangelization in the Modern World, by Bishop
J. Sangu. (2)
- 4.1607 The Tablet Where Anglicans and Roman Catholics agree: the text
of Bishop Clark's address to the Anglican Synod on
7 November. (5)

III. NEW PERIODICALS -- ExternalName of Periodical and Organization publishing it:

One World (World Council of Churches)

Info on Human Development (FABC)

IV. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article</u> (Number of pages in brackets)
2 CICM (E7/5)	<u>Principles of evangelization in the East Asian cultural context</u> , by Cardinal Kim. In EUNTES, Vol. 7, No. 5, 1974. (5)
2.CICM (E7/5)	<u>On Gas Bottles and Gospel: The ambiguities of adaptation</u> , by M. Singleton. In EUNTES, Vol. 7, No. 5, 1974. (9)
2. MEP (ERB78)	<u>La Grande Joie du Prêtre</u> , by Louis Amiotte. In ECHOS DE LA RUE DU BAC, No. 78, 1974. (6)
2.MEP (IC1)	<u>Le Defi de Mao aux Chretiens</u> , by Jean Charbonnier and Léon Triviere. In INFORMATION CHINE, No. 1, 1974. (24)
2.MEP (ERB77)	<u>Au Nord-Est de la Thaïlande: Les Chrétiens et la tolérance Bouddhiste</u> , by Georges Rassinier. In ECHOS DE LA RUE DU BAC, No. 77, 1974 (6)
2.MEP (IMM2)	<u>L'Événement en Asie - Chine: La Campagne contre le Confucianisme</u> , by Léon Triviere. In INFORMATION MISSIONNAIRE MEP, No. 2, 1974. (29)
2 MEP (ERB77)	<u>Une Eglise en régime socialiste: Sri Lanka</u> , by Jean Vérinaud. In ECHOS DE LA RUE DU BAC, No. 77, 1974. (5)
2.MEP (ERB78)	<u>Vivre ou Mourir en Inde en 1974</u> , by Jean Vérinaud. In ECHOS DE LA RUE DU BAC, No. 78, 1974. (4)
2.PA-SA (WF-WS198)	<u>Urban centres or the Bush?</u> by Michel Boisseau. In WHITE FATHER- WHITE SISTERS, No. 198, 1974. (6)
2.PIME (MeM10)	<u>I miei 44 anni di missione in Bengala</u> , by Ferdinando Sozzi. In MONDO E MISSIONE, October 1974. (22)
2.SCMM-T (RB13)	<u>International Formation Period 1974</u> . In ROMAN BULLETIN, No. 13, 1974. (12)
2.SCMM-T (RB12)	<u>Second Asian Meeting of Religious Women in Manila, 1974</u> , by Agnes Tampubolon. In ROMAN BULLETIN, No. 12, 1974. (7)
2.SJ (SJD25)	<u>Apostolic Mission: Key to the Ignatian Charism</u> , by Pedro Arrupe. In SJ DOCUMENTATION, No. 25, 1974. (23)
2.SM (C61)	<u>Conference on Theology of Religious Life</u> . In COMMUNICATIONS, No. 61, 1974. (6)
2. SX (FeC8)	<u>Il ruolo dei laici nella evangelizzazione e nella chiesa</u> . Theme of FEDE E CIVILTA', No. 8, 1974. (18)
5.ADS (8/74/1)	<u>Dialogue with the African traditional Religions</u> . In AMECEA DOCUMENTATION SERVICE, No. 8/74/1. (8)
5. ADS (10/74/5)	<u>Statistics of major urban centres in Eastern Africa</u> . In AMECEA DOCUMENTATION SERVICE, No. 10/74/5. (1)
5.B (IDOC22)	<u>Islam and Christianity in Asia</u> , by Fissa Balasuriya. In IDOC BULLETIN, No. 22, 1974. (4)

- 5.E (IDOC22) The Engagement of Lusaka: Problems facing the Christian Churches in Africa, by Burgess Carr. In IDOC BULLETIN, No. 22, 1974. (9)
- 5.E (IDOC24) South Vietnam: Church and Government, by Pietro Gheddo. In IDOC BULLETIN, No. 24, 1974. (6)
- 5.C (4/2) Conscience and Culture, by R. Hueter. In CATALYST, Vol. 4, No. 2, 1974. (15)
- 5.C (4/2) Discovering the Church in Mission, by H. Janssen. In CATALYST, Vol. 4, No. 2, 1974. (10)
- 5.C (4/2) Churchhood, by Sione Latukefu. In CATALYST, Vol. 4, No. 2, 1974. (12)
- 5.C (USG39) Sinodo dei Vescovi 1974. In CIRCULAR, No. 39, 1974. (36)
- 5.CW (19/3) The Formation of future missionaries among the Combonian Fathers, by Fernando Colombo. In CHRIST TO THE WORLD, Vol. 19, No. 3, 1974. (8)
- 5.CW (19/3) The Evangelization of the world depends mainly on the bishops, by Francis X. Legrand. In CHRIST TO THE WORLD, Vol. 19, No. 3, 1974. (5)
- 5.CW (19/3) The Mass Media in the service of evangelization in Asia, by Gérald Mongeau. In CHRIST TO THE WORLD, Vol. 19, No. 3, 1974. (9)
- 5.CW (19/3) To Revive the faith in all families, by Giovanna Peti. In CHRIST TO THE WORLD, Vol. 19, No. 3, 1974. (8)
- 5.CW (19/3) A New means of preaching the Gospel at the disposal of bishops, by Bishop Carlo van Melckebeke. In CHRIST TO THE WORLD, Vol. 19, No. 3, 1974. (6)
- 5.E (8/1974) A Muslim's view of Christianity, by Almad Ghulam Parvez. In ENCOUNTER, No. 3, 1974. (10)
- 5.I(P.I.) (9/10) Urban Problems. Theme of IMPACT, Vol. 9, No. 10, 1974. (32)
- 5.MC (2/1974) Leaders of the Christian Community. In MINISTRIES AND COMMUNITIES, No. 2, 1974. (7)
- 5.NFE (4/1) Perspective on Education and Social Justice: An Indian View, by T. A. Mathias. In NEW FRONTIERS IN EDUCATION, Vol. 4, No. 1, 1974. (12)
- 5.NFE (4/1) Some aspects of planning for higher education in India: Quantity versus QUALITY, by I.C. Menon. In NEW FRONTIERS IN EDUCATION, Vol. 4, No. 1, 1974. (12)
- 5.NFE (4/1) The Impact of western educational styles on India's struggle for development and justice: some reflections, by Paul Verghese. In NEW FRONTIERS IN EDUCATION, Vol. 4, No. 1, 1974. (14)
- 5.O (14/1) A Church of the Grass Roots, by Desmond Sullivan. In THE OUTLOOK, Vol. 14, No. 1, 1974. (6)
- 5.OT (54/1973) The Church in Africa, by Walbert Bühlmann. In OMNIS TERRA, No. 54, 1974. (4)
- 5.OT (53/1973) Islam - History and present tendencies, by Joseph Kenny. In OMNIS TERRA, No. 53, 1973. (12)
- 5.OT (53/1973) Openness to Islam - A requirement of our Christian Faith, by Louis Gardet. In OMNIS TERRA, No. 53, 1973. (7)

