

73 n. 21

This week:

Rome, 15th. June 1973

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COMING EVENTS:Evangelization Today :

18. 6. 73	The crucial questions	16.00	SEDOS Secretariat
19. 6. 73	Les questions cruciales	16.00	SEDOS "
20. 6. 73	Afrique Occidentale Francoph.	16.00	SEDOS "

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Sincerely yours,

Fr. Leonzio Bano, fscj.

ASSEMBLY OF GENERALS

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The 39th. Assembly of Superiors General associated in SEDOS met on Tuesday, June 5, 1973 at 16.00 at the RSCJ Generalate, via Nomentana 118, ROME.

The following Fathers, Brothers and Sisters were present:

Sr. Maria Helena de Toledo, crsa - Fr. L. Bano, fscj - Fr. G. Linssen, cicm - Sr McGonagle, ssnd  
 Sr. Clijsters, scmm-T - Sr. de Vreede, scmm.m - Sr. M.J. Van Dun, osu - Sr. Mietzelfeld, osu  
 Sr. M. G. Segner, ssnd - Sr. M.L. Baldwin, ssnd - Sr. M.M. Aizpuru, odn - Fr. Ruhling, svd -  
 Fr. G. Mockenhaupt, msf - Fr. Peeters, msf - Fr. Robinson, mm - Fr. Bundervoet, msc -  
 Fr. G. Lautenschlager, cmm - Sr. E. Berning, ssps - Sr. B. Romualdez, ssps - Sr. Keenan, rscm  
 Fr. A. Roest Crolius, sj - Sr. M.J. Tresh, ssnd - Fr. W. Goossens, cicm - Sr. A. Gates, sa  
 Fr. J. Richardson, cm - Fr. E. Cid, cm - Fr. Westhoff, msc - Bro. V. Gottwald, fsc -  
 Fr. J. Hardy, sma - Sr. G. Simmons, mm - Sr. J. Gates, scmm.m - Sr. Th. Barnett, scmm.t -  
 Fr. Colombo, pime.

In the chair: Fr. Th. Van Asten, President

Moderator : Bro. Ch. H. Buttmer, fsc

Secretary : Fr. B. Tonna

1. After prayers, the minutes of the 38th. Assembly, circulated in SEDOS 73/139 - 143 were taken as read and approved.
2. The Moderator introduced Fr. Hardy sma in his new role as Superior General and Fr. Robinson, mm as the new Procurator General.
3. The President then paid tribute to Fr. H. Monde, ex-Superior General of the sma and the last of the eight founders of SEDOS in Rome and President of SEDOS 1968 - 1970 and presented him with a small token of the gratitude of the SEDOS Group.

Fr. Monde replied by expressing his pride and satisfaction at what SEDOS members had achieved. SEDOS had come into being because a few Generals wanted to be together, to work together. The little seed had grown and should not be judged from what it produces but from what it does: many come together, to study and do things together, to promote the missionary church. To stay together is a gift of God. He was grateful for this. Fr. Monde paid tribute to the first Presidents of SEDOS, Fr. Volker, pa, to his successor Fr. J. Schütte, svd to Fr. Melsen oc. He appealed to the present members to stay together, because that was crucial for the Missionary Church.

4. Sr Gilmary Simmons, mm then reported on her work as the Catholic Staff Member of the Christian Medical Commission, a position which had been assured by the collaboration of SEDOS and CIDSE. She expressed her gratitude at the opportunities given to her to live and work ecumenically, stating how useful it had been for missionaries in the field to realize that this

kind of dialogue was a fact - not only among the Catholic Institutes but also between these and the WCC.

She referred to her work with the CMC teams in Papua-New Guinea, Cameroun, Botswana, Rhodesia. In intangible ways, the services rendered in the health field involved other dimensions of ecumenical cooperation. Despite the obstacles, encouraging signs of progress were coming from the local levels. This was also true of Latin America.

Asked about the perception of her position by the local Catholics, Sr Gilmary stated that there were times that even members of SEDOS Institutes (at this level) showed some misgivings. But when they became involved in the local workshops, they developed a different, very positive attitude. In general, her position was open to misunderstanding when her meetings with local people were brief. The important thing to note was their realisation of the fact that RCC-WCC dialogue was happening at the Rome-Geneva level. She also noted that SEDOS was not sufficiently known - even among members of its Institutes.

