

73 n. 19

Rome, June 1, 1973

This week:

- |  | page No. |
|--|----------|
| 1. <u>Announcement:</u> Meeting of the Health Group with Sr. G. Simmons and other common friends.  | 73/372   |
| 2. <u>Overseas Missionaries in Local Churches:</u><br>a timely confirmation of our current orientations from an African Bishop.                                    | 73/373   |
| 3. Lists of documents for April  | 73/377   |
| 4. Lists of periodicals for April  | 73/380   |
| 5. Lists of books for April  | 73/384   |
| 6. News for and from the Generalates   | 73/385   |
| 7. Diary for May, 1973<br>(now that it is over, we can tell you how we managed, with one post still vacant, two of our team on sick leave, two others in America!) | 73/386   |

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PLEASE NOTE THE FOLLOWING DATES:

5 - 6 - 73	Assembly	16.00	RSCJ Generalate
6 - 6 - 73	Health Group	16.00	SJ Generalate

Evangelization Today study groups

11 - 6 - 73	Africa West (English speaking)	16.00	Sedos
12 - 6 - 73	Afrique Occidentale (francophone)	16.00	Sedos
13 - 6 - 73	Africa East	16.00	Sedos
18 - 6 - 73	The crucial questions	16.00	Sedos
19 - 6 - 73	Une grille pour l'information de la base	16.00	Sedos

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Sincerely yours,

Fr. Leonzio BIANCHI, RSCJ, 1. 00154 ROMA, C. P. 50. 80. TEL. 571350

HEALTH GROUP

Announcement

The Health Group will meet on June 6, 1973 from 4 - 6.30 pm at the S.J. Generalate, Borgo S.Spirito, 5 - Roma and all those interested to learn more about practical cooperation between different groups of people, especially (but not only) related to Health Care, are cordially invited to participate.

Agenda:

1. Report on the Workshop 'How To Help Bring About Change' which was held in December 1972 and possible follow up.
2. Report on our cooperation with the Christian Medical Commission of the World Council of Churches in Geneva, by Sr. Dr. Gilmary Simmons MM.
3. How can we - members of the Generalates - encourage cooperation in the field? Examples: Papua-New Guinea, Rhodesia.

Sr. Annemaria de Vreede

Sedos Health Group

THE ROLE OF THE OVERSEAS MISSIONARY IN THE LOCAL CHURCH

This address of Bishop Ndingi of Nakuru to the Religious Superiors' Association of Kenya, was passed on to SEDOS by Fr. T. Agostoni fscj on his return from a recent visit to Kenya. The address was delivered by the Bishop and put down in writing by those present (leaving out minor points).

To:

Religious Superiors'  
Association of Kenya  
25th April, 1973

What do we understand by africanisation of the Church? The term can be properly understood and too easily misunderstood. The Church - the community of the christian faithful - is Universal or Catholic. It remains always and everywhere the unique Church of Christ. Substantially it is the same everywhere - its doctrine, its message of salvation, its liturgy, its sacramental system, its catechetical commitment. In this sense the Church can never be africanised or europeanised, it is a constant reality, the saving presence of Christ. However the accidental garb the Church wears differs from age to age, from place to place. This is evident on the mere dimension of language alone. The Good News to be preached to all nations must be so preached in the local language; the liturgy of the Eucharist must likewise express itself in terms of the traditions and culture that differ from country to country. In this sense we may correctly speak of the "africanisation" of the liturgy or of the Gospel message of salvation - perhaps it is best not to speak of the africanisation of the Church, but only of the Church's modes of expression.

We must beware here of a transfer of political idiom. What is valid on the political plane is not necessarily valid in the administration of the Church. What can be done speedily in developing a nation, or abruptly as in the case of Uganda, (even though dubiously) cannot therefore be paralleled in Church administration. The role of a Bishop is focal to the well-being of the local Church. Not every priest is episcopal material, pastoral and personal qualities of a high order are required. The people of God need a bishop, not urgently a black bishop rather than a missionary bishop: rather a shepherd who leads by example more than word, a man who inspires his people by his personal likeness to Christ. So too the people need priests, not urgently local rather than foreign; a blend of both, and never necessarily exclusively local.

True, in the normal evolution of the Church the local Church will be in local hands; but there is a danger here of forgetting that the whole Church is missionary, that even Kenya priests in Kenya must be missionary-minded and prepared to serve outside their own milieu. This is important and has not received sufficient attention in the past.

