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In this issue, we have published excerpts from Fr. Arrupe's statement on evangelization. From time to time, we hope to continue this practice of providing the views of Sedos superiors-general on mission topics. This should prove a useful stimulus for the March Mission Seminar. In the light of the coming Synod, the article on the new family code in Cuba provides an interesting analysis of secular legislation and church teaching.

At the recent Sedos General Assembly, we welcomed the Redemptorist Fathers as the 42nd Sedos Member. We also wish to assure the Paris Foreign Mission Society, the Vincentians and the Holy Ghost Fathers of our prayers for the success of their General Chapters. (Fr. Jenkinson, cssp, is a delegate to the General Chapter of the Holy Ghost Fathers).

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--Thursday, July 10th -Office closed - Staff Picnic

The 15th July Sedos Bulletin will be a report of the Sedos Seminar and General Assembly. The Sedos Office will be closed from 1st August until 1st September. Publication of the Bulletin will be resumed as of 15th September.

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Excerpts from FRATERNAL COLLABORATION IN THE
WORK OF EVANGELIZATION

By Pedro Arrupe, sj.

B. Mission and the Missions.

In the light of Evangelii Nuntiandi, I would like to establish some aspects of evangelization with greater precision.

1. Respect for the particular

When we discuss large themes or problems that have worldwide relevance--such as evangelization--it is common practice to group diverse countries or cultures or situations in conventional blocks that have similar characteristics and distinguishing features. In this way we speak of "countries of the East" setting them off against the western block. We use the expression "the Third World".

This widely followed practice has its advantages. But it is a simplification which at times can be employed only by distorting reality, by violently reducing to uniformity the peculiar traits of the members of the group, and finally by damaging, even suppressing, their identity. Nowadays each country has a more lively desire than ever before to be recognized in terms of that which is proper to itself. It is impatient with ignorance about its specific character, since such ignorance supposes alienation, and a falsification of its true self. We have to be very careful in this area and not lightly take up such broad and misleading terms as "Latin America", "Africa", or the "Far East".

2. An ever-increasing interaction

On the other hand, in the areas of technology, science, economics, social development, politics and the like, civilization shows a strong unifying and concentrating force which reduces the world to a "global village" in which boundaries disappear and people feel closer to one another. On widely different levels--ideological, social, cultural, political, religious, etc.--that which differentiates is being overwhelmed by powerful collective movements. Sometimes, to be sure, it is not a question of mere interchange of ideas and mutual influence; what is involved is rather some sort of ideological colonialism, a domination in the cultural or other spheres. Whatever the case, the fact remains that the final result is a world in which differences are vanishing and every day sees more problems that are common to a greater number of people.

The same thing happens in the area of religion. The division of the world into "Christendom" and "lands of the infidels" in which we were brought up, is losing currency. The distinction between "Christian countries" and "mission territories" may have served some purpose of system and efficiency, and may even have fostered evangelical zeal; but nowadays it can be used only with delicate nuances.

Indeed, there has been a great change in the role played by the Christian religion in the different peoples of ancient Catholic tradition. On the one hand, secularism, materialism, the development in strength of various kinds of ideology--having as their only common trait an incompatibility with the Faith--have put the Church in a diaspora situation and have drastically diminished the Christian stamp of society and culture.

On the other hand, in the countries conventionally labeled "pagan", confrontation of moral and religious issues has undergone extraordinary changes. And a wide range of new experiences, under Christian influence, cast a new light in which to study these problems.

In countries of Christian tradition one can sense puzzlement and frustration in the face of new kinds of problems and situations. One finds both intellectuals and the masses turning to ideologies that are exotic--be they philosophical or scientific, socio-economic or even religious--in which they think they will find answers which are more understandable to most people and more adapted to the secularized mentality of our times. It is as if contemporary problematic situations--in many ways quite new--had revealed the Christian Churches as devoid of resources to answer today's questions. Or it is as if the manner of interpreting and living out the gospel in practice--both individual and social--were incapable of standing up to a probing analysis as severe and honest as that to which today's problems are subjecting it. This challenge should force us to stop, think, and ask ourselves whether we should not put our conception and practice of the gospel through a searching re-examination in terms of the gospel itself. Our way of living the gospel has often become secularized and self-centered. In other words, it is time for the evangelizers to be themselves evangelized.

3. The work of Evangelization

A country that is well established in the faith, and has a solidly based church, ought to feel obliged to pass on that faith to other countries where it is still lacking. "The person who has been evangelized goes on to evangelize others". There are a number of points that have to be kept in mind for genuine evangelization:

Christ, the one who reveals the Father through the Holy Spirit, the ideal man, the model, who in turn lifts up human values and through his grace confers on man the strength that he needs to achieve his supernatural purpose. This is the object of all evangelization.

Man, beneficiary of evangelization: despite his fallen nature man has a fundamental worth. In many cases doubtless this worth has almost disappeared or is so disfigured as to be hardly recognizable. But the value has to be rediscovered, purified and brought to perfection.

At present the interchange of ideas and values among individuals and groups at all levels can produce a certain standardization and bring about a kind of leveling. For this reason evangelization, of whatever kind it be and wherever it is being pursued, will have basically the same invariable objective: the human person, essentially the same wherever found. The value of each human being cannot be suppressed nor submitted to unjust oppression, whether by political power or economic interests, nor exploited and degraded as for example in pansexualism.

Nor can evangelization forget that the human person has a socio-cultural dimension which also demands attention. A human being shares with fellow-humans a culture which is at the same time common and exclusive; and every person is both an active and a passive subject of rights and obligations. The light of revelation must illumine those rights and obligations in order to make them stand out clearly.

Culture is the living framework in which man exists, i.e., in which he thinks, expresses himself, acts and loves, in harmony with his ancestral tradition, which is full of meaning for him and for all others of his culture.

Evangelization must never forget this reality. For each culture, like each individual, is different from all others and has to discover its true identity and self, and not just a mechanical duplicate of something from outside, whether freely accepted or not. Evangelization must be adapted to the individual, to his unique personality, in order to lead him to Christ, the inexhaustible Model and Compendium of all perfection. In this way it will vivify this personal and unrepeatable being that is a man, and a man inserted in the culture he has helped to fashion for himself. Hence, evangelization has to keep in mind each people's special and distinctive context. We may at times legitimately speak of the great human groups, but when discussing evangelization we must deal with each people separately, prescind from all others and taking it in its differentiated individuality.

