

73/14

Rome, 13th April, 1973

To all Superiors General
 To all their Delegates for SEDOS
 To all Members of the SEDOS Group

SEDOS has a vacancy for A SECRETARY AND ENGLISH GROUP ASSISTANT

- The person appointed will
 - (a) serve as personal secretary to the Executive Secretary
 - (b) assist English speaking groups
 - (c) do general office work and typing
- The person appointed will
 - preferably be a Religious and a man
 - certainly be bilingual (English and French)

and have office experience, knowledge of Mission terminology, training and competence.
- The salary will be dependent upon previous experience (about 2,200,000 lire per annum plus insurance).

This week:

- | | |
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COMING EVENTS

Evangelization in Africa	-	17-4-'73	-	4.00 pm	-	S.J.
Executive Committee	-	8-5-'73	-	4.00 pm	-	SEDOS
Development	-	9-5-'73	-	4.00 pm	-	SEDOS
Internal Communications	-	14-5-'73	-	4.00 pm	-	O.M.I.

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N.B. There will be no bulletin next week. The next issue will come out on 4-5-'73.
 The Secretariat will be closed from April 19th to May 1st 1973.

Il n'y aura pas de bulletin la semaine prochaine. Le prochain numéro paraîtra le
 4-5-'73. Le Secrétariat fermera ses portes du 19 Avril au 1er Mai 1973.

Yours Sincerely,
 Fr. L. BANO, fscj

DEVELOPMENT WORKING GROUP

A meeting of the Development Working Group was held on March 21, 1973 at 1600 at Sedos Secretariat.

Present : Fr. A. Bundervoet msc, Fr. K. Houdijk cssp, Fr. E. Biggane sma,
Fr. C. Rühling svd, Bro. V. Gottwald fsc, Fr. F. Purcell ssc,
Fr. P.F. Moody pa, Sr. M. Danita McGonagle ssnd.

In the chair : Sr. Danita
Secretary : Fr. B. Tonna

1. The members were informed that they were invited to the opening session of the WCC group for the Urban and Industrial Mission (UIM) on Friday 23, 1973 at 1500 at 2, via Porta Pertusa. The invitation had come through the Secretariat for the Promotion of Christian Unity. Fr. Bundervoet had been selected by this Secretariat as the Catholic Observer for this meeting - which would be concluded on March 28, 1973.
2. The group then reviewed its relationships with the UIM. Because of its Urban Mission study, the WGD had almost come to be considered as a kind of RCC counterpart of the UIM. In fact it was very different: it had no programme, no staff, no funds, no mandate to coordinate RCC Urban Missions and its self set task was to exchange, test circulate ideas and experience about the Urban Mission among the Sedos Generalates. Fr. Bundervoet was asked to make this clear to the UIM group but simultaneously to streamline communication between the two groups, for more intensive sharing.
3. The group then devoted its attention to the educational side of the urban mission. During the discussion the following points emerged:
 - a) It was essential to distinguish between our education efforts in the city centres and those in the urban slums.
 - b) In Pakistan, the re-deployment of missionary personnel from schools to hostels had produced good results.
 - c) Another form of re-deployment moves from services to the richer to services to the poorer classes.
 - d) Experiences of parents-student-teacher Associations had also proved positive.
 - e) Other positive experiences were being provided by the old boys (+ girls) associations.
 - f) The open school (CODIAM) system - where the "school is the village" - was being tried by the FSC's but hitherto only in rural areas
 - g) This, however, could be considered as the preventive approach to the negative side of urban living, (sc. Bro. Vincent's appendix in this important approach).
 - h) Such initiatives, however, fall with this category only when the Governments are not deliberately promoting cities and ignoring a rural area (as in many Latin American countries).
4. The group agreed that these ideas could be documented by actual experiences of their activation. They would then usefully be circulated among the Generalates in order to step up the "conscientization" process. After all,

about 90% of our school personnel are deployed in the cities and it was only right that we know more of the facts and the trends. On their part the Generalates could "conscientize" the members of their Institutes already at work in the cities. The thrust would be towards prospects for new approaches to the education apostolate in the cities of the Third World.

5. In considering our schools in the context of the urban mission, it should be kept in mind that:
 - a) About 90% of our school personnel were deployed in the cities.
 - b) Africa was more malleable than Asia to new approaches and to experimentation.
 - c) Many of our people would like to explore new ways but are held back by their current responsibilities.
 - d) The trend was towards closer ties with the pastorale d'ensemble of the whole city.
 - e) Many members of our Institutes were leaving the Catholic schools to work in the State schools. (It was noted, however, that the official policy was still to have Catholic schools).
6. It was agreed to meet again on May 9, at 1600, at the Sedos Secretariat to consider Fr. Bundervoet's report on the UIM meeting, to continue the discussion of urban education and to review progress on the synthesis of the study. Bro. Vincent and Sr. Danita agreed to meet to discuss urban education. The Secretariat would approach Education International, the SJ's, RSC's, FSC's, OSU's and others for documentation about urban education.

