

73/16

Rome, May 11, 1973

This week:

AN URGENT APPEAL! Only 6 weeks grace!

There is a real threat of drought in Senegal, Mali, Upper Volta Niger and Mauretania. The WGD has been informed that the FAO people know how to face it but need transport and on the spot personnel to help in the fair distribution of the emergency material. If you think your people there can help, please contact Br Vincent Gottwald fsc tel 620101 who will make the necessary arrangements for their mobilization. You can also ask them to

But please hurry: WE HAVE ONLY BEEN GIVEN 6 WEEKS GRACE!

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| 1 | <u>Internal Communications</u> : a non report with a most interesting appendix | 300 |
| 2 | <u>News from and for the Generalates</u> : including a stop press about the new SMA Superior General | 307 |
| 3 | <u>Lists</u> of documents received during March : if only we also receive the extra time to read them | 309 |
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COMING EVENTS:

Internal Communications	14-5-73	4.00 pm	OMI Generalate
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Sincerely yours,

Fr Leonzio Bano fscj

The meeting programmed for April 10, 1960, at the OMI Generalate, coincided with a bus strike and only three incurable optimists turned up: Fr Moody, Fr Tonna and, of course the host Fr Hübenig. Over a beer in the brand new, shining common room they ruminated over the hard facts of Rome. The afternoon was calm and only one decision could be taken: to try again on May 14, same place, same time. But more than one thought was expressed aloud:

- a) Only obstinate "digging up" can mine and bring to the surface the precious ore of the experiences of our men in the field. We have to dig on, to search around, to tap all possible sources.
- b) Only the person to person approach can do it. This gold rush can only be undertaken personally. It is a new thing -- in terms of Generalate procedures;
- c) Only these experiences can be useful and welcome subject matter for internal communications within, among the Institutes. This message is the only medium worth developing. Because these experiences, after all, are what our Institutes are there for;
- d) The system of spreading the message round -- to the point when communications become participation -- has to be built patiently and progressively. The kind of information sheet which follows is only the first, hesitant even if promising steps of this quest.

8-5-'73

Common Effort Documentation Sheet n°3 APOSTOLIC COMMUNITY.

NOT: At the March meeting it was agreed to try to gather information about the new community forms and programmes in the FORMATION stages of the member institutes. Three congregations were approached: the sisters of the Holy Family of Bordeaux, the White Fathers and the Schout Missionaries (CICM). This time it has been possible to get fairly full information from the first two; the CICM experience which is very interesting indeed will be reported on in the next contribution.

1. Congregation de la Sainte Famille de Bordeaux:

a) Deux Fraternités de jeunes sont implantées en France dans la banlieue parisienne, dans des Cités qui viennent de se former et qui comptent surtout des Nord-Africains et des Portugais.

Pourquoi ces implantations? - Pour une présence missionnaire qui partage la vie toute simple des gens, et pour que la formation se passe dans la vie, non coupée du monde.

Qui compose ces Fraternités? - Une Soeur responsable, deux Soeurs professes assez jeunes, plusieurs candidates à la vie religieuse.

Le style de vie:

Travail à mi-temps. En dehors du travail, il y a donc place pour l'étude, la participation à des cours, la réflexion, la prière, les relations avec le quartier.

Chaque matin, avant de partir pour le travail, chacune prend un temps de prière personnelle. Il est possible d'avoir la messe, soit le matin soit dans la soirée, dans une paroisse proche de la Cité ou du lieu de travail. Une fois par semaine, l'Eucharistie est célébrée dans la Fraternité. L'Office réunit la communauté.

Pour la vie matérielle, les tâches sont partagées: une jeune est économiste, chacune à son tour est chargée des courses, de la cuisine.

La vie est simple, les relations très fraternelles. Les Fraternités se veulent très ouvertes, prêtes à accueillir. Les jeunes veulent une vie authentique et vraie, une vie de partage en profondeur et d'accueil.

Le travail, et surtout le monde du travail, ont un rôle important à jouer dans la formation, parce qu'ils permettent des relations, obligent à prendre de vraies responsabilités et à en assumer les conséquences.

Quel est le rôle des Soeurs professes dans la Fraternité?

Etre là... sensibles à l'évolution de chacune, disponibles pour l'écoute et le dialogue.