An important consequence of this is that a recipient country has a right to decide the type and modality of the aid given and of the way it is to be given. That is, the mission of the one sent must be determined by the needs of the country that receives him. Apart from extraordinary cases, his mission must be shaped in accordance with the request (direct or indirect) of the host country.

Let us not forget, though, that cultures have a social function too. They must be ready, therefore, in a reciprocal giving and taking, to share their own values with other cultures, as well as to take from them. This supposes that every culture is willing to set aside any attitude of self-sufficiency, and to receive--and assimilate--contributions from other cultures, even if these latter seem, in some sense, less developed.

Naturally, the problem is complex: What criteria are to determine which are the "superior" values that one culture should offer to another? How is the transfer to be made? And what is the proper pedagogy for the culture that gives; what is the right manner of accepting and assimilating for the one that receives?

C. The Divine Plan

Gazing at this wondrous variety of men and cultures, I feel drawn like our Father St. Ignatius, whose thoughts while contemplating the Incarnation soared to the Trinity. If I may say so, I too want to penetrate the mind and heart of God, adoring and humbling myself before the immensity of his plan of salvation. The God who saves is the God who created.

What must be summed up in Christ is more than this present world to which we direct our apostolic effort, more than this generation of which we form a part, and even more than all preceding and succeeding generations; it is every organic and inorganic creature, everything that falls between Alpha and Omega, everything that has passed from nothing to being.

1. Expanding vision of the universe

Humanity is situated in the universe and the whole universe rests in the hands of God. This year a Nobel Prize has been given to those who have uncovered the tracks of the first great explosion, the "big-bang" of 20,000 million years ago (before anything was, according to scientists; which marks the beginning of creation, and of time and space). Expanding at the rate of two million miles per hour, the universe has already a diameter of more than 20,000 million light years. There are approximately 10,000 million galaxies. One of them - certainly not the biggest - is the Milky Way, composed of millions of stars. And our sun is only one of these stars, not the largest, but the nearest to our earth. The earth rotates around one star and is really only a speck of cosmic dust in so vast a universe. And on this speck of dust is something smaller still - man. This is where God chose to take on flesh. "The heavens proclaim the glory of God" (Ps. 18:2).

If the macrocosm overwhelms us with its immensity, the marvels of the microcosm surprise us even more. Descending from molecules we arrive at atoms; we think we have reached the smallest. But the atom is still a giant: its radius is 100,000 times greater than its nucleus, and the nucleus, in its turn, is a world breeding the forces of matter and antimatter, a world in which some particles and anti-particles last less than one hundred trillionth of a second.

Creation has been expanding for 20,000 million years and man can only be traced back to three and a half million of these years. "What is man that you should be mindful of him?" (Ps. 8:5). What is man in the whole of creation and what is Redemption in the history of man? If we let a line of 20 kilometers represent the 20,000 million years since the origin of the universe, every thousand years would equal one millimeter. The history of mankind would be represented by the last 3 and a half meters of these 20 kilometers; the Redemption by Christ would be less than two millimeters with hardly a millimeter more for the Old Testament.

2. Consequences for our apostolic vision

The mind boggles at this. God "is seated over the world, whose inhabitants are like locusts. He stretches the heavens like a veil" (Is. 40:22). God, judging by our measure of time, does not seem to have been in a hurry to create intelligent beings, who presumably give sense to creation, nor once he had created them, to initiate the process of Redemption. Thousands of generations were born and died without ever knowing that God, in addition to being Father and Creator, is Redeemer, and that they were destined to participate in everlasting life.

These facts are not merely a pastime for lovers of science fiction, because when they are coupled with fundamental tenets of our theology (Christ is the only Saviour, the salvific will of God is universal) they rouse us to a humble acceptance of the mystery of God's Providence and give us an idea of the measure of time in God's plan.

These facts are important for those concerned with evangelization. Do they not suggest that the three and a half million years since the appearance of man on the earth and the two thousand since the Incarnation are only a prologue to a story just unfolding? Science tells us that the sun, with its 5,000 million years of life, is but halfway through its life-span.

There is nothing that excludes the possibility that the Church may be still at the beginning of its history. This consideration makes us take fresh stock of our perspective, our concern and our possible despair. Here are some reflections from this standpoint:

What is the time and what are the means held in reserve by Providence for countries and cultures that have not yet been reached by the Good News so as to come finally to "the knowledge of the Truth?" For it is certain that God desires to save all men and bring them to recognize this truth (I Tim 2,4). To what extent does God make this salvation and this knowledge depend on the truth of our apostolic initiative?

Because--and this is a second consideration--it is certain that ever since Christ said to his Twelve: "Go into the whole world to spread the Good News and to baptize all peoples" (Mk 16:15), the Church has been in a situation of "being sent", of permanent mission, which is a constitutive element that the Church cannot renounce. The whole Church is "mission" unto itself, renewing ceaselessly the joyous proclamation of the Paschal Mystery among its children. But the Church is also specifically "missionary", "sent" by Christ, who is Himself "sent

forth from the Father", who is not only the bearer, but also the object, of the Good News. By his blood we have become "a new creation", for He came that we might have life - all of us - and might have it more abundantly (Jn 10,10). We, in our turn, must be heralds of that life.

Reference: SJ DOCUMENTATION, No. 43, September 1979.

FACTS ABOUT RUANDA

Area: 26,000 km².

Inhabitants: 4,820,000.

Density: 185 ab. per km².

Ethnic groups: Hutu (bantu) 90%; Tutsi (hamiti) 9%; Twa (pigmy) 1%.

Official Language: Kinyarwanda.

Religions: Christians (50%); Animists (50%).

Economy: Agriculture: Cultivable land: 45%; Agricultural Population: 90%.

Principal crops: sweet potatoes, beans, bananas, sorghum; (coffee--63% for export, tea, pyrethrum.

Animal Breeding: beef cattle, sheep goats (land for breeding of animals: 35%).

Minerals: cassiterite (tin), 13% for export - tungsten, natural gas (Lake Kivu).

Industries: In pyrethrum, small industries for construction of radios, carpentry, textiles and brick works.

Crafts: China, textiles, basket work and work in wrought iron.