Education Orientations to meet the needs of the Urban Problems in the Third World

Observations:

There is definitely a need for centering attention on the provision of varied educational facilities in the fast growing Urban Areas of the Third World, particularly in the marginal areas: the slums, the bidonvilles, the barrios, the baracche of the fast growing cities.

A frank look at the actual distribution of educational works provided by the religious congregations in the large cities of America and Africa will show how the marginal population is just not cared for at all or cared for very little.

ESSAYS:

The attempts mentioned here go to show that there is much scope for the Education Apostolate for all: priests, brothers and sisters, helped by the local lay-worker.

- a) Literacy Centres have been launched and successfully in many places:
 - Belo Horizonte - Brazil - 10,000 persons taught in 1970 in a Lenten Action
 - Brazilia - a literacy school organised by the C.S.SP.
 - Tamatave, Madagascar; Ouagadougou in Upper Volta; Manila Philippines; are other good examples, of permanent centres of alphabetisation. There are certainly many others that could be cited - but many more are still needed in all growing cities.
- b) Primary Schools too are necessary, though there is every likelihood that they will be taken over by the local government once they are built and organized. The C.S.Sp. did just that in several cities of Brazil, Belo Horizonte, Vladares, Itaune, Brazilia, etc.
- c) Secondary Schools are more expensive yet they are necessary and if Teaching Religious orders could offer their help to the local parishes in the marginal sectors of new cities these schools would be possible. The possibility and even the probability of the "nationalisation" of these schools should not deter the church from its educational apostolate. If the Religious could stay in these schools once they are taken over by the government the possibilities of a true apostolate could be even more favourable, e.g. in Catechesis or perhaps as the witness of an Active Presence of the Church.
- d) Youth Hostels for students of state schools and other existing educational institutions. In Pakistan, Japan, Thailand and Upper Volta these hostels are proving effective. Hostels for young workers and university students are even more desirable. Opportunities for the "Christian Education" or rather Christian Sensitisation are very great in such centres.
- e) Youth Clubs for out-of-school activities - not merely recreational and sporting activities, but also formative action through study and discussion groups, provision for reading room facilities, etc.

f) Social Centres - as a means of 'Community Education'. Such activities as meetings of the local people connected with family life, health education, finances, social life, etc.

These centres could also provide for "homework studies" and perhaps recreation for the children in slum areas. Examples of this exist in Ceylon, Pakistan, Upper Volta, Madagascar and Rome too (Prenestino).

RURAL WORLD too needs more attention. Here again a study of the distribution of educational facilities shows that the cities have been given preference for various reasons. Health services and other varied social services are centres mostly in towns. The rural areas are resenting the neglect and hence the exodus of the rural population to the city in search of better living conditions, better education, better employment, etc. Hence also the growing slums with all the attendant problems - unemployment and poverty.

If the MISSION as such is concerned with the solution of the problems of the marginal areas of cities it must also be concerned with the possibility of the prevention of the continued recurrence of these problems.

Such means as better facilities of education and health services in the rural areas would certainly help to lessen the rural exodus. However the education must be of the type which will meet the real needs of the rural people.

An independent experiment is in action in West Africa and Madagascar, "L'Ecole de Promotion Collective" (The school of collective development) is the new type of education, suited particularly to Rural Africa. The entire village is the school - with the total integration of the pupils in the life of the village. Adaptations of this type of education are being experimented with in urban areas too. This system is not probably the only answer to the rural problem. The real validity is yet to be proved by results.

The important conclusion is the need for Fair and Effectual distribution of resources where they are most needed - in the cities and in the rural areas.

APPENDIX "B" - DEVELOPMENT GROUP

Members of the WGD attended the opening session of the UIM meeting on Friday, March 23, 1973. On Sunday, Sr. Danita and Fr. Tonna conducted participants on a tour of two urban mission projects in Rome: Acquedotto Felice and Spinaceto. On Thursday 29, the WGD met with Rev. H. Daniels, Director of the UIM, to discuss UIM-Sedos collaboration. The following is a summary of the meeting:

1. The UIM was involved in the theology only in so far as this discipline showed it how to apply the Will of God to this world now. It was concerned with real life - and this involved politics. And the proclamation of the Good News to the Poor. The proper locus of theology was experience, not the podium.
2. As such it did not seek to produce documents but to reflect on reality. Christian obedience was the key to the right dialectical approach to this reality. A practical problem was how to achieve the objective of the acceptance of the UIM operators in Geneva and elsewhere by the men in the field as allies, not as enemies:
3. Meanwhile the emerging trend is pluralistic
 - pastoral servicing of urgent problems: this was not enough, we had to raise questions, so:
 - educational servicing of the people: how to build up their awareness; we must go beyond it to them:
 - enabling roles: how to work on the agenda's of others, how to let the poor decide.
4. Two issues were involved: Methodology (3 above)
 Ideology: can we really be neutral?
 It was painful to take sides, to risk division, to admit that there might be more than one line. But this was the tension of dialectic.
5. In terms of WCC-RCC cooperation, the UIM kept in mind that Catholics were involved in all three types of work (3 above), often ecumenically. And that the grass roots work was what mattered.