The Moderator reminded the Assembly that the Health Group meeting scheduled for June 6 was also intended for Generalates which were not directly involved in health work.

5. The Assembly then proceeded to elect the new Treasurer. Only one nomination was forthcoming and Sr Danita McGonagle was unanimously elected by a voice vote. Sr Danita thanked the Assembly.
6. The Moderator then presented the Executive Committee's motion on exceptions as regards full membership fees. The motion:

"The Assembly uses the prerogative given to it by the Statutes 8(h) to entrust the Executive Committee to make exceptions to the payment of the established membership fee, in cases of serious financial problems or no representation in Rome, on applications in writing presented by interested Institutes."

The motion was passed with 18 in favour and 1 abstention.

7. The Assembly was informed that, as a result of Sr Danita's election, there was now a vacancy for a Women Councillor on the Executive. Elections would be held in the next Assembly and the call for nominations would be issued before.
8. The Moderator invited Bro. V. Gottwald to present SOS-Sahel, an Upper Volta project to provide food for Sahel, a zone threatened by the drought. The project was fully ecumenic (Muslim, Catholic, Protestant) and worked hand in hand with Government. Fr. Van Asten also referred to his coming visit to the Upper Volta on behalf of the USG and to his contacts with Cor Unum in a common effort to help in this emergency (See SEDOS appeal 73 n.16.)
9. The Assembly then broke for coffee.

10. The Moderator then introduced the panel formed by the W.G. Development to present the final report of their study on the urban mission (73 n.18): Fr. B. Tonna for the sociological part, Fr. A. Bundervoet for the theological section, Fr. V. Gottwald for the practical side.
11. Fr. Tonna noted that quite early during the Study, the WG.Development had realized that the Generalates were well aware of the quantitative dimensions of the urbanization phenomenon as this affected Africa, Asia and Latin America. We therefore concentrated on the qualitative side.

Sociology provided an effective entry into the labyrinth of the models of living which were the core of this side. After all, the quality of life also depended on the relationships one established with the other and the others. And sociology went straight to the analysis of the recurrent patterns which the inevitable interaction between persons consistently created.

The labyrinth then took the shape of systems of interaction - or simply of relationships - as these emerged in urban situations. Like other social systems, they were formed of the basic components of groups, roles, and values.

All this sounded arid and acid but it did provide the analytical tool necessary to do the one thing which the WGD found most urgent: help our missionaries realize that cities were not as haphazard, un-understandable as they seemed to be. Sociological analysis can make them more understandable. And less unmanageable.

A painless way to convince them of this was to highlight the differences between the rural and the urban way of life. Even if the consequences of this kind of thinking could become shattering. Fr. Tonna stated that he was personally convinced that we would soon have to start talking about a "second natural law". Because what we had been saying about "natural law really derived from our understanding of rural patterns of living.

In this sense we could speak of the city as a specific culture (way of life) quite different, even if intimately related with (and dependent on), the culture of the surrounding country side. One of our contacts in the field summarized this point by insisting that "Manila is distinct from the Philippines: it is a nation within a nation."

The whole analytical process took a practical turn, of immediate interest to urban missionaries, when it showed how such special cultures created special types of man.

Because the individual was simultaneously the creature and creator of his culture or, to speak more technically, of his social system. In fact we realized that paradoxically the city made men feel lonely - with its huge numbers eroding rather than improving certain qualities of interaction.

The urban type of man had been characterized as clinical and cool. He tended to see the other as a means to his ends. But these ends did not zero down on himself, (and on what he wanted to be) but rather on his possessions and his actions, (on what he had and on

what he did).

Here, however, it became crucial to insist on one of the special characteristics of the cities of Africa, Asia and Latin America. The major difference seemed to be their independence of the industrialization factor. They were not workshops but, at best, shop-counters; where the raw materials of their hinterland were traded (and the hinterland administered). In terms of relationships this often affected the above image of urban man. The WGD were told these could become quite rich and intricate in such places as Jakarta, simply because people had time on their hands to take one another seriously.

In the long run however the city, wherever it was, tended to separate the winners from the losers, with a handful of groups using the masses as their instruments, consciously and unconsciously. The creatures became ever more numerous, the creators ever less evident. Urban man had been described as passive, the victim of anomie.

At the root of the trouble seemed to be the inadequate lines of communications, especially at the person to person and the small-group level. A man could only become active if he found himself in some sort of manageable community. And there can be no community without communications.

