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Rome, 17 December, 1971 •

To all Superiors General
To all their delegates for SEDOS
To all members of the SEDOS Group

A tous les Sup^rieurs G4n6raux
A tous les d^l^gu^s de SEDOS
A tous les membres de SEDOS

Best greetings for Christmas
and 1972

Meilleurs Voeux pour Noel
et pour 1 9 7 2

Benny Leonzio
Antonio Ibba

Sr. Agnetta

Ann

Antonio Ibba

Antoinette

This week;

Cette semaine;

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Coming Events;

EXECUTIVE COMMITTEE 20o12,71 16.30 BEDOS
 SOCIAL COMMUNICATIONS 11. 1,72 16.00 "
 DEVELOPMENT 12, 1.72 16.00 "

Prochaines reunions;

COMITE EXECUTIF
 COMMUNICATIONS SOCIALES
 DEVELOPPEMENT

N O T I C E

SEDOS Secretariat will be closed from December 22 to January 2» The Secretariat will also be open from 8,00 to 14.00 on Saturday, December 18, and January 8,

Yours sincerely

P. Leonzio Bano, fscj,

NEWS FROM AND FOR THE GENERALATES

1. SCHEUT - On 30 November Fr, General left for the Republic of Zaire for a two weeks visit and to attend the consecration of Bishop G. Mukenge in Luluabourg on December 5? by Card. Rossi of Propaganda Fide.

Fr. John B. Peters will be in the U.S.A. towards the end of December.
2. Fr. Kevin Kinnane, O.P.M., General Secretary of RHODESIA CATHOLIC BISHOPS' CONFERENCE is asking for the assistance of lecturers in various pastoral fields (liturgy, moral theology, pastoral theology, justice and peace, canon law, etc.) to give 4-5 days "refreshers courses" in three or four centres in the country. Any contact with experts in India, the rest of Africa, USA, England, Philippines, etc. would be most welcome. Will Generalates or members of SEDOS institutes please contact SEDOS Secretariat, or Fr. Kinnane, P.O. Box 2591, Salisbury, Rhodesia.
3. O. Carm. - Fr. Fr. Thuis, new General of the Carmelites, will visit Brazil next January 1972, returning to Rome about February 20.
- 4« A young Ceylonese man, married and living in Rome, would like to obtain employment in a generalate. He is a very good and very fast typist, with good command of English, French and Italian and speaks and understands German, Latin and Sinhalese. His academic qualifications are B.A. (Lond), Ph.L. (Rome) and B.D. (Rome). Apply SEDOS Secretariat or Bro. Vincent F. Gottwald FSC, via Aurelia 476. CP. 9099 - 00100 Rome.
- 5* At a meeting of Delegates of the Superiors General of Religious Institutes of women to the Pontifical Missionary Union, a Council of 14 were elected to, collaborate more closely with the Secretariat of PMU at Propaganda. Among those elected were the following members of SEDOS; Sr. Eugenia Bemings, SSpS, Sr. Anna Marie de Vreede, SCMM-M, Sr. Alma Gornely, Holy Child, Sr. Marguerite Marie, FMM.
6. The Sisters of the Holy Child Jesus, v, della Magliana 375, 00166, Rome, wish all their friends the joys and blessings at Christmastide. Instead of sending you cards, we have given a gift to Don Mario Picchi for his work among the drug addicts of Rome. We hope in this way to extend the reality of the incarnation and to "allow the cry of the poor to find an echo in our hearts".

LISTS OP PERIODICALS RECEIVED

compiled by Sister Agnetta, S.Sp.S.

A. LIST OP ISSUES OP PERIODICALS RECEIVED DURING NOVEMBER:

<u>Issue;</u>	<u>Name of Periodical (External)</u>
Vol. 7, No. 5	<u>BIT Informations</u>
Vol. 4, No. 3-4	<u>Bulletin</u> (CIIS)
No. 2, 1971	<u>Bulletin de Liaison</u> (CISR)
No. 30, 1971	<u>Bulletin du Centre de Documentation OICE</u> (UNESCO)
October 1971	<u>Centre de Recherche Th[^]ologique Missionnaire</u>
No. 3, 1971	<u>Centro Pro Unione</u>
Vol. 5, Nos. 42- ^K	<u>La Chiesa nel Mondo</u>
No. 3, 1971	<u>CICIAMS News</u>
No. 4, 1971	<u>ComHuniCatie</u>
Vol. 12, No. 32	<u>Condor</u>
JSJo, 5; 1971	<u>Contact</u>
Nos. 442-503	<u>Documentation and Information for and about Africa</u>
No. 1596	<u>La Documentation Catholique</u>
No. 4-5	<u>DSD Information Sheet</u>
No. 56	<u>PASS Informativo</u>
No. 39	<u>Impact</u> (Zambia)
Vol. 6 No. 11	<u>Impact</u> (Philippines)
No. 11	<u>Informatiedi er-st</u>
Nos. 395-396	<u>Informations Catholiques Internationales</u>
Vol. 23, No. 8	<u>International Associations</u>
No. 395	<u>Japan Christian Activity News</u>
Vol. 2, No. 5	<u>Literacy Today</u>
No. 224	<u>Messages du SecOxirS catholique</u>
No. 9	Mission Intercom