Tourism: national parks, lakes, volcanic regions.

Communication system: international airport, three.

Principal cities: Kigali (Capital), 100,000 inhabitants, Butare - 15,000 inhabitants.

Important historical dates: 1890-1916: German colonization, 1916-1962: Under the Belgian protectorate for the League of Nations; 1st July, 1962: independence; 1962-1973: Republic I; 5th July, 1973: beginning of the 2nd Republic.

THE CHURCH IN RUANDA

Dioceses: Kigali, Nyundo, Ruhengeri, Butare, Kibundo, Kabwayi.

Bishops: Vincent Nsengiyumva, Wenceslas Kalibushi, Phocas Nikwigize, Jean-baptiste Gahamanyi, Joseph Sibomana, André Perraudin.

Catholics: 2,400,000 more or less.

Parishes: 104.

Diocesan priests: 220, Religious - 175.

Seminarians: 112.

Religious (Sisters and Brothers): 609.

Reference: NIGRIZIA, September 1979, No. 14.

NEW FAMILY CODE IN CUBA

(The following analysis appeared in the Cuban magazine Mensaje. Vol. 2, No.5, January to June, 1975.)

Cuba is an anomaly for many people and the status of believing Christians piques interest among non-resident faith-professing individuals. The following analysis of the new Family Code vis-à-vis Christians in Cuba was written by the Roman Catholic jurist, Dr. Raúl Gómez, Treto, father of five children. He wishes it to be disseminated as widely as possible to all believers as a "hands-across-the-miles" gesture of friendship.

Esteemed Friends:

With all confidence placed in the Word of Jesus, Our Brother, Teacher and Lord and imploring His Guidance, I write this letter, motivated only by my personal Christian responsibility and encouraged by our mutual friendship and affection. The basis of this message is an event significant for all our Cuban people--the implementation of the Family Code. No one is alien to the social significance of this event since all of us, without exception, are the children, spouses, parents or, at least, relatives of someone else; a fact which converts us irrevocably into leaders directly responsible for the carrying out of the rules laid down by the Code which has been promulgated.

Historically this code is the first body of authentically Cuban legislation designed specifically to regulate the private and social lives of our Cuban family units. Politically, due to its outstanding social importance and enabled by the revolutionary mechanism of public participation, the Code was amply and profoundly analyzed, discussed and enriched by all the citizens belonging to social organizations such as CDR, ANAP, FMC, FEEM, FEU, UJC, PCC, etc.

In addition, for those of us who are Christian, marriage is not only a fundamental social relationship, but it acquires an added significance as a sacrament, sensitive to the presence of God among men. Family relationships in general, founded on affection, collaboration and respect, are also expressions sensitive to the love of God. They constitute the social center from which His love radiates and where fraternal solidarity develops. Education of children is a family responsibility with highest social priority since it helps them to become socially conscious men and women, willing to serve others, and useful to themselves as well as to society in general. Education is the only way to help them attain their own happiness and that of others in this life. In conclusion, the family is understood to be the social cell whose harmony and stability determine in great measure, the progress and orderly development of society in general.

All of these Christian premises acquire unusual potential in the context of the society which we are constructing in Cuba, struggling and straining to develop itself in peace and harmony, despite the contradiction and antagonisms which alienate and divide it. Trusting that they may be of use to you and serve as a frame of reference, I am taking the opportunity to suggest some considerations concerning the Family Code. I submit them in the light of my faith as well as my professional and personal experience with the hope that they will emphasize some of the more positive aspects of it.

The judicial and regulatory norms of family relationships are drawn from the existing Civil Code in such a way as to form from them a new Code designed to facilitate their organization and make them more accessible and more easily

subject to interpretation. The Code realistically takes into account our current state of development regarding family relationships while at the same time it offers an extraordinary clear view of the future, with guidelines for their improvement. Affection, mutual help and respect are the foundation stones of our families and source of strength for the future, according to the objectives expressed in Article I of the Code. Affection is described as the human expression of divine love and it is the first time that it is proposed as a basis for social relationships in our judicial order.

Matrimony

The definition of matrimony in Article 2 as a free, voluntary and consensual act which binds a man and a woman to live their life in common, is genuinely notable for its depth and simplicity. It is free from the concept of the "contractualistic" nature which the Civil Code assigned to it, at the same time as it rejects the "mercantilist" concept with which it has been troubled and even discredited for centuries. It gives ample margin for fulfillment of the most sublime expressions of conjugal love through the very fullness which characterizes the matrimonial state. And no one who knows our purest Christian traditions and the most acceptable theological versions in relation to matrimony, can be scandalized by the basic consensuality of the definition which the Code applies to matrimony, all the more because its legalization is subject to judicial formalization.

It is to justify "intentioned use" that the expression formalization is used to describe officially legalized matrimony, rather than employing the more traditional terms of contracting or celebrating. The first of these latter expressions tends to be distasteful in the modern sense, and the second runs the danger of confusion in the modern mind toward the belief that matrimony represents a state of life lived like a simple holiday or nuptial party, removing from it both depth and breadth. "Formalization," on the contrary, tends to identify its authors or participants with the acceptable idea commonly held concerning "formal" people, while it facilitates avoidance of "non-formalized matrimony" characteristic of "informal" persons. In this way, the projected Code demonstrates its consistent technique for recognizing intolerable current situations, but leaves open the possibility of future betterment. The retroactive effect which Article 19 confers upon the formalization of matrimony and its legal recognition, includes full effects of previous laws regarding these situations.

The elimination of sexual impotence as an impediment and cause of nullification of the marriage, ratifies the concept that marriage is founded on love, collaboration and respect, and not necessarily, nor exclusively on sexuality. It legitimizes marriage among older couples united for the purpose of sharing a life in which genital sex no longer forms a part, at the same time it de-emphasizes the appellation "hedonistic" which exclusively or excessively characterizes the alleged conjugal life of some couples deadening them to all possible spirituality and stability, with lamentable consequences for children and for society. This derogation, which in no way diminishes the importance of sex in an ordinary married life, implies no danger or fraud in a judicial system like ours which recognizes and regulates divorce for whatever cause which may make marriage lose its *raison d'être* for the spouses and for the children.