The role of the missionaries remains the same: to plant the Church, hand it over eventually <sup>to</sup> the local clergy and pass on. During the time of

transition, when the moment has come for African priests to assume responsibility, then the missionary steps aside generously and still remains available, ready to serve where may be he has been accustomed to lead, ready to second initiatives that command themselves to him but faintly.

This is a time of tension, when the missionary must not give the impression of clinging on, when the local priest must walk warily, when each category needs the other if not in inverse proportion.

An African must be ready to carry out the work of the expatriate, not in the same way as the expatriate carried it out. He must carry it out in his own way, but bearing in mind the wishes of the Universal Church that he hopes to localise, guided by the same spirit of Christ who breathes freely here and now, as he did in the early centuries. The local clergyman should be free to make his own decisions, and the missionary should help towards this. The local clergyman wants to put up his own structures and architecture of the African Church, in his own way. To make mistakes. Succeed and fail. In short, he wants to head, direct, guide and inspire the Universal Church of Christ here and now, in an African milieu and under the Papal leadership. Up to now, we have seen missionaries as teachers only. We are now evolving from this concept of a missionary and getting into a twoway traffic. It is true to say that in spite of the wind of change that has blown and is still blowing through Africa, the African is still on the receiving end, as though he has nothing to give. It is a humiliating situation. It has outlived its usefulness.

Since we regained our political independence, the spirit of nationalism has gained unprecedented momentum and fever. The Church serves the same people as the Government. Her work or rather her view of life of the African Catholic has been affected by the spirit of nationalism. This is the reason why we should all the more, africanize properly, and without strings attached. We are indeed indebted to the expatriate missionaries for their work, their dedication, and their sacrifice. It is true it is hard to say that these bearers of good news gave us in the past what was the best of the best, coloured of course by their home milieu. It is also true that the African received the good news as best he possibly could in the circumstances in which he found himself.

An African priest, on the other hand, linked to his compatriots as he is by the bonds of origin, character, feelings, mentality, thought-process, inclinations, traditions, and cultural background, possesses exceptional opportunities for introducing the faith to their minds, and is endowed with powers of persuasion far superior to those of any other man. In general, he has access where a foreign priest could not set foot.

On becoming Christians, our people often think that they have to disown their African heritage. This is a misconception of Christianity. It can be corrected with far-reaching effectiveness only by one whose background is similar to his people. A native priest can convincingly explain to the people that by becoming Christians they do not disown themselves, but take up the age-old African values of tradition - "In spirit and in truth" (1)

Here let me make a comparison. The African people can be compared to Abraham, a nomad, a wanderer, a man of faith as he knew it. His milieu dictated

the course of his life, in human terms and its geographical boundaries. His neighbours influenced his behaviour towards God. His vision of the covenant was not as clear as that of Moses. Yet he lived the terms of the covenant fully as far as he knew it. His affair with the slave girl can and must be seen and understood from the point of view of the time and circumstances in which it happened. The date, 1850 BC - the Ten commandments on Sinai were promulgated about 1250 BC - 600 years later. (2) The question that comes up at once is: "Could Moses reasonably accuse Abraham of not keeping a Commandment that was not yet promulgated? The African priest (bishop) is like Moses, or he should be another Moses, a man of God, courageous, faithful to Yahweh, the Lord Jesus, fearless and prudent in the face of opposition and extremely understanding of his peoples' heritage, tradition, cultural background, and obediently adherent to the teachings of the Mother Church. Thus, he will be able to blend the new with the old, without the danger of bursting the old wineskins (3). Whatever is of value in the old African heritage should be grafted into the Church's teaching.

If the ideas we have outlined above are faithfully followed, with a proper understanding dialogue and in the spirit of give and take, the Catholic Church in Kenya will be in a position to positively work towards a new genuine and native expression of the Church's deposit of revelation (4). Vatican Council II, has invited the young Churches to bring their particular viewpoints and gifts to bear on both the institutional structure and the doctrinal progress of the Church: in other words to give as well as to receive.

We in the developing countries are in a unique position to infuse a breath of new life and new thinking into Western theological perspectives because we are not hampered by centuries-old traditions and institutions. We are relatively free to create new structures and elaborate new doctrinal formulations to the enrichment of ourselves and the whole Church. Here I'm thinking of such spheres as man's way of viewing God, man's expression of this in religious rites and practices, the relationship between the natural and supernatural, the African spiritual view of life (5), the nature of Sacraments, the essence of the Church, as an institution founded by Christ and as a response by men, the possibility of a re-statement of revealed truths in the context and language of a different culture and milieu.

