

RELIGIOUS LIFE AND EVANGELIZATION

I. SOME PROBLEMS FOR THE CHURCH TODAY

- A. The Synod of Bishops which recently closed has for its theme: Evangelization in Today's World. The method used was practical and inductive rather than theological and theoretical. The working document which had been issued and studied previous to the Synod was relegated to second place as the bishops preferred to speak directly to the issues involved, whether they spoke in their own name or expressed the official opinion of Episcopal Conferences.
- B. As a result, certain problems emerged as central to the whole Church even though they were articulated from the viewpoint of local Churches throughout the world:
- The world religions, especially those of the Orient. The Church's presence in terms of numbers and influence, is almost imperceptible where these have been accepted for centuries. This is particularly true in Asia.
 - The urgent need for the Church to become indigenous to each culture; that it be effectively freed, in the sight of people, from affective, cultural and functional bonds with past and present colonizing nations and from western powers. This problem is faced especially in Africa.
 - A positive attitude towards the frequently secularized and syncretic religious spirit of simple people. This aspect of faith has often been rejected by the Church, or if encouraged, it has not been integrated into the present-day effort towards a more fundamental and profound evangelism. This is a vital problem in Latin America.
 - The powerlessness and lack of preparation on the part of the Church to evangelize a world that is post-industrial, secularized, and indifferent to both Christian values and the institutional Church. In effect, this world has been saturated by the theoretical expression of Christian truth which has shaped and marked it for centuries. This is an acute problem for the Church in Europe and to some degree, in North America.
 - There is a real anguish in the Church in face of the theory and practice of atheism in countries under communist rule. Whole areas have succumbed, both in their politics and their culture, to this influence. Evangelization has been virtually stifled. This is the tragedy the Church faces in Communist countries.
 - The universal and recognised problem of injustice in every form throughout the world. The most outstanding is the oppression of man by man; the political and economic domination of poor or developing countries by the rich nations. Consciousness of this reality has made liberation a constant theme in the Synod, with different shades of meaning according to different regions.

II. THE IMAGE OF THE CHURCH

What image does the Church have of herself in face of these situations in the world? No synthesis can do justice to the discussion, but these are the major points:

- A. At the Synod, the Church seemed aware of her limitations and acknowledged her failings:

- The western stamp of her theology, her liturgy, and her behaviour among non-western peoples.
- Her conformity and passivity and acceptance of the "status quo" in confronting injustices. She has not succeeded in disengaging herself either because she wants to defend her acquired position or because she lacks persuasiveness. This can be traced to the lack of congruence in her own life.
- A structure which is too juridical, too bureaucratic, and which therefore frequently obstructs apostolic life and creativity.

B. Nevertheless, the Church is aware of:

- The urgent need for interior conversion and the need for adaptation and acculturation. While safeguarding her fundamental unity, the Church must consider the particular characteristics of races, regions, cultures, traditions, older religions, and other factors which influence her members.
- The action of the Holy Spirit, long obscured in her consciousness and her theology. The Church today believes in the active presence of the Spirit. It is not something added or supplementary, but an interior force which gives life to the total process of evangelization from its earliest stages (pre-evangelization) to its culmination. The Holy Spirit is a central factor in all that happens in the universe on the way to evangelization and within the very process of evangelization.

III. PRIORITIES: MISSION AND WORK

For the Church gathered in the Synod, it was very clear that:

- A. Evangelization is not something extrinsic to man, nor does it result in a dichotomy--a kind of parallel construction running parallel to an already existing, natural reality, the result of a super-natural work. The Synod overcame this theoretical dichotomy and took up (belatedly) the theology which has been pointing it out for at least thirty years.
- B. From the above it follows that while evangelization is not to be confused with liberation and human promotion, it is not in opposition with them. On the contrary, taken in the right sense, full evangelization cannot be conceived without liberation and human promotion, though these can be effected partially without evangelization. In the light of the Gospel, liberation and human promotion take on a unique character.
- C. In a world marked by great diversity and contrast, it is impossible for the Church to have uniformity in her work of evangelization. The most significant consequence of this is a deepening of the elements fundamental to the creation and growth of unity in catholicity. Again, the fundamental unity of the apostolate must be allowed to develop different forms of expression since it must be more and more adapted to the diversity of the peoples to be evangelized. Pluralism in the specific and very different circumstances of local Churches is a condition for the survival of the work of the universal Church and for a catholic expression of her communion.