Sociologists agreed that what seemed to be often missing in a city was some kind of intermediary community between the lone person and the impersonal, elusive, city. The city needed more meeting places.

Here sociology stopped. But it did provide food for thought. If we really believed that, in God's design of Salvation, the Church occupied a central place and that this Church was intended by Him to be a meeting place of God with men, men among themselves in Christ the Lord, then we faced a challenge of activating it where the need for such meeting places was and would be more keenly felt.

Yo Fr. Tonna, the problem was this activation:

- how to transform a group into a church
- .. how to transform a church into a mission.

12. Fr. Bundervoet then explained that the WGD Development had not looked for immediate pastoral solutions for the city but for a sound theological foundation for the urban mission. The search had provided three bases:

a) Theology of the City: St Thomas, in his late years, had attributed much importance to what he considered a new dimension of human nature - the fact that man is a "political (from polis= city) being". This "urban" dimension implies a certain vision of man, a vision which the Vatican had referred to in the Message to the Social Weeks of France of Cardinal Cicognani: urbanization was shaping the modern world, a world where persons can develop themselves. And thus share in God's plan for the future of mankind. The Bible itself caught the dynamism in which this plan involves men by referring to the end product as the New Jerusalem - a New City. Eschatology was its way of proposing a vision of man. Revelation is active - in the sense that, once accepted by man, it would lead

him to achieve God's purpose - the coming together of men, the coming together of men and God. The Bible also refers to the Tower of Babel, the opposite pole, the failure of men to come together with God because of their inadequate communications systems. But, again, it is the Bible which proposes Pentecost as the solution of these communication problems.

b) The relationship between the City and the Church then becomes crucial. Pentecost means the birth of the Church as the heart of God's emerging Plan of Salvation. In the beginning there seemed to be no question of priorities between local and universal church. We Westerners had often neglected the former, giving priority to the later. But our oriental brothers did not; the local church continues to have the basic elements of the universal church. The Apostles themselves took the concrete situation - usually of a city - very seriously in setting up local Churches and the one, universal Church. The word ekklesia (gahal) is used indiscriminately for both. The story begins with the community of Jerusalem but at one point the Church is even referred to as a polis - a city (the church which is in Rome, the residence (paroikia) of the church in this or that city). An important practical consequence was derived from this thinking: one city, one church.

In the early Middle Ages, rural structures prevailed and church structures were adjusted accordingly. But in the XII and XIII Centuries the rebirth of the cities sparked off a re-thinking of Church-city relationships. The Church became again the principle of unity in a given city. And it was expressed in its Cathedral, which was not built by the prince or by the bishops but by the people of the city and which was not just a meeting place for worship but the gathering place of all the citizens. It was also expressed in the confraternities, which sought to service the needs of these same citizens. Again, we witness the fact of a church structure modelled on the city structure. It is true that Trent reverted to the rural model, giving us these concerns for public life. But then the urban industrialization took us by surprise during the XIX Century, when we were busy ruralizing our church structures in an urbanizing world.

c) The key idea now seems to be that of solidarity with the city. We need to develop the theology of the city, the theology of the local church in this direction. So that the church may make the city a real meeting place of men, of men with God, by facilitating their mutual communications. It is a case of the church acting on the fabric of the city by incarnating in it.

13. Brother V. Gottwald fsc, highlighted the practical need for more contact and communication. Only the spirit of cooperation, between Institutes, between these and all other agencies, can respond to the urban challenges. No single congregation can do much on its own. Even together, they can achieve things only by working in and with the local churches.

Education was a case in point. It demands careful joint planning - of educators with other people involved in the city - at the local level.

The spirit would take in an aspect which merits further consideration than that given in the report: preventive measures to show down the rural exodus (improving services in the villages showing the people here that they had little to gain by moving to the cities - etc.). This could be a matter for further research by the WG Development.