Aider chacune à mûrir sa personnalité, à accepter les conséquences de ses responsabilités et de ses choix; accompagner chacune dans son cheminement personnel, dans sa découverte de la vraie liberté pour un engagement authentique et une obéissance responsable, dans une ouverture sur le

monde, monde dans lequel elle doit témoigner de sa foi et de son appartenance préférentielle à Jésus-Christ.

Donner le témoignage de la joie au service du Seigneur, mais aussi d'une vie non exempte des difficultés.

Evaluation de l'expérience:

Résultat plutôt positif, malgré lacunes et difficultés.

DIFFICULTE de trouver un travail à mi-temps.

Une des Soeurs est caissière dans un magasin, une autre secrétaire, une autre -- missionnaire -- est en recyclage professionnel; les jeunes sont aide-familiale, vendeuse, infirmière à domicile etc.

Les jeunes ont demandé d'avoir plus de temps pour la réflexion, mais il est indispensable qu'elles gardent un peu de travail en dehors pour ne pas perdre le contact avec le monde qu'elles ont à évangéliser, pour faire l'apprentissage à la prière apostolique.

DIFFICULTÉ à libérer les jeunes de ce qu'elles pensaient être la vie religieuse et qu'elles situaient souvent dans le domaine du "faire" plus que de "l'être".

DIFFICULTÉS à construire la communauté, à trouver son mode de vie, de relations.

DIFFICULTÉS pour les Soeurs qui étaient sans cesse amenées à se remettre en question en face des interrogations des jeunes. Il ne fallait pas se dérober, mais se prêter simplement au dialogue.

JOIE de la recherche ensemble de Jésus-Christ, de la prière ensemble, des échanges tout simples.

b) A l'occasion de la préparation à la Profession Perpétuelle, l'expérience suivante a été faite en Angleterre:

Les futures professes perpétuelles se sont réunies pour 4 mois dans une maison de la Congrégation qui leur a offert un local indépendant. Une Soeur chargée de la formation était avec elles.

Un des principaux buts de ces mois était de construire une communauté de vie dans le Christ, en utilisant tous les moyens humains et spirituels mis à la disposition du groupe.

Les jeunes devaient trouver elles-mêmes un travail à temps partiel. Certaines ont trouvé à s'employer dans des magasins, des hôpitaux. Ces tâches leur ont donné l'occasion de juger de leur aptitude à entrer en relations avec des personnes de divers milieux sociaux, de différentes religions et sans religion.

Cette expérience du monde du travail avait aussi un autre but. Ces jeunes religieuses étaient pour la plupart directement engagées dans le travail de préparation des jeunes à opter pour le Christ dans le monde. Il paraissait donc bien qu'elles puissent voir directement, par elles-mêmes, les valeurs et les difficultés du monde pour lequel elles ont à préparer leurs élèves.

élèves.

On pensait que cette expérience leur ferait sentir le besoin d'une aide mutuelle, du soutien de leur communauté, leur donnerait un sens plus aigu d'une profonde vie personnelle de prière.

Trois fois par semaine, elles allaient à un cours inter-Congregations organisé spécialement pour les Soeurs se préparant à la Profession perpétuelle. Entre elles, avec la formatrice, elles avaient des échanges. Les deux dernières semaines, tout travail à l'extérieur a été arrêté.

REVISION de cette expérience: on a fait les constatations suivantes:

- :: beaucoup de bonne volonté et d'intérêt pour les valeurs d'engagement, pour la valeur de la communauté, etc. Parfois cependant, cela a été saisi seulement de façon seulement intellectuelle;
- :: les jeunes n'ont pas l'esprit communautaire autant que nous le pensions;
- :: manque de confiance en soi chez les jeunes Soeurs elles-mêmes;
- :: réflexion et révision insuffisantes etc.

Les responsables se sont posé la question: "Comment aider les jeunes Soeurs à réfléchir davantage, à profiter davantage de leurs expériences?"

Cette expérience n'a pas été renouvelée.

Summary in English: Two experimental projects of the Sisters of the Holy Family of Bordeaux.

- 1) France: Two Fraternities of young Sisters in the suburbs of Paris in new residential quarters where live mostly North Africans and Portuguese immigrants.