- 5.OT Islam and Christianity - Convergence and Divergence, by Michael
(53, 1973) Fitzgerald. In OMNIS TERRA, No. 53, 1973. (10)
- 5.OT Preparing for Dialogue between Christians and Muslims, by Joseph Cuoq.
(53/1973) In OMNIS TERRA, No. 53, 1973. (5)
- 5.OT Seminar of Sisters Delegates General to the Pontifical Missionary Union:
(Suppl/1974) Summary. In OMNIS TERRA Supplement, September 1974. (72)
- 5.OT Muslim-Christian Dialogue: The Present Situation, by John M. Robinson.
(54/1973) In OMNIS TERRA, No. 54, 1973. (18)
- 5.P Eglise et ministeres: Evangelisation. In PROSPECTIVE, August 1974.
(1974) (57 outlines)
- 5.RS Authority and use of the Bible for Christian action in India. In
(21/1) RELIGION AND SOCIETY, Vol. 21, No. 1, 1974. (89)
- 5.94 Planning for the Church in Eastern Africa in the 1980's. In AFER, Vol. 16,
No. 1 & 2, 1974. (266)

V. LIST OF BOOKS RECEIVED DURING NOVEMBER

<u>Code No.</u>	<u>Organization</u>	<u>Title of Book</u> (Number of pages in brackets)
6390	AFPRO, India	Annual Report 1973. (101)
6391	CISRS, India	The Testimony of C.F. Andrews. (280)
6392	Wm. Carey Library, USA	Reaching the Unreach , by E.C. Pentecost. (149+)
6393	McGraw-Hill Co., N.Y.	Statistical Package for the Social Sciences, by Nie, Bent and Hull. (343)

74 n. 41

Rome 13 December 1974

This week:

EVANGELIZATION TODAY: COUNTRY FILES.

We are convinced that our "documentation" will not be a "service" unless we find some way of making it such for the member Generalates. This issue is intended to offer an idea of what our processing of the data "by country" could look like.

Our effort concentrated on two fronts: (a) to discover the meaningful "slots" which could help us select the wheat from the chaff. (b) to break down the countries into smaller, more manageable human units.

The slots we have come up with are presented in the first page of this bulletin(74/859). Their selection was guided by our concern to give you a picture of the state of evangelisation (i.e. World-Church relationships) in a particular country. They are less innocent than they look: in fact they are a set of categories, more or less compatible with sets which we and other agencies (the Vatican offices and MARC) have been using. We worked hard on this side of the processing business because we realize that compatibility is a necessary condition of cooperation.

The human units were another tough nut to crack. We finally adopted the "criterion" of letting each country indicate to us its criteria of breaking up its population in meaningful units. Our efforts would then concentrate on "marrying" these units with our basic administrative structure - the diocese. The slots are then applied to each of the units identified -as well as to a global view of the whole country.

We attempted to sharpen these slots and these units by working on a country about which we were reasonably well informed- both through documents and through the personal insights of Fr. L.Skelly. Some of the results are presented here in order to provoke your comments. You could tell us which slots are useless -as far as your needs go. You could phone to tell us how we could fill the "empty" slots(i.e.those for which we have no data). You could keep the slots and the units (and the data we have!) in mind before and during your next visitation. Our idea is to work on this "way" of processing for six months -and then evaluate it in the light of the use you make of it. All of us who worked on it - B.Tonna on the slots, Catherine Gilroy who researched and wrote the material on Ghana, and L.Skelly who did the editing - will be only too happy to hear from you.

	<u>pages</u>
1. <u>COUNTRY FILES: THE SLOTS</u>	859
2. <u>GHANA, AN EXAMPLE</u>	860
3. <u>WHAT THE CHURCH IN GHANA FEELS ABOUT ITSELF</u>	869

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*

COMING EVENTS

GENERAL ASSEMBLY

Mon. 16 Dec. 1974

4 pm

F.S.C. Generalate

Yours sincerely,

Fr. Leonzio Bano, FSCJ

VIA DEL VERBETI, 1. 00151 ROMA, C. P. 50. 89. TEL. 571350

EVANGELIZATION TODAY: Country Files

THE SLOTS: These are primarily used to analyze each human unit in the country; but they can also be used to provide a global view of the whole country.

THE WORLD			THE CHURCH		
<u>Population:</u>	Territory Tribes Urbanization Family	Statistics Classes Races Women	<u>Personnel:</u>	Bishops Brothers Catechists Vocations	Priests Sisters Laity Other Churches
<u>Politics:</u>	System	Plans	<u>Theology:</u>	Bible	Spirituality
<u>Education:</u>	Languages Youth	Literature Communication	<u>Institutions:</u>	Diocese Bishops' Conference & Agencies Religious Pastoral Institutes Parishes Hospitals	Communities Seminaries Schools Others
<u>Development:</u>	Health Agriculture Trade	Welfare Industry Justice	<u>Activities:</u>	Renewal Formation Pastoral Work Cooperation Experiments Ecumenism	Liturgy Seminars Government Planning Chapters
<u>Culture:</u>	Problems Objectives Secularization	Change Religions	<u>Resources:</u>	Funds	
			<u>Priorities:</u>	Self-reliance	Indigenization

WORLD - CHURCH RELATIONSHIPS	
<u>Mutual Attitudes:</u>	<u>Actual Interaction:</u>
What the World feels about the Church. - Image of Church	Conflict Situations
What the Church feels about the World. - Image of World - Dialogue Stance	Cooperation Situations
What the Church feels about itself.	Evangelization Situation

BIBLIOGRAPHY	
Documentation	Resource Persons
(Both in SEDOS and elsewhere)	

GHANA -- NATIONAL VIEW

POPULATION

Territory: 92,100 square miles

Statistics: 1971 - 8,860,000 population
Increase of population from 1960-1970 was 27.4%.
Density of population - 93 per square mile.

Estimated Fertility Rates: Crude birth rate: 47-55 per 1000
Total fertility rate: 6.5-7.3 per woman
Net reproduction rate: 1.98-2.0 per woman
Infant mortality rate: 160 per 1000 live births
Maternal mortality rate: 10-12 per 1000 births
Crude death rate: 2.3 per 1000 persons
(1960 Census)

Tribes: (in alphabetical order) Adangbe, Ahanta, Akim, Ashanti, Asin, Brong, Buen, Crachi, Dagati, Dagomba, Denkira, Ewe, Fante, Ga, Grunshi, Guang, Gurenshi, Mamprusi, Nzima, Sewfi, Wala, Wassaw

Classes:

Urbanization: 1960 - 7.7% of the population in Accra-Tema, Kumasi, and Sekondi-Takoradi.
1970 - 10% of the population in Accra-Tema, Kumasi, and Sekondi-Takoradi.
In 1960, 23.1% of the population was in centres of more than 5,000 inhabitants.
In 1970, an estimated 33% were in centres of more than 5,000 inhabitants.

Family: See 3a, b and c of Synopsis of Survey.

Women: Refer to No. 6 of Synopsis.

Youth: At least 50% of the population is under 18. 50% of the labour force is under 30.
Also refer to 4(b) and 5 of Synopsis.