14. The Moderator then reminded the Assembly of the recommendations formulated in the report and asked for its ideas. A discussion followed and the following points were made:
- a) The word mission had been used in an active sense in the report. This was a novelty about which we are bound to hear more (Goosens).
  - b) The ecumenical dimension had been highlighted by appending to the report, Fr. Bundervoet's report on the Spring Meeting of the Urban and Industrial Mission in Rome (Simmons).
  - c) The small group accent of the report was right. But we should not forget what we had said in our study on the role of the overseas missionaries in the local church: we need the attitude of honest, intercultural insertion - the ability to "live with, to be with" people of another culture (Hardy).
  - d) Urban missionaries were often aware not only of the problems but also of solutions. Their ideas and experiences should be carefully gathered by the SEDOS group as a pre-requisite to its opportunities for "animating" people to the right attitudes. The required skills could become available if it encouraged local pastoral institutes (Linssen).
  - e) This documentation service could be undertaken immediately. The pastoral plan of Kinshasa was a case in point. We could bring it to the attention of our members, (through Joint Venture, etc.) to our chapters.
  - f) Our role remains inspirational. The urban study need not be accompanied by practical follow up because it was basically meant to bring us together to consider a burning missionary issue. It has already done this. But we often find ourselves in situations where we can bring to other people the ideas of missionaries in other parts of the world. We could explore these opportunities for communications. This was even better than speaking of animation and inspiration. (Van Asten)
  - g) Pastors often remained in deserted villages. They could follow their people to the cities (Romualdez). Unfortunately our structures were often based on simple geography. This did not help the urban mission, where people from different dioceses flocked. The Bishops and Pastors of these dioceses could work closer together (Lautenschlager).
  - h) Women seemed to be particularly suited to some of the patterns of urban mission suggested by the report. Men were often too involved with the official side to be freed for experiments. It was not a question of telling others what to do but to start doing the things others think should be done. If they succeed, it could provide others with food for thought.

- i) The next issue of Joint Venture would be dedicated to the urban mission study. Generalates could ask for extra copies if they decide to send copies to their men in the field. They could also use the occasion to solicit reports of experiences in this matter.
16. To the question "what to do now?" the Chairman of the WG Development replied that, as far the Group was concerned, the job was finished. It was up to the Assembly to provide ideas. In this context the Moderator asked the Assembly whether it would give the mandate to the Executive Committee to see what could be done. The Assembly expressed its willingness to do so by a show of hands.
17. The Moderator then thanked the members of the WG Development and all those who participated in the study.
18. The session was concluded by prayers.

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HEALTH GROUP

A meeting of the Health Group was held on June 6, 1973 at 16.00 at the SJ Generalate.

Present were: Sr. G. Simmons mm, Sr. Rowntree osu, Bro. Ch. Buttimer fsc, Fr. Lautenschlager, cmm  
 Sr. Leonora, osf- Sr. Fausta, pime- Sr. Clijsters, scmm.t- Sr. Richard, scmm.t- Sr. Bellarmine, ssps  
In the Chair: Sr. A.M. de Vreede, scmm-m Sr. Eugenia, ssps

From SEDOS : Fr. B. Tonna.

1. Sr. A.M. de Vreede: One of the changes in which we have been trying to interest all Generalates was the shift of accent from the strictly medical to the comprehensive health services. It is easier to teach midwives to sterilize their instruments than to heal a baby of tetanus. But it implies that the people working in clinics and hospitals take time to sensitivize those who run the schools and the parishes to the educational aspects of health care.
2. The December workshop, organized by this Group, had moved in this direction and had highlighted other aspects of the change in process: a) health had come to be recognized as a social (not just individual) right and b) it is now considered as an essential element of the human development process. Health was related to others and to the environment and our services had to open up in these directions.
3. As such, they must form part of a system in which the total community is taken as the point of reference. And in which the doctor or the nurse can rely on the support of teachers, pastors, administrators - which can only happen if we introduce into the community the role of the catalyst.
4. The Group had tried to help the local communities do that by joining in the efforts of the CMC in this direction - ever since its establishment in 1968. Lately the effort had taken a sharper focus through the permanent presence, on the CMC staff of Sister Gilmary Simmons, mm.
5. Sr. G. Simmons mm then presented a brief report on her work at the CMC. She highlighted:
  - a) Health needs were being met by taking the total (rather than the church) community as the base. This meant, in the first place, providing catalysts to bring the Christian health efforts in a given area together. And to help them open up to non Church efforts. To avoid the cases of missionaries undertaking costly immunization campaigns in areas where it was going to be done by other agencies.
  - b) The definition of health needs has to come from the community - national, regional, local. The CMC "enables" this to be done by sending to the local people teams to help them survey the local situation and, consequently, to formulate needs and to propose slutions.

