

78/No. 7

April 30th, 1978

The preparatory committee for the May Seminar has been busy going over a file of material on ecumenism. In this issue and that of May 15, we will be including background articles.

Bishop Van Caulewaert recently gave a stimulating talk to the Health Group. We only regret that space in this Bulletin did permit greater coverage of his insights into the relationship between health and evangelization.

On 18th April, 33 Members from 26 Congregations attended a meeting on "New Problems facing the Central Government of Religious Institutes Engaged in Missionary Activity". Although there are differences between missionary congregations and congregations with missions, the exchange of ideas proved very worthwhile. A report of the meeting will be included in the next Bulletin.

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#### Coming Events

- Tuesday, 2nd May - The first preparatory meeting on  
"Ecumenical Aspects of Mission" at the  
Christian Brothers Generalate at 4 pm.
- Tuesday, 9th May - Executive Meeting at Sedos at 3.30 pm.
- Friday, 12th May - The second preparatory meeting on  
"Ecumenical Aspects of Mission" at the  
Christian Brothers Generalate at 4 pm.
- Friday, 19th May - Replies to May Seminar/General Assembly  
invitation due.

May Seminar and General Assembly  
on  
ECUMENICAL ASPECTS OF MISSION  
Monday, 29th May 9.30 to 6 pm.

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SEDOS - SERVIZIO DI DOCUMENTAZIONE E STUDI

## SOME AWKWARD QUESTIONS

### Emilio Castro on Evangelism

One World: Back in 1954 at the time of the Evanston Assembly, I'm told that there was "almost chaotic confusion" over the meaning of evangelism. But now some real theological consensus is claimed. Are the churches really further ahead on this issue?

Emilio Castro: Well, I think the Nairobi Assembly document on "Confessing Christ Today" is a good summary of that consensus. But the idea of progress at this level could be dangerous. The real issue is not the clarification of concepts. It is true that issues like the relation of evangelism to social justice or dialogue have been more or less clarified and that we can talk to each other within the Christian Church in a more relaxed mood. But that could also be a trap. We could be so relaxed within the Christian Church that we forget the real question is what happens in our encounter with the world.

So many new challenges emerge: What is the good news for the scientific minded person of today? What is the good news for the ideologies of today? What is the good news for so many oppressed people today? With the multiplication of military regimes, the ecological crisis, the permanent dangers of an atomic war, we are called to announce the good news in Jesus Christ. The search, the spelling out of this good news is always beginning anew. Real progress will be perceived by the world, and not by ourselves!

OW: What do you mean by this word "evangelism"? How do you distinguish it from mission?

EC: Mission is our being sent by Jesus into the world, "as the Father has sent me". That means to love, to serve, to preach, to teach, to heal. Evangelism is our opening up the mystery of God's love to all people inside that mission, the linking of all human lives with the purpose of God manifested in Jesus Christ.

OW: Is evangelism simply a functional word - the task of communicating Christ to non-Christians?

EC: That's too narrow a definition because it tends to make evangelism a particular technique, without realizing that the total life of the Christian community and the Christian person is either an evangelistic fact or a hindrance to real evangelism.

OW: Some of the struggles for human dignity that churches are engaged in are described as evangelistic, and yet they don't necessarily name the

name of Jesus.

EC: Of course. But if the struggle for human dignity comes out of a Christian community that is faithful to the biblical tradition and shows its belief in Jesus Christ in daily life, then the message of that struggle for human dignity will be easily understood. The very life of the Christian community will be a pointer towards Jesus Christ. To put it the other way round, we must also say that every evangelistic effort that doesn't share in the human struggle for a decent life and dignity is not good news and is not evangelistic at all.

OW: How do you help a church face up to the fact that its very denominationalism is always going to be a barrier to effective evangelism?

EC: Denominationalism can certainly be a stumbling block in the way of real evangelism. It is a scandal to the world, even sometimes a cause for laughter. But I don't think there is a simple answer to your concern, because we must recognize the value of people gathering around a common history, a common tradition, a common discipline, perhaps on the model of certain religious orders.

One thing is clear: denominationalism doesn't exist in the Bible. The churches described there were local churches and it is in local churches that the unity of Christians should be found. Our task is to call everybody who pretends to be faithful to their own tradition, to challenge them with an invitation: "Come with your own richness, come with your experience and join with others in the common task of sharing the love of God with the whole world."

OW: If the local setting is so important, is there any point in global calls for evangelism? Can you talk usefully at a global level about evangelism any more?

EC: You can in the sense of giving a psychological, a spiritual cheer-up, in coming together to encourage each other. The sharing of experiences, the personal encounter, the intercessory prayer - all that helps to make us aware of our missionary calling. But of course it is impossible at the global level to have a master plan for the evangelization of the world. World congresses like Bangkok, Lausanne, the Synod of Roman Catholic Bishops in Rome, the WCC Assembly in Nairobi, the forthcoming world missionary conference in 1980, are useful and necessary for reciprocal correction and inspiration.