POLITICS

System: Military Government. "The coup of 13 January 1972 gave Ghana a military government, the National Redemption Council (Chairman, Colonel Ignatius Acheampong)." (Survey)

Plans: Ghana has "embarked on a programme of self-reliance. . . intensive farming and making more use of resources available in the country". (Survey)

EDUCATION Refer to Synopsis 4a and b.

Language of Instruction: English

Government supported education known as public education.

Free sector of education known as the private schools.

Within the public system the Catholic Educational Unit manages some 1,657 primary and middle schools (including some Local Authority Schools, under temporary management) out of a total of 10,494 schools (15.8%).

Enrolment in Catholic schools is 225,137 from a total of 1,397,026 in all primary and middle schools (16.1%).

Secondary Schools: Catholic Church has 16 (14.8%) within the public system, enrolment of 6,880 (14.8%). The total for Ghana is 108 secondary schools in the public system with an enrolment of 46,512.

Teacher Training Colleges: There are 10 Catholic TTC (12%) enrolment of 2,800 (14.4%). Total for Ghana is 83 TTC with 19,392 students.

Technical Schools: No Catholic schools in the public system, the Government has 15, and the enrolment is 6,040.

In the private system the Catholic Church has three international schools and one kindergarten; enrolment about 1,000. There are 166 private primary and middle schools and 72 nurseries but the enrolment figure is unknown. There are six minor seminaries, four of which are open to other students. There is one (Catholic) private secondary school, enrolment of approximately 850. There are 63 private secondary schools, unknown enrolment figure.

The Church has four vocational schools with about 300 pupils. Figure unknown for Ghana. There are three state universities, enrolment of 5,035 students.

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DEVELOPMENT

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Health: (Data from 1970/71)

25 Catholic hospitals and 10 Protestant hospitals and all but three of these are members of CHAG. (St. John of God (Sefwi-Asafo), St Joseph (Koforidua), and the Oti River Leprosarium.)

There are 13 Catholic and 10 Protestant clinics, orphanages and maternity homes. The Catholic hospitals are under the jurisdiction of the eight dioceses. The Protestant hospitals belong to the following denominations: Presbyterian Church-3, Evangelical Presbyterian-1, Anglican-1, Methodist-1, Seventh Day Adventist-1, AME Zion-1, Baptist Mission-1, Worldwide Evangelism Crusade-1.

The hospitals have 3,000 beds and cots and in 1970 had 81,000 admissions and 1,300,000 outpatient treatments.

There are 82 outstations. Approximately 211 clinics a month are held in small towns and villages. As of January 1971, there were 53 doctors in church hospitals including two Ghanaians. (A third has since been added.) The numbers are likely to increase over the next few years. As of the same date there were 50 Ghanaians and 73 expatriate nurses in church hospitals. On other nursing levels (QRN, EN) the ratio is reversed. The large majority are Ghanaian - 313 to 35, Midwives 128:22. There are about 400 Ghanaian nursing aids or ward assistants. These are non-qualified personnel who receive on-the-job-training.

Enrolled nurse training is given at Dawku, Berekum, Agogo, Jirapa, Kwahu, Akwatia and Maase-Offinso, also Apam and Kpandu.

As of January 1971, there were 230 enrolled nursing students due to graduate within the following two years. Midwifery training is conducted at Jirapa, Maase-Offinso, Berekum, Mampong Ash, and Kwahu hospitals. Approximately 160 midwives were due to graduate in 71/72. The training programmes follow government syllabuses and the schools are fully

recognized and accredited by the Ministry of Health for training. The graduates, if successful in government exams are registered and can serve in government as well as church service. Most of the graduates are posted to church hospitals under bond. Upon completion of the bonds, many do leave for government service. Up to 1971, there was no programme for training SRNs for church hospitals. But for three years leading up to '72, the government had been training ten students a year for posting to church hospitals. An ecumenical SRN training school had been planned to open in '72 at Agogo. It would have the approval of the government. It hoped to be able to train about 20 nurses a year.

Most of the training schools receive subventions for student allowances but no other expenses. There are some hospitals that are known as agency hospitals for example Bawku, Jirapa and Mampong. They are really government hospitals which at the request of the MOH are managed and staffed by the church. Theoretically the Ministry provides full financial support for these hospitals but in reality the subventions cover from 70-90% of the operating expenses. About 16 hospitals receive smaller subventions from the government and some free drugs. A third group receives no government aid and are dependent entirely on patient fees and outside help. Most of these do not want government aid for reasons of conscience or fear of government influence over policy decisions. (Information from the National Pastoral Centre Accra, 1972)

Agriculture and Industry: Cocoa, copra, palm kernels, bananas, coffee, rubber, timber, tobacco, livestock, fisheries, gold, diamonds, manganese, bauxite. Subsistence farming in NE and NW.

Ghana is the world's leading producer of cocoa. In 1967, the country produced around 375,000 tons, or nearly one-third of the world total. Since World War II exports of cocoa beans have averaged nearly 70% of the total value of exports. Production is almost entirely in the hands of small-scale individual farmers, while marketing and export of the crop are controlled by a Cocoa Marketing Board established by ordinance in 1947. Rubber production is increasing. An expanding timber industry produces important quantities of mahogany and other wood products. Development of the livestock trade is hampered by disease. Mineral production in Ghana ranks second in importance to agriculture as a source of export earnings. Ghana is not an industrially developed country although the Nkrumah regime devoted a high proportion of the country's resources to an attempt to achieve rapid industrial growth. Major industries are mining, lumbering, light manufacturing and aluminum smelting. One of the most significant economic developments in Ghana has been the important Volta River Project, consisting of a hydroelectric plant and related aluminum smelter scheme, which together cost \$360 million. The USA joined Ghana, the UK and the IBRD in financing the project. The dam is complete and producing power. Through AID and the Export-Import Bank, the USA extended loans and investment guarantees to a consortium of private American companies which built and currently operates the aluminum smelter using power generated by the dam. American aluminum companies purchase the aluminum produced by the smelter at a price which will cover debt service charges and operating costs, including power costs. The power rate has been established at a level which will cover debt service on the dam. (US Department of State Publication 8089, 1968)

Trade: Ghana's foreign trade in National Cedis in thousands.

	<u>1965</u>	<u>1966</u>	<u>1967</u>	<u>1968</u>	<u>1969</u>	<u>1970</u>
Exports	226,882	191,394	246,822	342,040	397,658	467,378
Imports	320,051	250,647	261,019	314,032	354,391	419,047
Invisibles	109,600	87,500	105,800	95,100	107,600	111,900

Imports are chiefly from the United Kingdom (32%), i.e. manufactured goods and partially assembled vehicles.

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CULTURE Refer to Survey.

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Religions: Refer to "Religious Composition" of Survey, also to "The Church in Ghana" in this report.

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HUMAN UNIT -- (Administrative Unit) -- CENTRAL REGION

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POPULATION

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Territory: Central Region, 3,815 square miles.

Statistics: Capital: Cape Coast.

Population 1960 - 751,392

1970 - 892,593

Percentage increase of population from 1960 to 1970: 18.79%

Average growth rate = 1.7

Density of population: 234 per square mile

Tribes: Asin, Denkira, Fante

Classes:

Urbanization:

Family: Women; Youth: Refer to Survey.

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POLITICS

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System: Regional Commissioner responsible to N. R. C.