- c) In general, closer cooperation between Christian, Government and other agencies emerged as a major solution. There were always other presences in the health field - a situation different from the older one when any initiative was welcome, because it was the first in a given area !
- d) Health planning is usually done at a national level and this is where the enabling work of the CMC usually ends - after going through the provincial and national level. But even here, planning is not too rigid and allows scope for choice. An interesting feature is that the planning often provides opportunities for delivering health services without the need of building hospitals.
- e) It was striking how, after the initial hesitancy of coming together, Catholics and Protestants discover a deep unity of intention rooted in their faith in the Spirit of the Lord. Once started, the process grows. And gives sharper identity to our missionary efforts. With Governments often happy to have the new type of interlocutors. The price is clear: in cooperative work, each must be allowed to move at his own pace.

6. During the discussion the following points emerged:

- a) Local people usually want to know why (rather than how) disease strikes them. Their medicine man always gives an explanation. Western medicine, on the other hand, is usually concerned only with the how. Originally, however, the Christian Mission was concerned with the whole of man and our missionaries should not lose this dimension. The problem of evil should not be left only to the hospital chaplain.
- b) Again, the Western approach is not too supportive. A herbalist helps the tbc man live with his disease, day by day. It is the secret of the influence exercised by local medicine men. And he is always there to listen to the man. This is what community oriented health care could be. We should not stop short of the spiritual dimension.
- c) Such considerations should affect our training programmes. The scientific, professional approach to medicine adopted in the West should not suffocate these and other valid approaches prevalent in non Western cultures.
- d) Such programmes should cover re-training: our people must be helped to go out of the walls of their hospitals in order to understand what is happening to the people they serve.
- e) Our role in all this could be the activation of all members of the community to their responsibilities.

7. The group asked Sr. Gilmory for details about the recent CMC survey in Rhodesia. A full report will be made available to SEDOS.

## LISTS OF DOCUMENTS RECEIVED DURING MAY compiled by Sister Agnetta, SSsP

I.	<u>Internal</u>	<u>Institutes</u>	<u>Title of Document</u> (Number of pages in brackets)
1.	290	SEDOS	La conference de Bangkok, report by G.Linssen, CICM (8)
1.	291	FSC	Post-Conciliar Rome. (9)
1.	292	FSCJ	Bibliografia Missionaria. (16)
1.	293	SCMM-M	Some thoughts on communities and individuals in Indonesia, by Dr. S. Kruyt. (1)
1.	294	SEDOS - JV	Communication and the Local Church - some experiences and ideas, by Ramon Aguilò, SJ. (7)
1.	295	SEDOS - SCWG	Apostolic Community. (5)
1.	296	SEDOS	List of Archbishops in mission countries. (15)
1.	297	Ibid.	Adresse des Secrétariats de l'Épiscopat existant en Afrique. (1)
1.	298	SCMM-M	The Theology of the "Particular Church", by Bundervoet. (5)
1.	299	Ibid.	The Role of the European Expatriate in Asia, by S.L. Parmar. (10)
1.	300	CSSP	Notre Présence Missionnaire dans les Eglises locales. (7)
1.	301	SEDOS	Synthesis of reports of M.L.C. Study Groups. (2)
1.	302	FSCJ	Medical Reserve Fund. (.) - copy in Italian also on hand.
1.	303	Ibid.	Attività Missionaria. (6)
1.	304	SA	Missionary Activity, No. 3. (1+)
1.	305	RSCJ	Salvation and Liberation. (13) Also in French and Spanish
1.	306	OMI	L'interview du président Mobutu. (2)
1.	307	ICM	Should the church still convert pagans? by Ludwig Wiedermann, SJ. (6) - also in French and Dutch.