But actual evangelism happens in the encounter with my neighbour. It is at the level of the local and national community that evangelism occurs. What is needed is a constant process of reflection, of listening and discovering where God is calling his people to particular tasks, to concrete obedience. And this spiritual discernment happens fundamentally

at the local level.

OW: How do you see the connection between evangelism and dialogue with other faiths and ideologies?

EC: Dialogue is an essential attitude of Christian living. We believe in a God that did not impose himself, but offered himself on the cross. If God wanted to enter into this dialogical relation of love with all mankind, how could we pretend to be his followers and not take exactly the same attitude? There is no possible evangelism without a dialogical attitude. It would be entirely imperialistic otherwise.

By "dialogical" I mean the recognition of the other as a free person, with his or her own dignity and cultural values. I cannot say I am going to dialogue now, so I will abandon evangelism for the moment. That would be a caricature of dialogue. Dialogue is the total opening of myself to my neighbour, my total belonging to the same community, and in that process of belonging together there is a natural occasion for us to witness to each other.

OW: Are you ever tempted, as director of the "evangelism section" of the World Council, to give up discussing and writing about evangelism and simply get on with doing it, in a particular project in a particular place, as a parable action to show what it is all about?

EC: Let me confess that there is a great temptation to move in that direction. I suspect that it corresponds to my natural inclination as a preacher and an activist, to be involved in something very concrete. But it's a temptation we must resist, because of the very nature of the World Council of Churches. We are not supposed to be a superchurch, to do the task of the churches. We are only the servant of the churches, to help them support each other and inspire each other. The important thing is not what we do with our own programmes, but what the churches are doing all around the world. How can we help them to help each other? In that modest role there is a real ecumenical vocation. However, that does not eliminate my personal responsibility in a local parish here in Geneva, and also in the church and community I belong to, in my far-away fatherland.

OW: If, as you say, every genuine Christian act is part of evangelism, then why separate evangelism out at all? Why bother to make it a self-conscious, separately pursued activity?

EC: In the total Christian community, there are peculiar gifts. Some have the gift of evangelism. The life of the community must provide a chance for those gifts to be fully shown. In Jesus we see a total freedom in approaching different persons. To one he pronounced a word

of judgement, others he healed, to the next one he announced forgiveness of sins. His love is total in every moment, but he discerns different ways to come to an encounter. We have today the same freedom and the same responsibility. Also we must remember Peter's advice: "Be always ready to give account of the hope that is within you." Evangelism is precisely the everyday preparation of the Christian community to give account of why it exists. If we organize ourselves for Christian education, for different forms of service, why should we not organize for sharing the Gospel of Jesus Christ with every creature?

OW: Are there times when acts of evangelism are in fact anti-evangelistic?

EC: Oh, yes. Many things that we do with an evangelistic intention actually involve exploitation, seduction, manipulation. That possibility is the judgement under which every Christian preacher is living daily.

OW: Does all that you've said favour any one method of evangelism? Are some approaches unacceptable?

EC: I would say every method should be tested with God's method - which is that he gives himself to us, in Christ, and awaits our free answer. By doing so he risks our failure to respond. But methods are not isolated. They belong inside a given community. Take for example the mass rally kind of approach. You could have one rally that symbolizes either the Christian presence in the life of the country, or the alienation of the Christian masses from the main problems of the country. Yet the method followed is exactly the same.

OW: What about evangelistic methods that concentrate on building up the numbers of a church?

EC: Evangelism that concentrates only on adding numbers is never acceptable. That can never be a Christian motivation. But we must be looking for the moment in which every human being will have a chance to know and be enriched by the story of Jesus Christ, and respond according to the freedom he or she has.

OW: Given all these complexities, is evangelism still a useful word in the ecumenical vocabulary?

EC: The semantic question is a real one. In Greece, for example, you can't use the word "evangelist" because the Orthodox Church there associates it with proselytism. Alternatively, in some Arab countries you can't use the word "mission". But we can't find an easy way out of the semantic difficulties just by forgetting the word. Even if we recognize that in some places this word is so loaded that it will be difficult to redeem its use. But it is a fact that the member churches of the World Council are giving priority in their programmes to evan-

gelism. This word is a shorthand way of expressing their desire to convey the message of Christ to the whole community. So let's use this shorthand term but spell it out in a permanent dialogue between the Bible and our situation.

OW: What's the most exciting thing for you personally in this on-going discussion on evangelism?

EC: For me, the excitement is in seeing people coming from very different confessional traditions and theological positions yet finding a unity in obedience. This is happening in so many parts of the world. I can think of prisoners sharing love, hope and faith with fellow-prisoners. I see churches that, after taking a clear stand on the human rights issue, are becoming centres of attraction for the people and are obliged to explain the sense of their commitment. I see the evangelistic attraction of the liturgical life of churches in socialist countries. I see a clear evangelistic message in the prophetic denunciation by black churches in Southern Africa. I see Christians in Western society struggling for a new life-style and showing signs of the Kingdom...

What really thrills me is to see the Holy Spirit at work, opening doors, releasing our imagination to discover where he is present, calling us to join with him, to discern his name. Some of the most beautiful pages of the churches' history are being written right now.