The objectives: missionary presence; sharing the simple life of the people; formation in an atmosphere not too remote from life in the world.

Life-style: part-time work; study, prayer, community exchanges and participation in neighbourhood life.

Shared household duties; each take turns for shopping, cooking and so on.

Accent on openness to each other and to the neighbours.

Prayer: morning prayer; daily mass as convenient, morning or evening; daily Office together; weekly Mass in community.

Composition of Communities: one older Sister in charge; two young professed Sisters; several candidates.

The role of the older Sisters is to be there as support, for consultations, dialogue, interrogation about their personal values, helping the younger ones to JOY IN THE SERVICE OF THE LORD IN A LIFE NOT EXEMPT FROM DIFFICULTIES.

Evaluation:

Rather positive, despite DIFFICULTIES such as:

- finding suitable part-time work e.g. store cashier, domestic help, secretarial work; one Sister, missionary is taking ongoing training.
- making it possible for young ones to have time they want for private reflection and at the same time keep them in contact with outside world so that they have apprenticeship in apostolic prayer.
- ridding the young ones of the stereotyped view of religious life and getting them to see that "being" is more important than "acting".
- the older Sisters find it a strain to be called constantly in question.

2) England: Four months common life of Sisters before their final profession in a house where they could arrange their own routine and their own services. Together with an older Sister in charge of formation.

Life-style: part-time work in shops, hospitals etc. Much community sharing and dialogue; three times each week participation in an inter-Congregational course preparatory to profession. The last two weeks were free of outside commitments.

Objective: to get the Sisters in contact with the world for which they were training young people, a world in which they would choose Christ.

Evaluation: despite enormous goodwill and openness to values of commitment and of community life, there was a large measure of merely intellectual grasp of the factors and principles involved.

The young people lacked self-confidence and lacked depth in their community involvement. There really was not enough time for reflection.

The experiment was not repeated; the Superiors were left with the problem of knowing how to stimulate more reflection and more analysis of lived experience.

2. The White Fathers, Missionaries of Africa.

Experimental groups in Spiritual Year and Theology Cycle.

Main changes in respect of former system.

Instead of a large group living in a large institution with the impersonal but very orderly discipline which was customary, the WF students now live in small groups -- the average size is of seven members.

To each group one staff member is assigned, not as superior but as a resource member of the group. There is no leader strictly speaking; the members take it in turn to preside at community meetings.

There is more personal contact, more sharing, more inter-dependence.

Another basic change is that, apart from the centre in London which is the complex of the Missionary Institute (Inter-Congregational) the students

go outside for their courses.

There has of course been the initiative in adapting forms and times of prayer to the more informal pattern common everywhere since Vatican II.

The Purpose of the Experiments:

There is no deliberate quest of "insertion in society", of "poverty through work", of "involvement".

The objective is rather at the intellectual, emotional and spiritual level; it is the "exposure" of candidates to personal responsibility and development of the individual potential.

In London, where the large institution remains, this adaptation has been rather limited. There is for example, a self-service canteen operated by a catering firm and there are Sisters to assure domestic services.

In Strasbourg where a special house was built, the groups occupy separate floors of the building (4 groups of 7 members, 1 of 6, 1 of 3); the students have their mid-day meal in the University canteen and prepare the morning and evening meals themselves.

In Friburg (the Spiritual Year), the meals are prepared by Brothers.

There are, then, definitely no privations.

The attitude to Work-Apostolate:

The students are encouraged to do other work than study.

As they are mostly foreigners, they can not easily take regular, even part-time, employment. In Strasbourg, the initiative is personal and some students give language classes. In Totteridge (London) the custom is rather to work in groups. There is no aim of making them contribute to their own or to community support. The tendency is rather to seek works of social or pastoral service.

It was noticed in a few cases that the earning of wages produced a strange interest in money for its own sake. There is of course no restriction on the students' freedom to take work during the vacations.

Prayer:

As mentioned above, there has been a change in prayer-forms and in times of prayer: there has been no tendency to develop "Pentecostal" forms, but in Strasbourg 4 group-members attend Pentecostal sessions on their own initiative. There is regular group-prayer based on Lauds and Vespers, shared Bible-reading, weekly group-discussion on a topic of current interest.