<u>Issue:</u>	<u>Name of Periodical (External)</u>
No. 5	<u>Missions Etrangeres</u>
No. 6Z and Special No.	<u>Le Mois k l'UNESCO</u>
Vol. 1, No. 4	<u>Newsletter</u> (WCCU)
November	<u>News Notes</u> (APPRO)
Vol. 21, No. 9	<u>Notiziario</u> (PAO)
October 1971	<u>ODI</u>
Vol. 6, No. 39	<u>Omnis Terra</u>
No. 48	<u>BIT Panorama</u>
No. 6, 1971	Pastoral Orientation Service
No, 45, 1971	<u>Peuples du Monde</u>
Vol. 1, No. 4	<u>Quarterly Record</u>
Vol. 18, No. 2	<u>Religion and Society</u>
Nos. 45-49	<u>Scienza, Tecnica e Organizzazione</u>
Special No.	<u>SSRC Newsletter</u>
Vol,, 4, No, 1	<u>Studi Pastoralis</u>
Nos. 6856-6859	<u>The Tablet</u>
November	<u>This Month</u>
Vol. 1, No. 3	<u>Voice of Multimedia Zambia</u>

<u>Issue:</u>	<u>Name of Periodical (internal)</u>
No. 154-155	<u>AIMIS</u> (FSCJ et al.)
No, 95	<u>Bollettino FSCJ</u>
No, 419	<u>Chronica</u> (CICM)
Nos.. 5-6	<u>CMM News</u>
No. 5	<u>CSSP Documentation</u>
No. 8	<u>CSS? Newsletter</u>
No. 46	<u>Echos de la rue du Bac</u> (MEP)
No. 8	<u>Euntes</u> (CICM)

<u>Issue;</u>	<u>Name of Periodical (External)</u>
No. 5	<u>Missions Btrangeres</u>
No. 62 and Special No.	<u>Le Mois k l'UNESCO</u>
Vol. 1 , No. 4	Newsletter (VCCU)
November	<u>News Notes</u> (APPRO)
Vol. 21 , No. 9	<u>Notiziario</u> (PAO)
October 1 971	<u>ODI</u>
Vol. 6, No. 39	<u>Omnis Terra</u>
No, 48	<u>BIT Panorama</u>
No. 6,1 971	Pastoral Orientation Service
No. 45 , 1971	<u>Peuples du Monde</u>
Vol. 1 , No. 4	<u>Quarterly Record</u>
Vol. 18, No. 2	<u>Religion and Society</u>
Nos. 45-49	<u>Scienza, Tecnica e Organizzazione</u>
Special No ,	<u>SSRC Newsletter</u>
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No. 5	<u>CSSP Documentation</u>
No, 8	<u>CSSP Newsletter</u>
No. 46	<u>Echos de la rue du Bac</u> (MEP)
No. 8	<u>Euntes</u> (CICM)

<u>Issue;</u>	<u>Name of Periodical (internal)</u>
No. 247	<u>Famiglia Comboniana (FSCJ)</u>
11/71	<u>Missioni OMI</u>
Oct. and Nov.	<u>Monde et Mission (CICM)</u>
November	<u>Mondo e Missione (PIME)</u>
November	<u>Nigrizia (PSCJ)</u>
No. 10	<u>Notiziario Cappuccino (OFMCap)</u>
97-1 0	<u>Petit Echo (PA)</u>
November	<u>Piccolo Missionario</u>
60/71	<u>OMI Communications-Infojrmation</u>
Special No.	<u>Rondvlucht (SCMM-T)</u>
October	<u>Sharing (RSHM)</u>
No. 6-8	<u>SJ Information</u>
No. 9	<u>SMA Bulletin</u>
No. 43	<u>SMM Intercontinent (SCMM-M)</u>
Nov.-Dec.	<u>SSpS Information Service</u>
Vol. 12, No. 3	<u>Verbum SVD</u>
No. 4-5	<u>Vincentiana (CM)</u>

NEW PERIODICALS RECEIVED DURING NOVEMBER

Name of External Periodical and country in which it is published;

Centro Pro Unione (Italy)

Studi Pastoralis (Italy)

Wereldwijd (Netherlands)

Name of Internal Periodical and Institute which publishes it;

SJ Information-Documentation (Sj) Italian and French issues.

SM Gommimications (SM) English and French issues.

C, **SZimm**[^] ARTICLES

<u>Code No.</u>	<u>Article:</u>
^"^.^	<u>Development and Humility</u> by Michel Boisseau. In PETIT ECHO, No. 623, 1971. Also in French.
2.SMA	<u>Activities and Formation of Catechists</u> Theme of the SM ⁱ BULLETIN, No. 9, 1971. Also in French.
5.I(p.I.)	<u>Overseas Chinese</u> by Carlo van Melclcebeke. In IMPACT (P.I.)j Vol, 6, No.7, 1971.
5.l(Z)	<u>Catechetics</u> . In IMPACT (Zambia), No, 39, 1971.
5,MI	<u>El Mes de Reflexion pastoral en Medellin</u> by Msgr. Eaai Camader. In MENSAJE IBEROAMERICANO, No. 71-72, 1971 .
5.^1	<u>XXIV Semana Espanola de Misiologia</u> . Se celebros en Burgos y Santiago de Compostela del 2-8 de Agosto, 1971. In MENSAJE IBEROAMERICANO, No. 71-72, 1971 .

DOCUMENTS OF SPECIAL INTEREST

U MSG - DOCUMENTS OF THE 2nd *GEmmh* CONFERENCE, Rome Oct. 5-15, 1971, 30 pp,
 A small size leaflet, but containing countless detailed decisions, which
 may be of interest to similar Societies.

2. The SA Secretariat for information, Villa Vecchia, Frascati, has published
 in December 1971 "DOSSIER-SHARING-3" on "UNITY AND PLURIFORMITY IN OUR
 COMMUNITIES" (40 p p o) . The DS3 just prints the reports received from
 some large and small comminities, together with their evaluations, of the
 experiments at different stages of development, grouping them according
 to "types" of comminities, i»e. (1) large communities, (2) communities
 without a sister-in-charge, (3) inter-congregational communities, (4) small
 communities, (a) with personal insertions, (b) with community insertions,
 and (5) student-sisters and ,,. life-community.