From: A Monthly Letter about Evangelism, No. 12, December 1977

The preparatory committee for the May Seminar suggests the following points for reflection on the above article:

- 1) The article talks about "evangelism"; Catholic documents talk about "evangelisation"; is there any difference?
- 2) Mr. Castro distinguishes between "mission" and "evangelism"; is his distinction valid?
- 3) What is the relationship of "service/diakonia" to "evangelism"?

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#### ETHIOPIA: ECUMENICAL INITIATIVE

The Verona missionary Sisters have taken the initiative of opening a crafts school at Embatkalia in Ethiopia, which caters for Muslim, Copt and Catholic girls. These Sisters have still another activity of an ecumenical nature. They try to have the students interested in common prayer and have them come to a fraternal solidarity.

From: DIA No. 140, 11 March 1978

## TOPIC: PANAMA

An Experience of Liberation in one District - Panama

(This is a Case Study for the Preparation of the  
International Study Days for a Society Overcoming Domination)

## Introduction

We are a group of three Methodist pastors and several laypeople who have witnessed and taken part in the struggle of a whole district to get better housing. This is not the type of ministry we are accustomed to, and in all honesty we must admit that the help we have contributed to the proceeding has been very slight in comparison with what we have gained from it in pastoral experience. We have all undergone a change in our way of thinking; above all, we have discovered how God is present and active among the people whom they struggle. Our own project is not particularly outstanding, but we believe that with God's help it will contribute to creating a better world, a world more in accord with the gospel message of the Good News of liberation.

## I. Background

The working-class district of El Marañon, in the centre of Panama City, was built in the early years of this century. Two-storey wooden buildings provided cheap accommodation for people coming in from the country or from abroad in search of new job opportunities - especially in connexion with the construction of the Panama Canal.

In 1966, these wooden structures were in such a bad state that they were condemned by the "Safety Bureau". Thenceforth, the people living in them did not have to pay any rent.

At that date there were some 3,044 families - over 12,000 people - living on 9.05 hectares of land (less than 25 acres) in the inner city. There were, on average, 4.19 people per apartment, most apartments consisting of only one room. In 18% of households the wage-earners were domestic workers (servants in wealthy homes), 15.5% were industrial workers (mostly in the Canal Zone), 13% were unskilled and casual farm labourers, and 10% worked in small shops. It is significant that 23% of all heads of households were women; the average monthly income per family was B./142.24.

The re-housing of the inhabitants outside El Marañon took place by stages. Three of the major ones were as follows:

- a) A programme run by the IVU (Institute of Housing and Town-Planning) called Piso y Techo (Floor and Roof) involved providing local families

with enough materials (at moderate prices) to build their own small houses in new areas like Nuevo Veranillo.

b) The Ministry of Housing set up a further programme (which replaced the IVU) for re-settling families from El Marañon in the Barraza district, in another part of the city. Twelve 12-storey blocks provided lodging for a good number of families.

c) The final programme, the "San Joaquin programme" was begun in March 1976. San Joaquin is in Pedregal, twelve miles out of the old Marañon. The resettlement is still going on, and the old wooden buildings are slowly but sure coming down. Housing in the new district consists of "ohalets" and five-storey apartment blocks.

In 1968 a United Marañon Committee was set up by people from the district itself, to fight for the rights of the local people to have better housing. This meant fighting against the economic interests of the civil authorities, and the committee often came into direct conflict with the Ministry of Housing. Their objective was decent housing on a "condominium" system, with payment so arranged as to be within the means of ordinary people.

In March 1975, the Committee was actually incorporated into the government's political structure, as one Local Council of the Council for Calidonia. When the people were moved out to San Joaquin the following year, the president of the Local Council was authorized by the Representative of the District Council of Pedregal to act as president of the Local Council of United San Joaquin.

On arrival at San Joaquin, the newcomers found that this new district had no schools, no sports facilities, no street lighting, etc. So, in spite of having won their battle, much still remains to be done.

## II. The Origin of Our Work

In August 1974, one of us, directed by the then Bishop of our church, set about finding out as much as possible about the situation in El Marañon.

We have a church there which for various reasons no longer had any congregation - or any other function. An Argentinian Methodist sociologist was coming to make a study of possible alternative uses to which we might put the building, and present them to our General Assembly. Our job was to make preliminary investigations. As we began discovering the needs and problems of this poor district, we began to have a livelier awareness of the injustice of its life so devoid of everything. At the same time, we also began to discover a rich and magnificent popular culture, which made us want to struggle with these people in their truly historic and liberating battle. We saw that God makes himself manifest through the people too, and not just (as we had been taught for so many years) through the community of believers known as a church. In truth,



this mass of human beings also formed a "church", and sometimes there were clearer signs of the presence of Christ among them than among our own local congregations.