Community relations:

In general the spirit of availability, of generosity in sharing, is stronger in the Spiritual Year groups than among the students.

In order to avoid too great a dependence on the particular group, there has been insistence on the "rotation" of members, with some effect. In general, the former group-members comment that relations are either too intense - producing a rather unhealthy dependence, or too superficial.

The candidates have been reminded constantly that the group-life is essentially a means of training and that they are unlikely to find the same facilities in later life.

Evaluation:

The appreciations are mainly positive; it has been noticed that students who go off on probation periods in the mission-field, do very well.

The candidates make a favourable impression; one senses some lack of discipline, but the overall impression is one of serious young men who know what they are doing.

On the negative side, besides the danger of over-dependence on the group, there is the danger of dominance of the older more experienced members, since last-year students are together with first-year members.

In England, due undoubtedly to the recruiting policy, the impression is that the students on the average are too young.

There has been a lack of interest in courses of missiology, anthropology and linguistics; the students want more "direct" knowledge of the missionary role. In general they are conscious of their personal "mission".

It has been necessary to insist with staff-members attached to the groups that they should not take too much on themselves in terms of sharing.

Resumé en français:

Les Pères Blancs ont essayé d'exposer leurs étudiants du cycle de théologie et de l'Année Spirituelle (noviciat) à des expériences de vie de groupe plus fraternelle et plus apte à stimuler "le partage" que le scolasticat traditionnel qui pourtant assurait une discipline et un ordre plus saillants.

Le but n'est pas dans le domaine d'insertion dans la société, ni dans le sens de pauvreté par le travail; il est tout simplement un but d'entraînement intellectuel, émotionnel et spirituel pour une prise de conscience personnelle.

Il n'y a aucune insistance sur une pauvreté de privation; le logement est même confortable; à Londres (où les candidats occupent toujours le complexe de Tetford, maintenant l'Institut Missionnaire inter-congrégationnel, on rencontre même par exemple le phénomène d'une salle à manger "self-service" où tout est aux mains d'une maison de "plats pré-fabriqués". Il y a aussi des Soeurs pour les autres services domestiques.

Dans les groupes il n'y a pas de Supérieur ancien-style; un des membres du staff est membre du groupe à titre d'expert. Pour présider les discussions hebdomadaires, les membres ont chacun leur tour.

La prière suit les changements communs partout depuis le Concile Vatican II. La prière commune est basée sur les Laudos et les Vêpres. Il y a des sessions de partage de la Bible. Sauf à Strasbourg, on n'a pas remarqué des tendances "pentecôtistes", et là il ne s'agit que de trois ou quatre qui rejoignent les sessions de ce genre dehors de leur propre initiative.

Evaluation plutôt positive; danger ou de dépendance excessive ou du factice.

NEWS FROM AND FOR THE GENERALATES

I. ABOUT THE URBAN MISSION

CONSULTATION ON ONE-YEAR (ECUMENICAL) INTERDISCIPLINARY SEMINAR ON URBAN INDUSTRIAL CONCERNS (1973/74). August 16-17, 1973, Dar es Salaam.

Aim of the COURSE: To train and equip Christian laity and clergy for serving God and men in the contemporary urban situation in Eastern Africa. The content of the course should be able to provide a basis for a theological understanding of Urban life, and to sensitise the students and to equip them with theological and other disciplinary bodies of knowledge which would enable them to serve better in an urban situation.

Outline of the Syllabus (not arranged in systematic order):

Introductory background: the origin of pre-industrial cities: Asia, Europe, Africa and America. Evolutionary process, ecological, economic, administration, social organisation and functioning should be explored.

Impact of colonialism on urban development in the Third World, with special reference to Africa. (Latin America and Asia):

- Colonialism and urban functioning
- Administration, colonial institutions
- Class and colour aspects of urban planning
- City role in colonial situation
- Colonial city and metropolitan countries
- Vestiges of neo-colonialism
- Decolonization problems and the city.

The City:

- Urban and urbanization process
- The City and social change
- Urban social institutions: family in transition - education - voluntary associations.

Economic institutions:

- Property institutions
- Technology
- Organization of work
- Industrialisation.

Urban-rural nexus (City and rural communities):

- Ethnic communities in urban context
- Rural-urban migration - rural population - motivation of migration and consequences.