Legal equality

The definitive, legal equality which right from Article 1 proclaims, regulates and guarantees the Code between man and woman in the bosom of the family is fully evangelical since it expresses equality among all of God's people. The Church has always preached it although, beset by secularism, there are times when it has not always been able to exemplify it. In our new developing Cuban

society this equality, formally proclaimed in former times, achieves for the first time the opportunity to bring the concept of equality to reality in other social areas, thanks to the radical transformation of our political, social and economic structures. This then, is cause for Christian joy. This conjugal equality appears again in the duty which Article 27 imposes on both spouses to cooperate in domestic tasks in different areas and in economic support which each may make to the support of the common household. This measure strikes a decided blow against the traditional "machismo" which still persists among Cuban men, and will benefit women inasmuch as it corresponds to justice and love. "The Lord God said: 'It is not good for the man to be alone. I will make a suitable partner for him.'" (Gen. 2:18).

Money matters

The treatment which Articles 29-32 of the Code gives to economic rules for the married couple are not only extraordinarily simpler and more comprehensible for our people, but contribute to that fundamental proposition of spiritualizing conjugal life, freeing it from niggardly commercialism. The obligation to a hard and fast set of rules for material goods while it respects the personal property of each spouse, suppresses selfishness which occurs when there is total separation of goods. The new Code inevitably leads to a greater sharing which even in the realm of economics must characterize our matrimonial unions. The final elimination of the women's dowry erases all monetary advantage for marriage. The coresponsibility and sharing of both spouses in the administration and disposition of their common goods revokes pretension toward predominance of one or the other partners according to Articles 35-39, and is a consequence of the principle of equality previously referred to.

The limitation in Article 40 to only a year during which the request for the redistribution of personal property of spouses in case of death or divorce, cuts off the possibility of extemporaneous and unjust suits. It assures the material well-being of the survivor (divorcee-widower) but does not exclude the obligation to satisfy future needs through effort and work (following the basic principle of our proletarian society.) The content of Article 41 is exceptionally humanitarian and protective toward children, the only privileged group in our new society. Upon divorce, certain monies are set aside for the care of the children and entrusted to the party having their custody. This avoids unnecessary legal tangles.

Divorce

For an authentic Christian the solution of inevitable conjugal problems is not divorce but love. However, this is not sufficient reason to close that "blind door" for those who cannot overcome their difficulties through the door of forgiveness. As for the alleged danger of second marriages, even we Christians have much to reflect upon in the light of the Gospel, to determine for ourselves the way to describe a subsequent wedding as invalid or sinful. The definitive danger is not in institutional recognition of divorce, but in the evils resulting from it in concrete form, or what is more important, the evil effects of a bad marriage.

Article 56 also exemplifies justice in the regulation of limits of income that can be claimed by divorced people. It applies equally to men and women and indicates the anti-discriminatory principle of the Code. The limitations and conditions pertinent to this income actualize it as temporary, necessary aid and invalidates it as a basis for neglect, exploitation or profit. It is noteworthy that the proletarian state which provides for the daily needs of its citizen-workers through universal work coverage plus concern and action for social security, should preoccupy itself with this exceptional means of guaranteeing the well-being of persons suffering marriage difficulties.

Children

Also new and interesting is the content of Article 68, which authorizes the mother, in every case, to provide the name of the father of her child whenever such child's name is entered on the Civil Register. This measure substantially changes previous legal criteria in cases when the mother and fathers are not actually married. The measure insists that such fathers are always liable for the care of any children they engender. The new clause says that every child must have legal parents, and indirectly puts responsibility on men for all the consequences of their sexual relations--a clause which may serve to halt the irresponsible "Don Juan spirit". The same clause, however, guarantees individual men the right to oppose or defend themselves in case the woman brings a paternity suit against him.

Fundamentally and in accordance with the rest of its rules the Code, from Articles 1 through 65, develops the principle of legal rights of all children in relation to their parents. These rights remove forever the unjust and obsolescent discrimination historically exercised as an aristocratic right of colonial law. Not even the bourgeoisie Republic succeeded in changing this although it did suppress the inferior status of children born out of wedlock, children born of prostitutes, or by nefarious design, etc. However there remained the distinction of children born between couples wed and unwed, natural or illegitimate and placed upon them the blame for the sinful acts of their parents. The principle involved in the equal treatment of children under the law is in harmony with the prior rights of children and the destitute--a point which underlines the basic meaning of the Code and agrees with the dictates of the Gospels.

Parental rights

Contrary to the insidious and cruel counter-revolutionary campaigns which so often are harmful to those who believe in them, the Code not only carefully guards and regulates the national image of parental rights regarding their offspring in Articles 82-98, but makes it more humane (if not more Christian) by doing away with the idea of "dominion", power, or patrimony of parents and converting it into a protective function which, even beyond legality, becomes the personal and social responsibility of parents, uniquely set up for the benefit and overall development of younger children. Only the carelessness or unjustified irresponsibility of parents and subsequent harm to the children permits the state to intervene in favor of the children. So that either parents are aided to fulfill their duty or they invalidate their rights, depriving them altogether of the care of the children. Fifteen years of revolution are enough to show that our Revolutionary Government does not pursue in any way that alleged perversion of depriving parents of their children and viceversa, but precisely the contrary.

The duty of children to aid their parents, established in Article 84, not only supports the principle of collaboration which underlies the whole Code, but corresponds to a pattern of behavior leading to the best possible form of collaboration between children and adults. By first inculcating the young child with the idea of domestic tasks, and later older youth into a program of tasks on their own level, the seeds of coresponsibility, generosity and solidarity continue to be sown, and the evil herbs of indulgence, softness, selfishness or individualism, which damage children, adults, and eventually society as a whole, are eradicated.

Adoption

Inspired by the aforementioned principles of protection for youth, and the equality of persons, in Articles 99-116 the Code greatly facilitates the adoption of young children, when it reduces the age required of adopters from 45 to 25, and when it authorizes adoption by people who have children of their own. But at the same time, it reduces the maximum age of those eligible for adoption which tends to minimize adoptions undertaken for dubious reasons. In addition, the Code endows the adopted children with the same legal rights held by normally conceived children.

Underprivileged.