"What is important", the SA General Council concludes, "is not such and
 such an experiment«^, What is important is the life of the *CongregSition*
 which seeks to fulfill its own vocation in conformity with today's new
 situation... V/e are searching."

Any other Society, engaged in the same search, will find useful hints in
 this "rich exchange".

NEW FRONTIERS *m* EDUCATION; INDIAN *JOUrnAl* OF UNIVERSITY EDUCATION Vol. 1 ,
 Nos. 1 and 2,

University education in India is passing through a crisis, the like of
 which it has never experienced in the past,, in this context NEW FRONTIERS
 IN EDUCATION comes on the scene.,, NEW FRONTIERS is new in one sense and
old in another. In its present format, it is a new attempt to provide
 the university v/orld of India with a forum for educational discussion.
 At the same time it takes over the unfinished task of the JOURNAL OF
 CHRISTIAN COLLEGES, which has been in existence for the last four years...
 and will appear three times a year,, education (in India) has never
 received more than 3% of the funds provided in successive five-year plans,..
 Yet it is true to say that money is not the only nor even the most important
 ingredient of good education. It is false and even dangerous to hold that
 there is nothing wrong with Indian education which more money cannot cure.
 The contrary is probably more true: that what is wrong with Indian education
 cannot be cured by money alone.

NEW FRONTIERS is the result of private educational initiative. Nobody can deny that private enterprise has played a long and honoured role in the history of Indian education. This does not mean, of course, that all private effort today can be lauded. While some of the best institutions in the country are run by private bodies, it is also unfortunately true that a good proportion of the worst institutions are also labelled private. Owing largely to the latter, there is an unfortunate trend in the nation to decry all private enterprise in education: teachers, students, politicians and others sometimes indulge in wholesale condemnations and demand nationalisation of the entire educational system of the country. If studied carefully, there is no doubt that such a solution would be worse than the evils it sets out to remedy. In any country, chiefly one that has democratic ideals, it is essential that the public and private sectors should coexist and stimulate each other in all fields- This is even more so in the field of education; for the experience of almost every nation has shown that much educational thinking and experimentation emanates from private individuals, bodies and institutions that are not stifled by having to toe the official line and conform to a set policy. It would be nothing short of tragic if India, at this crucially important juncture in her history, should deprive herself of the educational thinking and initiatives that private enterprise can provide. (pp,1-4 passim).

Important studies in these 2 nos, ;

The future of Church-sponsored education in India (R, Dickinson), P, 47,
Human relations in College administration, p, 101.
The changing role of the teacher, p, 173,

THE BULLETIN OF CHRISTIAN INSTITUTES OF ISLAMIC STUDIES, Vol. IV, No, 3-4, January-April 1971 % Henry Martyn Institute, P,0. Box 153, Hyderabad-I, A P., India,

a) A VATICAN MEETING (p,131-2).

Conclusions reached by the Supreme Council for Islamic Affairs and the Secretariat for non-Christians:

- A. Having taken note that a common spirit of friendship and comprehension moved both sides in regard to ways of looking at various problems,
- B. Taking note that a spirit of renewal is showing itself in relations between Christians and Muslims, the parties decided:
 1. To hold regular consultations about questions concerning relations between Muslims and Christians on the social, cultural, and spiritual planes;
 2. To keep in contact through correspondence and any other means favouring exchanges and meetings;

- 3* To appoint one representative for each side, with the task of . keeping up relations between the two bodies;
- 4o To do everything possible to intensify good relations between Christians and Muslims, so as to strengthen that fraternity which exists among believers who share respect for all religious values and faith in God;
- 5« To keep persevering on behalf of justice and peace in the world. To this end, in the name of their respective faiths, they condemn every sort of discrimination; they ardently desire that every effort shall be made to reestablish peace in the Near East in justice and honour, (From L'OSSERVATOSE ROMANO, Jan. 7, 1971),

b) BENEDICTINE EXPERIENCE AT TOUMLILINE (pp. 70-74)«

The small selected group of Benedictine monks who had settled at the Monastery of Toumliline were convinced that they must lead an active life and not only a life of prayer and meditation. At the invitation of the French Bishop of Rabat they had come from France to Morocco at the beginning of the fifties,, while Prance was still ruling the country.' When, unexpectedly soon, the end of French colonial rule came, a self-conscious, nationally-minded Muslim government took over and called a halt to all Christian missionary activity. During its short period of existence Toumliline had gained the sympathy of the Moroccans to such a degree that it was given permission to continue, but on condition that the monks would not proselytise. The Prior, Denis Martin, accepted. Toumliline's motto from then on became: "We only want to be une presence chr^tienne among Muslims", ' That this would inevitably lead to conversions was a matter of later time. For the solution of that problem they coxmtd on divine guidance, Toumliline went on helping all who in need knocked on their gate. Their quickly expanding medical work was much appreciated. Orphans, boys of the streets of nearby Azrou, were cared for and taken on as "sons of the monastery". Attention was given to agriculture and cattle breeding. Advice was given and a chicken fam started. A fresh branch of activity started when boys from a big boarding school in Azrou began to call at the monastery when they had finished their homework, asking for books, games and music. Students began to find their way to the monastery. Then discussion groups, conferences and finally summer camps were organized. Christian students from Europe arrived, hitch-hiking or on motor cycles, and they helped in this ever-expanding youth work.

The inspired Prior then began organizing yearly conferences of orientalist from all over the world. The men of the government liked to be invited and to have an opporrttmity of shaking hands with scholars of Islam of world fame.