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of document</u> (No. of pages in brackets)
4.861	Archévêché de Bangui, Republic of Central Africa	Pastoral Letter, January 1973. (4)
4.862	INODEP	INODEP Programme 1972 (31 doc.)
4.863	Secretariat SBCN Nijmegen, Holland	Dit is Brandpunt... Goede Morgen. (20)
4.864	Credit Union Movement Rhodesia	Annual Conference Report 1972. (17)
4.865	International Steward ship, Vatican	International Seminar on Stewardship. (3)
4.866	MARC	Status of Christianity: Mexico. (3)
4.867	Ibid.	Status of Christianity: India. (3)
4.868	Vienna Institute for Development, Austria	The UN System and Review and Appraisal. (12)
4.869	AMECEA	AMECEA Catechetical Congress - Background Information. (5)
4.870	Ibid.	The Extent of Christian Penetration in Eastern Africa, Mid-1972. (1)
4.871	Ibid.	Opening Address of the AMECEA Catechetical Congress. (3)
4.872	Pastoral Institute, Tanzania	Relations between Diocesan and Missionary Priests, by P. Mtabi. (5)
4.873	Ibid.	Relations Between the Universal Church and and Particular Churches, by T. Misambure (r)
4.874	SOPEPAX	Rapport du secrétariat sur les activités de SOPEPAX de juin 1969 à juin 1970. (3+)
4.875	Mansaje Iberoameri- cano	El Colegio para America Latina de Lovaina, Un Servicio de Iglesia. (3)
4.876	Robert Faricy, SJ	Christian Concern for bettering the Human Environment. (3)
4.878	Henri de Riedmatten	La Conférence de Stockholm et le rôle de l'Eglise. (3)
4.879	M.T. Graber-Duvernay	Répercussions des problèmes du milieu sur l'Être humain, Réflexions d'un Medecin. (4)
4.880	Giorgio Nebbia	L'Inquinamento e la qualità della vita. (3)
4.881	USG	Organizational Outline of the USG Commis- sion Justice and Peace. (5)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.882	Caritas Internationalis	Additions and Rectificatif d'Annuaire 1970-1972. (12)
4.883	Ibid.	Statuts et Règlement Intérieur. (50)
4.884	Radio Worldwide, England	Radio Worldwide. (.)
4.885	Ibid.	RADIO WORLDWIDE and the INDEPENDENT BROADCASTING AUTHORITY ("Commercial Radio") (2)
4.886	International Educational Development, Inc., U.S.A.	Report on a meeting of the IED International Committee for Population Concerns. (3)
4.887	Ibid.	IED Progress Report, May 11, 1973. (3)
4.888	PMU	Documentazione PMU. (21)
4.889	Religious Superiors' Assoc. of Kenya	Africanisation of the Church and the role of the Expatriate Missionary, by Bishop Neingi Mwana 'a Nzeki. (5)
4.890	Pontifical commission for Social Communications	Le Comunicazioni sociali e l'affermazione e promozione dei valori spirituali. (5)
4.891	Ibid.	VII Giornata Mondiale delle Comunicazioni Sociali: Nota Storica. (4)
4.892	Ibid.	VII Giornata Mondiale delle Comunicazioni Sociali: Note sulla preparazione e la celebrazione. (.)
4.893	Ibid.	Discorso di Paolo VI all'Associazione della Stampa Estera in Italia. (7)
4.894	Ibid.	Elementi di catechesi e di riflessione. (21)
4.895	UNITA, Angola	The armed struggle in Angola. (4)
4.896	P.A. Kalilombe	Christ's Church in Lilongwe Today and Tomorrow. (39)

LISTS OF BOOKS RECEIVED DURING MAY compiled by Sister Agnetta, SSps

I. Internal

<u>Code NO.</u>	<u>Institute</u>	<u>Title of Book</u> (number of pages in brackets)
3.71	FSCJ	Missione in Africa Centrale, by F. Morlang

II. External

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of book</u> (number of pages in brackets)
6.338	Pontifical Commission for Soc. Communications	Istruzione Pastorale "Communio et Progressio" sugli strumenti della Comunicazione Sociale
6.339	U.S. Catholic Conference Division for Latin America	Priests and Religious for Latin America. (120)
6.340	Gustavo Gutierrez	Teologia de la liberación: Perspectivas (399)
6.341	Orbis Books	Worship and Secular Man, by Raimundo Parikkar
6.342	Conference Religieuse Canadienne	Intégration des religieux nord-américains à l'Eglise d'Amérique Latine.

NEWS FROM AND FOR THE GENERALATES

LAY MISSIONARIES FOR THE MISSIONS

SEDOS Secretariat has received 4 offers for missionary work in Africa, Asia or Latin America:

- 1) Tom Price, worked in Southern India and West Africa 4 years in nutritional education under the Peace Corps (school garden, poultry, village pilot projects, wells, irrigation, etc. ). Free immediately.
- 2) Randy Keltner, graduate of Oklahoma University in May 1973, involved in social work at home for some years, ready to go abroad from June 1973.
- 3) Reginald and Jean Stanmar, couple 24-25 years, married two years, no children. Catholics, High School teachers, completing training period at Cuernavaca, Mexico. Practically the two of them can teach any subject. Experience among the poor in West Virginia - El Paso, Texas. Free shortly.
- 4) Jorge A. Garcia, American of Cuban birth, degree in Latin American Studies from Indiana University, with teaching experience in Mexico and Peru (socio-economic dev.<sup>t</sup>) Anxious to return to Latin America.