One of the reasons why many good Church leaders, African as well as expatriates raise their brows when they hear "to express revealed truth in an African context and language" is because the truths of faith we cherish were formulated in stormy eras of upheaval and opposition. There is, however, less storm in our case, more favourable brotherliness and a welcome atmosphere of good-will.

In the process of africanization, the role of an expatriate missionary is that of an experienced driver who knows how to take a passenger seat without worrying about the bends, speeds and above all the arrival time. Both the expatriate and local clergy should adapt to this new situation and experience which they did so much to bring about.

It is my contention that africanization of the Church personnel should

never be a matter of emergency. It should be foreseen at all steps and levels of training, formation and preparation. To place an African who thinks like a Westerner in a position of responsibility in the Church is worse than having an expatriate who claims to know and to understand the African personality. The former will assume all is well and, may therefore, retard the life of the Church. On the africanization of the Church personnel, hinges the africanization of the liturgy, incorporation of African traditions, forms of worship, values and cultural heritage into Christian practices. Here let me repeat that africanization of personnel means more than a mere rubber stamp-African head of a local church. The person in question should and must be African in his training, education, formation, thought-process and outlook. His personality must project the image desired by the African Church. We have already said that such a person is well able to translate and interpret the teaching of the Church in idiomatic language with words and expression that put it in terms of African lives and experiences instead of a stilted translation that seems far from reality.

Pope Paul VI spoke very encouragingly to the Symposium of African Bishops in Kampala, August 1969, when he said: "You possess human values and characteristic forms of culture which can rise up to perfection such as to find in Christianity, and for Christianity, a true superior fullness, and prove to be capable of a richness of expression all its own, and genuinely African" (6).

At the same time, the Pope warned against possible dangers of religious pluralism, the danger of making Christian profession into a ~~R~~klore etc. If we avoid such dangers then the Holy Father says, "You will remain sincerely African even in your interpretation of the Christian life, you will be able to formulate Catholicism in terms congenial to your own culture, you will be capable of bringing to the Church, the precious and original contribution of "negritude" which she needs, particularly in this historic hour" (7).

Any careful observer of the signs of events all over the world, and particularly in parts of our continent, will agree that these events serve as a warning that perhaps time is not on our side, The Missionary and the local personnel owe it to the Church and to the people of God to do all we can in the time that God in his providential history of Salvation may still kindly grant us to build up a Church that can stand the chances of survival and growth even in the worst imaginable hazards. Such a Church will have to be self-reliant, self-ministering, self-propagating and self-supporting.

Here then lies the crux of africanization of the Church and the role of the expatriate Missionary.

+R.S. Ndingi Mwana 'a Nzeki  
Bishop of Catholic Diocese of Nakuru

#### References:

1. Pope Benedict XV - The Pope and the Missions , Nov 30th 1919 p. 6.
2. John Power - "Set my Exiles free" - Gill & MacMillan - Dublin 1967 pp 25 & 31
3. Math. 9/16 - 17
4. John Power - "Mission Theology Today " - Orbis Book - Maryknoll 10.7.1967 p 177
5. Pope Paul VI - "On Africa" - Oct. 29th 1967 - Publications Office USA,  
Catholic Conf. 1312 Mass Ave. N.W. p 5

