

72/39

Rome, 17th. December 1972

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

This week :

pp.

1. FAR EAST MEETING FOR RELIGIOUS WOMEN, HongKong, November 1972

769/70

A historical meeting which produced the Asian Service Centre for Religious Women - a brief presentation of the "happening" and of the documents available at SEDOS.

Une réunion historique qui a abouti à la création d'un Centre Asiatique pour le Service des religieuses - une brève présentation de cet "évènement" et des documents disponibles à SEDOS.

2. THE ROLE OF RELIGIOUS WOMEN IN THE FIELD OF EVANGELISATION

771/80

The full text of Fr. Tonna's contribution to the Far East meeting of Religious Women, HongKong, 1972: the transformation of our groups into "ecclesiae" is the beginning of evangelization, the dialogue of their members with non-christians in diaspora, its highpoint.

Le texte complet de la Conférence du P. Tonna s'adressant aux Religieuses lors de la réunion en Extrême Orient, HongKong, 1972: La transformation de nos groupes, en Eglises est le début de l'Evangelisation, le dialogue de leurs membres avec les non-chrétiens en diaspora, son point culminant

3. LISTS OF PERIODICALS RECEIVED DURING NOVEMBER, compiled by Sr.Agnetta,ssps

781/83

Coming Events:

- Executive Committee	18.12.72	16.00 pm	SEDOS
- W.G. Development	20.12.72	16.00 pm	SEDOS

Sincerely yours,
 Fr. Leonzio Bano, fscj

FAR EAST MEETING FOR RELIGIOUS WOMEN

HONG KONG, November 18-26, 1972

1. The meeting brought together delegates and observers of the Religious Conferences (Women) of most of the Asian countries to discuss the current challenge offered to the 60.000 Sisters in Asia by the radical changes registered in four major areas: evangelization, development, youth and Religious life style.
2. The delegates (one Asian, one Western, from each country) had been chosen after several months of discussion of these topics in the context of their situation. The documentation generated *(1) was impressive and provided a solid point of departure for the four speakers: - (respectively for the topics: B. Tonna (2), supplying for Arevalo, Chullikal, T. Balasuriya and Raguin).
3. The meeting was a happening - with the day gravitating around inspiring evening Eucharists, each expressing the joy of "eating and drinking together with the Lord" in a new Asian way. The hosts were the Maryknoll Sisters and the setting was the dynamic, resourceful, chinese community of HongKong.
4. No time was lost in coming to grips with the real issues because careful distinctions were made between what Religious Women could already do (person to person contacts, group witness) and what they could do in collaboration with others (impact on structures). Realism was very evident on another level: distinctions between Sisters who were already aware and "ready to go" and others who had to be sensitized.
5. The meeting was a silent witness to the self reliance of Asian Sisters: the speakers were given the first two days; after that, the delegates were on their own - fully aware of the historic responsibility and fully open to radically new models of response to the Signs of the times.
6. The deliberations finally focussed on four points: a) formation, b) evangelization, c) development and d) a supporting structure to "continue" the HongKong happening.
 - a) The goals, contents and methods of formation programmes were due for reorientation. This could be done through a system of communication of experiences and ideas (in the formation field) among the Religious Women of Asia. Formation itself would be seen as ongoing, indigenous, geared to the emergence of "strong leadership". And as a priority.

* (1) Available at SEDOS.

(2) Full text appended.