The UIM would:

- a) put Catholics in touch with Sedos whenever the occasion offered
- b) be willing to second, for special occasions, its experts, especially if these are required to sensitize people about the urgency and implications of the urban missions
- c) pool its resources with Sedos to step up person to person communication, especially in terms of developing a new pattern of decision making
- d) be available for comments on documents that Sedos might be drafting about the urban missions
- e) refer Sedos to "hot" and "cold" spots (problems and achievements), to financial programmes
- f) pass on to Sedos relevant documentation.

6. Sedos would:

- a) make its members aware of the "message" of the UIM
- b) promote, within its limits, ecumenical cooperation and projects
- c) step up person-to-person communication within Rome and with Geneva
- d) refer UIM to break through's and experiments
- e) invite its comments on its conclusions
- f) pass on the UIM relevant documentation

KITGUM PASTORAL COMMUNITYA NEW EXPERIENCE IN GULU DIOCESE, UGANDA

In his report to his Bishop, ^{*} Fr. P. Tiboni, fscj, in charge of the Kitgum Pastoral Community, gives some details of this new type of African Seminary, as a contribution to solving the scarcity of local clergy. Starting from the consideration that Our Lord loved children, but chose adults as his first Apostles, Fr. Tiboni has tried to provide a suitable atmosphere for training adult vocations. The Kitgum Pastoral Community accepts only candidates who have completed their IV year Senior (better still if they have been engaged in teaching or other employment). Such candidates can choose the priestly vocation freely and responsibly, as a matter of fact, they renounce a position of prestige on which their relatives were counting. Definitely, they do not look at the priesthood as to a higher standing, but only as a call to serve God and His People.

Community life - As a prerequisite to life in common between African and expatriate clergy, teachers and students form one brotherhood, in which each one shares responsibility, living and working together. To keep a "family" atmosphere, it is essential to limit the number of students; 10 is considered an optimum.

Pastoral formation - Students engage in pastoral work from the very beginning of their training. The parish community shapes also the training of the Seminarians; by sharing in its life, they stimulate its growth. Those in charge of the Seminary, are also the pastors of the parish. Their teaching is inspired and confirmed by their pastoral activity, in which the students take their due share, under the guidance of their teachers. By working in close collaboration with catechists and other lay groups, the students gradually become the promoters of parish life.

Teaching - Theory and practice must go together, as theory must be constantly rethought in the light of experience, in order to evaluate it and guide it. On the other hand, experience must test the teaching imparted. Philosophy must lead to a thorough knowledge of human problems, and requires, first of all, acquaintance with all aspects of local cultures, and, in a second place, also the study of other cultures, in order to enrich the mind with a broader and better understanding of the world in which we live and of all its problems.

Theology is a meeting with the Word of God. Therefore philosophy and theology must be taught simultaneously, as both should inspire the spiritual and pastoral life of individuals and of the community. However, our goal is not to produce a second rate clergy, pastorally prepared but theologically deficient. Actually we believe it necessary to have a better and thorough knowledge of the mystery of Christ, through a theological approach, not merely theoretical, but vital.

*
Dated I.I.73 and available in full, in Italian at the SEDOS Secretariat.

The Students - The first year began on February 11th, 1972, and developed in three normal terms. It was attended by 3 Acholi students and one Verona Brother studying for the priesthood. Of the 3 Acholi, one had finished his IV Senior; the second had completed it two years previously and had refused several jobs in order to enter the Seminary; and a third had been an elementary school teacher for three years, seriously engaged in pastoral and cultural research. The latter, for reasons of health, had not completed his Senior course, but was accepted in view of his human maturity.

During the year, three more Verona students arrived: two from Italy, one from USA. One will begin his theology in 1973 together with the new African candidates. Two have already done their second year theology and will complete the course at Kitgum. For 1973 the directors propose to accept 5 more African candidates. As applications are numerous, they can be selective.

Pastoral training - In collaboration with their teachers, the students were engaged in pastoral work nearly every afternoon. Each student and teacher was responsible for one of the parish chapels. Their regular presence in the village secured their keen interest in their congregation. Every Saturday they attended the day of prayer and pastoral training for parish catechists, thus making friends with them and working for their promotion.