## LISTS OF DOCUMENTS RECEIVED DURING APRIL compiled by Sister Agnetta, SSps

I. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
/ . 275	ICM	Some thoughts on "Mission Today". (14)
/ . 276	Ibid.	Preaching the Gospel Today, by D.S. Amalorpavadass (6)
/ . 277	MSC	A letter from Fr. Hoff, MSC, Philippines. (10)
/ . 278	FSCJ	Progetti 1972-1973. (11)
/ . 279	SVD	Missionari Verbiti. (5)
/ . 280	PA	Place and Prospects of Expatriate Missionaries. (12)
/ . 281	Ibid	Missionaries Reappraising their Mission, by Martin R. Doornbos. (10)
/ . 282	FSC	The Vocation of the Brother in the Church, by Br. Charles Henry, FSC (11)
/ . 283	FSCJ	Il Dialogo infraumano e il Dialogo salvifico all'epoca dell'implosione, by R.F. Esposito, SSP (16)
/ . 284	Ibid.	Group Dynamics at the service of the Pastoral Ministry in Rwanda and Burundi, by F. Turner. (6)
/ . 285	Ibid.	Suggestions and recommendations of the novices for the Postulancy of Asmara. (2)
/ . 286	Ibid.	Valutazione sul Noviziato Etiopico dopo i primi tre mesi. (4)
/ . 287	Ibid.	Il noviziato Comboniano in Italia. (7)
/ . 288	SEDOS	Theology of the City, by A. Bundervoet, MSC. (8)
/ . 289	PIME, SX, FSCJ, IMC	Our role in Missionary Animation. (also in Italian) (13)
/ . 290	SEDOS	La Conference de Bangkok, report by G. Linssen, CICM (8)
/ . 291	FSC	Post-Conciliar Rome. (9)
/ . 292	FSCJ	Bibliografia Missionaria. (16)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (No. Of pages in brackets)
4.817	Multimedia International	Actividades desde la última Asamblea General de Septiembre de 1972. (3)
4.818	Ibid.	Developpements dans la technique de la communication. (1)
4.819	Ibid.	Rapport sur les developpements de MI. (2)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (No. of pages in brackets)
4.820	Research Institute of the Lutheran Church, Finland	The Parish and Communication, by Martti Lindqvist. (9)
4.821	Ibid.	The Church and Popular Religion, by Olavi Moilanen. (12)
4.822	Grupo Ecumenico de Trabajo	Conferencia Ecumenica Latinoamericana de Cooperativas de ahorro y credito. (44)
4.823	INADES	Rapport d'Activité Année 1972. (28)
4.824	Houtart	Indonesia. (7)
4.825	Multimedia International	From 1980 to 1973. (16)
4.826	Church of South India	News of the Church of South India Survey on Technical and Vocational Training. (6)
4.827	Office Catholique d'Information sur les problèmes Européens. Brussels	La Communauté européenne et la Méditerranée. (55)
4.828	Othmar Rink	Les Systèmes des Nations Unies pour le Développement, les Réfugiés, les Secours d'Urgence: vue d'ensemble. (17)
4.829	Centre de Recherche Théologique Missionnaire, Paris	Pastorale Missionnaire en milieu Bouddhiste Lao par Marcello Zago. (33)
4.830	Ibid.	La mission Chrétienne de Makalondi au Niger par Jean Ploussard. (18)
4.831	Institute of Development Studies	Sixth Annual Report. (36)
4.832	LWF	The Missionary in China - Past, Present, Future, by G.H. Dunne, SJ.
4.833	Pontifical Commission for Social Communications.	Pan-African Communications Meetings for 1973 (1 p. map)
4.834	Ibid.	Journée Mondiale des Communications Sociales en 1973. (3)
4.835	CRSR, Louvain	Enquête sur l'Idéologie du Milieu Etudiant. (6)
4.836	UN	Adresses utiles. (UN Organizations) (6)
4.837	Ibid.	List of Abbreviations. (International organizations). (2)
4.838	Christian Organization for Rehabilitation and Liberation, Philippines	CORAL PHILIPPINES. (5)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.839	Inter Documentation Co. AG, Switzerland	Social and Economic Development Plans 2. (2)
4.840	Pontifical missionary Union, Rome	Evangelization and Latin American culture, by Sr. M. Antonieta Torres Llosa, SS.CC. (8)
4.841	Ibid.	Missionary activity and native culture, by Sr. Mercedes Aizpuru, ODM. (11)
4.842	Panafricano-Malagasy Provisional Committee	Priorities of the lay apostolate in Africa. French also on hand. (4)
4.843	Ibid.	Laity structures at Pan-African level. French also on hand. (2)
4.844	SECAM	Symposium des Conférences Episcopales d'Afrique et de Madagascar, III <sup>e</sup> Assemblée plénière: Résolutions. (6)
4.845	INODEP	INODEP's Program 1973. (5)
4.846	America Press U.S.A.	Is Religious Life Viable Today? Interview with Brother Charles Henry, FSC. (5)
4.847	Catholic Secretariat of Nigeria	First National Communications Workshop. (56)
4.848	Republic of Sudan, Department of Statistics, Khartoum	First Population Census of Sudan 1955/56 Final Report, Vol. 1. (20)
4.849	INODEP	Long Intercultural Training Meeting (Application Form). (6)
4.850	Ibid.	Rencontre-Formation pour Missionnaires "pour une nouvelle action". (3)
4.851	Centre de Recherche Théologique Missionnaire, Paris	Le Rôle de L'Esprit et de la Hiérarchie dans la vocation apostolique de Saint Ignace de Loyola, by Gervais Dumeige, SJ (35)
4.852	Ibid.	L'Esprit du Christ et l'intervention humaine dans l'envoi en mission à l'Epoque Néo-Testamentaire, by Paul Ternant. Also notes on the above. (32)
4.853	Ibid.	Au Travail en usine... Témoignage d'un prêtre. (8)
4.854	Ibid.	Documentation 1973. (26)
4.855	Ibid.	Les Mouvements Laïcs et l'envoi en mission, par Charles Molette. (8)
4.856	MISEREOR	MISEREOR - Hilfe für Indochina. (6)
4.857	Stichting Nederlandse Vrouwelijke Religieuzen, Nederland	Encounter Chapters. (7)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.858	AVEX, Lyon, France	Session internationale de formation audiovisuelle pour l'expression de la foi. (2)
4.859	Ibid.	AVEX 1973. (3)
4.860	CEBEMO (L'Agence Centrale pour le Co-financement de Programmes de Developpement), the Hague.	CEBEMO 1972 - 1973. (16)