We got in touch with the United Maranon Committee, who had for many years been fighting to achieve better housing for all. During those first months, we discovered how the people, all banded together for a single purpose, were getting the government to build new houses in other parts of the city. As luck (or perhaps the will of God) would have it, we also have a chapel in the Pedregal area, where most of the people of Maranon were now settling. Our sociologist sensibly suggested two alternatives to our Church Assembly: either to do some work that would make use of our church in the Maranon district, or initiate a project of support and consciousness-raising in the now San Joaquin district in s Pedregal. The pastoral team opted for the second, with the Assembly approval. So our church in Maranon remains there, unused, but we have begun a new ministry that is far richer and more significant. The sociologist also recommended that we set up an ecumenical committee. This was at first quite difficult to organize; however we have now achieved it: it includes two Jesuits novices from the Loyola community who also work in Pedregal. The practical work of giving service in the community has united us far more than any number of discussions on ecumenism ever could have. This committee maintains a continuing dialogue with the community of San Joaquin, and we are in the process of establishing a permanent project in the district. There are many problems to be faced relating to health, education and organization.

Despite being very short-staffed, we are thinking of establishing a nursery school and giving much time to youth work, basing ourselves on a pastoral concern which pays serious attention to the real problems experienced by the whole community. The district has high hopes of us; we have high hopes of them; and God hopes for much more from us all.

### III

Our Biblio--theological presuppositions are based on the Word of God, and can be summed up as follows:

1. The Gospel of Jesus Christ is a message of liberation for the whole man.
2. The Church's mission is to be the servant of the God who made himself our servant.
3. Christian service (diakonia) is an essential dimension of the Gospel - there is nothing optional about it.
4. God is at work among all developments that lead to a greater humanization of life.
5. The Church is called to be a force for liberation amid all the unjust structures that keep privilege and oppression in being.

6. The form of her mission must be an intelligent response to the new challenges in a changing world.

#### Conclusion

Through documents of the International Study Days for a Society Overcoming Domination, we have learnt of many other experiences and situations that we have found immensely enriching. We only hope that this modest experience of ours will enrich others.

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A description of the above mentioned study days is given in The Tablet, 18 March, 1978.

#### Domination Study

On 9 March, at a press conference in Paris, Bishop Candido Padin of Bauru, Brazil, presented the programme for the International Study Days for a Society Overcoming Domination (see The Tablet, 8 August 1977), of which he is the coordinator. The first study days are due to take place this coming May. Launched by the Brazilian Bishops' Conference (CNBB) in 1975 and formally adopted in July 1977 by 142 votes to 21 with 31 abstentions, the project has been officially sponsored by three bishops' conferences (those of France, Canada and the United States), the International Commission of Jurists and the ecumenical coordinating committee in Brazil; and some 1,500 independent organisations in 90 countries as well as the bishops' conferences of Belgium, Great Britain, Holland, West Germany, Peru, Switzerland and Thailand have pledged their support. Its purpose, as Cardinal Aloisio Lorscheider, president of the Brazilian Bishops' Conference, explained in July 1976, is, first and foremost, to "conscientise" those who are victims of oppression: "There can be no effective and acceptable transformation of social structures without full conscientisation of the people, since relationships based on domination persist as long as the oppressed remain unaware that this is what they are." It aims to help them both to talk about their own situation and to put that in the wider context of other kinds of domination throughout the world. Case studies are sent to the project's secretariat in Paris where they are collated and translated for redistribution.

pp. 181-182

Just received: "En Route to the Preliminary Meetings"—preparatory material which aims to facilitate intercommunication of the preliminary meetings of the international study days.

## CONFERENCE DE LA KEK SUR: "MUSULMANS ET CHRETIENS EN EUROPE"

La Conférence des Eglises Européennes (KEK) et le Comité européen de liaison du projet "Islam en Afrique" ont organisé un colloque à Salzbourg (Autriche) du 6 au 11 février 1978, dont le thème était: "L'Eglise et les Musulmans en Europe". Ce Colloque a réuni 35 représentants d'Eglises de l'Europe de l'Est et de l'Ouest et 26 délégués d'organisations ecclésiastiques spécialisées ayant leur siège en Europe occidentale.

Remontant dans l'histoire, on constate que le colonialisme puis la décolonisation n'ont pas été favorables aux musulmans, qui ont toujours été plus ou moins exploités. En 1976, lors d'une Conférence à Vienne, on osa dire: "les croyants musulmans sont parfois de nouveaux esclaves". Trop souvent ils sont considérés comme "étranges" et parfois même "ennemis" (voir SIPECA n°5, p. 25ss).

La situation des musulmans en Europe, présente un peu partout les mêmes problèmes. L'un des plus graves pour le musulman est l'enseignement des principes de la foi islamique à leur enfants, comment faire survivre leur identité culturelle, religieuse dans un environnement non musulman et laïc.