So long as Sling Muhammed V ruled the country, the men of Toumliline were sailing with the wind- This happy state of affairs changed when, he suddenly died and his son, Hassan IX, became king. His advisers now got their opportunity. They had seen what Toumliline had done so successfully and they knew that most of it ought to have been done by themselves. In the mounting influence of the students and the freedom of their discussions under the guidance of the monks they saw a danger to the monarchy. The extension of activities had necessitated fund-raising tours by the Prior. He travelled throughout Europe and even America. In Holland he met Dr^ Hendrik Kraemer. They became friends and Kraemer organized a "Committee of Friends of Toumliline". This committee sent a young married couple, both qualified youth leaders, to Toumliline. A new and very welcome branch of activities now became possible: a work for girls and women. The young man unfortunately died in a motor crash six months after his arrival. Another couple was sent to replace him, while his widow went on with her prospering work. The students' camps and conferences increased in numbers and popularity. Then the blow fell. The Dutch youth leader and his wife were ordered out of the country, and no reason was given. It was a warning to Toumliline. They ceased all outward activities, which in fact had only been made possible • through foreign financial aid. Some of the monks accepted government posts as teachers, agricultural advisers, and technicians, but it was too late.

When I visited Totimliline in May 1968 I foxmd the place silent, neglected, nearly abandoned. The buildings that had been gradually built around the compound were closed. I had known the place full of life, with the open-air dining tables in the shade of old trees, filled with eating, talking and laughing students and-scholars. Now silence reigned and the jungle slowly crept near. The Prior was still there with the last few helpers. I told him how sad I felt. He smiled and said: "Why? God's ways are different from ours. We have to learn our lesson." And what do you think the lesson is? "We have made a mistake. Our meeting with Islam must be a different one, less noisy, less conspicuous. We came here with Western energy, with modern scientific methods, well-organized, all made possible through foreign money. Why was that given? Did it mean a return of colonialism in disguise? We were disturbers of an Eastern society, static for centuries. We created the impression of an explosion. We put the authorities to shame. What we were doing was their task and one they should have done before we took the initiative. They regarded otir action as dangerous to their position. So any new approach must be different. We now go back to France. It is our pride

that we shall take practically nothing with us./ All we did was to bring much into the country. Back in France we shall send, when the Moroccan Government asks for them, a teacher, a doctor, a man to advise in matters of agriculture, etc. They will be paid by that government, they will not arouse suspicion, and yet they will again be our presence chr6tienne in this country.

I was thinking of the students I had met, first there and later on in Holland, young men, alert and full of questions and problems, "In Toumliline we got answers to all our questions", they said.

Toumliline had to disappear; it aimed too high, it followed the ways of the West. Yst I don't see it as a failure. The men of Toianliline proved how great and real is the longing among Muslims for encounter and frank discussion with Christians and their leaders. This longing will not cease but only increase, and it will be fulfilled "in God's good time".

My experience in encounters between Christians and Muslims convinced me that something is coming up which was unknown in the period of missionary encounter between the two spiritual forces which lie behind us. The West no longer rules the world of Islam. We now meet as members of equal nations. Our Western superiority-complex is disappearing. That can and must be the case when believers with a Christian or Muslim background meet* Dogmatic assertion based on an attitude of, "Listen to me, for I have the truth in every sense", are silenced. We say instead; "Brother, we know each other's problems in a world which is becoming more and more materialistic. We are both facing difficulties arising from an unknown and doubtful future." Leaders in Islam and many of her studious generation realise that drastic changes are inescapable, if Islam is to be a leading power in a future in which its believers can live free and with uplifted heads. Islam has come to its historical crisis, now that Western rulers no longer have the responsibility for its peoples, but, at long last, their own leaders have taken over that task. The millions of believers had looked forward in great expectation of that event. Deception and anxieties have come in place of it.

Because of an increasing materialism the future looks dark for the Christian nations. This is no time for strife with other believers in God, but for a united effort for the preservation of the spiritual values entrusted to each of them. It is a time for sharing what we as Christians possess and what the Muslim wants. He seems to be more receptive to it these days, when old certainties vanish and historical research can no longer be stopped.

This may show him the way to the spiritual treasures of the two elder brothers, followers of the same God who revealed Himself to Abraham and who, in the only sinless Prophet, "Isa Nabi" of Nazareth, became the Redeemer for Muslims and Christians and all men alike.

Policy and Guidelines of the General Council of the Scarborough Foreign Mission Society
(A follow-up to the situation of Lay Missionaries in Italy, Bull. No, 33, p, 692).

In this paper, the General Council of the Scarborough Foreign Mission Society wishes to express its present thinking and to make some specific resolutions on two topics of interest to Society members, viz:

- Lay membership in the Society
- The Society's role vis-à-vis Canadian lay missionaries.

While we touch on other related areas, we do not intend to discuss all aspects of the question of the lay missionary vocation. Likewise, we do not elaborate on the important question of the mutual exchange of missionaries (lay and clerical) between Canada and other countries, nor do we pretend to solve mission ; theology problems as yet unresolved by the theologians themselves.

10 STATEMENTS OF THE FOURTH GENERAL CHAPTER

The General Chapter directed the General Council, "To investigate the feasibility of accepting permanent deacons and lay people as members of the Society and to report to the general Society the result of their investigations." (p.28:8)

The Chapter also recommended, "Lay volunteers from Canada should be qualified to offer some skill needed on the missions." (p.159:9)

The various reports of the Committees refer to "lay volunteers", "laity" with "their own special field of competence", (p.21;b), "lay people" (p.22), "specialists" (p.24), "lay help" (p.146), etc.