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EDUCATION

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Languages: English

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DEVELOPMENT

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Health: Hospitals (Catholic Only): Asikuma, Box 3 via Saltpond; Foso, Box 43; Asafo, Box 9; Apam, Box 5; Eikwe, Box 7; Assankrangwa, Box 16.
Clinics (Catholic Only): Twifu-Hemang, Box 1 via Foso; Shama, Box 36, Tel. 10; Elmina, Box 61.

Agriculture:

Industry:

Trade:

Justice:

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CULTURE

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CHURCH OF GHANA

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PERSONNEL 1971-1972

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Ghanaian Priests	123	1970
Ex-patriate Priests	238	Number of minor seminarians in Ghana-802
Ghanaian Sisters	184	Number of major seminarians in Ghana-62
Ex-patriate Sisters	228	Number of ordinations in Ghana-9
Ghanaian Brothers	22	
Ex-patriate Brothers	76	
Full-time Catechists	276	
Part-time Catechists	1,964	

The ratio of priests to the faithful in 1971 was 1:2,880.

The ratio of priests to the total population in 1971 was 1:24,300.

The missionary orders present include: F.M.M., F.S.C.J., O.L.A., P.A., S.A., St. Louis, S.C.M.M.-M., S.M.A., S.S.P.S., and S.V.D..

(The following is from the Information Service of the Pastoral Centre, Accra)

		Percentage	'67 to '71	'67 to '71	1971	'67 to '71
	Catholic	of Total	Increase in	% Absolute	Priests	Increase/
Population	Population	Population	Catholics	Growth	(Ghanaian)	Decrease
8,760,200	1,036,555	11.8%	124,007	13.6%	360 (125)	+14

Laity: Baptized Catholics 1,070,585 (Population 8,860,000 in 1971)

Also Refer to 2d of Synopsis of Survey.

Vocations: Refer to 2c of Synopsis of Survey.

Other Churches: Population aged +15 by religion:

Christians:	42.8
Catholic	13.4
Methodist	10.3
Presbyterian (including Evangelical Presbyterian)	9.9
Anglican	2.6
African Methodist Episcopal Zion	0.4
Seventh Day Adventist	0.7
Apostolic	2.4
African Christian	1.5
Other	1.6
Moslem	12.0
Traditional	38.2
No Religion	7.0
Others (Buddhist, Hindu, Jewish)	0.0
ALL RELIGIONS	100.0

THEOLOGYINSTITUTIONS

Dioceses: 1 Archdiocese: Cape Coast

8 Dioceses: Accra, Keta, Kumasi, Navrongo, Sedondi/Takoradi, Sunyani, Tamale, and Wa.

Communities: See the missionary orders listed above.

Bishops' Conference: Ghana Episcopal Conference, Chairman Dominic Andoh (Bishop of Accra also, National Catholic Secretariat, Box 1989, Accra North

Pastoral Institutes: National Catholic Pastoral Centre, P.O. Box 1989, Accra
National Catholic Service Centre, Box 0257, Osu Accra
Pastoral and Social Institute, Box 63, Wa

Parishes: See Archdiocese.

Schools: See Archdiocese.

Hospitals: See listing above.

Minor Seminaries in Ghana: St. Theresa's Minor Seminary, Amisano Elmina; Pope John, Koforidua (Secondary School and Seminary); Notre Dame, Navrongo (Secondary School and Seminary); St. Charles, Tamale (Secondary School and Seminary); St. Mary's, Lolibi (Secondary School and Seminary); St. Francis' Minor Seminary in Wa.

Major Seminaries in Ghana: St. Peter's Regional Seminary in Cape Coast, and St. Victor's Major Seminary in Tamale.

ACTIVITIES

Formation Facilities: Training Institute of the National Pastoral Centre. Sponsor: Bishops' Conference of Ghana. Various courses (catechetical, language, theological, etc.). Various programmes. Duration from 2-3 days to 6 weeks. English language used. Candidates: Christians. Cost: Boarding fees \$3.50 a day, tuition fees vary.

RESOURCES

PRIORITIES

CHURCH IN GHANA

DIOCESE OF CAPE COAST

PERSONNEL

(Including Laity)

(Statistics of the Church in Cape Coast 1970/71)

Baptized Catholics	156,220
Ghanaian Priests	15
Expatriate Priests	24
Ghanaian Sisters	16
Expatriate Sisters	25
Ghanaian Brothers	1
Expatriate Brothers	5
Full-time Catechists	3
Part-time Catechists	298

1970-71

Baptisms: Infants	1,638	Marriages: Catholic	24
Adults	2,346	Native	30
		Disparity of Cult	19
Resident Catholics	152,994	Mixed Religions	9

Total Population	Catholic Population	Percentage of Total Population	'67 to '71 Increase in Catholics	'67 to '71 % Absolute Growth	1971 Priests (Ghanaian)	'67 to '71 Increase/Decrease
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957,700	152,994	16.8%	17,637	13.0%	4*	-43
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(19)

The ratio of priests to the faithful in 1971 was 1:3730.

The ratio of priests to the total population in 1971 was 1:22,100.

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THEOLOGY

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INSTITUTIONS

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Churches: 47 of more than 400
297 of less than 400

Parishes: Cape Coast: St. Francis' Cathedral, P. O. Box 372
Elmina: St. Joseph's Church, P. O. Box 6
Foso: Immaculate Conception, P. O. Box 40
Saltpond: St. John the Baptist's Church, P. O. Box 53
Dunkwa: St. Stephen's Church, P. O. Box 12
Agona Swedru: St. Anthony's Church, P. O. Box 81
Asikuma: Blessed Trinity Church
Apam: St. Joseph's Church, P. O. Box 62
Besease: St. Michael's Church, P. O. Box 16
Winneba: Sacred Heart of Jesus, P. O. Box 81

Schools: (Partial listing, Catholic)

Boys: St. Augustine Secondary School, Box 98, Tel. 2129, Cape Coast
Bogoso Training College, Box 50, Tel. 4, Bogoso

Girls: Holy Child Secondary School, Box 203, Tel. 2104, Cape Coast
OLA Training College, Box 175, Tel. 2569, Cape Coast
St. Mary's Vocational School, Box 67, Tel. 2170, Cape Coast
St. Anne's Convent Boarding School, Box 5, Tel. 13, Elmina

Seminaries: St. Peter's Regional Seminary, Pedu Box 13, Tel. 2263, Cape Coast
St. Theresa's Minor Seminary, Amisano Box 27, Tel. 15, Elmina
Preparatory Seminary, Box 53, Saltpond

Number of Schools:	208	Student Breakdown by Religion:	
Male Pupils	7,405	Male Catholics	4,049
Female Pupils	6,235	Female Catholics	2,423
Teachers	1,086	Male Protestants	5,929
Catechumens	11,019	Female Protestants	4,551
First Communicants	2,791	Male Pagans	1,852
		Female Pagans	1,029

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ACTIVITIES

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Lay Organizations: Catholic Youth Organisation (Diocesan Centre, Box 53, Saltpond),
Knights of Marshall, Knights of St. John, Catholic Singing Bands, Katomik Mboa Kuw, Legion
of Mary, Confraternity of Sacred Heart, Christian Mothers, Holy Childhood Apostleship of
Prayer, Young Christian Workers, St. Anthony's Guild, Children of Mary, St. Anne's Associa-
tion, Knights of the Blessed Sacrament, Third Order of St. Francis, Catholic Credit Union.
Catholic Action (inquiries) Box 13, Cape Coast, or Box 53 Saltpond.