Devant cette injustice sociale, le musulman se tourne vers les chrétiens (orthodoxes, catholiques, protestants) leur demandant d'intervenir pour l'intégration de leur culture islamique dans la société européenne, la tolérance religieuse, le respect et l'estime de la foi coranique. Ces besoins touchent d'une façon urgente: les traditions familiales, le culte, l'enseignement des enfants et l'accès à la radio et à la télévision comme toutes les autres religions. L'Islam est encore trop inconnu et pourtant c'est la vie de 24 millions de musulmans qui vivent en Europe. D'où l'objectif principal de cette Conférence de Salzbourg de dresser un programme d'action immédiat. Quatre groupes de travail ont donc étudié quatre grands thèmes:

1. Perspectives théologiques chrétiennes dans les relations avec les musulmans.
2. Collaboration entre chrétiens et musulmans dans les questions concernant les droits et les devoirs civiques dans une Europe pluraliste.
3. Les chrétiens et les musulmans à la rencontre d'une société sécularisée.
4. Problèmes de la vie en commun, y compris l'éducation, l'intégration et la discrimination.

Au cours de ce Colloque, il fut pris conscience de la nécessité urgente d'une étude plus approfondie dans le domaine théologique; et la Résolution, demandant à la KEK d'organiser une rencontre "Musulmans-Chrétiens de l'Europe", fut adoptée à l'unanimité. Ce n'est qu'au terme d'un long cheminement que chrétiens et musulmans apprendront à s'estimer et à se connaître dans leur vie quotidienne.

From: SIPECA (Service d'Information Pastorale Européenne Catholique)  
n°11, March 1978.

## TOPIC: INCULTURATION - ZAIRE

## ETUDE DU RITUEL ANCESTRAL ZAIROIS

(XI<sup>e</sup> colloque du CEEBA, Bandundu)

par Herman Hochegger

Pour terminer une recherche de trois ans, seize collaborateurs du Centre d'Etudes Ethnologiques de Bandundu (CEEBA), République du Zaïre, ont participé aux travaux du XI<sup>e</sup> colloque, organisé à Bandundu du 22 au 26 octobre sur les rites de la région de l'entre Kwango/Kasai. Initiés à la méthode de recherche par le directeur du CEEBA, le Père Hermann Hochegger, SVD, des jeunes professeurs, instituteurs, fonctionnaires et étudiants avaient enregistré au cours des années passées les descriptions et les explications du rituel des Buma, Dinga, Mbala, Pende, Tshokwe, Sakata, Suku et Yansi.

Les rites qui peuvent être considérés comme des arts de l'expression religieuse, sont du plus haut intérêt pour l'étude des religions de la grande famille de l'humanité. Ils intéressent également les jeunes Eglises de l'Afrique.

Dans le rituel s'expriment les soucis, les angoisses et les besoins de protection d'un peuple. Par les gestes et les actes rituels, l'homme parle un langage, dont la signification symbolique témoigne souvent des structures d'expériences religieuses universelles. Tels, par exemple, les attouchements de bénédiction appliqués au front, aux bras, aux mains, à la poitrine, au dos des pieds d'un homme souffrant. L'application de la salive accompagnée des paroles de bons vœux, comme gestes tranquilisants de guérison ou de bénédiction.

L'utilisation fréquente de l'eau et du sang dans les rites de réparation et de réconciliation. Le geste d'offrir le premier morceau du repas au partenaire réconcilié, symbolisant la communion renouvelée entre frères qui étaient ennemis auparavant.

Mais aussi, les nombreux rites qui accompagnent la réclusion du chef désigné avant son installation. Dans une telle retraite, le futur chef subit une sorte de transformation qui fait d'un homme ordinaire une personne chargée de pouvoir et d'autorité (rites de passage).

Dans ce bref rapport, il n'est pas possible d'entrer dans les détails des rites présentes. Les grands thèmes du rituel examinés ont été: Les rites de réconciliation (sur le plan individuel pour deux frères ennemis et sur le niveau collectif pour deux groupes de parenté en conflit), des rites de séparation (olivage d'un lignage, séparation d'un membre de sa parenté), des anti-rites destinés à neutraliser l'effet d'un rite exécuté auparavant (dissolution d'un pacte de sang, enlèvement d'une malédiction infligée par un rite de protection de la propriété etc.), le rituel des

bénédiction, les rites du culte de léopard (chasse et mort) et les rites de l'installation d'un chef.

Comme dans les deux colloques précédents, les participants ont examiné les rites dans leur relation aux mythes qu'ils avaient enregistrés en langue locale chacun chez son groupe linguistique respectif. C'est grâce à la mythologie que l'on a toutes les chances de dévoiler l'arrière-fond de certains gestes et actes rituels qui, à première vue, s'opposent à une interprétation rationnelle. De même que les mythes présentent l'homme comme profondément inséré dans la nature, les rites le montrent comme ~~allié~~ avec le ciel et la terre, avec les animaux et les végétaux, les rivières, savanes, forêts et autres formations terrestres. Chez les populations de l'entre Kwango/Kasai, on ne doute pas que l'homme a été intégré dans ce contexte par la création de Dieu. Les paroles qui accompagnent les rites y font parfois expressément allusion. Le ministre d'un rite yansi explique: "Les ingrédients que je mets dans ce bain ont été créés par Dieu et aident dans beaucoup de maladies". Dans un rite de fécondité constate l'officiant dinga: "Si ces herbes ont été créées par Dieu, j'apprendrai dans trois mois, que cette femme est enceinte!"