Based especially on protecting the rights of the underprivileged, Article 137 and following, greatly simplify the care of fatherless minors as well as handicapped children when they suppress previous wills and give wide interpretative power to the Court to designate the best conditions for caring for minors or the underprivileged, since their well-being is the basic principle of the Code. The additional suppression of old agencies of protection such as Chief Protector and Family Counselor shifts the action directly to the Court and the Attorney-General. Responsibility for the existence of abandoned minors or underprivileged children, or the negligence or malfeasance of a protector, is also applied to all relatives and even to neighbours, leaders and companions.

Finally, the social character of the Family Code and the public interest in its rules provide the impetus of "immediate effect" from the very date of its introduction, so that its Transitional Rules are actually in force already. Thus, legal judgments handed down before the Code goes into effect will be honored, but such judgments or cases still pending when the Code is implemented will be subject to whatever decision the Code reaches and will be carried out promptly, correcting whatever intolerable situations may have existed before because of previous legislation.

To the above should be added the modification in Article 320 reducing the legal majority of the Cuban people from 21 to 18 years. It corresponds realistically to the development achieved by our young people on all levels--educational, cultural, labor, military, political, patriotic and demonstrated in the mature leadership of youthful citizens.

There will be some Christians who are resentful because the Family Code refers to the "socialist" rather than the "Christian" milieu. It also omits all reference to God, the Church, etc., in contrast to other countries who call themselves Christian. Aside from the fact that such references are not to be expected nor are they desired, they should not be alluded to for Christian reasons. We Christians ought not to become preoccupied with formalities. It is encouraging to find such things as affection, mutual aid, respect, equality, the protection of the weak and the underprivileged, paternal and family responsibility, etc., in the Code as cornerstones of that same "socialist morality" which so very much resembles an authentic "Christian morality," devoid of vain boasts of superiority and pretense, and deeply rooted in the Gospels. In the final instance, it is we Christians, personally and generally, and not our Communist brothers, atheist and non-believing, who should manifest the transcendent and divine sense of human morality.

I pray to God that you may discover in the Code the same affection and confidence which inspired this long letter, so that through Him you may be inspired to respond more adequately to the needs of our people and the Church in our country.

LIFE OF THE SOUTH AMERICAN INDIAN: A LIFE IN HARMONY WITH NATURE

The Indian Has 25,000 Years of Existence

The group that gave the first strides of urban civilization to the world date back 5,200 years. This type of civilization to the world did not start in Brazil before the seventeenth century and consequently it is not more than 500 years old. Nonetheless, researches done by the ethnologist Maria da Conceicao Beltrao, who used the "Carbon 14", points out that human occupation in Brazil belongs to an epoch between 20,000 and 40,000 years, and approximately to that of 25,000 years. The Indians have a cultural patrimony more ancient than the men of towns.

These continue to live in harmony with nature in their habitat which is the forest. This happens especially when people in towns are preoccupied more and more with the devastation which they themselves provoke in order to survive the kind of civilization which they adopt.

Actually the population of the Indians in Brazil counts 180,000 persons of whom two-thirds are concentrated in the Amazonas. The States which do not have the Indians are Piaul, Rio Grande du Nord, Espirito Santo and Rio de Janeiro. Céara also has some, but these are mixed with the whites and therefore possess no original characteristics.

The Indian is not a Red-Skin

The average height of an Indian varies between 1.60 mt. and 1.70 mt. He is well proportioned, has a robust complexion, oblique eyes, a nose not so flat, abundant black hair and is without beard. Some tribes, among whom are classified Xavantes and the Kreen-Akarores, are slightly taller.

In the majority of cases the Brazilian Indians paint their skin white, black, red according to the circumstances. The colour used rather commonly is that of "Roucou" which is a red grain from "Colorau", a red condiment used in almost all the villages of Brazil. Most probably due to this colour the indigenous people of America are called "Red-skin". But this classification has been already considered obsolete, as it was proved that they are a part of the big group of mongoloids.

As ornaments they use teeth, bones of animals, shells, seeds, combs of plumes, bracelets, etc. Pants, robes and other types of clothes they may wear only under the influence of "civilized people."

More than 115 Languages

Generally in Brazil they teach that the Indians speak "Tupi" from which are derived the native languages and idioms. But the studies conducted by the linguist James Wilson among the Brazilian tribes refer to the existence of 115 languages or even more which are spoken among the natives. These rich linguistic contents are not catalogued and are not in any written form. The ideographic characters discovered in certain localities constitute still a mystery.

White Indians

The origin of the white Indians in Brazil is also unexplainable. Anthropologists maintain a prudent silence on this point. The probable hypothesis is that they are the result of a mixture between the foreigners and the natives and their descendants. A possible origin could be this: these whites could have been descendants of stolen white infants who grew up in the tribe and were eventually fully integrated.

The Pitiguara Indians of Paraiba, many of whom are blond and have blue eyes, are certainly descendants of the Dutch who had occupied North-East Brazil in the colonial period. In Para one can notice some among them with white faces. Raymond Alves visited them and described them as individuals of medium size with chestnut-coloured hair and blue eyes.

A typical case of adaptation of white man to the life of the tribals in forests is that of "Bemotire", the Menkranotire Indian who is a terrible warrior of the tribe. He was taken and brought when he was one year old into the region of Para where his white family was living. Bemotire does not speak a word of Portuguese and his behaviour does not differ at all from that of the other members of the Indian tribes.

Cultural Influence of the Indian

Even though the Indian is considered to be inferior by the "civilized", the heritage which the Indian brought to our civilization is more important than what he himself received. Some do not hesitate to say that the Indians owe nothing to us, because principally what they received are germs of diseases which the Indian community did not have and against which they do not have a natural defence. The sicknesses are influenza, tuberculosis and venereal diseases. Worse still is that these sicknesses would be the principal causes for the diminution of the indigenous population in Brazil.

The Indian has influenced very much the social structure and also the Brazilian culture. He has enriched our languages with many new words. He has given us various foods: manioc (tapioca), maize (Indian corn), chestnuts of Para, palmito, cashew nuts and fish in great quantity. Floral medicines and various types of fibre, textiles like tucum, sisal, etc., are his contribution. Let us not speak of his love for water. Often he arrives at the point of taking baths ten times a day! He knows how to educate his children without any corporal punishments of any kind whatsoever.

The Indian Family

As the white man believes that one man is the cause of his origin, namely, Adam from whom God formed woman, the Indian of Brazil attributes his origin too to a single ancestor: a kind of mystical hero who gave him the gods that are part of his everyday life, viz., fire, agriculture, ceramics, textiles, the art of constructing tents and that of game hunting; and finally his social organization including the family.