PRIORITIES

WORLD CHURCH RELATIONSHIPS IN GHANA

MUTUAL ATTITUDES

What the Church feels about the World:

What the Church feels about itself: See Synopsis given in this bulletin.

ACTUAL INTERACTION

Conflict Situations:

Cooperation Situations:

Evangelization Situation:

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The next section of this issue is devoted to a summary of the "Survey of Ghana" by Hulsén and Mertens. We place it in the slot, "What the Church feels about itself".

WHAT THE CHURCH FEELS ABOUT ITSELF

Synopsis of "Survey of the Church in Ghana" 1972.

1. INTRODUCTION

Some time ago, a survey of the Church in Ghana was carried out by Frs. C. Hulsén SMA, and Fr. Mertens SVD under the aegis of PRO MUNDI VITA. The information for the study drew on three sources: 1) interviews with groups of Catholic laypeople, 2) a questionnaire sent to all priests, sisters, brothers, seminarians and a number of leading laymen, 3) a limited research by means of printed cards concerning attitudes of Catholics towards celibacy and changes in the Church. The aim of the meetings was to reach a cross-section of the Catholic laity in Ghana and with this in view, places were selected in each diocese. A group which was truly representative of the parish or area was sought. Every diocese had at least two, if not more, meeting places. The interviews took place in 1971 from February to October. The average number attending the meetings was 8. The average number of meetings held was 6. The composition of the groups was 68.7% men to 31.3% women. Over fourteen different tribes were represented. The occupations of these people covered all professions. 1,200 questionnaires were printed and were sent to priests, sisters and brothers working in Ghana, to seminarians and some leading laymen. Some were sent to priests who had been working in Ghana but who had recently left. The purpose of this was to obtain an overall picture of the actual situation and of the needs of the Church, to find out if a re-structuring of the pastoral ministry was necessary and to show new approaches. A number of hypotheses were formulated such as that a greater use be made of the laity, that priorities are not in tune with the real situation, that resources are not being used in the most effective manner, that certain groups of people - youth, immigrants, workers are the object of little or no pastoral activity, and that the changing environment of modern Ghana is not sufficiently known or taken into account. The questionnaires were sent out in September 1971. The sample by cards was on attitudes towards celibacy and changes in the Church. This was analysed by Dr. E. van Velzen. Approximately 2,400 cards were distributed out of which almost 50% were ultimately returned, (1185). Two questions were asked: - 1) Are changes in the Catholic Church in Ghana necessary? 2) The celibacy of the clergy: should it be obligatory or optional?

The people are convinced of the many achievements of the Catholic Church in Ghana, of her vitality and strong position within the country. It is perhaps for this reason that these aspects are not strongly emphasized in the report; seemingly the Ghanaian thought it more useful to talk about the difficulties of a fast growing Church in a fast changing country, than to dwell with satisfaction of her achievements. The conductors of the survey state that it must be kept in mind that this report is not considered as final and that a judicious and cautious followup is one of the most important aspects of the survey.

2. CHURCHa) General attitudes to it.

The survey reveals that general feeling about the Church is that it is irrelevant to daily life. It is too much an affair of bishops and priests; decisions are taken without any consultation with the laity. Only a small number had the impression that the

church is liberal and progressive. The relationship between Ghanaian and non-Ghanaian priests appears to be fair. When asked about the relationships between the clergy in general, the laity knew little or nothing about it and 45% held no opinion. On the surface, the relationship is fair but nowhere was it considered as good. There is definitely room for improvement. The communication between catechists and priests got the best evaluation. However the relationship between priests and teachers didn't fare so well because the unhappy situation exists where the priest is often manager of the school. With regard to the sermons being preached, the general opinion is that they are remote, abstract and boring. Some felt that the native priests could preach better than the ex-patriate priests. Others felt that the native priests are being conditioned to the European style of thinking.

The themes of the sermons range from moral attitudes to biblical and doctrinal themes and to social topics. Topics of a social and biblical nature and topics concerning marriage and the family are considered important.

The feeling is that the priests are trained in a vacuum, removed from reality, from the Ghanaian situation. Their preparation is too long, too severe, with little freedom and this knowledge discourages vocations. A need for a reduction in the length of training is stressed. When asked to comment on the method of training however, the opinion was that it is "about right", although the ex-patriate priests are least positive about this. It is felt that continued formation and the updating of the clergy is necessary. Today's situation requires that the younger priests know more about social questions and in general they tend to do so. Ghanaian priests should not be sent for further training immediately but should do some parish work first. The social position of priests in Ghana is very high - sacrosanct - among the higher grades of the society, but a priest can be resented because of bad behaviour. As an institution it is held in high esteem but individual members may not be respected at all. The standard of living of priests is thought of as adequate by some, luxurious by others. The north was more critical than the south. There is probably a subjective element involved in judging material life. It was stated that the ex-patriate priests are better off than the native priests. Concerning the liturgy: the Roman slant is not appreciated - there is a call to make the liturgy more Ghanaian, to include more aspects of the culture, and also to increase the interest in the Bible.

b) The Celibacy Issue

According to tradition, the boy must continue the family lineage. In other words, he must have children. He is expected to marry and produce a family. The idea of not marrying or of not having children is completely alien to him. It is celibacy which deters many men from joining the priesthood. If an end were to be put to celibacy, it is probable that the number of vocations would increase significantly. According to the survey which was carried out concerning celibacy in which the answering pattern of the men and women is very similar, it appears that, as the level of education increases, the number opposing optional celibacy decreases.

Of those who are against changes in the Church, still more than one third is in favour of optional celibacy. Of those wanting major changes in the Church, two thirds want optional celibacy. It was also stated that there were certain priests who did not obey the rule of celibacy. In connection with the lack of vocations it was suggested that

priests be allowed to marry, and that married deacons be created. However, to some it appeared that if priests were allowed marry, they would not be fully accepted and in fact would be thought of simply as helpers to the "real" priests.

c) VOCATIONS

Complaints arose about the lack of priests - there are large parishes in cities with not enough priests, many outstations to be visited and many one-man stations. The number of vocations is very small. It appears that there is a lack of information about vocations - explanations have never been properly made. There has never been a campaign for vocations - people are ignorant of what it is all about. People don't see the role which can be played by those with a vocation. They feel that being a sister is a waste of time because all the work which is done by sisters can also be done without ever joining a religious order. Joining a religious order entails sacrificing freedom - which is resented; mention was made of being "locked up" in a convent. It appears too that stress had been laid on the need for priests, to the detriment of the brotherhood. It was made to appear inferior to the priesthood, less important. Once again, celibacy is stated as the main obstacle. The renunciation of marriage is a great obstacle. The home opposes it very strongly. The parents want their children to have children in turn. There are also economic reasons for this. If the family is poor they cannot spare a boy who is needed to earn money. Those who have been to school are under pressure to pay back. As far as the child is concerned, he may feel a sense of duty to the parents. As mentioned previously this lack may be solved by the abolition of celibacy, married deacons, ordaining married men. The notion of visiting the schools to canvass for vocations was suggested. Mass media could be used to advantage in this respect also. There was even a suggestion to visit countries where vocations may be more easily found - Spain and Ireland were mentioned!! Apart at all from increasing the number of vocations, one important suggestion is to increase the participation of the laity. In relation to securing more vocations, it was mentioned that not only the person with the vocation should be considered important but also the family is important and should not be undermined. A stronger effort must be made by the Church by making information available, and by publicising the need of obtaining vocations. The need for an increase in training centres is considered of prime importance.