- b) Each Religious Community must become an activation of the Church as a Sign. "Our greatest task, our primary means of evangelization is to be that living sign to the world in our lives, our words, our actions. There is a need to broaden our concept of what is basic in our religious lives - our role in evangelization. For us as Religious, it is the radiation of our Faith in our lives both personally and as community - a radiation that reaches out to others. The type of works and methods may come and go - change with the needs of time and place, the permanent thing is our role as evangelizers - this giving witness by our lives to our Faith in Christ and his teaching. It is the "more" we have to offer - beyond development education, medical services *(3). Specifically this means an opening up of all Religious Women (through ongoing education in their communities) to their "fundamental, vital role of evangelization", adequate financial and other support to all engaged in pastoral, catechetical and similar work. The overall aim would be to make each church self supporting as regards its evangelizing task within the global human community with which it is related.
- c) The top priority of Religious Women in giving witness to Justice and Peace was agreed to be "participation in the liberation of man that he may achieve his full dignity. The necessary means are: awareness building through information and exposure to the new realities. The outcome could be reorientation of current life styles - up to now often "set not only apart but also above". This may lead to the CROSS.
- d) The solidarity experienced in HongKong must be fostered "through a coordination of efforts towards ongoing renewal of the religious life in Asia and ongoing evaluation of the effectiveness of our apostolic services". This coordination can be achieved through the Asian Service Centre for Religious Women, established by the meeting and provisionally located in HongKong (Sr. Rose Bernadette, Room 504, 2 Caine Road).

(Fr. B. Tomna)

(3) from the Conclusions, Resolutions and Recommendations; p-2 - (available at SEDOS).

THE ROLE OF RELIGIOUS WOMEN IN THE FIELD OF EVANGELIZATION

(The text of Fr. Tonna's conference at the Far East Meeting for Religious Women)

This meeting can be understood as an expression of the common search of Religious Women for signs of God's Plan for the Far East and particularly for signs of that part of it reserved for them in the immediate future. As such, it becomes an act of Faith that the Lord, in fact, has such a Plan and that His way of implementing it would be through people.

In this light, the meeting itself becomes a sign - which I have sought to read. Your coming together, to seek and respond to God, around Christ the Lord is, in many ways, an activation of His Church. Now, is not this the core of God's Plan for man? Is not the Church, in its expression as the Sacramentum Mundi, the Sign and Sacrament of Salvation, His chosen way of meeting humanity? Indeed the Church has been defined as that "community (with a social structure) in which, through faith, hope and charity, the revelation of God (as His self communication) eschatologically completed in Christ, remains present as reality and truth for the world". (1)

Today, ten years after Vatican II there is general consensus about this basic idea that the Church is the presence of God's truth and love in the world. But this consensus is largely conceptual. It has not seeped down, as yet, into the fabric of the daily lives of the members of that Church. And since in God's Plan, this Church is activated, historically and spatially, only by these members we are currently faced with a situation in which we have a fine Church in theory and a poor Church in practice. It is true that, in the eschatological perspective, the Church will be activated one hundred per cent only on the Last Day and that we have to be content with its fleeting, localized, concrete manifestations still it is our mission to step up these in quality and quantity.

It is my firm conviction that in such manifestations, a crucial role is currently reserved for Religious Women. Their communities can become Churches, so many activations of the one Sacramentum Mundi - the basic point of departure for evangelizing the world. Individually, they can be sent by these communities to engage in dialogue with men of other faiths and with non-believers and thus interpret the Sign presented by their Communities. I will try to show that this is the case and precisely because they are Religious, because they are women, because they are in Asia.

My sources will be mainly the experiences and the ideas of these same women, as they reach me in my work as secretary of the 38 missionary sending Generalates grouped in Sedos and as the director of their documentation and study services. To us, these experiences and ideas are Signs of God's Plan for the world as it is currently emerging in the grass roots - the natural "locus" where the Church has to happen as the Sign.

Before proceeding, however, I must make explicit my working definitions of the concepts under scrutiny: Asia, Religious Women, evangelization.

Asia is understood as People. It means the millions of persons who live concrete lives, conditioned by the thousands of Asian cultures, lives often marked by the struggle for dignity, freedom, self-reliance.

Religious Women are also understood as People. They are those persons who live in communities linked together in some Religious Institute. They may be Asians or expatriates but they have all accepted Christ's Message to the point of consecrating their whole lives to Him.