ICM CHAPTER - The General Chapter of the Scheut Sisters announce the following elections:

Superior General : Sister Claire Rombouts.

Councillors: Sr. Ramona Mendiola, Sr Rosalie, Sr. Annie de Seyn.

FROM THE FSC Generalate

During the first week of June Brothers Bernard Merian and Patrice Marey of the Generalate staff presided at a meeting of all the Provincials and regional superiors of the Arab countries and the sub-Sahara African francophone Provinces. This meeting was held in Beirut.

During the second week of June Brother Pablo Basterrechea joined Brothers Bernard and Patrice to direct a meeting of the Provincials and regional superiors of the Mediterranean Basin, to seek means for mutual assistance in staffing the educational and charitable works of the Institute in North Africa and the Middle East.

Brother Michael Jaques left Rome for the east for a four and a half month visitation of the Provinces of Sri Lanka, Burma, Malaysia, Viet Nam, and the Delegations of India-Pakistan, Hong Kong and Thailand. While in the east he will preside at a meeting of the Provincials and regional superiors of that area, also of Japan and the Philippines, and the mission of Papua.

In early July Brother Aloysius Carmody will hold a meeting of the directors of education of the eastern provinces and regions at Singapore, to study the theme, "What are the needs and aspirations of Asian youth today, and how can we respond to them."

During July Brother Bernard Merian will visit the francophone nations of west Africa, Niger, Mali, Upper Volta and Cameroun.

Between mid-June and mid-October Brother Francisco Alberto and Rafael Martinez will visit the provinces of Latin America.

LISTS OF PERIODICALS RECEIVED DURING MAY compiled by Sister Agnetta, SSFS.

## I. List of Issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
Vol. 2, No. 2	ADRIS Newsletter
Nos. 1688-1699	Agenzia Internazionale FIDES Informazioni
Nos. 3 and 4	AIO China Briefing
No. 12	AMECEA Informations
No. 8	Caritas Internationalis Newsletter
Nos. 65-68	CELAM
Vol. 7, No. 15	La Chiesa nel Mondo
Vol. II, No. 1-2	CLAR
Vol. I, No. 4	Development Forum
Vol. I, No. 4	DOCLA
Nos. 179-272	Documentation and Information for and about Africa
No. 1631	La Documentation Catholique
No. 3	FERES Information
No. 14	GABA Newsletter
No. 6	IDOC Bulletin
No. 4, 1973	Informatiedienst
Spring 1973	Information Bulletin (Multimedia)
Nos. 2-4	Information Letter (LWF Marxism and China Study)
Nos. 1-10	Information Service (NPC, Accra)
No. 431	Informations Catholiques Internationales
No. 1, 1973	Inter Caritas
Vol. 25, No. 4	International Associations
Vol. 8, Nos. 2 & 3	Kontinenti
No. 35	LADOC
No. 76 and 77	Mani Tese
May, 1973	MARC Newsletter
Nos. 90 and 91	Mensaje Iberoamericano



Nos. 25 and 26	Mission Intercom
No. 67	Le Mois à l'Unesco
No. 9	Newsletter (Ghana)
Vol. 2, No. 5	Newsletter (Kenya)
Vol. 3, Nos. 3 & 4	Newsletter (WCCU)
May 1973	News Notes (AFPRO)
No. 59	Nostro Impegno
Nos. 3 & 4	Notiziario (FAO)
Vol. 5, Nos. 13-15	One Spirit
No. 1, 1973	Pastoral Orientation Service
No. 61	Peuples du Monde
No. 44	Pro Mundi Vita (English edition)
Vol. 1, n.1	Religion in Communist Lands
No. 551	Revista de Misiones
Nos. 13-15, 20	Ruhr Wort
No. 14, 1973	Scienza, Tecnica e Organizzazione
No. 3	SONOLUX News
Nos. 6928-6943	The Tablet
No. 27	UISG Bulletin
<u>Issue</u>	<u>Name of Periodical (INTERNAL)</u>
No. 190	AIMIS (FSCJ et al.)
No. 101	Bulletin (FSCJ)
No. 436	Chronica (CICM)
No. 6, 1973	CITOC (OCARM)
Nos. 40 and 41	Communications (SM)
No. 8	CSSP Documentation
No. 36	CSSP Newsletter
Vol. 6, No. 3	Euntes (CICM)
Nos. 264 and 265	Famiglia Comboniana (FSCJ)
Nos. 4 & 5	Hello? Frascati ! (SA)
No. 115	In Caritate (ICM)