It seems to have been the thinking of the Chapter that only lay people possessing some particular trade or specialty would be classified as lay missionaries and, for all practical purposes, those specialties or trades were to be humanitarian in-purpose-

The distinction between CUSO and Peace Corps volunteers on the one hand and lay missionaries like PAVLA and CLM on the other, between lay persons acting as "priest-helpers" on the one hand and lay persons possessing their own unique missionary vocation on the other, was less clearly understood at the time of the Chapter.

II. PRESENT SIIUATION

In order to understand the present situation of the lay missionary movement in Canada, it is necessary to recall certain recent developments:

- 1) The Document on the Missionary Role of the Laity which was addressed to all Ordinaries by the Sacred Congregation for the Evangelization of Peoples in 1970.
- 2) Father Diemert's appointment as Spiritual Animator of the National Missionary Council by the Bishops of Canada in 1969* This same National Missionary Council, after eighteen months of study, submitted a plan of action to the Bishops' Commission on the Missions in which top priority was given to the establishment of a training program for lay missionaries (1970).
- 3) The dissolution of the Canadian Lay Missionaries (CLM) in August of 1970, This CLM group was never officially recognized by the Canadian hierarchy,
- 4) The founding of the Volunteer International Christian Service (VICS) by the Holy Ghost Fathers of Toronto in 1970.
- 5) (a) The selection of Bishop Alex Carter as National Director of the Society for the Propagation of the Faith in Canada, and as National Director of the Holy Childhood in January of 1971.
(b) Father Michael O'Kane's appointment as Executive Secretary to the above-mentioned Pontifical organizations, as well as his subsequent selection by the Bishops to be Executive Director of the National Missionary Council.
- 6) Father John Gomes' assignment from the General Council in June, 1970, to make a thorough study of the following questions:
 - (a) Scarboro's role in relation to the lay missionary vocation.
 - (b) The practical conclusions that follow from this role.
 - (c) The feasibility at this time of accepting lay people as members of the Society.

(This report, consisting of 109 pages, was completed in March of 1971 and is now available upon request.)

- 7) In order to ascertain the thinking of lay people themselves concerning their own proper missionary role, John Gomes, with G. Marskell, C. Gervais and M, O'Kane, held frequent meetings with a group of lay people from October 1970 to May 1971 , On June 6th, this group met with the Council to present their views.
- 8) Recently, ncvj members joined the group mentioned above, and they have decided to continue to meet and to form an ongoing lay association, independent of Scarboro, but closely associated with the mission effort of the Canadian Church, They have temporarily named their association the Extended Lay Mission Group (ELMG).

9) The Society continues to receive inquiries and requests from lay people interested in missionary work.

The detailed report and recommendations made by John Gomes have been carefully studied and discussed by the General Council, Not satisfied with their own deliberations in this regard, the Council has consulted and sought advice and recommendations from the members of the Cabinet as well as from a number of interested lay people- In addition to this, the question of the lay missionary movement and lay membership in S-F.M, was the principal topic chosen for discussion in a general meeting of the Priests after the annual Retreat at Headquarters in August of this year.

As a result of these deliberations, the Council is of the opinion that the time has arrived to indicate our present stand in regard to the lay missionary movement and to establish norms which can guide the Society and its members for the immediate future,

III, NATURE OF "LAY" MISSIONARY VOCATION

A 'lay missionary* is distinct from a 'lay volunteer', i,e, a lay missionary does not work for purely humanitarian reasons, "Humanitarian sentiment alone no matter how generous it may be will not suffice." (Document on Missionary Role of the Laity - 1970)

Lay missionaries must have the "sincere intention to work for the redemptive mission of Christ and the Church, This they may do in a diversity of forms but their intention should become increasingly clear and more vigorous to labour, in the world and with the world, for the salvation of men and the glory of God," (Apostolicam Actuositatem)

Article 23 of the Decree - Ad Gentes - singles out a special missionary vocation, i.e., a charismatic gift of the Holy Spirit (iCor,12:11). That same article of the Decree defines those who have this special missionary vocation as ".,.,certain priests, religious and laymen who are endowed with the appropriate natural dispositions, character and talents and who are prepared to undertake mission work in their own countries and abroad-« sent by legitimate authority, they go out... to those who are far from Christ ... as ministers of the Gospel-i"

IV. NATURE OF (LAY) MISSIONARY WORK

Ad Gentes defines "mission" as the term applied to those particular undertakings by which heralds of the Gospel are sent out by the Church into the whole world to preach the gospel and to plant the Church among peoples or groups who do not yet believe in Christ (Ad Gentes, /fe).

"The primary role of mission is to transform men spiritually, to help them to come to faith, and to a corresponding love of their fellow men in God. Whenever Christians are doing this, they are faithful to the missionary mandate." (Avery Dulles, S.J.)

Father Coutinho defines mission as "... the outward movement of those who understand something of the Gospel and, like the early Christians, go and talk about Christ and what he has done for us and what he enables us to do."

The lay missionary will "cooperate in the Church's work of evangelization" (Ad Gentes, /12 and /4^), He must, therefore, be a true witness of Christ (/^12) and be interested in social development (J^4^)' He will in addition interest himself in dialogue with non-Christians (/11), and with local Christians (J^^ and/41).

We would like to refer you to pp,93-94, 96, and 103-105 of Fr, Gomes' report for a fuller understanding of the nature of lay missionary work and of the necessity for lay missionaries to exercise their apostolate both in Canada and overseas,

V. FORMATION REQUIRED FOR LAY MISSIONARIES

It is evident from all these considerations that the lay missionary must be given a spiritual preparation suitable to his or her state of life if such a person is to be expected to worthily fulfill the lay missionary calling and to accomplish the work that is expected of him (Ad Gentes, ^25), The lay missionary must develop a number of "attitudes" that should be nourished and ennobled by his spiritual life. He must be imbued with a living faith and a hope that never fails.