Evangelization is then defined as that relationship - intentional and existential - established by these Religious Women with this Asia in view of the communication of Christ's Message. Such communication is not merely verbal. Indeed, in its initial stages it could take the form of a global impact of such Religious Women over a specific Asian situation or culture. As an impact, it is a sign whose perception by Asians tends to lead to the question: what does it mean? The ensuing communication of this meaning by Religious Women to these Asians brings to a high point the evangelization process. The outcome could be the gathering together of those who accept it in a new Church, itself destined to re-start the cycle and thus continue the process.

Religious Communities as Ecclesiae. Which are the conditions which transform an ordinary human group into an ecclesial group - or, more simple, into a Church, an ecclesia? It seems that we can say that it is the degree of openness^{of} an ecclesial group and its Members to the Persons around and above them which distinguishes it from other groups. The first mark which emerges is when an human group accepts the Lord as its head and heart. As such it becomes open to the reality of the Transcendent God who reveals Himself in Christ Jesus. A second mark is its openness to other persons, inside and outside the group, and, in the latter case Christians and otherwise. This openness is expressed in concrete acts: the Eucharist as regards the Lord, fraternal sharing as regards the members and the other persons. It is supported by the faith, hope, charity of each member, by institutional links, through the ministerial priesthood and other means, with other "churches" and thus with the one, universal Church (2).

These basic conditions are potentially present in each community of Religious Women. There is no question of these latter internal and institutional supports or of the basic condition of openness. Each Religious Woman pushes her openness to God to ^{the} point of considering herself Christ's Bride - a symbol which eminently fits the Church itself! And each pushes her openness to the other members of the community to the point of considering herself their "sister" and thus sharing her talents, her whole life with them. Here, however, the question of degree becomes crucial. It seems that we have to work right here - to help each open up better to the other - and especially to these outside the community. The test here is not constituted by our intentions but by their practical outcome. It is this which makes the ecclesia emerge from the human group.

Still, the fact that being a Religious means belonging to a community of people who share the same basic values, makes the emergence of the Sacramentum Mundi among you more probable than in most other situations. The consequences are far reaching: in the current quest to bring down from the conceptual skies to our suffering world the great Sign of Salvation, you naturally find yourself on the front line. If you cannot do it, who can? If the Church cannot emerge among those who profess to live the Full Faith, where can it do so? If you cannot carry the Church now, as it is painfully giving birth to the Sacramentum Mundi she has already conceived, who can?

Religious Women as Diaspora. We are more inclined to associate evangelisation with the process of interpreting the Signs of God's intervention in our history than with the emergence of the Signs themselves. Today this happens mostly in dialogue and dialogue tends to take the form of close, person to person, relationships and subsequent communication. Now women seem to be more naturally endowed than men for this. And religious women, at this particular point of Church history, (a point marked by the search for new patterns of opening up to the other and to the Lord), seem to be particularly sensitive to this fact. Earlier this year during the Conference of the International Association for Mission Studies (3) a plea was made to stop talking about dialogue and to start doing something about it. It was significantly made by men. The women present, most probably, were already doing it and only had to smile their approval. Dialogue demands certain conditions of risk all too familiar to women, apparently less so to us men: to give birth to the Other they stake their very selves. And dialogue is no less than a birth - the emergence of Christ already at work in the Other. We know that our dialogue, if initiated on terms of real equality, puts our faith to the test and, indeed, invariably transforms it. It makes us very vulnerable. The other is assured of his freedom while we must stress solidarity, realism, intuition about the Mystery of the Transcendent, and, above all, a sustained interest in persons. Somehow women seem more willing to face such situations (4).

The unmistakable thrust, coming from the grass roots, towards more person to person relationships among Religious Women, and between these and other women and men, can be understood as a sign pointing to the direction where the Spirit is blowing. And this sign can be interpreted as naturally leading to the climax of the evangelization process, when the interested Religious Women finally succeed to communicate to the Other the best of herself: the meaning of her whole life, a life given totally, irrevocably, to the Other Person who is Jesus. The sequence seems to be behind Mark's gospel, where the Lord continually interprets his deeds (5). The marks which make such individual activity of Religious Women authentic evangelization work can be summed up in its five theological notes: it is theocentric, Christocentric, theandric, ecclesial and historico-salvific (6). If and when the other decides to believe in Christ's Words, then a new situation emerges. He enters into a new relationship with the Religious Women and, perhaps, with her community. This new element transforms the current specific manifestation of the Church, enriching it with new dynamism. And so the Church grows - as an Ark and as a Sign of Salvation.