On Sundays, students help the priest in the celebration of the liturgy and preaching the Word of God, which they prepare the previous Saturday, together with the catechists. Thus the students come into close contact with their congregation, and the faithful in turn can ascertain and value their priestly vocation.

The directors were particularly satisfied with the progress made this year by the seminarians in pastoral care and preaching, and one can appreciate the spiritual ascendancy they are acquiring with the parish community. On the debit side, there was a lack of group work, owing to the numerous sectors of the parish and the limited number of students, as also little time for study, because of their presence in the villages nearly every afternoon. In order to overcome these shortcomings, in agreement with the students, it has been decided to devote some periods to group pastoral work, both during and school year and the holidays, reducing at the same time the number of afternoons spent in the villages. A two week group experience at Atiak in collaboration with catechists was organised with positive results, (in the opinion of the students). The larger number of candidates for 1973 will allow for a group to work together in each village.

Theological training - The main subjects are the Bible and African culture, with the addition of Pastoral Theology: documents of Vatican II on the liturgy, Lay Apostolate and the pastoral aspects of Baptism. The study of French has been introduced to enable the students to read books and theological periodicals from French speaking Africa.

The directors tried to help students find a method for personal and group study, and to introduce them to do research work among people in the villages. The students found

this rather difficult and exacting, as their school curriculum had made them familiar only with the repetition of the lessons heard in class. Good progress was noticed from term to term with regard to personal study, but inadequate as to group study.

The school schedule included one basic lesson, of about one hour, followed by one hour and a half of personal study, on the lines suggested in the main lesson; group study on the same subject; the morning concludes with a pastoral or language lesson. Evenings and afternoon (free from pastoral work) were also reserved for personal study.

Community life - The community is made up of the Seminary students and teachers, and of a group of lay missionaries (married and single), who are teaching in the Kitgum High School, or working as doctors in the Kitgum government hospital. Though living in separate quarters, all take part in the same communitarian and pastoral experiences within the parish. The Community life already in progress among the lay missionaries, favoured the building up of the community within the Seminary. The presence of people of different types, training and origin, might prevent the growth of a genuine brotherly community, but by overcoming these difficulties, a possibility is offered for mutual enrichment and sharing of community life based on faith. This is fostered by the weekly celebration of the Liturgy, community liturgical prayer morning, noon and evening, reading of the Bible, both in the Seminary and in the different family groups, weekly revision of life in the light of the Word of God. This is the time in which the community feels deeply united, through an exchange of personal experiences; it also greatly helps overcoming difficulties and tension, if any. Periodical meetings are held to discuss together questions concerning the community and pastoral activity, to allot duties and responsibilities to each member of the community, in which everyone feels fully responsible with the others, and at the same time feels that his activity is appreciated by the others. Friendship is fostered by frequent personal contacts between the various members of the community.

This same spirit guides also relations with the parish and diocesan communities. Besides, the weekly meetings with catechists, monthly meetings of study and prayer with missionaries of the diocese are held and attended by several priests, sisters and laymen.

The feeling of community which binds the people together is not restricted to physical presence in the same place, but continues if anyone, for whatever cause, moves elsewhere.

Financial aspect - In a family atmosphere, each member takes also financial responsibility. All are fully members of the community, whether they can contribute to its support or not. Apart from the contribution at the beginning, African students cannot expect a regular contribution from their family. At first it was thought that they might undertake part-time work, but this turned out to be impossible, considering their study and pastoral engagements.

Members of the community who can give a financial contribution, put everything in common: teachers' and doctors' salaries, contributions from the Society, personal offerings from relatives, friends and benefactors from overseas. Finally, all are responsible, in varying degrees, for the economy of the community. In particular one of the African students was asked to take direct responsibility for the general Seminary administration, another of

parish activities, and a third for providing clothes and stationery for the whole community and for distributing aid to the poor.

Prospects for the future - The community is growing: 8 African and 4 missionary students are already in excess of the number envisaged to keep a family atmosphere. The problems deriving from this number should be faced with care and goodwill. The purpose is to build up a community living an intimate spirit of evangelical poverty, an aspect which is considered fundamental, though it may have been rather overlooked in the past.

What has been done so far seems to point in the right direction. it remains to watch and discover the ways of the Lord and to follow them day by day.

(Summary by L. Bano, fscj)

EVANGELIZATION OF THE CONTEMPORARY WORLD at the next EPISCOPAL SYNOD.

L'OSSERVATORE ROMANO published on 28 March 1973, an interview of Mgr. L. Rubin, General Secretary to the Synod, with the news service director of the Vatican Radio, from which we glean the main trend for the benefit of interested SEDOS members.