Power, authority and political institutions:

- Nature of power and authority
- State and its function in relation to City administration
- Elites and political decision makers (trade unions, etc.)
- Land policies - planning and resource allocation.

Social psychology of urban life:

- rural-urban personality differences
- adjustment of migrants to cities

- Urban society and the mass-media communication, public opinion and the community
- leisure and the city life
- cultural confrontation in an urban setting.

Urban problems:

- housing: squatter settlements, slums and renewal.
- Transportan - modes of transportation - railways, airports, harbours, highways - problems of congestion.
- Health problems: water supply, sanitation, nutrition and drug abuse.
- Crime delinquency in t he city.
- } Pollution.
- Unemployemnt.
- Prostitution and alcoholism.

Family and youth.

The role of the Church in urban situations (alternatively; A sociological appraisal of the Church as ab instituton).

Research methods:

- Application of statistical methods in social science. Topics include research techniques and design - data collecting and interpretation of survey findings; etc.
- Participatiop in an urban study, i.e. take part in an make use of ongoing study projects (to avavoid overstudying some areas).
- Living in an urban community and writing about its problems from a personal experience (participant's observatio:).

Towards a th ology of the City Church. It is suggested that for each of the sections and sub-headings of the outline, there should be a theological interpretation of the issues raised.

Anyone interested or willing to comment on the seminar may obtain more information from:

Ng' ang' a Njiraini, interim secretary, Nairobi, Kenya, at the Amecea address;

II. BIBLIOGRAFIA MIBSIONARIA - A 16 pages list with pertinent comment, of 100 books, published in Italian 1965-1972, dealing strcitly with missionary topics, mainly in line with the "new mission". with a bias on missionary experiences. Africa, Islam, Latin America (as well as missionary animation and promotion) were taken into consideration in compiling the list. For specific subjects, however, mne should refer to specialized bibliographies. Copy available at the SEDOS secretariat for consultation. Copies can be obtained from Fr E Bartolucci, Verona Fathers, via L Lilio 80 00143 Rome.

III Fr Kaputsciak cm left for a one month visit to Madagascar and Nigeria.

IV AND A FINAL STOP PRESS: Fr Hardy has been elected Superior General of the sma's. to him, and to the outgoing SG, Fr H Monde4, co founder and ex President of SEDOS go

OUR HEARTIEST BEST WISHES and SINCERE PRAYERS.

LISTS OF DOCUMENTS RECEIVED DURING MARCH

Compiled by Sister Agnetta, SSpS.

I. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Documents</u> (Number of pages in brackets)
1.267	IMC	Atti della Consulta, 1972. (62)
1.268	SCMM-M	Readership Questionnaire. (4)
1.269	Ibid.	The Contemporary Relevance of the Ignation Vision. A reprint. (7)
1.270	Ibid.	Blijft het duister nu ons licht. (5)
1.271	Fr. Tonna	The Role of Religious Women in the Field of Evangelization. (7)
1.272	SJ	A Sounding of the possibilities of inter-religious dialogue in India with a special regard to Islam. (4)
1.273		Mission Report 1971. (16)
1.274	MEP	Flashes sur l'Asie. (33)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.789	Barrett, Hronek, et al.	Frontier situations for evangelization in Africa, 1972.
4.790	Jaca Book	Monsignor Illich. (1)
4.791	Certeau, SJ	Cuernavaca: el centro cultural y Monsenor Illich. (3)
4.792	I. Illich	Missionary Poverty. (Reprint) (8)
4.793	International Dialogue Committee Conference	The View from Propocatépetl. (5)
4.794	I. Illich	The False Ideology of Schooling. (4)
4.795	Ibid.	The Alternative to Schooling. (6)
4.796	AMECEA	Minutes of the AMECEA Communications Meeting, January 14, 1973. (5)
4.797	Religious Superiors' Association of Tanzania	Board Meeting - Minutes. (5)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.798	U.S. Catholic Mission Council	U.S. Catholic Mission Fields Abroad. (8)
4.799	Ibid.	U.S. Catholic Missionaries Serving Abroad. (8)
4.800	Inter Documentation Co.	Russian-Soviet law. (19)
4.801	Association of Major Reli- gious Superiors of Women in Hong Kong	Asian Meeting of Religious Women. (8)
4.802	Union Mondiale des Organi- sation Feminines Cathol- iques, Paris	Education comme processus de liberation, by Caramuru Barros. (14)
4.803	Ibid.	Réalisations éducatives chrétiennes, by Paloma Lopez de Ceballos. (5)
4.804	UISG	Conferencia General del Episcopado Latinoamericano-Medellin, 1968: Educacio (extracto). (3)
4.805	Christian Communicators of East and Central Africa	Resolution of the Conference CCECA on Communications and the Pastoral Worker, January 8-13, 1973. (4)
4.806	Centre Interdiocesain de Pastorale et de Catechese, Zaire	La Vocation et le Prêtre vus par les jeunes. (54)
4.807	Editions CIIC	L'Assemblée Evêques-Prêtres Lourdes, 1969. (44)
4.808	WCC(CWME)	Salvation Today - Bangkok Conference of the CWME of the WCC. A Personal Reflection, by David Jenkins. (5)
4.809	Ibid.	Le Salut aujourd'hui, by Marcello Zago, OMI. (8)
4.810	Enyeribe Onuoha	The Cultural Significance of Conversion. (1)
4.811	Ministère des Affaires Etrangères, Japon	Voici le Japon. (28)
4.812	Diocesis de Talca, Chile	Balance Pastoral. (6)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.813	Arzobispado de Santiago, Chile	Inquietudes y Esperanza. Carta Pastoral 1. (27)
4.814	La Serena	Orientaciones Pastorales - II. (64)
4.815	Kitgum Pastoral Community, Uganda	Letter to Bishop Kihangire. (8)
4.816	Enseignement National Catholique, Zaire	Statistiques Primaires, Secondaires et Post-Primaires. Liste des Etablissements Secondaires et Post-Primaires. (77)

LISTS OF PERIODICALS RECEIVED DURING MARCH

I. Lists of issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
March 1973	ACLD Newsletter
No. 20	Action
Nos. 1678-1681	Agenzia Internazionale FIDES Informazioni
Vol. 1, Nos. 3-4	Al-Basheer
No. 11	AMECEA Information
Vol. 5, No. 1	Bulletin (IDS)
No. 2	Caritas Internationalis News Bulletin
Nos. 63-64	CELAM
Vol. 7, Nos. 7-11	La Chiesa nel Mondo
No. 8	ComMuni Catie
No. 39	Condor
No. 25	Dialogue
Nos. 97-143	Documentation and Information for and about Africa
Nos. 1627-1628	La Documentation Catholique
No. 69	FASE Informativo
No. 2	FERES Information
No. 60	ICVA News
No. 4	IDOC Bulletin

I. Lists of issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (External)</u>
Vol. 3, No. 6	IFCO News
Vol. 8, No. 1	Impact(Philippines)
No. 1, 1973	In Via ACISJF Bulletin
Nos. 22-23	Informissi
No. 3	Informatiedienst
No. 427	Informations Catholiques Internationales
Vol. 25, No. 3	International Associations
No. 19	Kerygma
No. 33	LADOC
No. 73	Mani Tese
March, 1973	MARC Newsletter
No. 89	Mensaje Iberoamericano
No. 1, 1973	Migration News
No. 23	Mission Intercom
Vol. 2, No. 2	Newsletter (Kenya)
March 1973	News Notes (AFPRO)
No. 56	Nostro Impegno
No. 59	Peuples du Monde
Vol. 6, No. 1	Presence
Nos. 30-32	Prudentes
Vol. 8, No. 4	Risk
Vol. 15, Nos.9-10	Ruhr Bild
Vol. 15, Nos. 9-10	Ruhr Wort
No. 10/73	Scienza, Técnica e Organizzazione
Vol. 19, No. 4	Social Compass
Nos. 6921-6924	The Tablet
Nos. 99-100	Together