The Asian scene

What is of particular interest, however, is how far present conditions in Asia allow Religious Women to move in these two directions of community building and dialogue. With the exception of mainland China - and that is most significant - it seems that they are not unfavourable to the presence of communities of Religious Women, especially if these are Asians. The ecclesia can then be formed and it is only a question of how far individual Religious are ready for it. Once the ecclesia becomes a fact - in the life style of the community and its members - the Sign emerges. The normal trend is for the ecclesia to become more of an Ark: it is nice to be together with the Lord. But the church is more than an ordinary human group: one of its specific characteristic is that its members have to go out, to be open to the outside world of men. Each Community consequently has to be constantly reminded to be less of an Ark, more of a Sign.

Actually this happens in the diaspora, when individual members move out of the ecclesia to take their place in the world of men in a spirit of solidarity, service, love. Do conditions in Asia permit this? It is up to the individual communities to decide but the reports tend to suggest a positive answer. Normally this diaspora becomes a fact in the involvement of Religious Women in work for human development. Religious Women are familiar with this and the only point to stress is that diaspora normally sets the scene for person to person dialogue. When people realize you are ~~for~~ with them and with them, they will open up and the question becomes inevitable: why do you do it? We could almost put it this way: before we began by preaching the faith, raising hopes and ended waiting for charity. Today we could begin with our charity. This raise hopes and finally the questions which open the door to faith (7).

We are here at the roots of faith, rather than at its "contents". We are at its heart as a personal, total, self-giving to the Mystery of God revealed in Christ. As such it is a relationship with the Transcendent. And there is nothing like the discovery of such a relationship - by the Other - to help dialogue zero down on its target.

It seems, therefore, that conditions in Asia are ripe for Religious Women to give the best of themselves in view of evangelization: they can form communities which become the Sign - the Sacramentum Mundi - (life style) they can develop their commitments (as individuals or as groups) to the people around them (development) into "person to person relationships" leading to dialogue.

Attitudes new and old.

What, therefore, is holding them back? What makes them hesitate? The factors are many and complex. Here I prefer to focus on two: attitudes, structures.

When the Church was continuously stressing her mission as an Ark of Salvation, it was natural for its members to develop attitudes more or less built around the concept of faith as security. We felt safe only if we were inside the Ark.

Logically we were afraid to go out, we liked to be protected by the institution, we did not bother too much about the less obvious implications of charity. Religious life was seen as a refuge, the religious community as a manifestation of the Ark well within our reach: many had become Religious to save their souls.

Some of us had sensed that we were missing something. Faith is also risk - to go out of the Ark as a Sign - into the unknown. Experience at the grass roots told us that. But our voices were too timid. Until Vatican II put the official seal on them and developed the vision of the Church as Lumen Gentium, the Sign of Salvation. But not all of us were ready. The new thinking was accepted by all but many left it at that - as a pleasure for the mind rather than as a challenge to our patterns of living Christianity. These are normal cultural lags in a communion as vast as our Church. It existed before Vatican II - some were already there before this Council declared it. It exists now in another way - some are not yet ready to take the Council seriously. Attitudes are hard to change because they do not only involve our thinking, but the very orientation of our lives: they show where we are normally inclined to go even before we make specific decisions.

The case is more evident for expatriate Religious Women. Back in Rome, we have been regularly exchanging the ideas and experiences of overseas missionaries, as these are captured by the members of our Generalates in their frequent personal visits to Asia, Africa and Latin America. We have attempted to organize them in the frame of the concept of the local Church - the activation of a Church at the diocesan or national level. We started with the idea of service but soon found out that this does not exhaust what is actually happening at the base.