This myth collected by Claudio and Orlando Vila Boas among the Kamaiuras shows us how the Indians think about his origin... "In the beginning only Mavutsinhim existed. No one was living with him. He had no women. He had no children. He was alone."

One day he turned a shell into a woman and married her. When a child was born he asked her: "Is it a man or a woman? If it is a man I will take him along with me." And he left her. The mother of the child cried and she returned

to her village, which is the lake where she turned again into a shell as she was before. The Indians say that they are the grandchildren of Mavutsinhim.

Marriage and Divorce

The institution of marriage is still much similar to that of the present day civilized people. In the majority of tribes, the Indian marries only one woman, and adultery is commonly considered to be culpable. Divorce is the ordinary form of breaking up a marriage; this they can do with the common consent of the couple or under the initiatives of one of them after which they are able to marry again.

In certain tribes like the Chavantes, a man can marry more than one woman, but it is necessary that the women be sisters, that is, belonging to the same family. Some rare cases of polyandry exist among the Tupi-Kawahib of Mato Grosso and the Xokleng of Santa Catarina.

For marriages preference is given to individuals of the same tribe. But if it happens that a tribe does not have sufficient partners, in order to avoid consanguinity the men of a tribe take women from another tribe and marry them. The Txicao, when they were living at the source of Rio Jatoba before they were brought to the national park of Xingu (the great forest reserves of the Indians), practised taking of women by force and marrying them, as the Iavita Indian history testifies.

Works Without Conflicts

The rights and duties of men and women are well fixed in the tribal tradition. Contrary to what often happens with the "civilized", there are no conflicts between husbands and wives! The men wage war, make houses, cut down the forest, prepare the terrain for cultivation, make instruments of wood for hunting and fishing. It is up to the women to make kitchen utensils, prepare the food, take care of the fields and the harvest, search for water and carry loads. Naturally if there are children, it is the woman's duty to take care of them. In the Xiriana tribe bordering on Venezuela, the mother has the care of the children below the age of seven. The boys above seven come under the care of the father. The girls continue to be under the protection of the mother.

Authority in the Tribes

In a tribe power is divided between the temporal heads and spiritual heads. But among the tribes which have more contact with the "civilized", the temporal chief Tuchaou or Capitaou tends to assume more and more spiritual authority of "Paje" or "Xama." In certain tribes as Bororo, the class of the chiefs is derived from the line of maternal uncle; therefore the future Capitaou will always be the nephew of the actual chief. Among the other tribes where the division of power exists, one sees a kind of democratization. Through the advice of the warriors and elders the chief discusses and resolves the important problems of the tribe.

The Dance of the Dead

Among the religious expressions of the indigenous of Brazil, the most conspicuous are the "Kuarup" of the Indians of Xingu, the Ouricuri of Fulni-o, and the funerals of Borros. All these are in honour of the dead. The Kuarup is the ceremony that marks the end of mourning. It is celebrated by the relatives of the dead in the latter's honour. The head of the family is expected to make the required preparations. The richest and the most important person is called the "Chief of the feast" and he is to provide the necessary food, condiments and

manioc. The other families who also want to pay homage to the dead contribute to the feast, each according to its means.

In the ceremony the dead person is represented by the trunk of a tree: the "Kuarup". They prepare it and paint it as if it were a living person. For all the Kuarups, even for the chief of the feast, the same is done. This signifies that in death everyone is equal. In preparation for the feast they have to procure the necessary utensils and a certain amount of food. For this reason it is not celebrated before the end of the year.

In Central Brazil "Kuarup" is celebrated more or less in the dry months of August and September. The effect depends on the abundance of food distributed and the number of guests invited. A large quantity of fish is usually collected on the vigil of the feast and the fish completes the feast.

The festivity lasts for some days. In the beginning the flute players (Urua) go two by two to the village passing from one hut to another by day and even by the major part of the night. With them the "Pages", who also go two by two, recite one after another the praises of the dead holding in their hands the cane and the "maraca" (a wooden instrument) which form part of the function.

Afterwards, the trunks of trees that represent the dead are painted and placed on the ground straight. It is absolutely forbidden for women to assist at the painting. When this is finished, they come to take part in decorating the trunks, and this they do with wails and lamentations. The lamentations last the entire night. On the last day of the Kuarup there is the "huka-huka", a type of wrestling in which two men fight on their knees with their bodies bent forward as in "Judo". Each tries to catch the other by the leg and body and tries to throw him to the ground. The fight lasts for the whole day.

With night fall the Kuarup are taken from the ground and thrown into the river accompanied by lamentations of women. In this manner the ceremony of Kuarup comes to an end.

The Protection of the Indians

For a more effective protection of the indigenous population there exists reserves where the Indians normally have the exclusive right to use goods and natural resources. These reserves are destined to serve the tribes as habitats and provide them with sufficient means for their sustenance.

In these territories the Indians possess parks and extensive estates where they can preserve the flora, fauna and the natural beauty of the region better than the "civilized".

Reference: MISSIONES TOR, (The Missions of the Third Order Regular of Saint Francis), January - March 1980.



Coming Meetings:

August 15-21, 1980: Congress of Christian Arabists, at Göttingen, West Germany; contact David D. Bundy; Schepenenstraat, 2; 3000 Leuven, Belgium.

August 22-24, 1980: Meeting of the American Society of Missiology, on world evangelization, at Wheaton, Illinois; contact Wilbert R. Shenk; P.O. Box 1092; Elkhart, Indiana 46515.

Reference: ADRIS NEWSLETTER, Volume 9, Number 2, January-March 1980.

FROM FIRST MISSION TO YOUNG CHURCH IN ONE MAN'S LIFETIME

By Most Reverend Joseph Sipendi

A venerable old carpenter, Mzee Thomas, lives amid the banana groves and coffee trees in the little village of Kilema on the slopes of snow-capped Mount Kilimanjaro just south of the Equator some 200 miles inland from the warm waters of the Indian Ocean.

Mzee Thomas has lived in this little village all his life, and for him that means 84 full years. He was born there just before the Holy Ghost missionaries walked the 200 miles from the coast in 1890 to establish the first Mission of the present Diocese of Moshi in his village of Kilema.