Lay missionaries should be men and women of prayer with a "spirit of sacrifice". Their spirituality should have a community aspect that will aid them to "be of one heart and mind" in imitation of that first apostolic community (Acts 2:42; 4:32),

This spiritual formation must be integrated into their psychological, cultural, linguistic and technical training,

VI. S.F.M. AND LAY MEMBERSHIP

The General Council, then, recognizes that the laity do indeed have a specific role in the missions just as priests, sisters and brothers have their respective roles. However, it has become clear to us in our meetings and deliberations that the precise delineation of those distinct and yet interdependent roles is still far from clear and even somewhat nebulous.

We insist, however, that there must be a spirit of mutual respect on the part of all concerned (i.e. Bishops, priests, religious and laity) if the exact nature of the lay missionary's role is ever to be truly discerned.

This brings us to the point of decision, for the present at least, as to whether S.F.M. should undertake to accept lay people as members of the Society. We have judged, after sifting all the evidence presently available, that we do not yet have sufficient experience in this particular area of mission work to make such a decision.

Therefore, it is the mind of the General Council that it is not feasible at this time to accept lay people as members of the Society.

We have not abandoned the proposal, however, and it is our expressed desire that further investigation of this important matter be undertaken. In fact, we have decided that we will, in due time, appoint a priest to continue this research which has so many implications for our membership. This priest will ultimately make recommendations to the General Council and, of course, to the next General Chapter.

In the meantime, we urge all the members of the Society to make every possible effort to search out and try to better understand the role of the laity in mission work.

We encourage our priests to make every effort to recognize lay people as "missionaries in their own right", and we further urge lay people to carry out mission activity in close harmony with S.F.M. priests. We recommend that:

- a) Each region investigate the opportunities that exist for lay missionaries from Canada to be of service to the local church and to make these possibilities known to the General Council.
- b) Any S.F.M. priest wishing to experience living and working in lay Christian communities for a period of time be allowed by the Mission Region to do so after dialogue with the Council, (e.g. Madonna House Apostolate, L'Arche Community, Ecumenical Mission Work, or anything comparable on the local level.)
- c) Seminarians become closely associated with training programs for lay missionaries. In addition to this, seminarians should, in their outside activities, concentrate on those works which have a missionary or international character.

VIIc S.F.O.K. AND TRAINING PROGRAM

S.F.M. will not directly initiate a training program for lay missionaries. However, we fully encourage and, insofar as possible, will collaborate in such a program especially if it is representative of a national mission effort.

VIII. S.F.M. AND THE LAY MISSIONARY MOVEMENT

We recognize that;

- a) Laymen share a call to missionary activity.
- b) There is a growing number of lay people manifesting a desire to become engaged in this missionary activity.
- c) Diocesan and national Christian communities have a serious responsibility to promote and maintain the missionary work of the laity.

THEREFORE:

The Scarborough Foreign Mission Society wishes to cooperate with the Canadian Church in promoting and maintaining a viable lay missionary movement and is further willing to collaborate wherever possible with any lay missionary, organization insofar as it is or seeks to become representative of a national missionary effort.

IX. S.F.M. AND LAY VOLUNTEERS (TECHNICAL ASSISTANCE PERSONNEL)

Since S.F.M. is primarily concerned with fostering missionary activity in the sense outlined above, S.F.M. will not recruit, send or sponsor lay volunteers for any of Scarborough's mission regions who have not been trained as missionaries. However, all requests for technical assistance personnel - not yet trained as missionaries will be **chcUineled** and indeed even recommended to the appropriate sponsoring agencies, if that request has been approved by the Scarborough regional community.

X. S.F.M. AND CANADIAN-1 PROFESSIONALS OVERSEAS

We recognize that there are a great many professional people living and working overseas at the present time. We know too that of this number many are committed Christians of one kind or another.

We believe that this latter group of people should be given an opportunity to deepen their present Christian commitment and thereby give a more meaningful witness among the people with whom they are living and working.

S.F.M. is not yet prepared to provide this service. We are, however, willing to collaborate with other groups such as the National Mission Council,, lay missionary, groups, etc., to bring any training program into existence.

SOCIAL COMMUNICATIONS CATIONS

The SEDOS Work Group for Social Communications met at SEDOS at 4.p.m. on Monday 13th December 1971-

Present were;	Sr, Frieda Avonts sa	Sr Mary Ann Loughlin fmm
	Sr. Angela Burns sfb	Fr Shaun l-IacCarthy sma
	Sr. Carolyn Carte icm	Fr. Jose Michels cicm
	Sr. Jaqueline Dumont sfb	Sr. Annemarie Oosschot scmm-m
	Sr. Benedicta Idefelt esc	Fr. J.Jose Otegui fsc
	Fr. Roger Lammelín fsc	Fr. Yves P^rigny omi (Chairman)
	Fr. Andr^ Lefebvre omi	
Prom Sedos:	Fr. Tonna and Ann Ashford	

Report by Sr. Annemarie Oosschot on the findings of the survey on the organisation of religious information in Sedos Member Generalates (See Sedos bulletin 37 of 3 December '71).