## LISTS OF PERIODICALS RECEIVED DURING APRIL compiled by Sr. Agnetta, SSps

## I. List of Issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
Nos. 1682-1687	Agenzia Internazionale FIDES Informazioni
Press Release	AMECEA Information
1/1973	Bulletin de Liaison (CISR)
No. 35	Bulletin du Centre de Documentation OICE
No. 3	Caritas Internationalis News Bulletin
No. 7	Caritas Internationalis Newsletter
January 1973	Catholic Media Council Information Bulletin
Nos. 10 and 11	La Chiesa nel Mondo
1/1973	CICIAMS News (also in French)
Nos. 144-165	Documentation and Information for and about Africa
No. 1629	La Documentation Catholique
No. 70	FASE Informativo
No. 5	IDOC Bulletin
No. 47 and Special Suppl.	Impact (Z)
No. 24	Informissi
No. 3	Information Letter (LWF Marxism and China Study)
No. 428	Informations Catholiques Internationales
No. 425	Japan Christian Activity News
No. 34	LADOC
Vol. 25, No. 7	Messis
1/1973	Migrations dans le monde
No. 24	Mission Intercom

<u>Issue</u>	<u>Name of Periodical</u>
March-April	Missions Etrangères
Vol. 2, No. 3	New Frontiers in Education
No. 4	Newsletter (Kenya Catholic Secretariat)
Vol. 3, No. 1	Newsletter (WCCU)
April	News Notes (AFPRO)
No. 58	Nostro Impegno
Vol. 10, No. 1	Noticeial
Vol. 23, No. 2	Notiziario (FAO)
February	ODI (Overseas Development Institute)
No. 52	Omnis Terra
Vol. 5, Nos. 11 and 12	One Spirit
No. 44	Pro Mundi Vita (French edition)
Nos. 11-14	Ruhr Bild
Nos. 11-14	Ruhr Wort
12/73	Scienza, Tecnica e Organizzazione
November and December	South African Outlook
Nos. 6925-6927	The Tablet
No. 9	This Month
No. 14	Vida en Fraternidad

<u>Issue:</u>	<u>Name of Periodical (INTERNAL)</u>
No. 187	AIMIS (FSCJ et al.)
Nos. 1 and 2/73	Arnoldus-Nota (SVD)
Vol. 53, No. 4	Bulletin (FSC)
No. 17	Chapter '72 Information service (FMM)
No. 435	Chronica (CICM)
No. 5	CITOC (OCarm)
Nos. 37-39	Communications (SM)
No. 35	CSSP Newsletter
March 1973	Dialogo (FSCJ)
No. 62	Echos de la rue du Bac (MEP)
No. 263	Familia Comboniana (FSCJ)
No. 3	Fede e Civiltà (SX)