Although the people of the village were friendly to the missionaries, not a single one of them became a Christian until 1897. The missionaries had waited patiently for seven years until the waters of Baptism flowed across the head of the first convert among the Wachagga tribe who live in the villages of Kilimanjaro.

That same year, Mzee Thomas started to learn how to read and write in the mud and wattle schoolhouse at the Mission, but after school hours he found something even more interesting--one of the missionaries was building a church. Mzee Thomas had no idea what a church meant since he was still a pagan, but he was very interested in the tools being used to build it and wanted to learn how to use them.

As soon as he was old enough to use a hammer and saw, the missionary agreed to teach him to become a carpenter. He was quick to learn and soon he was helping the missionary to finish the new church. In the meantime, he had learned more and more about the meaning of the church and Christianity and had been baptized.

The new church took years to complete and shortly before it was finished, Mzee Thomas and his wife, Elizabeth, were married at the Mission.

Over the years the Mission grew and this new Christian family grew too--four boys and six girls. Like their father, these children received their education at the Mission school, but by then Mzee Thomas had helped the missionaries to build a much larger and more advanced school at the Mission.

In the meanwhile, the missionaries had founded a number of other Missions on the slopes of Kilimanjaro and the Christian population continued to increase. In 1925, a seminary was opened and one of the first young men of Kilimanjaro to enter it was Mzee Thomas' son.

Around the same time, a Teachers' Training College was established on the southern slopes and a Sisters' Novitiate on the eastern slopes of this 50 kilometer-wide mountain.

In 1939, the first priest of the Diocese was ordained. Three years later Mzee Thomas' son was ordained in Rome and later returned to offer his First Mass in the church his father had helped to build.

TANZANIA: BISHOP JAMES D. SANGU'S DEFENCE OF THE MISSIONARIES

A booklet by Bishop James D. Sangu, former Chairman of Tanzanian Episcopal Conference, entitled: "Wamisionari wa Tanzania" was recently published. It has as sub-title: "Replies to the blame levelled against missionaries on several counts". It was written on the occasion of the centenary of the arrival of the Missionaries of Africa (White Fathers), ten years after the first missionaries, the Holy Ghost Fathers, entered Tanzania. Its purpose is to provide correct information about the missionaries, in view of the attacks against them in a Correspondence Course on Politics, which is available in Tanzania. Reading these attacks, many people were troubled and they were anxious to know the truth.

In the first part of the booklet, Bishop Sangu gives some information about missionaries in general, Catholic, Protestant and Muslim: where they came from: when they arrived in Tanzania; why they came and what benefits they brought to the country.

The Bishop then turns to the points for which the missionaries have been blamed. But, before quoting from the Correspondence Course, in which the attacks are made, he expresses his surprise that such things can be said in the Tanzania of today. He points out the difference between what is said in this course and what President Nyerere has said in many of his speeches and he asks significantly whether there are two different policies in Tanzania, for if there are, the words of the Gospel would become applicable: "If a kingdom is divided against itself, that kingdom cannot last" (cf. Mk. 3,24).

Bishop Sangu then quotes textually some of the points for which missionaries are blamed. While admitting that missionaries, like every other human being, are liable to err and that in fact they made mistakes, he does not admit that the blame attached to them is justified. Time and again he points out that the authors of this course are illogical in their arguments and that their knowledge of the history of their own country is faulty, at least in so far as it touches upon the action of the missionaries. At the outset, the authors of the course, in an effort to discredit missionaries, state that colonialism came to Tanzania in three stages:

- missionaries came to Tanzania from the same countries as colonialists;
- missionaries invited settlers from the colonialist countries to come to Tanzania; these soon took over the best land;
- missionaries and settlers then asked their Government to take over the Government of Tanzania.

The Bishop shows that historically none of this is true. Before the Germans took over in 1884, there were no missionaries of that nationality in the country; the first German missionaries arrived only in 1885. The German colonial power, not the missionaries, invited settlers to come to Tanzania; before that, there were no European settlers in the country. Most of the missionaries in Tanzania, when the Germans arrived, were French; it is hardly conceivable that so soon after the Franco-Prussian war, French missionaries would have invited German colonialists to come to Tanzania!

Another grievance levelled against missionaries is that they destroyed the unity of the country, creating differences which did not exist before. The Bishop quotes President Nyerere's words to the effect that the Party has no religion but the people of Tanzania have their different religions, and he goes on to show that,

although the people may indeed be of different religions, they can and do agree on a common policy for the country. Bishop Sangu then states categorically that the Christian religion condemns discrimination between people and he points to the Churches where people of all races and colour worship together.

The authors of the course have to admit that the missionaries brought great benefits to the country with their schools and hospitals. But they blame them for what they term their misuse of these benefits, charging them with using these benefits to change the policies of the people, their customs and ways of thinking. Bishop Sangu had already quoted in an earlier passage an ordinance dating back to 1925, which demanded that schools run by the mission should provide an education which respected the condition of the Africans and their customs. In his reply to this particular point, he states that the policy of Tanzania is not built on antagonism between Government and the Churches. In implying the opposite, the authors of the course go against their own Government and the Bishop again quotes the Gospel as a warning of what happens when a country is divided against itself. The Government of Tanzania, which allows missionaries to continue their work in the country, recognizes the great benefits they bring and shows its appreciation for them. It has expressed the hope that they will continue to work together with the people to improve and develop conditions in the country.

From the beginning missionaries had seen and accepted that their duty was to help the Africans in two ways: spiritually and materially, in bringing the faith to the people and by their schools, hospital and other social services, they have tried to fulfil that duty. This booklet has tried to show this, reminding readers of the true history of the missionaries' contribution to Tanzania, which the Correspondence Course had consistently distorted. In publishing it, Bishop Sangu hoped that he would help people form a more balanced judgment of what the missionaries had tried to do and that those who had been troubled by the distortions of this course would now recognize where the truth lay.

Reference: PETIT ECHO, No. 710, 1980/5.

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(Union of Catholic Asian News) is a Church news service. Neither a newspaper or magazine, it is a supplier of news to such publications, primarily Catholic weeklies in Asia. It also provides subscriptions to other kinds of publications throughout the world as well as to various organizations not directly engaged in publishing. Its purpose is: To Report News About and of Interest to the Church in East and Southeast Asia. For additional information: Please contact the Executive Editor, UCA NEWS, G.P.O. Box 9791, Hong Kong.