De nombreux rites sont exécutés en harmonie avec la position du soleil ou l'état de la lune. L'examen de la mythologie nous éclaire rapidement sur la signification de cette prescription rituelle. Les mythes racontent qu'à l'opposé de l'homme, le soleil et la lune ne se sont pas attiré la mort, lors de l'épreuve à laquelle Dieu les a soumis. S'ils semblent mourir, ils reviennent périodiquement à la vie (lever de soleil, nouvelle lune). La symbolique qui leur est propre signifie: Fécondité, grossesse, naissance et mort (coucher de soleil). Par conséquent certains rites doivent être exécutés avant le lever du soleil, d'autres à l'apparition du premier quart de la nouvelle lune, d'autres encore dans les heures avant le coucher du soleil. Dans l'exécution des rites, l'homme essaie de vérifier le bien-fondé de ses actes et il attend parfois la réponse d'une ordalie, d'un signe du ciel (une pluie par exemple), de la terre et du monde de mânes qui manifestent leur accord dans la chasse divinatoire, dans des ordalies lors d'un enterrement etc. Ainsi, pour l'installation d'un chef, on exige la réponse de quatre ordalies, s'assurant de l'accord du ciel, de la terre et des mânes.

L'ensemble du matériel de recherche de trois colloques sera publié par le CEEBA en plusieurs volumes sous forme d'un "Dictionnaire des rites de l'entre Kwango/Kasai."

From the Executive Secretary....

—MAY SEMINAR: The Ecumenical Aspects of Mission. The preparatory Committee has been hard at work planning preparatory meetings and finding relevant materials such as the article on "Questions on Evangelism" in this Bulletin. We are grateful to the following Sedos members who have agreed to serve on the preparatory committee: Mel Brady, ofm; Mark de Caluwe, op; Michael Fitzgerald, pa; Karl Muller, svd and Sr. Lea Vandickelan, scmm-t.

—NOTICE TO SEDOS DELEGATES: On your ballot form for the vacancy on the Executive Committee it was noted that the term was until June, 1979. It should have been until December 1979 as Fr. Loze was elected at the December 1976 Assembly. Apologies for the mistake.

On the business side, all members who have paid their fees for 1978 should have received their receipts. If you did not get one, please let me know.

—MINUTES of the Executive Committee Meetings. After trying various arrangements, it has been decided to omit the minutes from the Bulletin and to have the executive secretary do a summary of them every two months in the Bulletin.

—FOR SALE: Ever since I arrived at Sedos we have been the proud possessors of a set of development plans for about 30 countries, all on microfiche. It is never used. Do you know any institution which might be interested in buying the collection? If so, please let me know. A list of titles is available on request.

Probably by the time you read this, the following books will be gone, but I have at the time of writing:

4 copies of the Gospel of Justice and Peace (£9,500)

2 copies of The Emergent Gospel (£6,500)

—FOR SPACE: Amnesty International is looking for office space as their present quarters are too small. If you think you may be able to help, telephone them at 679.6012.

—MEETINGS: World Congress of Sociology is being held in Stockholm this summer from 14 - 19th August. There is one registration form in the Secretariat.

Pro Mundi Vita will hold its annual meeting in Munich from the 4 to the 7th September. The theme is "Human Rights and the Church's Obligations and Opportunities". The Executive Secretary will attend the meeting for Sedos.

From the Executive Secretary (cont'd)

—DOCUMENTATION NEWS: Corporate Responsibility for Investments. There is a file on this subject available in the Documentation Centre.

Christian Ashrams: a study of the ashram in the context of the Christian Basic Communities by Father Jacob Kavumkal, svd. We are grateful to Fr. Jacob for a copy of his paper. Father is a frequent visitor, along with several other priests students of missiology, to the Documentation Centre.

If you have missions in West Kalimantan, Father Buhlmann has given us two sets of papers: Exploratory Study of the Socio-Religious Developments in the parishes of the Archdiocese of Pontianak, West Kalimantan, Indonesia.

This study by Fr. Huub Boelaars, ofm-cap, traces the historical development and growth of parishes, estimates the number of pastoral workers needed and examines the present organization of pastoral care. Also available is a more detailed account of the first phase of the study, "On the Growth of the Catholic Community in West Kalimantan 1965-1985".

—HEALTH GROUP MEETING: On 10th April, 15 members were present at the third meeting of the Health Group. Bishop Jan van Cauwelaert spoke on "The Health Ministry as part of Evangelization". Among the many thought-provoking points made by the Bishop were the following:

—Our communities must be saving communities. The healing ministry needs greater integration into our mission of evangelization.

—Illness is an obstacle to wholeness. Christ's healing of the sick is often connected to the forgiveness of sins. The health ministry should be an integral part of pastoral work.

—It is not enough to teach people how to suffer, we must try to free people from their suffering.