<u>Issue</u>	<u>Name of Periodical</u>
No. 3 and Supplement	Information (RSCJ)
Vol. 41, No. 4	The Master's Work (SSpS)
March 1973	Monde et Mission (CICM)
March 1973	Mondo e Missione (PIME)
4/73	MSC General Bulletin
April 1973	Nigrizia (FSCJ)
No. 3	Notiziario Cappuccino (OFMCap)
No. 40	OMI Communications - Documentation
No. 3	Orientamenti Giovanili Missionari (SX)
No. 639	Petit Echo (PA)
March 15, 1973	Piccolo Missionario (FSCJ)
March 1973	Popoli e Missioni (SJ)
No. 6	Vincentiana (CM)
No. 188	White Fathers - White Sisters (PA-SA)

## II. Lists of New Periodicals received during April

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

Religion in Communist Lands (England) Centre for the Study of Religion and Communism

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

White Fathers - White Sisters (PA and SA)

## III. Selected Articles:

<u>Code No.</u>	<u>Article:</u> (Number of pages in brackets)
2.MEP	<u>Ouvriers japonais vus par un prêtre au travail</u> , by Michel Bonnet in ECHO DE LA RUE DU BAC, No. 62, 1973. (10)
2.MSC	<u>MSC Spirituality (Identity)</u> , by E.J. Cuskelly, MSC. In MSC GENERAL BULLETIN, 4/73. (7)
2.MSF	<u>Vie communautaire hier et aujourd'hui</u> . In MSF INTERN, No. 1, 1973. (16)
2.OMI	<u>The Asian Interprovincial Conference</u> . In OMI DOCUMENTATION, No. 40/73. (4)
2.OMI	<u>Project for a Center for Pastoral Studies - South East Asia - in Colombo, Ceylon</u> . In OMI DOCUMENTATION, No. 40/73. (7)

- | <u>Code No.</u> | <u>Article:</u>  |
|-----------------|--|
| 2.PA            | <u>Reflecting on a White Father Stage in Africa</u> , by Bernard Ugeux, PA. In PETIT ECHO, No. 639, 1973. (6)  |
| 2.PIME          | <u>Brasile 1973: Un popolo in cammino</u> , by Luigi Scantamburlo. In MONDO E MISSIONE, March 1973. (2)  |
| 2.PIME          | <u>La salvezza di Cristo o la salvezza di Mao?</u> by Marcello Zago. In MONDO E MISSIONE, March 1973. (5)  |
| 2.SVD           | <u>THE WORD IN THE WORLD: INDIA</u> . This 1973 yearbook is devoted to the experiences of SVD missionaries in India. (155)   |
| 5.48            | <u>Preji per l'America Latina</u> , by F.G. Corazza et al. In SEMINARIO, No. 2, 1969. (17)   |
| 5.54            | <u>La mission chrétienne de Makalondi au Niger</u> , by Jean Ploussard. In NOUVELLES DE L'INSTITUT CATHOLIQUE DE PARIS, No. 4, 1972. (13)  |
| 5.B<br>CDOICE   | <u>"L'École Contestée"</u> . In BULLETIN (CDOICE), No. 35, 1973 (50)   |
| 5.I(Z)          | <u>Educational Policy of the Church in Zambia - 1973</u> , by M.C.M. O'Riordan, SJ. In IMPACT (Z), No. 47, 1973. (3)   |
| 5.ME            | <u>Argentine</u> . In MISSIONS ETRANGERES, January-February 1973. (29)   |
| 5.ME            | <u>Jour nouveau pour les Philippines</u> . In MISSIONS ETRANGERES, March-April 1973. (8)   |
| 5.NFE           | <u>Administrative Problems in Private Colleges in India</u> , by Ananda W. P. Guruge. In NEW FRONTIERS IN EDUCATION, Vol. 2, No. 3, 1972.(20)  |
| 5.NFE           | <u>Higher Education and the State Governments</u> , by T.R. Jayaraman. In NEW FRONTIERS IN EDUCATION, Vol. 2, No. 3, 1972. (11)  |
| 5.NFE           | <u>How the Young are taught in Mao's China</u> , by Rhea Menzel Whitehead. In NEW FRONTIERS IN EDUCATION. Vol. 2, No. 3, 1972. (10)  |
| 5.OT            | <u>Missionary collaboration today</u> , by Joseph Hardy, SMA. In OMNIS TERRA, No. 52, 1973. (11)   |
| 5.PMV           | <u>Contribution à l'étude du financement des Eglises dans les pays non occidentaux</u> . In PRO MUNDI VITA, No. 44, 1973. (43)   |
| 5.VF            | <u>V. Asamblea de la CLAR</u> . In VIDA EN FRATERNIDAD, No. 14, 1973. (10)   |
| 5.VF            | <u>Unidad Y Pluralismo</u> , by Marcel Gendrot. In VIDA EN FRATERNIDAD, No. 14, 1973. (7)  |
| 5.BN            | We have received BACKGROUND NOTES, published by the U.S. Department of State, on the following countries:<br>British Honduras<br>Costa Rica<br>Lebanon<br>Mongolia<br>Peru<br>Rhodesia |