In the process we also had to re-define the "charisma" of the overseas missionary - the very foundation of the new attitudes - as that ability to live with other people from other cultures for the sake of the Gospel and that readiness to proclaim this Gospel ~~whenever~~ the opportunity offers.

We took as our point of departure the current process of handing over of responsibilities by expatriate missionaries to local Church and civil authorities. As a result of this fact they are now expected to co-operate in serving these local Churches - by accepting roles that are necessary for the welfare of these Churches - particularly in helping them grow to full maturity, each according to its nature and in a way adapted to its people. They remain full members of these local Churches but they accept that it is not their competence to define the models of growth. They must also refrain from enacting a number of roles - precisely in order to accelerate the process of the emergence of a stable direction of these Churches by their local members.

Expatriate Sisters are not in Asia only in order "to give to" but also in order "to receive from" the local Church. Sharing and exchange, oriented towards mutual enrichment, are based on the conviction that evangelization involves "finding Christ in other people and revealing Him to them".

This attitude often contrasts "incarnation" with institution or "structures". Overseas Religious Women have a life to live and not just a profession to exercise. They must become one with the people - by living among and with them - before they can build up living communities. They can find new opportunities, for example, to "be with people" when they are freed from their commitments to such traditional structures as schools and hospitals. They would have more time and freedom to "be there" and give witness by their lives.

Expatriate Religious Women serve by co-operating with, rather than by imposing on the local people. This does not reduce their contribution to passive collaboration. As full members of the local Churches, they are invited to converse and share ideas with the local people. All the time, however, they are ready to accept any role which is considered necessary for the pattern of growth adopted by the local members of these Churches.

This kind of co-operation implies a large measure of adaptability. This does not mean giving up their identity as foreigners. Insertion in a local Church does not mean working for them but with them, contributing to their communities, at their request, the positive achievements of their communities of origin. In other words, the remedy for the paternalistic attitude is not to submerge one's identity but to "fit in" as foreigners in the local context. This implies, of course, a major effort to understand the local people and their way of life - as well as their own cultural background.

Finding their place as foreigners in a local Church highlights another attitude: that of bringing to that particular Church the universal spirit and openness of Christ's Church. Their presence introduces this dimension, contributing to the opening up of the local community to other communities and to the universal Church.

Expatriate Religious insert themselves totally in a local situation, fully aware that this presence might only be temporary. Such an attitude often implies an attitude of mobility - that is, the acceptance of the fact that there might be a time when, in a given situation, there would be no place in a particular Church for this or that type of overseas Religious. In this context, **some** of our traditional missionary institutions often make the mobility of persons very difficult.

The attitude of confidence is considered essential. Expatriate Religious must be confident in the future of the local Church - in its priests, religious and people. This confidence is rooted in faith - faith in the active presence of Christ in others. Only this faith can help them overcome the temptation of defeatism - a temptation which, we noted, often accompanies radical change.

Finally, we asked ourselves the question whether expatriates should acquire a "specialization" - that is, a particular skill, secured after long periods of training, which would help them express their "missionary charisma". We agreed that it is up to the local Churches to decide which particular specialization they would like to **ensure** through overseas Religious - and for how long. Because of this, these must not over-emphasize their particular specialization but be ready to give precedence to their missionary charisma. When a local Church demands a particular specialization from overseas Religious, the latter should be careful to relate their skills to the ever-changing needs of the Church in question, rather than to their particular Institutes. (8)

We could not, of course, investigate the attitude demanded of Asian Religious Women by the new situation even though most of the Generalates now can speak for and through Asian Religious Women. But we took for granted a few assumptions which, in the context of this meeting could usefully be made more explicit.

Expatriate Religious are full members of the local Church. This derives straight from the theology of the Church as Sacramentum Mundi; a local Church must be open to all and thus Christians from other Churches are never excluded. Indeed it is the particular role of these "other" Christians to be the "link-man" between the various Churches opening these up to the One, Universal, Church. The same principle however applies both ways and directly challenges the attitude that Churches in Asia, Africa, and Latin America only have to receive expatriates. They also have to send expatriates to Europe and North America. They cannot confine their evangelizing thrust to their respective areas. I have seen Asian Sisters on evangelizing work in Europe and there are moves to exchange missionaries between Africa and Latin America.