d) LAY PARTICIPATION

It may be said that the Catholic laity is not well informed or well instructed with regard to the problems or the situation of the Church in modern Ghana. There is no channel of communication between clergy and laity and the need for a representative body of the laity at national level was stressed. As already mentioned, decisions are taken without any consultation with the laity. Christianity is not deep because in times of trouble they turn back to pagan cultures. It is felt that the potential of the laity is ^{lying} dormant and must be used. People in general are well disposed towards ecumenical activities. There were comments that in the Protestant Churches, the layman has a more respected position, and a more important role to play than the Catholic layman. The laity wants to be consulted, wants to be kept informed, wants to be represented at all levels of decision making. It is considered necessary to have these things if co-operation between the Church and laity is wanted.

The conductors of the survey say that as a result of the findings of the survey concerning this particular aspect of the Church, a rather negative picture of the lay apostolate appears. Although it cannot be said that nothing has been done, it appears that the lay apostolate is developing very slowly. Some of the causes of this slow growth are mentioned, e. g. co-operation of the diocesan organizations on the local level is not impressive. There is a lack of religious instruction, the youth is not sufficiently involved, and there is a certain apathy on the part of the women to get involved in the lay apostolate.

e) The Spiritual (Independent) Churches

With regard to the spiritual churches, there are no definite figures available as to the numbers attending. They appear to be mainly women, illiterates and semi-literates. It attracts because of its material aspect, and of the Catholics who join, almost 2/3 join for material reasons. Less Catholics join permanently than temporarily. Another big attraction of these churches is the healing aspect - the ministers of the churches spend a lot of time with the sick; praying ^{for} them, using holy water, oil etc. Ministers of the established churches may be hesitant to do this. The priest is more likely to send the sick to a doctor whereas in the spiritual churches the minister takes a more active role. For those people who attend the churches, religion, if it is worth its name must be of some benefit to the person here on earth. The form of worship also proves attractive for the members. There is a lot of singing and dancing and the atmosphere is said to be more relaxed than in the established churches. The leadership appears to be totally African and of local origin. Therefore the spiritual churches don't have the foreignness of the other churches. The inspiration is both the Bible and traditional religious values. The strongest appeal of these churches is to people who are in need - who may have problems. Most people don't know how these churches are organised. Nor do they have any idea of the numbers going there. Some are of the opinion that the leaders are looking for money. The number being drawn doesn't appear to be a problem for the northern dioceses.

However, all the established churches are losing people to the spiritual churches. A missionary in East Nigeria says that the answer to these churches are the Pious Associations but thinks that there may be many secessions from the Catholic Church to the spiritual churches. The Pious Associations are in some way akin to the spiritual churches. There appears to be a lack of contact between the Catholic and spiritual churches. An interesting question which is posed by the conductors of the survey is - are these spiritual churches acting out the words of Pope Paul - "by now you Africans are missionaries to yourselves". Some of the opinions of the groups regarding these spiritual churches are - they are hardly Christian, they cannot be taken seriously, and also that the spiritual churches don't want any contact with other churches. Of the leaders of the spiritual churches, 20% are women! The writers call attention to the growing awareness by the Christian world of the importance of the spiritual churches.

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3. MARRIAGE AND THE FAMILY

a) Sacramental Marriage and Non-Sacramental Marriage

A church marriage is expensive and to the Ghanaians it is not very important and it is thought of in terms of a blessing or a seal on the "real" customary marriage. In the eyes of the Church the traditional marriage has no meaning but yet the couple must perform it before the Church marriage. More trouble arises out of inter-tribal marriages than out of mixed-religion marriages because the religious aspect is not that important. Church marriage does not always command respect because it doesn't necessarily make the people so married any better morally. For instance, those married in Church are admitted to the sacraments regardless of the type of lives, they may lead. A couple who may have the traditional marriage and who may be morally better, are excluded from the Sacraments. This is a source of much ill feeling. Almost 80% are thus excluded. The biggest difficulty involved in the acceptance of the Church marriage is its indissolubility. Divorce is an ideal in Ghanaian marriage. Catholics are below the national average in staying together.

Opposition to the church marriage comes from the extended family. The failure of the Church in the pastoral approach is noted. The laymen were emphatic about this. In the southern dioceses there is a very small number of lawful marriages and there is a downward trend in this number. Wa is different as almost all marriages are Church-performed. Navrongo has a high number of church marriages but this number is going down. 87% of Catholic married men are not lawfully married, 88% women. In the traditional system, allowance is made for divorce, something which the laity considers to be very wise. Monogamy is not practised and in some places polygyny gives prestige. Indications are that Catholic men do not differ substantially from the rest with regard to divorce and remarriage. In rural areas most females of 15-19 are married whereas in the south this reaches 20-24 and for males everywhere the age averages 25. The number of Ordinance marriages is very small but a number of Catholics take this, and only taking all the other churches together do more Protestants follow this procedure.

b) Family System and Consequences

The extended family is the traditional pattern in Ghana. This is still the dominant pattern but now the nuclear family is gaining in importance. This is partly due to the influence which the Church puts on the Biblical concept of marriage and also to economic considerations. It can be said that in Ghana when you marry, you marry the family. The couple getting married are not considered as very important. More important are the two families involved. The couple does not necessarily have to have a very close relationship. Freedom to leave the woman is essential especially if she is barren, but also if the couple do not get along well together. It is very common for the man to have mistresses. Extra-marital sexual affairs have been very common traditionally and today are still practised by married adults of both sexes and of all socio-economic groups. The identification with ones lineage rather than with ones partner is the root of the mistrust which was so often mentioned in the statements of the laygroups. One comment noted is that a man and wife are not alone with their own family as is the European tradition. Some feel that there are more Christians

elements in the extended family, - helping each other etc. and the Church, while encouraging the nuclear family should not condemn the extended family. In fact, Church interference was resented. It is possible that the family system is to blame for the distrust between man and wife. According to custom, the man and woman do not eat together, nor do they go out together. It was noted several times that the man is thought of as selfish, because he does not interest himself in the home, goes out with other women, and refuses to share money with his wife. All this leads to jealousy and suspicion. Some of the important things mentioned with regard to the Christian family are eating together, going out together and sharing the money. It is possible that the first two are feasible but the last is not. Men feel it is against the custom but the women believe men object because it suits them - they don't want the responsibility of the truly Christian family. In this respect, women are seeking the support of the Church to encourage the Christian marriage, to encourage sharing, the nuclear family and more trust between husband and wife. However, 81% see no significant change taking place in the family system. The consequences of the extended family system can be a problem for many people especially those who live in urban areas. Here the cost of living is high and most people can just about afford to keep one family going. However, it is quite likely that a family may have to support children of relatives who emigrate. They may have the task of providing education for these children. The dependants act as servants in the home. It is possible that an individual may have to pay back for help received from the extended family. Because of the responsibilities of caring for other children, parents may have to neglect their own and this is a cause of much unease. The financial burden of the children has been mentioned - possibly children of a previous marriage, or illegitimate children. The cost of educating the children is a big problem. The problem of inheritance is a subject which was discussed. In matrilineal tribes, it causes trouble. The remarks on inheritance centred on the fate of the wife and children at the death of the husband/father. Some saw a task for the Church in encouraging her members to make a will in which just provision is made for the wife and children. She should also press the government for proper legislation. The question of inheritance is difficult for the Akans because the father wants to see his children profit from his possessions.