The choice of this theme for the next Synod of Bishops seems to be justified by the fact that today the Church lives in a secularised world, in which it will be ever more difficult to preach the Gospel. It appears therefore urgent, and of the greatest importance, to revive the genuine missionary spirit which inspired and spread Christianity in the first centuries and later on, by studying how Christ and his message could be announced most efficiently to the men of this our socio-cultural context.

What is meant by "evangelization" today. The central core of evangelization is the Paschal Mystery. This is, according to St. Paul, the Gospel which we should preach to the men of our time, who seem to have lost, and constantly mislay, the transcendent dimension of life. To preach the Gospel is to proclaim Christ in the fulness of his mysteries and in the integrity of the contents of His message. The Gospel was proclaimed by Christ once and for all, but its understanding on the part of the Church grows under the influence of the Holy Spirit, by study, meditation and preaching, especially by his pastors.

Evangelization has today the same goal as ever: to free men from sin and its aftermath, to convert and save them in Christ, by developing and promoting their craving for brotherhood and solidarity, the intimate inclinations which make up their authentic personality. Evangelization renews the faith; of believers urges them on to full conformity to Christ, and to establish a social order worthy of man, whom God created to his own image and likeness, whom Christ redeemed.

The light of faith may be extinguished in some; evangelization aims at kindling it anew, to resuscitate the grace implanted by Baptism and the other Sacraments, so that they too may join the believer, on their way towards Christian fulness and maturity, and help build up a world more equitable and humane. Others will be eventually spurred on to reflection, to conversion, or at least to stimulating and constructive dialogue in promoting of some fundamental human values, which are also Christian ones.

There is no need to insist on the urgency of proclaiming the Gospel today, and in the most suitable manner, by making use of the means and methods which modern progress offers the Church. Evangelization is at the base of faith, of growth in Christ, of salvation. Men who live in this secularised world, as they take an inward look, long for it. The Church on her part has the right and the duty to answer this call, because it is the command of Christ: "go and teach all nations" is not addressed to Bishops or priests only: it binds all the members of the Church, religious as well as lay. Unfortunately, a narrow-minded mentality had restricted the universality of this command. It was often thought, that only Bishops and missionaries should be responsible for evangelization. Today this precept is better understood in its total and radical implications, and one can hardly stress strongly enough that the whole Church, that is all and each one of her members, are in a permanent state of evangelization.

LISTS OF PERIODICALS RECEIVED DURING FEBRUARY

Compiled by Sister Agnetta, SSps

I. List of Issues of Periodicals received:

<u>Issue:</u>	<u>Name of Periodical (EXTERNAL)</u>
No. 19	Action
Nos. 1668-1675	Agenzia Internazionale FIDES Informationi
Vol. 2, Nos. 1-2	AIO China Briefing
Vol. 14, Nos. 7-9	Al-Mushir (The Counselor)
February 1973	AMECEA Information
Vol. 9, No. 1	.BIT Information
Vol. 8, No. 1-4	Boletim Informativo (CERIS)
Vol. 14, No. 3	Brothers' Newsletter
No. 112	Bulletin (Latin American Office, Canada)
No. 1	Caritas Internationalis News Bulletin
No. 6	Caritas Internationalis Newsletter
Vol. 2, No. 4	Catalyst
Vol. 6, Nos. 51-52 and Vol. 7, Nos. 1-6	La Chiesa nel Mondo
Vol. 15, No. 3	Ching Feng
Vol. 8, No. 1	Contacts
Vol. 1, No. 1	Development Forum
Nos. 31-96	Documentation and Information for and about Africa
No. 1625	La Documentation Catholique
No. 68	FASE Informativo
December 1972	FERES Bulletin Interne
No. 13	GABA Newsletter
Nos. 3-3a	IDOC Bulletin
Vol. 7, No. 12	Impact (Philippines)
No. 2	Informatidienst
Nos. 422-426	Informations Catholiques Internationales

<u>Issue:</u>	<u>Name of Periodical (EXTERNAL)</u>
No. 1, 1973	INTERKONKOM
Vol. 25, No. 2	International Associations
December 1972	ISVS Flash
Nos. 422-424	Japan Christian Activity News
Vol. 8, No. 1	Kontinenti
No. 32	LADOC
Vol. 2, No. 1	Literacy Today
No. 75	Mani Tese
No. 88	Mensaje Iberoamericano
No. 238	Messages du SecOurS catholique
No. 33	MISEREOR Aktuell
No. 22	Mission Intercom
November-December 1972	Missions Etrangères
Vol. 2, No. 1	Newsletter (Kenya Catholic Secretariat)
Vol. 2, Nos. 11-12	Newsletter (WCCU)
February 1973	News Notes (AFPRO)
Nos. 53-55	Nostro Impegno
Vol. 3, No. 2	Notes on Urban-Industrial Mission
Vol. 22, No. 12	Notiziario (FAO)
January 1973	ODI (Overseas Development Institute)
Vol. 5, No. 10	One Spirit
No. 10, 1972	Pastoral Orientation Service
Nos. 57-58	Peuples du Monde
No. 43	Pro Mundi Vita (English and French editions)
January 1973	Prospective
Vol. 15, Nos. 5-8	Ruhr Bild
Vol. 15, Nos. 5-8	Ruhr Wort
No. 2	SONOLUX News
No. 19	SPCU Information Service
No. 17	SSRC Newsletter
Vol. 227, Nos. 6916-6920	The Tablet
January and February 1973	This Month