<u>ISSUE</u>	<u>Name of Periodical (INTERNAL) continued</u>
No. 4	Information (RSCJ)
No. 2, 1973	Bulletin (MM)
February 1973	Medical Mission Sisters (SCMM-M)
No. 12	Missionari Saveriani (SX)
March, April and May	Missioni OMI
May and June	Monde et Mission (CICM)
No. 5/73	MSC General Bulletin
May 1973	Nigrizia (FSCJ)
Nos. 81 & 82	OMI Communications-Information
No. 4	Orientamenti Giovanli Missionari (SX)
April	Piccolo Missionario (FSCJ)
April	Popoli e Missioni (SJ)
No. 1, 1973	Roman Bulletin - Romeins Bulletin (SCMM-T)
No. 59	SMM Intercontinent (SCMM-M)
Vol. 5, No.3	SSPS Information Service
Vol. 13, No. 4	Verbum (SVD)
Nos. 1-2	Vincentiana (CM)
No. 1 and 2	Information Service - Post Chapter (FMM)

## II. List of new periodicals received during May

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

Letters from Asia (Hong Kong) Edited by L. La Dany.

B. Name of Internal Periodical and Institute publishing it:

Information Service - Post Chapter (FMM)

Roman Bulletin - Romeins Bulletin (SCMM-T)

## III. Selected Articles:

<u>Code No.</u>	<u>Article (Number of pages in brackets)</u>
2. CICM	Le Liban, by Firmin Dufey. In MONDE ET MISSION, May-June, 1973. (22)

Selected Articles (continued)

<u>Code No.</u>	<u>Article (Number of pages in Brackets)</u>
2. CICM	<u>The Catechist: A New Form of Ministry in the Church</u> , by J. Van Cauwelaert. In EUNTES, Vol. 6, No. 3, 1973. (4)
2. FSC	<u>AFRICA: Being faithful to its historic, cultural personality</u> , by Br. Pablo Basterrechea, FSC. In FSC BULLETIN, Vol. 53, No. 4, 1973(4)
2. FSCJ	<u>Il Burundi un anno dopo</u> , by Antonia de Darolis. In Nigrizia, May 1973. (4)
2. FSCJ	<u>I Nuba: Un Popolo da Evangelizzare</u> , by Alessandro Zanotelli. In BOLLETTINO (FSCJ) No. 101, 1973. (10)
2. MSC	<u>Urban and Industrial Mission (UIM)</u> , by A. Bundervoet, MSC. In MSC GENERAL BULLETIN, 5/73 (8)
2. OMI	<u>La Missione fra gli Indopellirose ieri e oggi</u> , by Vittore Dalla Libera. In MISSIONI OMI, March 1973 (20)
2. PA	<u>Pastoral Stage of young priests in Francophone West Africa</u> , by André Brunot. In PETIT ECHO, No. 640, 1973. (11)
5. ICI	<u>Chrétien en Egypte</u> , by Aimé Savard. In Information Catholiques Intern. No. 431, 1973 (9)
5.LFA	<u>What Asia think of the West</u> , edited by L. Ladany. In LETTERS from ASIA, No. 1 May 1973 (14)
5. M.	<u>Ceylan</u> , by Bernard Aulas. In MISSI, No. 6. 1971 (20)
5. PdM	<u>INDONESIE: Tout Construire dans la diversité</u> , by Henri Anglars. In PEUPLES DU MONDE, No. 61, 1973 (20)
5. PMV	<u>A Contribution to the Study of Church finances in non-western countries</u> . In PRO MUNDI VITA, No. 44, 1973 (40) French copy also on hand.
5.U	<u>Witnessing to Justice (a Synthesis)</u> , by Joan Bland, SND, In UISG, N.27. 1973 (4)
5.U.	<u>Religious and World Justice</u> , by Philip Land, SJ. In UISG, N.27, 1973 (6)
5. BN	We have received the November 1972 issues of BACKGROUND NOTES from the the US.Department of State on the following countries: French Territory of Afars and Issas (Fr. Somaliland) Kingdom of Sweden Republic of Botswana Republic of Nicaragua Republic of Portugal.