c) Suggested Reforms

We should not consider the question of marriage in terms of preference for either nuclear or extended family but rather in the context of the Bible - "This is why a man must leave father and mother and cling to his wife, and the two become one body"(Matt. 19.5). This has to be seen in a situation where the extended family system is at the present the dominant system. There are enormous difficulties involved. One of these is the legalistic approach to marriage of the Church. For Catholics who try to establish a good Christian family, the difficulty lies in the claims and characteristics of the extended family. From the beginning there is a split because husband and wife never belong to the same lineage. This difficulty is more pronounced in the matrilineal society because the mother's brother is the authority in the family. For both, the home is not with each other but with their relatives. The children are the main interest of the

lineage. Children often do not stay with their parents. Another big problem involved with marriage in Ghana is marital infidelity. According to custom, the man has a lot of freedom which he is hesitant to give up. A real companionship between husband and wife would restrict the man too much. However it is the desire of the women to have a kind of family life in which everything is shared. The frequent interference of the extended family causes arguments between husband and wife because each is expected to side with his or her relatives.

There is also the problem of the lower status of women in traditional society. If customary marriage were accepted, the majority of women would be able to take part in the Sacramental life of the Church and the Church would have four or five times its present number. It is this group of people who are keen on the kind of family life which is based on the biblical inspiration. The conductors of the survey state that the church should not actively promote the nuclear family and create the impression of identifying it with the Christian family.

The idea is to try a new approach. There is almost complete failure of marriage in the present system. 85% of the catholic adults are not married in church. There is a downward trend in the number seeking church marriage. Almost 90% cannot practise their religion because of an ecclesiastical law and are in a position of dishonour with regard to practically all parish and society activity. They may be an underestimation of the psychological effect this has on adult men and women who are considered as responsible adults in society, but as 'half-members' in their church. The situation is greatly resented by the catholic laity who see in it an arbitrary exercise of power by the clergy, who are not willing to look for a new way. It also causes frustration among many priests who have to exclude the ~~great~~ majority of the people from the Sacraments, many of whom lead lives in their customary marriage than some of their lawfully married members. There have been many pleas for the recognition of the customary marriage as the lawful form for catholics, - this would entail the abolition of the present canonical system. This was supported by many expatriate priests, while several native priests were strongly against it. But it is stated that if a change is to be made it must have the support of the African clergy, who are the first ones responsible for the Church in Africa. The reasons given in support of either the recognition of the customary marriage or the acceptance of another form to be worked out by African experts are as follows: (1) The present form of catholic marriage laid down in Canon Law, has arisen as a response to an exclusively European situation. The Church had created a form of marriage which made clandestine marriages invalid and succeeded in suppressing them. Much missionary activity took place in the 19th and 20th centuries. The Church worked among large polygamous societies but, according to the writers the missionaries were so convinced of the superiority of their culture that no real encounter took place and the missionaries imposed Christianity in its European form. (2) African Christianity, is entitled to question the solution which Christian Europe found to its marriage problems.

They state that the Lutheran Church of Liberia admits polygamists into full membership while maintaining monogamy as the standard of Christian marriage for those who are not yet married. For Ghana the greater threat to the Christian marriage is not polygyny, - (30% of the catholic men live in monogamy) but in divorce. The writers ask if the

Church in Ghana has a better chance of overcoming divorce by recognizing the customary marriage between two Catholics or a Catholic and a non-Catholic, and accepting them the Catholic partner into the full sacramental life of the church and involving them in parish activities etc., than she has in the present system of demanding the observance of the canonical form, plus the customary marriage? (3) By imposing a double marriage i. e. church and custom, the church has created a situation of confusion. By recognizing the customary marriage the Church will be in the heart of the African marriage situation. The customary marriage for most Ghanaians, is the real marriage. The writers state - "Why not be straight forward and recognize the customary marriage itself and give it the sacramental character when it is contracted by Catholics?" (4) The writers consider the present situation intolerable and feel the church should now act rather than go on with a policy which has resulted in the present deadlock. This deadlock is not a temporary crisis or an accidental phenomenon but inherent in the African situation. The church should come to grips with customary marriage i.e. by recognizing it. They feel that the recognition of the customary form will benefit practically all Catholic men and women. The question is posed if this recognition will make marriages any more stable. There are no facts available. The writers feel that anything from 30%-50% may seek divorce. Such recognition would mean the full acceptance into the sacramental life of the Church. It means these people may get positions in the parish and in the societies which otherwise would remain closed. The women would greatly appreciate this acceptance of the customary marriage. The recognition of the customary marriage would almost automatically force the people to lead better lives - for instance if they are in the public eye it would be dishonour to lose their positions through their own fault. It is felt too that the women can influence the men to lead better lives. (5) The Canonical Form is a law of the Church and can be changed by the Church. It was introduced for the welfare of souls. But the writers feel that in Ghana it works the other way around. They feel the attitude of the Clergy is that some of these people are coming to the Church, but if one were to follow the example of the Good Shepherd, one would search for the 85% who do not come. Church marriage appears to the writers as "a clear case of legalism, of sticking to a law for its own sake." However they feel that the responsibility lies with the African Christian community. They do not advocate any role for the priest in the customary marriage, but rather that the customary marriage take place and when it is completed, the couple should register it in the Marriage Register of the parish and in the baptism tickets of the people concerned. What really counts is the development of the Christian ideal of marriage in Africa - a life-long union of man and wife in respect and love. But, the writers add, this should grow out of the African situation itself and not be imposed from outside.