Responsibility for the dynamism and future of the Church in Asia now rests on Asians. It has been handed over, to initiate the processes of the cultural diversification of the Church which will lead it to a new, striking, activation of its catholicity, its unity in diversity. In our context, this means that responsibility for the shape of the new models of communities for Religious Women in Asia now rests with you. This should be taken seriously because the handing over is being taken seriously and there is a real danger that, in the process, nobody feels really responsible and we fall between two stools.

Structures old and new.

Structures are taking the brunt of the current struggle for the renewal of the Religious Life and, no doubt, they merit the punishment they are receiving. But it is well to keep reminding ourselves about the basic sociological facts, (a) that interaction between people will always create structures and that these are therefore inevitable, and (b) that they can help as well as stifle attitudes, depending on the shape they are given. Our concern would then become one of taking them for what they are - instruments of attitudes, of patterns of interaction - refusing to accept them, as they naturally tend to become: ends in themselves.

With that premise the last point made about attitudes can be developed in terms of structures. It has been my lot, these last six years, to listen carefully to the various Generalates grouped in Sedos, to define areas of common concern as regards Asia, Africa, Latin America, to follow up by documentation and study. One voice incessantly comes loud and clear: creativity, indeed leadership, must now come from the base. That is where the Spirit of the Lord is working out His plans, that is where the signs of these plans are bound to appear. That is where the whole, noble, breath-taking idea of the Church showing the way to the world as its Sacramental Sign has to become a specific, touching, dynamic reality.

If you at the grass roots find that the present central structures are not helping you, the people who man these will only be too happy to respond. You all know what is continuously happening at the Special General Chapter in Rome and elsewhere. As for attitudes, the responsibility for the structures has shifted from the centre to the periphery - where the action lies. Hence the main function of the centre will be that of facilitating communication between all points of the periphery and thus to give expression to the Church as the One Open Community and stimulate the thinking and creativity of the people in the grass roots by the cross fertilization of ideas which this exchange promotes.

That does not mean, of course, that all obstacles to the activation of the ecclesia and the diaspora in your communities and in your involvement in the developing world are removed. These will still be there and will demand much patience and perseverance.

Structures are all over us and I can only refer to those which are closest to you - the Religious Institute themselves. Structures also come from the side of the Parish, and of the Curias, from the side of the local and central Governments, from the sides of the education, health social service and other systems where we are involved.

What is of the utmost importance right now is to become ever more open to the signs of God's Plans for Religious Life. We can never be too imaginative about these because the Lord always surpasses our resources. More concretely, we must not become tied down with specific patterns of structuring Religious Life. The patterns we know are there to support us in our ^{effort} towards forming ecclesial communities and initiating dialogue with persons. When they do so, even with small members of Religious Women, let us be tolerant with them and not engage in painful intestinal struggle. Paul often decided to observe the rules of the Jews, in particular circumstances when this helped individuals. But this tolerance should also embrace those of Religious Women who are honestly struggling to find better structural support for the same, basic thrust towards evangelization. I recently came to know of an interesting case in Brazil: a Religious Woman found herself torn between two communities, two "churches" - her own and the comunidade de base to which she also belonged. Her Superiors encouraged her to leave the first to join the second: after all, it was the function of the Institute to support persons in these situations. And, well aware of the fragility of these comunidades, they also made it clear that the first community was always open to receive her if -and when - she found herself high and dry. This particular example helped me understand that, with good will, we can overcome the temptation of assigning too much importance to structures. The Church is built on something more solid. "The Church must change her "mode of life" and fashion one that will enable her to continue her mission by bringing men, through her radiance, something that they are unconsciously awaiting the same undefinable hope that a few disciples of Jesus experienced in a state of wonder bordering on adoration. This search cannot be effectively conducted when it is unsettled by the daily struggle for survival of the institutions directly threatened. For in these circumstances it will be governed by a sense of urgency that tolerates neither gradual experimentation nor the slow maturing of ideas" (9)