—STATISTICS: In this Bulletin we are beginning to print the statistics of Sedos personnel throughout the world. There will be four pages devoted to this in each of the next four bulletins. We will publish them in major geographical areas; in this issue we have "Africa". The object of gathering the statistics was not primarily to achieve numerical exactness, but rather to provide 1) some indication as to how personnel resources are distributed, 2) a means of knowing what other congregations work in countries where you may have missions or where you are thinking of opening a mission. There are other reflections one might make on the numbers: 3) why are there so few missionaries in some countries and so many in other countries? 4) if there are a few congregations with only a few members in a place have they come to a common policy? In looking over the entire set of figures another consideration arises: 5) Is our definition of mission adequate for what the statistics are telling us? Perhaps we need a General Assembly Seminar just to discuss the statistics!

## Distribution of Personnel of Sedos Member Institutes as of 1977

Place	Total	Congregations
Western Africa		
1.1 BENIN PEOPLE'S REP.	92	SMA FSC OP FSCJ
1.2 CAPE VERDE ISLANDS	44	CSSP SDB OFM-CAP
1.3 GAMBIA	23	CSSP
1.4 GHANA	525	SVD PA SMA 51 FMM SCMM-M CSSP SSND SA FSCJ FSC
1.5 GUINEA	1	CSSP
1.6 GUINEA - BISSAU	57	PIME OFM
1.7 IVORY COAST	275	SMA SM SJ PA OP PIME FSC CSSP SA OFM-CAP OFM
1.8 LIBERIA	79	SMA FMM SSND CSSP PA
1.9 MALI	181	PA SA
1.10 MAURITANIA	13	CSSP SA
1.11 NIGER	19	FMM FSC SMA
1.12 NIGERIA	624	SMA CSSP SPS PA FSC OP SND-N 12 CM SJ SCMM-M SSND SM OFM
1.13 ST. HELENA	1	SDB
1.14 SENEGAL	206	CSSP FMM MSC OSU OP ONI SJ PA FSC SA CICM
1.15 SIERRA LEONE	117	CSSP SX SSND OFM
1.16 TOGO	115	SMA FSCJ FSC SVD CSSP FMM SM OFM
1.17 UPPER VOLTA	430	PA FSC SJ SA FMM OFM-CAP



Place	Total	Congregations
Eastern Africa		
1.18 AFARS- & ISSAS	21	FSC OFM-CAP
1.19 BURUNDI	296	PA ICM SX FSCJ SJ SDB SA OP OFM
1.20 COMORO ISLANDS	4	OFM-CAP
1.21 ETHIOPIA	395	FSCJ FSC CM SCMM-M CSSP SJ IMC SDB SA PA
1.22 BRITISH INDIAN OCEAN		
1.23 KENYA	936	IMC KHK CSSP FSCJ MM(S) SCMMM MM(F) SNDN CP PA RSCJ SJ SSND FSC SCMMT SA SPS SM MHM OFM- CAP
1.24 MADAGASCAR	609	SJ FSC CSSP MSF MEP FMM CM OFM-CAP OFM
1.25 MALAWI	235	PA SCMMM FSCJ CSSP SA SPS SM
1.26 MAURITIUS	84	CSSP FMM FSC MEP SJ OFM-CAP
1.27 MOZAMBIQUE	338	FSCJ SJ FMM IMC CM SDB PA OP OFM-CAP OFM
1.28 REUNION	111	CSSP FSC SJ FMM MEP
1.29 RWANDA	258	PA SJ SDB FSC OP SA
1.30 SEYCHELLES	27	OP OFM-CAP
1.31 SOMALIA	8	OFM
1.32 RHODESIA	312	SJ CMM SNDN SCMMT O-CARM OFM
1.33 UGANDA	537	FSCJ PA MHM RSCJ SCMM-M SJ SA

Place	Total	Congregations
<b>Eastern Africa</b>		
1.34 TANZANIA	833	PA CSSP IMC MM(F) MM(S) SDS SA CP SJ FSC FSCJ OFM
1.35 ZAMBIA	468	PA SJ SMA CSSP SA SM SPS CICM <del>OFM-CAP</del>
<b>Northern Africa</b>		
1.36 ALGERIA	295	PA SA FMM CRSZ SJ OP CM CSSP SDB FSC OFM
1.37 CEUTA & MANILLA	5	CM
1.38 LIBYAN ARAB REP.	35	FMM OP SDB OFM
1.39 MOROCCO	257	FMM SJ SDB OP FSC PA SM OFM
1.40 SPANISH SAHARA	3	OMI
1.41 SUDAN	48	FSCJ SJ PA MM MM(F) MM(S) CSSP
1.42 TUNISIA	148	FMM SA PA SM FSC OM
1.43 ARAB REP. EGYPT	376	RSCJ SDB SJ FMM FSC FSCJ SMA OP CM OFM
<b>Middle Africa</b>		
1.44 ANGOLA	201	CSSP FMM SVD SJ <del>OFM-CAP</del>
1.45 CAMEROUN	540	CSSP OMI MM FSC SJ CICM OP ICM PIME SCMM SMA SA <del>OFM-CAP</del>
1.46 CENTRAL AFR. EMPIRE	208	CSSP FSCJ OP <del>OFM-CAP</del>
1.47 CHAD	195	SJ OMI RSCJ CRSA <del>OFM-CAP</del>