- 1) Before trying to answer the questions put by Sr. Annemarie at the end of the written report, the group were invited to voice their impressions of it.
 - a. Sr. Annemarie was asked what she had learned from the survey.
 - She said that the 'rosy* answers to the questionnaire ie. that only two congregations are without some form of internal bulletin, did not coincide with the impression one got from group meetings, namely that internal communications within Sedos congregations were poor and open to much improvement.
 - She pointed out that from the survey one could not judge the quality of the publications. She had gained a better idea of this from seeing some sample bulletins on display at the Nemi workshops on Internal Communication in November.
 - Two valmble findings from the survey were i) the languages in which the different institutes communicated and ii) the frequency of their communications. Neither of these points are indicated on the single copies
 - b. One member was not too happy that, though responsible for commiinications within her congregation, she did not fill out the questionnaire. This was done by her Secretary General using d-ata from last year and years previous. Given the fact that this sister had only just got the internal bulletin off the ground last year, the information in the present **siArvey** was not currently accurate.
 - c Sr. Annemarie remarked that the numbers of the members of the various con-gregations were not all available as several respondents had interpreted ttje column headed Members as referring to whether they were Sedos members or not.

- 2) The group then proceeded to answer Sr. Annemarie's questions resulting from the survey*
- In what way could Sedos members cooperate more fully in this field of internal communications?
 - Where is there a need to be met by the Sedos Communications York Group?
- The Chairman began by stating that whereas his congregation (OMi) produced only Oblate news in their internal bulletin, he had learned at Nemi that other congregations printed news of general interest too eg» about the Synod, Vatican Radio etc- He called for the group's opinions on a proposal for a common editing group for items of general interest.
- Sr. Mary Ann Loughlin FM, in the throes of setting up an internal bulletin, said she was in a dilemma* The feedback from a suggested international approach revealed two contrasting lines of thought*
- i) The reaction of the urban and richer provinces was that sisters should buy , other publications for general news items
 - ii) The poorer, more isolated provinces wanted general news - perhaps due partly to a stricter budget, partly to the non-availability of other documentation.

Sr. Annemarie supported point ii) remarking that the more isolated members made better readers. The better educated were getting general news anywayj it was precisely the weaker readers who needed it selecting and summarising. The time element was also important - a nurse in the bush appreciated news in digest form at the end of a tiring day* i

Sr. Frieda Avonts SA said that in her congregation there was careful selection of bulletin content at provincial level-

Fr. Lefebvre OHI referred to the difficulties involved in reproducing from other sources. Very often author's rights made this more costly than buying the original publication.

Sr. Mary Ann raised another important point *which* went *beyond* mere language difficulties. She criticised the 'closed thinking' which resulted from, each culture or language group emphasizing different things and being involved with' different trends? these should be shared at international level.

Information Pool - The Chairman called on Fr* Tonna to update the group on this Sedos initiative*

i) Father stated that the more we decentralise our institutes, the more we need to centralise our information systems* If the Church is to be one in the world, it must learn to share information; there can be no co-immunity without communication* Sedos is at present answering this need among the missionary congregations. He mentioned Joint Venture (a Sedos quarterly) as an example of information from a central source which can be used by any congregation at all levels

- ii) He then spoke of the 'information cooperative' which had begun as an idea to share information sources* Questionnaires had been sent to each generalate and from the findings Sedos was drawing up a map of the information held within Sedos institutes - in archives, libraries and active files. He said that next step would be to disseminate this information- He drew the group's attention to the fact that most of this information belonged to the past and was of little use for current and future decision-making.
- iii) Father mentioned the project of Pr* Buhlmann OFM-cap, -"A Survey of the Church in the Third World". The idea is to use what information we have within the Sedos group to make soul-searching studies on mission today, and; especially in the unevangelised cultures^
- iv) Finally Father referred to the Sedos bulletin Situation Reports. These had so far, he said, been a hit or miss attempt and could greatly benefit and be improved in scope and organisation by members of the group cooperating in drawing up a list of future topics which they considered of help to the field*

- Sr. Frieda pointed out that there should not be too much centralisation since the participation of the grass roots is all important. It was generally agreed that the usual question from the field was not what to do but what the others are doing. Therefore, formative communication should be based on the experiences of others as the application of general doctrine differs in different places and situations even at grass roots level. This, said Fr. Tonna, was linked to his proposal - namely that knowing a certain topic was to be prepared, the different congregations could contact their grass roots and forward the information to the person preparing the report.

- The Chairman pointed out the difficulty of finding a common denominator that would not make news flat and lifeless. Fr. Tonna, however, restressed the need for the Church to be universal through information. Rather than summarised documentation he was suggesting reflexion on documents - a situation report was a synthesis of what others were thinking, and therefore formative and provocative. The information, often coming from the grass roots, is here at Sedos secretariat or within the institutes themselves- He suggested that in the next meeting the group draw up a list of priorities for future situation report topics.
- A sister, intervened saying she considered it impossible for a situation report to summarise the different current trends in thinking. She suggested it would be better to let the various institutes know what variety of information and documentation is available rather than to try and synthesize it. Sr. Frieda agreed pointing out that each generalate could then guide its members in their choice of reading material since her sisters in the field for example were not capable of choosing for themselves and yet did not want answers but points for reflexion.

There were then a few comments on the pitfalls of mixing information with documentation. Bro. Roger Lammelin FSC pointed out that information about the congregation is read by all its members whereas documentation is read by 'voluntary' readers.

Fr. Shaun MacCarthy SMA then voiced his opinion. His feelings, he said, were negative. He saw the need to distinguish between a bulletin and a newsletter, he did not think the group capable of answering such a vast need and field as

that proposed* Within his congregation missionaries in the field usually asked for information about what was happening in Rome and not on general documentation* Bearing in mind that 97% of reading matter was put on one side and thus wasted, he suggested the group first asked their respective secretary generals whether there really is an expressed need for documentation in digest form*

Fr. Tonna in reply said it was precisely to avoid this waste that he was proposing a severe, choice of topics* An item of general interest could be worked on together and shared eg. news on the Synod.