SUMMARY

Summing up, we might say that the role of Religious Women in Asia in evangelization has become very central, has assumed a marked animation stance and has acquired a new sense of urgency. These characteristics derive from the experience of the grass roots - the emerging life style and the imperative development tasks facing them today. Because they are Religious, they already live in communities and so they can immediately activate the expression of the Church as Sacramentum Mundi - the core of God's Plan for evangelizing (and saving) people. Because they are Women, they are better equipped by nature to animate groups to enter into person to person dialogue, a necessary process for interpreting to men of other faiths and to non believers this Sign, constituted by Christian communities.

Because they are in Asia, they are naturally stimulated to act: the centre of history is moving again to Asia and the Church is challenged to take the next step in Mission: follow up its geographical spread by cultural exchange. What happens to it in Asia will affect Church patterns of the future.

The hurdles Religious Women in the Far East have to surmount are formidable. But they are manageable, because most derive from their own attitudes and structures. And they can, indeed, must be faced at the grass roots - where the action is.

THE MODEL

Mary played a crucial role at a very critical point of the evangelization of the world. With a number of women, she joined the Twelve in the Cenacle after the ascension of our Lord. In many ways the situation resembled yours; a handful of people who had finally understood the core of God's plan for the world: go and teach, baptize, signs will follow. Go..... you are sent. I will be with you.

They knew what they had to do, they were afraid to move. They even locked themselves up. Mary animated their hope, their faith in the promise that the Power of the Most High would be behind them. They did not understand how. As she had not understood how, the day the same Power, the same Spirit, impregnated her on the Annunciation. Then, she had believed. And she had conceived.

Now they must believe. This was the real foundation of what they wanted to do. And they would give birth to the Sacramentum Mundi.

It was an ineffably woman's role she played, presumably together with the other holy women. To submit to the mysterious Power which, independent of ordinary human resources, can be unpredictably creative. That tense, painful, fateful, Novena ended with the explosive birth of the Church into the World - something she and they had never imagined. The Power had not merely been a Deterrant - to keep the Apostles away from mistakes. It had become their Dynamism: a handful to animate the world.

Like her, it is not up to us to try to catch all the details of God's plan for Asia today. Let us work on what we know: to activate the Sacramentum Mundi where we find ourselves and that is already the core: let us be small communities of believers spread all over, geographically and functionally, with each community continuously sending its members to the surrounding world of people and opening itself to other sister communities in the universal communion of the Sacramentum Mundi which is the one, holy, apostolic, catholic Church.

There are Signs that in God's Plan for the proximate tomorrow of Asia the first wave of such communities could be formed by renewed groups of Religious Women. This could be the role of Religious Women in the evangelization right now. Like Mary: you are sent to animate the hesitating Church.

- (1) RAHNER, K. Fondamenti della teologia Pastorale (translation) Rome, Herder-Morcelliana, 1969, p. 10.
- (2) KLOSTERMANN, F. Der Selbstvollzug der Kirche in der Gemeinde.
Freiburg im Bresgau, Herder, 1968 - passion
- (3) DRIEBERGEN, Netherlands: Kerk en Wereld, August 19-22, 1972.
- (4) LEHMANN, K. La Chiesa per gli Altri (translation) Rome, Herder Morcelliana, 1970, p. 149-192.
- (5) MARK, 10: 13 - 16
- (6) FLORISTAN - USEROS: Teologia dell'Azione Pastorale (translation) Rome, Edizioni Paoline, 1970, passion.
- (7) HENRY, A. Salut et Développement - Oaris, Spiritus, 1969.
- (8) SEDOS Documentation 72/431 - 434: Mimeographed. Rome: P.O. Box 5080
- (9) LEGAUT, M. A Glimpse of Tomorrow's Church
Brussels; Lumen Vitae, 1972, p. 188.