<u>Issue:</u>	<u>Name of Periodical</u> (INTERNAL)
Nos. 182-184	AIMIS (FSCJ et al.)
No. 100	Bulletin (FSCJ) (Italian)
Nos. 14 and 15	Chapter '72 Information Service (FMM)
No. 433	Chronica (CICM)
Nos. 2 and 3, 1973	CITOC (OCarm)
Nos. 33 and 34	Communications (SM)
February 1973	Da Casa Madre (IMC)
No. 60	Echos de la rue du Bac (MEP)
No. 262	Famiglia Comboniana (FSCJ)
Nos. 9-10, 1972 and No.1, 1973	Fede e Civiltà (SX)
No. 2, 1973	Hello? Frascati! (SA)
No. 112	In Caritate (ICM)
Nos. 1 and 2, 1973	Information (RSCJ)
December 1972	Medical Mission Sisters News (SCMM-M)
Vol. 26, No. 4	Missionari Saveriani (SX)
1 and 2/73	Missioni OMI
February	Monde et Mission (CICM)
1 and 2/73	MSC General Bulletin
January 1973	Nigrizia
Vol. 7, No. 1	Notiziario Cappuccino (OFMCap)
No. 8	Nuntia Missionalia Vincentiana (CM)
No. 637	Petit Echo (PA)
February	Piccolo Missionario (FSCJ)
No. 20	SMA Bulletin
No. 1/1973	Orientamenti Giovanili Missionari (SX)
1973	The Word in the World (SVD) (Italian and German editions)

II. List of New Periodicals received during January:

- A. Name of External Periodical and the country in which it is published and the organization publishing it:

Caritas Internationalis Bulletin (Italy) Caritas Internationalis

Development Forum (Switzerland) UN Centre for Economic and Social Information

FERES Bulletin Interne (Belgium) FERES

INTERKONKOM (Netherlands) Stichting Broedercongregaties Nederland

SONOLUX News (Switzerland) Office for Audio Visual Aids

- B. Name of Internal Periodical and Institute publishing it:

The Central Board Communique (MM-Srs.)

Dialogo (Regione d'Uganda) (FSCJ)

Searching and Sharing (MM-Srs.)

III. Selected Articles:

<u>Code No.</u>	<u>Article:</u> (Number of pages given in brackets)
2.MM(Srs.)	<u>Reconciliation.</u> The part women should play in the Church's mission today. By Sr. Barbara Hendricks. In SEARCHING AND SHARING, May and June 1972. (5)
2.SVD	<u>La situazione del Mondo Missionario nel 1972.</u> In IL VERBO NEL MONDO 1973. (1)
5.A-M	<u>Communication through Community,</u> by John Bavington. In ALMUSHIR (THE COUNSELOR), Vol. 14, Nos. 7-9, 1972, (5)
5.BI(CERIS)	<u>Estatísticas mais recentes.</u> Tendências das estatísticas mais recentes da Igreja no Brasil. In CERIS BOLETIM INFORMATIVO, Vol. 7, No. 1/2, 1971. (30)
5.DC	<u>Pour une réconciliation des ministères.</u> Eléments d'accord entre catholiques et protestants. In LA DOCUMENTATION CATHOLIQUE, No. 1625, 1973. (6)
5.F	<u>Lettera pastorale dei vescovi di Madagascar.</u> In FIDES, No. 1669, 1973. (7)
5.NFE	<u>The Open University - Relevance to Indian context,</u> by Ananda Guruge. In NEW FRONTIERS IN EDUCATION, Vol. 2, No. 2, 1972. (14)
5.PdM	<u>Madagascar: La Mission en recherche,</u> by Michel Bavarel. in PEUPLES DU MONDE, No. 58, 1973. (20)
5.UISG	<u>Religious and the Church's call to Justice.</u> in UISG, No. 26, 1972. (44)
2.CICM	<u>The Future of the Religious Orders,</u> by Karl Rahner. In EUNTES, Vol. 6, No. 1, 1973. (10)

ROLE DU MISSIONNAIRE DANS L'EGLISE LOCALE

Lettre de Mgr. J. N'Dayen, Archevêque de Bangui au Clergé de son diocèse, 3 Janvier 1973.