Fr. MacCarthy was still pessimistic. However careful the choice of topic, many difficulties would be inherent eg. what applies to sisters in the field may not be of interest to priests and brothers? then there are the various languages and cultures to be taken into consideration. He suggested continuing the work of Sr. Annemarie by asking the generalates to question:

- how good the documentation in each institute is^
- whether what they are currently producing is what the missionary wants before starting on the groundwork.

Sr. Carolyn Carte ICM suggested first asking the missionaries what they wanted rather than make their choice for them- Fr* Tonna replied that from experience he had learned that people rarely tell you what they want but are more definite on what they do not want. He saw sister's point rather as the point of arrival than of departure. Father urged the group to prepare a list of topics and then if reaction is unfavourable, the idea can be dropped. One must first explore whether there is a need, he said, and if there is, then one can meet it.

The Chairman then called the attention of all to the fact that as a Social Communications Group the material to be shared would be based on communications* One sister declared that her sisters in the field were not ready for such material yet and that other items would have to take priority. She was immediately challenged. Other members saw communications as the first priority on which all other topics^ revolved and they suggested to sister that she tackle this problem of sensitisation within her congregation. Sr. Frieda said she too had at first questioned the importance of communications per se in her bulletin, but she had learned from experience what an important role they played: eg* nurses in the field were being asked by governments to use communications and they just did not know where to begin.

Conclusion

No concrete conclusion was reached to the original proposal for a 'common editing group* for items of general interest, but it was agreed that members would come to the next meeting prepared to draw up a list of common topics of interest to the field which could be studied as a group effort - including the one arising from today's discussion, namely sensitization. The group will thus select the topics, someone will be assigned to write a summary eg. on the use of video-cassettes, and the report will be printed in the Sedos bulletin and made available to all for reproduction.

II# Report on Nemi V/orlshop - by Sr* Benedicta

Sr. Benedicta had been responsible for the organising of the two basic courses, one in English and one in French, held at Nemi in November and December respectively. The subject of the courses was religious information*

English Course Though the initial number of applicants (58) dropped to 31 participants. Sister was pleased to announce that the course had been a success. So far the feedback from ten participants was all positive.

Course in French The number of participants was much greater than for the similar course in English being 56 in all. As yet Sister had received no written feedback. General satisfaction had been voiced though the English course had been more of a success. There had been several setbacks causing changes in the established timetable - the unavowed departure of one of the lecturers and the arrival of snow, both of which influenced the group's third day.

Sister said that the main criticism had been that in future the lecturers should divide their groups by experience and skills and not alphabetically* The French group had been very heterogeneous ranging from absolute beginners to participants with 20 years experience.'

A group member pointed out that not all the recommended documentation had been translated into French from English- His impression of the course was, however, very positive.

Another group member said that though he had not attended the course he had seen the programme and thought it allowed for too little real workshop and practical exercises. In his opinion it was not enough even at the level of a basic course to teach only principles.

III. Other Matters

One French-speaking member called for brief summaries in French of the reports and conclusions of meetings in the Sedos bulletin.

The Chairman announced that the group would have the opportunity of meeting Fr. Joseph Healey, MM, who would be in Rome in February. Father is an expert in communications and Secretary for Communications to the Episcopal Conference of East Africa.

IV. Next Meeting

Tuesday 11th JANUARY - SEDOS - 4.p.m.

(Ann Ashford)

EXECUTIVE COMMITTEE

A G E N D A

(For Meeting Monday, DECEMBER 20, 1971. 4:30 PM at Sedos)

A meeting of the Executive Committee of Sedos will be held at 1630 at the Sedos Secretariat on December 20, 1971 with the following Agenda:

1. Follow-up of Assembly suggestions about study projects (Executive Secretary's Report - Point **4.**, SEDOS 71/771) including Fr. Buhlmann/Sedos Project.
2. Terms of reference for the "Joint Venture" Committee.
3. Follow-up of Contacts with the WCC.
4. Legal status of the Secretariat (agreements with Staff, etc.)
5. Report on the Sedos "Information Cooperative".
6. Sedos/MISEREOR Personnel Development Program.
7. Other matters.

Benjamin Tonna
Executive Secretary

D I A R Y

Wednesday, December 1, 1971 Meeting with Fr. Ladany sj on China.

Friday, December 3, 1971: Fr. Th. Van Asten returns from CIDSE meeting in Geneva.

Monday, December 6, 1971: Meeting of the Working Group - Education at the RSCM Generalate. The study on "Nationalization of Schools in Africa" and its implications is concluded.

Monday, December 13, 1971J Meeting of the Working Group - Social Communications at the Sedos Secretariat.

Tuesday, December 14, 1971 The 33rd Assembly of Superior Generals of Sedos, Sr. M. Danita McGonagle ssnd is elected a member of the Executive Committee replacing Sr. Brigid Flanagan sfb. A special thanks to Sr. Flanagan for her contributions to Sedos!

Wednesday, December 15, 1971 Bishop Toussaint of Zaire calls at the Secretariat.
Sr. Inez Braun fmm of Indonesia discusses the Urban and Industrial Mission in Asia at the Secretariat.

Thursday, December 16, 1971 Sr. Barbara Hendricks, Superior General of the Maryknoll Sisters visits the Secretariat.

Friday, December 17, 1971: The Health Task Force meets.

Saturday, December 18, 1971 The fifth issue "Joint Venture" is sent out.

Monday, December 20, 1971: Meeting of the Executive Committee.

HAPPY HOLIDAYS''''J''

G. Tierney

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