LISTS OF PERIODICALS RECEIVED DURING NOVEMBER

compiled by Sr. Agnetta, ssps

1. Lists of Issues of Periodicals received:

<u>Issue:</u>	<u>Name of Periodical (EXTERNAL)</u>
Nos. 1645-1649	Agenzia Internazionale FIDES Informazioni
No. 5	BIT Informations
No. 34	Bulletin du Centre de Documentation OICE (UNESCO)
Nos. 42-44	La Chiesa nel Mondo
No. 24	Dialogue
Nos. 521-570	Documentation and Information for an about Africa
No. 1619	La Documentation Catholique
September	FAO Documentation
No. 66	FASE Informativo
Fall 1972	Multimedia Information Bulletin
Nos. 415-417	Japan Christian Activity News
No. 5	Literacy Today
No. 235	Messages du Secours Catholique
No. 19	Mission Intercom
No. 66	Le mois à l'UNESCO
No. 11	Newsletter (Kenya)
November	News Notes (AFPRO)
Nos. 47-48	Nostro Impegno
No. 4	Noticeial
Vol. 5. nos. 2-5	One Spirit
No. 55	Peuples du Monde
No. 8	Quarterly Record
Nos. 20-21	Quick Communication Service (IDOC)
Vol. 4, No. 2	Religious and Social Issues
No. 47	Scienza, Tecnica e Organizzazione
Vol. 19, N° 2	Social Compass
No. 18	SPCU Information Service

Nos. 6905-6908
 November
 Nos. 96-97
 Vol. 23, n°3

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 This Month
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Name of Periodical (INTERNAL)

No. 177	AIMIS (FSCJ et al.)
October	Bulletin (FSC)
Nos. 67-70	Central Newsletter (MHM)
Nos. 25-26	Communications (SM)
No. 31	CSSP Newsletter
No. 57	Echos de la rue du Bac (MEP)
No. 7	Euntes (CICM)
No. 8	Fede e Civiltà (SX)
No. 8	Hello ? Frascati I (SA)
October	Information (RSCJ)
No. 36	Missionari Saveriani (SX)
II/72	Missioni OMI
October	Monde et Mission (CICM)
8/72	MSC General Bulletin
November	Nigrizia
No. 10	Notiziario Cappucino (OFMCAP)
No. 634	Petit Echo (PA)
November	Piccole Missionario (FSCJ)
November	SECOLI (FSC)
No. 53	SMM Intercontinent (SCM-M)
No. 1, 1972	Orientamenti Giovanili Missionari (SX)
Nos. 4-5	Vincentiana (CM)
No. 109	In Caritate (ICM)
Nos. 6-9	Chapter 72 Information Service (FMM)
Nos. 34-35, 1970-71	Bollettino dell'Istituto Missioni Consolata (IMC Frs)
Nos. 8-10, 1972	Da Casa Madre (IMC Frs)

II. List of new periodicals received during November:

Bolletino dell'Istituto Missioni Consolata (IMC Frs.)

Da Casa Madre (IMC Frs.)

III. Selected Articles (Page Number between brackets)

<u>Code No.</u>	<u>Article:</u>
2. CICM	<u>La. Thaïlande</u> , by Firmin Dufey. IN MONDE ET MISSION, Oct.72 (17p.)
2. FSC	<u>Second Example of Missionary Preparation</u> . In SECOLI, Nov. 72 (2)
2. SA	The Reunion of African Sisters in the Congregation, by Sr.M.Josée Dor in HELLO ? FRASCATI 1, No. 8, 1972. (4)
5. P	African Theology: What it is, by J.K. Agbeti. In PRESENCE, Vol.5, No. 3, 1972. (4)
5. SC	<u>In the Eye of the Hurricane: Religious implications of contemporary trends</u> , by Thomas M. Gannon, SJ. In SOCIAL COMPASS, Vol. 19, No.2/72(1)
5. T	Nigeria Revisited, by Adrian Hastings. In the TABLET, n. 6905,1972(1)