Chers Amis,

Voici bientôt un an que je vous entretenais des actualités religieuses et pastorales du diocèse. Les réponses que j'ai reçues montrent à quel point l'évolution de nos paroisses vous intéresse. Elles se sont également exprimées dans le sens d'une participation au fonctionnement matériel de nos organismes diocésains. De tout cela, je vous remercie de tout coeur.

Il m'a été souvent demandé quel serait désormais le rôle des missionnaires dans nos pays. C'est une question qui vous touche de près, puisque vous travaillez avec nous.

Ce genre d'inquiétude peut partir d'intentions très différentes.

On peut déceler chez certains une attitude vaguement défaitiste: "C'est du temps perdu que d'être missionnaire actuellement. C'est une sorte d'anachronisme intolérable à notre époque..."

Chez d'autres, c'est une question que se pose le "guerrier" qui pense à la retraite et... à la pension trimestrielle (qu'il mérite d'ailleurs). Il regrette le bon vieux temps où tout lui était soumis; maintenant ses ouailles ont le droit de rouspéter ! ... Quelle époque!...

Très souvent aussi, c'est un problème de fond qui est posé, et qui part d'un sentiment apostolique sincère, visant à une relance de l'Evangile, par des renouvellements de méthodes de travail qui utilisent un peu plus l'apport culturel du pays. C'est alors que le missionnaire se dit: "Nous, on n'y comprend rien, laissons faire les indigènes, prêtres et laïcs."

Dans ce contexte, l'on peut se demander si l'apostolat missionnaire que vous encouragez et soutenez est encore viable, s'il faut constamment maintenir au front des contingents d'apôtres qui risquent d'asphyxier les initiatives locales, et par là-même étouffer, sans mauvaise volonté cependant, l'efflorescence de l'Eglise. Ce serait comme une sorte de "colonisation" spirituelle non décelée par les "colonisateurs" eux-mêmes. En somme, la pénurie du personnel apostolique local ne saurait justifier, penserait-on, l'action continue des missionnaires dans ces pays.

A cela, je répondrai que tout chrétien, donc tout prêtre ou religieux se trouve chez lui partout dans l'Eglise. Nous avons tous à ce point de vue, de par notre baptême, la même carte d'identité !

La question est de savoir, si lorsque nous parlons de corps mystique, d'Eglise corps du Christ, nous nous gargarisons de formules insignifiantes ou pas.

Je sais que les comportements innés ou acquis du missionnaire, qui révéleraient plus le colonisateur que l'apôtre, peuvent parasiter cette attitude fondamentale d'offrande nécessaire à l'apostolat. Le succès des premiers contacts avec le peuple à évangéliser, et la réussite de l'action missionnaire par la suite, dépendent beaucoup de ce qui doit distinguer le messager de l'Evangile du pionnier d'une civilisation dont il serait le canal. Plusieurs directives des Souverains Pontifes vont dans ce sens. Je n'en fais pas le recensement pour l'instant.

J'avoue cependant qu'il est impossible d'éviter toute interférence entre les deux aspects de choses : d'une part l'Evangile à prêcher, d'autre part la tournure d'esprit que nous donne une civilisation. Jésus nous a annoncé une Bonne Nouvelle qui véhicule énormément de coutumes hébraïques; les apôtres en ont encore renforcé la dose, au point que des conflits ont surgi entre eux sur l'opportunité de garder ou de ne pas garder tel ou tel rite... En matière de discipline ecclésiastique, l'on sait que le droit romain a imprimé des traces dans la législation canonique. C'est à dire qu'il est difficile, sinon impossible, de prêcher un christianisme pur qui ne serait pas enrobé dans une sorte de gangue culturelle. D'où l'importance de ne pas offrir un Christ trop "maquillé" à nos fidèles.

Tout cela n'empêche pas que chaque chrétien soit chez lui partout où il y a une Eglise. Le missionnaire a encore, comme par le passé un travail passionnant à faire. Le soutien que vous apportez à l'oeuvre d'évangélisation est bénéfique, car il s'agit d'établir l'Eglise, d'en asseoir solidement les bases.

Mais, qu'est-ce à dire qu'asseoir solidement les bases de l'Eglise ?