Place

## Congregations

1.48 CONGO PEOPLE'S REP.

14.3

CSSP FMM SDB OP  
MEP SM

1.49 EQUATORIAL GUINEA

7

SDB<sup>®</sup>

1.50 GABON

92

CSSP   SDB   OP   FSC

1.51 SAO TOME &amp; PRINCIPLE

1.52 ZAIRE

2465

CICM SJ PA FMM  
ICM SDB MSC SVD  
SX SNDN FSCJ  
OMI RSCJ OP FSC  
CSSP MHM CRSA  
CM IMC SMA  
SCMM SA SDS  
C-CARM OEM-CAP OEM

### 1.53 BOTSWANA

38

CP OSU CSSP

1.54 FR. SOUTHERN & ARTIC  
TERRITORIES

1.55 LESOTHO

181

OMI OP

1.56 NAMIBIA

79

OMI OP

1.57. SOUTH AFRICA

866

OMI CMM SDB OSU  
OP MSC FSC SNDN  
CSSP SCMM IMC  
SJ FSCJ CP CM  
PA SMA OFM-CAP  
OFM

1.58 NGWANE

1.59 TRANSKEI

35

CMM

TOTAL: AFRICA	
14,500	

## DOCUMENTS AND BOOKS RECEIVED RECENTLY AT SEDOS

compiled by Sister Agnetta, S.Sp.S.

## DOCUMENTS:

Code No.	<u>Title of Document (number of pages in brackets)</u>
1/744	<u>The Mission of Christ</u> , by Sr. Jane Burns, SCMM-M (6)
1/751	<u>Charism and Constitutions</u> , by Sr. M. Milligan, SCHEM
1/755	<u>Marxisme et Catéchèse</u> , by Pedro Arrupe, SJ
4/2559	<u>New Life: Preparation of Religious Retirement</u> , by Sr. Duchesne Herald, SM. (154)
4/2583	<u>1977: La Iglesia en Chile hoy</u> . (66)
4/2596	<u>Vow of Poverty ruling by IRS</u> . (7)
4/2609	<u>Democratic Kampuchea-A radical revolution</u> , by F. Ponchaud (35)
4/2610	<u>Liberated Cambodia</u> , by F. Ponchaud (25)
4/2611	<u>Popular Culture: Pastoral and Theological Considerations</u> , by J. C. Scannone (18)
4/2618	<u>Conclusions of the Asian Colloquium on Ministries in the Church</u> . (30)
4/2623	<u>Statement of the Chinese Bishops' Conference commemorating the 40th anniversary of the Encyclical Letter of Pope Pius XI on Atheistic Communism</u> . (8)
4/2625	<u>The Literacy Process</u> , by Carol and Lars Berggren. (48)
4/2626	<u>A Time for Building</u> , by Bishops' Conference of England and Wales. (48)
4/2627	<u>The Church 2000</u> , by Bishops' Conference and National Conference of Priests, England and Wales. (38)
4/2629	<u>Barefoot Management - a Humanitarian Stand</u> , by Michael van den Bogaert. (12)
4/2632	<u>Dialogue in Community</u> . (50)
4/2654	<u>Juba y su revolucion: Contexto socio-economico y politico</u> . (38)

- 78/140
- 4/2655 Cuba y su revolucion: Contexto religioso en torno a una revolucion. (37)
- 4/2661 Statutes of the Federation of Asian Bishops' Conferences, (FABC).
- 4/2664 UNESCO: National inventory on the status of woman in Brazil. (51)
- 4/2668 Basic Issues in Development, by Michael van den Bogaert. (16)
- 4/2670 WCC(CCPD): In Search of the New. (16 documents)
- 4/2673 PMU Correspondence Course for Mission Animators. (3)
- BOOKS:
- 3/135 In search of the charism of the Institute, by Theresa Ledochowska, OSU. (98)
- 3/139 Primato della Santità, by Divo Barsotti. (79)
- 6/534 Religions and Development in Asia, by FERES. (245)
- 6/545 The Meaning of Mission, by José Comblin. (142)
- 6/557 The Home of Man, by Barbara Ward. (297)
- 6/562 Faith in the midst of faiths: Reflections on Dialogue in Community. (200)
- 6/564 African Christian Theology, by A. Shorter. (167)
- 6/576 Conscientisation: Experiences, Positions dialectiques et Perspectives, by Colette Humbert. (166)
- 6/578 Melanesian Institute (Papua New Guinea): Orientation Courses. (500)
- B-6  
6/629 Ethics and the Theology of Liberation, by Enrique Dussel. (177)
- B-6  
6/630 Ireland Liberation and Theology, edited by Dermot A. Lane. (104)
- C-3  
6/627 L'Annuncio del Vangelo oggi. (Commentary on "Evangelii Nuntiandi") (919)