## LISTS OF BOOKS RECEIVED IN MARCH AND APRIL

## I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u> (Number of pages in brackets)
3.68	ICM	Directory 1973. (105)
3.69	SCMM-T	Register of Professed Sisters, Aspirant Sisters, Novices and Postulants of the Congregation of Sisters of Charity of our Lady Mother of Mercy as of Dec. 31, 1972. (131)
3.70	FSC	La missione dell'Educatore cristiano, by S.G.B. de la Salle (111)

## II. EXTERNAL

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u> (Number of pages in brackets)
6.331	CISRS, India	Ambedkar and the Neo-Buddhist Movement, by T.S. Wilkinson and M.M. Thomas. (163)
6.332	Educ International	Let no flame be quenched. (188) also in French
6.333	Tecnicas de Comunicacion para el Desarrollo, Oficina de Servicios para America Latina (OSAL)	Las Escuelas Radiofonicas en America Latina. Primera parte: Intercambio de Experiencias. (239)
6.334	Ibid.	Il Seminario de Directores de Escuelas Radiofonicas de America Latina. Segunda Parte: Discusion de la conveniencia de una Asociacion de Escuelas Radiofonicas de America Latina. (23)
6.335	Desclée de Brouwer, France	L'Eglise en Marche. Cahiers de la Pierre-qui-vire. (221)
6.336	Ed. du Centurion, France	Histoire de l'Afrique du Sud, by Louis C.D. Joos. (330)
6.337	International Organizations	1973 Yearbook of International Organizations. (919)
6.338	Pontifical Commission for Social Communications	Istruzione Pastorale "Communio et Progressio" sugli strumenti della Comunicazione Sociale.

NEWS FROM AND FOR THE GENERALATES

1. CICM - Fr. John B. Peters is on a visit to Haiti and is due back in Rome on June 11.  
Fr. Gerard Linssen is in the Philippines and is expected back towards the end of May.
  
2. BROTHER THOMAS MORE PAGE OFX is the new Executive Secretary of the US Mission Council, elected at the General Assembly held in Washington May 14 - 15. Br. Thomas More, 57, native of Baltimore, succeeds Fr. Joseph M. Connors SVD, who is going to the Divine Word Generalate in Rome. Br. Thomas More leaves his post as Co-Director of AGRIMISSIO in Rome to assume his new duties in Washington on June 15.

DIARY FOR MAY, 1973

- 2 - 5 - 73 Fr. O'Sullivan CSSp visits office with ideas about the Evangelization Today project.
- 7 - 5 - 73 Fr. W. Buhlmann calls to consult our documentation. The postal strike is over and mail starts trickling in.
- 8 - 5 - 73 More welcome visitors: Fr. Moeller SVD, Fr. Mesters OC
- 9 - 5 - 73 The WGD meets at Sedos
- 10 - 5 - 73 The Executive Committee meets.  
Dr. A. Sovic, of the Lutheran World Federation, meets Fr. Tonna on his way to Ethiopia.
- 11 - 5 - 73 Fr. Butturini of the Secretariat for non-Christians is introduced to our secretariat.  
  
Sr. Elvia leaves for Colombia, which brings our unoccupied desks to 5: Fr. Ibba, M. lle Fernandez, Sig. ina Trezzini and the (still vacant) secretary.
- 14 - 5 - 73 The WG Internal Communication group meets at OMI.
- 18 - 5 - 73 Fr. Prosper Gallipoli of Mozambique calls at the secretariat.
- 19 - 5 - 73 A warm send off for Fr. Th. Walsh mm, retiring Procurator of the Maryknollers in Rome.
- 21 - 5 - 73 The WGD meets to polish final text of the report on their Urban Mission study.
- 22 - 5 - 73 Fr. Cagney omi meets Fr. Tonna
- 29 - 5 - 73 Sr. Mary Joseph Maher of the Imm. Heart Sisters of Monroe, Michigan meets Fr. Tonna on her way to East Africa.