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August 30th-September 3rd, 1981: Meeting of the International Conference for the Sociology of Religion, on "Religion, Values, and Everyday Life," at Lausanne, Switzerland; contact Jacques Verscheure; Résidence Tokyo - Apt.2281; 20, avenue d'Ivry; 75645 Paris, Cédex 13, France.

Maps for Mission is a 6-page brochure that uses a variety of maps to indicate the mission work facing the Christian Churches. Among the maps featured are the world North-South map and a set of juxtaposed maps that picture world population and world gross national product and show the tragic disproportion between the two. Free from Division for World Mission and Ecumenism; Lutheran Church in America; 231 Madison Avenue; New York, New York 10016.

Reference: ADRIS NEWSLETTER, Volume 9, Number 2, January-March 1980.

VOLUNTARY ORGANIZATIONS AND THE INTERNATIONAL YEAR FOR DISABLED PERSONS

A report from Esko Kosunen, Senior Social Affairs Officer, International Year for Disabled Persons, UN Centre for Social Development on Humanitarian Affairs, Geneva.

By the proclamation of the United Nations General Assembly (resolution 31/123), 1981 will be celebrated as the International Year for Disabled Persons with "full participation" as its theme. The objective of the Year are to promote services for disability prevention and rehabilitation of the disabled, to encourage research designed to facilitate the practical participation of disabled persons in daily life and to educate and inform the public of the rights of disabled persons to participate in and contribute to various aspects of economic, social and political life. In proclaiming the Year, the General Assembly invited "all Member States and the organizations concerned to give their attention to the establishment of measures and programmes to implement the objectives of the International Year for Disabled Persons".

In another resolution (32/133) the General Assembly decided to establish an Advisory Committee for the International Year for Disabled Persons to consider the draft programme for the International Year prepared by the Secretary-General. The Committee, which is composed of the representatives of 23 Member States, had its first meeting in March 1979 in which it adopted a number of recommendations concerning activities at the national, regional and international level for the International Year for Disabled Persons. In many of its recommendations, the Advisory Committee emphasizes the need for non-governmental organizations to actively participate in the observance of IYDP. Among other things, the Committee recommended that national committees or similar bodies for the International Year should be established in Member States and that these committees should include representatives of the government agencies concerned as well as those of non-governmental organizations and voluntary groups, in particular of organizations of and for disabled persons.

NGO Support

Concerning the activities at the international level, the Committee recommended, among other things, that a draft long-term programme of action, aimed at the implementation of the objectives of IYDP and the principles laid down in the UN Declaration on the Rights of Disabled Persons, should be prepared in consultation with Member States, the organizations concerned of the UN system and international non-governmental organizations of and for disabled persons. The draft long-term programme of action would be discussed by the UN bodies concerned during 1981. The Advisory Committee also recommended that non-governmental organizations should be invited to provide technical and financial support, as required, for the programmes of developing countries for the implementation and follow-up of the objectives of the IYDP. The UN should also encourage: activities of the organizations of and for disabled persons to contribute to the promotion of world peace and peaceful relations among states and peoples; disabled persons all over the world to organize themselves to ensure their participation in the activities of the International Year, and the participation of other relevant international non-governmental organizations in these activities. Finally, the Advisory Committee recommended that the activities of the UN agencies and bodies concerned should be well coordinated through continuing interagency consultations in which the competent international non-governmental organizations should also be invited to take part.

Committee Recommendations

As was mentioned above, these and other recommendations of the Advisory Committee will be discussed by the forthcoming General Assembly, by its Third Committee in particular. On the basis of that discussion, the General Assembly is expected to adopt the programme of activities for the International Year for Disabled Persons. It may or may not adopt all the recommendations as they were formulated by the Advisory Committee. However, it may be assumed that the General Assembly will share the views of the Advisory Committee as far as the importance of active participation of non-governmental organizations and voluntary groups in the observance of IYDP is concerned.

Several specialized agencies of the UN as well as some of the UN regional commissions are considering plans for regional projects, such as seminars or studies, to observe the IYDP.

A great number of non-governmental organizations of and for disabled persons have taken an active interest in IYDP and are preparing plans for its observance. Such organizations as the Council of World Organizations Interested in the Handicapped, the Fédération Internationale Mutilés, Invalides du Travail et Invalides Civils (FIMITIC), International Rehabilitation Medicine Association, Rehabilitation International and the World Council for the Welfare of the Blind could be mentioned in this respect in particular. Of the specific activities that already have been announced for the next two years, the following might be mentioned:

- The Fourteenth World Congress of Rehabilitation International, to be held in June 1980, within which a special session is scheduled for discussion of IYDP;
- An international meeting of disabled persons planned by FIMITIC to take place in March 1981 at Geneva;
- An international industrial skill contest for disabled persons planned by some Japanese organizations to take place in October 1981 in Japan.

Many other plans are being discussed and no doubt many more activities will be announced before the beginning of 1981.

Possibilities for NGO Participation

There are ample possibilities for voluntary agencies to participate in the observance of IYDP both at the national and international levels. The interested national voluntary groups may want to enquire if a national IYDP committee has already been set up in their respective countries and, if so, to seek to join it, or if not, to take an initiative to have such a committee set up. At the international level, international voluntary organizations which are not yet decided about their participation in IYDP, may want to consider that question as soon as possible. It should be emphasized that also those voluntary organizations which do not primarily deal with disabled persons and their problems, are most welcome to join the international action for IYDP.

Printed material, such as a quarterly newsletter, leaflet, poster and others will be issued by the UN Department of Public Information, New York. Further information on IYDP may also be obtained from the Secretariat for the International Year for Disabled Persons, UN Office at Geneva, Palais des Nations, Geneva, Switzerland.

Reference: ICVA NEWS, October 1979, No. 83.

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Recently Received: Compte Rendu 1977 - 1979 de Société des Missions Etrangères de Paris - 343 pp. The report covers the following countries: Japan, Korea, Taiwan, Thailand, Malaysia, Singapore, Burma, India, Madagascar, Mauritius, Indonesia, New Caledonia, Brazil and work among refugees in France. Sedos Documentation No. 3/177.

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