Il me semble que dans la crise actuelle que connaissent les structures de l'Eglise, les pays d'ancienne chrétienté ne devraient pas tellement s'affoler. Ces pays possèdent tout un arsenal de laïcs capables d'assumer des tâches ecclésiastiques, des ministères. Lorsque le clergé aura évacué cette peur constante de se laisser envahir, dans ses prérogatives (cessibles), par les intrus que sont les laïcs, on verra poindre à l'horizon la réalisation du royaume, du moins dans sa forme organique vraie. Quant à l'enrichissement spirituel de l'Eglise elle-même, il ne sert à rien que les clercs et les laïcs se bagarrent; il ne s'agit pas d'engager un pugilat qui n'aboutirait qu'à nous laisser des "bobos", il s'agit de changer les coeurs, comme l'exigeaient les prophètes, et d'aimer l'Eglise.

Dans nos régions nous avons des laïcs en nombre écrasant par rapport aux clercs indigènes. Mais j'hésite à soutenir que nous ayons déjà un laïcat. Or, l'Eglise repose sur des laïcs solides. Il y aurait encore, ici chez nous, un travail de formation doctrinale à faire. Il me semble que beaucoup n'ont retenu du christianisme - et spécialement du catholicisme - que l'aspect secondaire des "pratiques"; autrement dit, on retrouverait encore chez des couches sociales de nos chrétiens peu de formation dogmatique (dans le sens positif du terme). La prédication outrancièrement moralisante a porté ses fruits, aigres-doux, donnant la suprématie au "paraître" plutôt qu'à "l'être". C'est ce renversement, ce rétablissement

des choses qui doit être notre tâche maintenant.

Conversion intérieure pour nous-mêmes qui prêchons, d'abord ! Puis prédication aux autres d'un christianisme qui ne mette pas les saints au dessus de Jésus-Christ, qui donne aux pratiques extérieures une signification, un sens.

Notre laïcat une fois formé dans cet esprit, je souhaiterais que l'on laisse les Conférences Episcopales adopter des structures ecclésiales originales, mais pas trop bizarres; et que, de grâce, on les laisse faire, dans la mesure où l'Evangile est respecté. Il faut admettre que nous n'avancerons jamais tant que la majorité de nos ouailles piétinera en s'accrochant aux aberrations qui abondent en religion. C'est la vérité qui libérera.

Voilà ce que les missionnaires peuvent encore faire, avec tact et intelligence, avec discernement et sans précipitation, car j'ai toujours répété ici, qu'en matière religieuse, le Noir (L'Archevêque de Bangui y compris) est naturellement "traditionaliste".

Dans cette optique de formation, le diocèse de Bangui a ouvert, à l'instar de l'école catéchistique d'Ippy (diocèse de Bombari), celle de Crampel qui vient de clore deux mois de formation intensive. Le programme comporte non seulement les matières religieuses, mais aussi la culture générale. Les catéchistes se sont passionnés à ce genre de découverte. Pendant ce temps, leurs femmes étaient prises en charge par une religieuse qui les menait par les chemins fleuris de l'hygiène, de la couture, de la pédiatrie...

On espère s'orienter dans le même sens à Mbaïki qui a déjà démarré un petit quelque chose.

Pour tout ce travail, il nous faut encore, hélas, amonceler quelques briques; mais il faut ce qu'il faut, car il est toujours difficile par beau temps comme par temps de pluie, de scolariser et de loger sous les arbres... La formation de nos communautés passe aussi par les briques !

Au niveau des études sociales plus cultivées, surtout dans les villes, nous rêvons également d'un autre style, qui amène nos fidèles à plus d'intelligence du contenu de leur foi, et une vie chrétienne plus conséquente. Il nous faudra, là encore, faire appel à des personnes compétentes, qui puissent frayer avec les jeunes universitaires, qui aient le dialogue plus assuré et facile avec les "cadras".

Il y a du pain sur la planche... Nos frères d'outre-mer auront encore à nous apporter leur soutien.

Vous voudrez bien nous aider dans ce sens, et ce sera vraiment la Bonne Année, pourquoi pas la vôtre aussi !

Mgr. J. N'Dayen
Archevêque de Bangui

NEWS FROM AND FOR THE GENERALATES

Voici le projet du livre: "UN NOUVEL AGE DE LA MISSION" qui sortira au début du mois de juin 1973:

I. Analyse de situation

- Chap. premier : La croissance des peuples
- Chap. second : La pratique politique des nouvelles églises
- Chap. troisième : Espoirs et difficultés du renouvellement
- Chap. quatrième : Les missionnaires face aux changements

II. Naissance et renaissance de l'Eglise

- Chap. cinquième : L'Eglise en croissance
- Chap. sixième : La réforme institutionnelle de l'Eglise
- Chap. septième : Services et fonctions
- Chap. huitième : Eucharistie, ministères et communauté

III. La Mission et son avenir

- Chap. neuvième : Tâches concrètes des groupes missionnaires
- Chap. dixième : La responsabilité de l'espérance.

(Robert Ageneau et Denis Pryn)