	<u>Name of Periodical</u> (INTERNAL)
Nos. 185-186	AIMIS (FSCJ et al.)
Vol. 25, Nos. 3-4	Blueprint (SJ)
No. 434	Chronica (CICM)
No. 4	CITOC (OCamm)
Nos. 35-36	Communications (SM)
No. 34	CSSP Newsletter
No. 16	Chapter '72 Information Service (FMM)
No. 61	Echos de la rue du Bac (MEP)
Vol. 6, No. 2	Euntes (CICM)
No. 2/73	Fede e Civiltà (SX)
No. 113	In Caritate (ICM)
No. 11	JESCOM News (SJ)
No. 8	Missionari Saveriani (SX)
No. 3/73	MSC General Bulletin
February 1973	Nigrizia
No. 1	MSF Intern
No. 2/73	Notiziario Cappuccino (OFMCap)
Nos. 79+80	OMI Communications--Information
No. 2	Orientamenti Giovanili Missionari (SX)
No. 638	Petit Echo (PA)
March	Miccolo Missionario (FSCJ)
March	SECOLI (FSC)
February	Popoli e Missioni (SJ)
No. 57	SMM Intercontinent (SCMM-M)
No. 52	Spiritus (CSSP et al.)
Vol. 5, No. 2	SSpS Information Service

II. Lists of new periodicals received during March

Name of Periodical (External) and Country in which it is published:

<u>Messis</u>	Italy
<u>IFCO News</u>	U.S.A.
<u>Informissi</u>	Belgium

Name of Periodical and Institute which publishes it:

MSF Intern (MSF)

III. Selected Articles

<u>Code No.</u>	<u>Article (Number of pages in brackets)</u>
2.CICM	<u>Christian response to changing trends in Asia</u> , by P. Caspersz, In EUNTES, Vol. 6, No. 2, 1973. (9)
2.CICM	<u>La Première evangelisation des non-chrétiens</u> ; by H. Gravrand. In EUNTES, Vol. 6, No. 2, 1973. (8)
2.CICM	<u>Ebloui par l'espérance</u> , by B. Joinet. Réactions d'un missionnaire immergé dans le socialisme tanzanien. In EUNTES, Vol.6, No. 2, 1973. (6)
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2.CSSP et al.	<u>Ême dans la mission</u> . Thème of SPIRITUS, No. 52, 1973. (96)
2.FSCJ	<u>Il "Dolce Peso" dell'Ospitalità</u> , by E. Bartolucci, FSCJ. In BOLLETTINO (FSCJ), No. 100, 1973. (9)
2.MEP	<u>Un an après: Le Bangladesh, Pays libre?</u> by J. Vérinaud. In ECHOS DE LA RUE DU BAC, No. 61, 1973. (4)
2.OFMCap	<u>La Grazia di pregare</u> , by Pasquale Rywalski. In NOTIZIARIO CAPPUCINO, Vol. 7, No. 1, 1973. (3)
2.PA	<u>Three years on missionary animation in Quebec</u> , by J. Cormier. In PETIT ECHO, No. 638, 1973. (8)
2.PA	<u>Forming communities at grass roots level</u> , by P. de Vestele. In PETIT ECHO, No. 637, 1973. (6)
2.PIME	<u>Il missionario nel Giappone d'oggi</u> , by Ernesto Toaldo. In MONDO E MISSIONE, February 1973. (31)

III. Selected Articles

- | <u>Code No.</u> | <u>Article (Number of pages in brackets)</u> |
|-----------------|---|
| 2.SVD | <u>Dialogi de Constitutionibus nostris et Relationes Institutionis Self Study.</u> (In English) In VERBUM SUPPLEMENTUM 9, 1968-1972. (296) |
| 5.C | <u>XIV Asamblea General del CELAM en Bolivia-Sucre.</u> In CELAM, Nos. 63-64, 1972. (20) |
| 5.CF | <u>The new Confucian--A modern religious movement,</u> by Winfried Glüer. In CHING FENG, Vol. 15, No. 3, 1972. (6) |
| 5.K | <u>Etude sur l'effort missionnaire de l'Eglise canadienne auprès des Indiens et des Esquimaux du Canada,</u> by H. Goudreauul. In KERYGMA, No. 19, 1972. (58) |
| 5.POS | <u>New Channels of Catechesis; Transmitting the Faith through traditional channels,</u> by B. Joinet. In PASTORAL ORIENTATION SERVICE, No. 10, 1972. (3) |
| 5.R | <u>Hook, line and sinker,</u> by Ralph Young. List of Centres, academies, retreat houses engaged in the business of lay training. In RISK, Vol. 8, No. 4, 1972. (7) |