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4. EDUCATION

a) Is there need for a change of approach

Education should legally be available to all, but through poverty, lack of interest etc., this in practice may not be realized. It appears that the Catholic schools have lost their Catholic character through government interference. The Catholic schools are frequently not staffed by Catholics. One important fact noted in the survey is

that there are quite likely more Catholic children to be found in the non-Catholic Schools than are to be found in Catholic Schools. The writers discuss whether or not there should be Catholic Schools. According to them, the official policy is to continue education in the present way - having schools which are specifically Catholic. This has the support of the Ghanaian groups but much less so of the expatriate clergy and religious. The writers feel it is the duty of the Church to respect this wish. The Church in Ghana has grown out of the school which some see as a necessary complement of the Church. A station without a school has a difficult time especially in the rural areas. Management in its attenuated form still guarantees a certain amount of influence. There is a certain amount of loyalty on the part of past students, although this seems to be limited as far as interest in church affairs is concerned. Many have given and are giving their whole life to Catholic education and perhaps it would be a lack of appreciation of their work to suggest another course. If we were to give up the schools we might be throwing away something we know for something of which we have no idea. Some of the reasons raised for changing the present policy include the question of investing so much of our resources in Christian schools when religion could be taught in non-denominational schools. If this were the case many religious would be free to engage in a more direct and efficacious apostolate. It is felt that the Catholic school creates division within a nation and this is especially so in new independent African countries which have difficulties arising from having many ethnic groups. Considering the apostolic task of the church and the apparently small achievements of the Christian schools, perhaps the apostolic resources are not being efficiently used. It is said that the Christian schools have failed to form a christian elite, capable of giving a christian dimension to the development of the nation. The Church's essential purpose in founding schools was to evangelize. We must be ready to cooperate with the Government. But at the same time, we should be allowed to impart a Catholic world view to our youth, which need not in any way harm the national unity. The Catholic schools want to educate boys and girls to be Catholic Ghanaians. The Catholic school must work toward unity and avoid rivalry with other denominations. The Catholic school has an extremely important function within the Church. To realise this function teachers have an important role to play. For this reason very special attention must be given to our training colleges. This is considered to be a very important point. The possibility open to the Church is to withdraw from all management and to concentrate on the opportunity of giving religious instruction which is guaranteed by Ghana's Constitution. It is said that the Church now realises that means which were effective formerly are no longer so today. The Church herself as the serving Church and the Catholic school is only one way among others of fulfilling her mission.

The institutional presence of the Church in education may be an ideal, but it is not indispensable or irreplaceable. Education in a pluralistic society such as Ghana is job-oriented. It is secular in nature. The control over this kind of education - secular and autonomous - is passing out of her hands. She can accept this provided there is respect for her real role i.e. religious. This is possible in Ghana because there is free access to the schools and freedom of religious instruction to those who wish to receive it. By changing the system in the schools one does not imply a betrayal of those

who have devoted their lives to education. The Catholic Church in Ghana is not able now, and progressively less so in the future to accommodate the children of the Catholic laity in her schools. The majority of Catholic children are probably already in non-Catholic schools. "Parents whose children are in Catholic schools often feel their children are in good hands. So they do not look upon themselves as being responsible for their religious education... This is less likely to occur when the child is in a non-Catholic school." - Fr. Murray, AFER, July 1968. Already the content of Catholic management has been almost completely taken away. This is especially evident in the admission of new pupils and the appointment, transfer and dismissal of teachers. If management is given up, all Catholic children will be in non-Catholic (neutral) schools and the clergy will be forced to give attention to all of them, not only to a minority. Resources in personnel and financial means, which everybody says are so limited in the Catholic Church, can then be devoted in full to the very purpose of Catholic education; the bringing of the Gospel.

b) Education and Youth

A slogan often heard is "school-leavers are Church-leavers". 70% of the respondents think. Contradictory opinions were expressed concerning the numbers of young people leaving the church and reasons why. It seems that the Church has no influence on school leavers. This may be due to the fact that while the pupil is in school there is a certain amount of conditioning to the Catholic religion - attending prayers, receiving religious instruction, etc. Some feel the Catholic schools are better for discipline, moral character training. Possibly the pupils attend for these reasons and not to receive a more complete religious education. However others state that character training has been neglected in primary and secondary schools but receives more attention in training colleges. The educated skip mass and community work. It appears that schools are not concerned with the problems of the youth. Teachers are unaware of these problems. Education delays the age of marriage. If a couple are studying they usually prefer to finish it before marrying. Reasons suggested for leaving the faith are migration, the attitude of the parents, fear of confession, compulsory attendance during school, superficial instruction (religious) and the lack of follow-up by the Church of those leaving school. It is noted that more leave in the south than in the north.

Problems—Schools are not concerned enough about the problems of their pupils. The writers suggest that teachers become aware of a difficult situation and should seek ways of helping the pupils. This should be part of a general movement within the Church, to seek closer contacts with the youth. The attitude of the young towards different types of training such as agricultural and technical training was discussed. One of the reasons that agricultural training is not highly thought of is because of the system of education in colonial times. Colonial education was directed towards office- type work. One point worth remembering is that the Catholic Church was providing the type of Education work Ghanaians were demanding. Farming is despised as the occupation of illiterates. School-leavers have no capital to start modern farming and they cannot get loans. The result of their work is unpredictable. There are not enough marketing facilities, a shortage of land etc. So, as an occupation, it is usually boycotted. The situation is different concerning technical work. Many boys like it. One of the great difficulties involved is the lack of training facilities. There is little change in the attitude of the pupils

the ex-patriate missionaries are. The need for a strengthening of the urban mission is urgent. In connection with the discussion of the need for a new approach with regard to the marriage ceremonies, one may note that the problems involved in the Church marriage were summed up in the phrase "the indissolubility of the Church marriage". From this one may gather that it is not the ceremony itself which causes such a majority to boycott a Church marriage in favour of the traditional marriage. Traditional marriage allows divorce. This is the crux of the matter. If the Church is to recognize the customary marriage as the official one, while still forbidding divorce, then it is doubtful if it will make any significant difference to the numbers having an officially recognized marriage. In fact it is probable that the numbers now marrying in the customary fashion, would decrease rapidly. It leads back to the importance of producing children, that is the 'raison d'être' of marriage. If the marriage fails in this respect, then it is highly unlikely to remain intact. The possibility of leaving one's partner is of a prime importance and no ceremony will be accepted by the majority of the people which does not allow for this possibility. Whether the Church sticks to the African Church marriage or accepts the customary marriage, the basic problem remains the same. Freedom is more important to the Ghanaian than any official Church marriage service. Another comment which was produced by the survey was that education is the strongest force in moving people to change. As time passes, the number receiving education continues to increase. Possibly through education there has been an increase in the numbers leaving the rural areas for the urban areas. One of the questions posed by the conductors of the survey with regard to the establishment of the Christian families is "can the Biblical concept of the union between husband and wife... and the kind of family life which follows from this union be implemented in the extended family system in Ghana?" Although the extended family system is at present the dominant one and will probably continue so for quite some time, there is a trend towards the nuclear family. The Church may run the risk of trying to adapt its teachings to a situation which is itself changing.

ADDENDA:

The Survey includes an Introduction: containing a vast amount of statistics and information on the historical, geographical, demographical, political and economic situations of Ghana.

There are eight dioceses and one arch-diocese: i.e. Cape Coast (Archdiocese), Accra, Keta, Kumasi, Sunyani, Sekondi-Takoradi, Tamale, Wa and Navrongo.

The political divisions are: Central, Greater Accra, Ashanti, Brong-Ahofo, Eastern, Western, Northern and Upper Regions. The regional and diocesan boundaries are to all intents and purposes co-extensive.

The number of Brothers in the country is low and therefore their responses were too few to be included in the analyses made in the Survey. Among the Sisters there was a high rate of "no opinions".

Indeed the amount of information which the survey unearthed about the situation of the Church in Ghana is a credit to those involved. It obviously took an enormous amount of time, energy and patience. One hopes that it will set a guideline for many other such surveys. As already mentioned in the introduction the writers state, "a judicious and cautious follow-up is one of the most important aspects of this Survey". Let us hope their advice is heeded.

C. Gilroy

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