I think this is a succinct though very limited outline of the key points made in the Synod. They are important for the Church's confrontation of herself today. They are also significant in making the Church aware of the complexity of the world she lives in and for which she wishes to be the continuing, saving presence of Christ in all times.

IV. EVANGELIZATION AND RELIGIOUS LIFE

A. EVANGELIZATION

In the light of the Synod, evangelization is seen as the global work of the Church: a fundamental ecclesial mission to make the saving presence of Jesus Christ, God-made-man, understood and effective in the whole world 'til the end of time. Evangelization is the proclamation of the Good News of the Gospel brought by Jesus Christ. It is communicating to men with the conviction born of faith, the essential message of the Gospel: Jesus Christ has revealed Love to us in revealing the communion of the Trinity, a communion lived in him, with him, and by him, a communion between Father, Son and Spirit who love us in him and who desire that we, by our love for one another, make incarnate in the world this mystery of communion and love.

Evangelization is accomplished above all by the Word, i.e. by the transmission of what God has revealed of Himself to us in and through Jesus Christ. The Synod once again emphasized the precedence of the Word in connection with witness. (The Constitution, *Dei Verbum*, stresses this still more.) It is in a balance of the tensions between word and witness that the Church will be able to value a diversity of apostolic vocation in her world-mission of evangelization.

However, evangelization is not limited to simple proclamation. It becomes effective and fruitful only through the conversion of the one evangelized, i.e. through a profound transformation, a total surrender to Christ, so that the person transcends all egoism and the society overcomes all forms of institutional injustice. Such conversion, personal and societal, can be a measure of how valid evangelization has been.

Thus evangelization is not an intellectual process, a cultural enrichment offering broader knowledge and understanding. Its fullness is expressed only through a life which has been enlightened by the Word, in which the Word has become a living reality. One of the great problems of evangelization today is that the Western world, at least, together with those regions which have been subject to its culture and influence, is not very capable of welcoming the Good News. The West received the Good News, and in the course of centuries changed it through theories of philosophy, theology, politics, social thought, virtually sterilizing it so that it lost a great deal of its strength and has become a matter of indifference for men of today--and tomorrow. Rationalization of the Good News has emptied the vital contents of the Gospel message and made Christianity only one religion among many.

B. RELIGIOUS LIFE

The Bishops did not treat religious life as such. It was only in bringing out the presence of women in the Church and in the world that the Synod also brought up the role of religious women in the life of the Church and in evangelization. But this was done more out of the need for finding pastoral workers than through a sensitivity to religious life in the Church and an understanding of its very nature. It is this point of view which forms the object of our study.

Religious are on the front lines in every type of pastoral work, whether it is of the priestly (clerical) order--parishes, catechesis, sacraments, etc., or that which is concerned with the milieu--education on every level, health, aid, social work.

Strictly speaking, what should be the unique, indispensable characteristic of religious life in the work of evangelization? It is life, it is being a religious--the radical witness of our evangelical life.

Our point of departure is religious life understood as the life of those who are professed in those institutions legitimately approved by the Church and which are called Orders, Congregations, Religious Institutes. Conscious of the gap between what such a life ought to be and what it is, the important thing for our method here is to know that we are speaking of religious life as it is, not of some ideal state.

According to Lumen Gentium, religious life is not a part of the hierarchical structure of the Church, but rather a particular mode of expressing the holiness of the Church. This is why it is indispensable. Religious life springs directly from a Christian, evangelical life in the world, not primarily from clerical life, and even less from the life of the hierarchy. Religious life, therefore, is closer to the life of the laity than to that of the cleric.

Historically, religious life appeared in the Church as a critical reminder, charismatic in nature and lovingly addressed to the whole Church, to reawaken her to her duty of fidelity to the Gospel. A good number of founders sought only to convert the Church by confronting her once again with certain basic elements of the Gospel which had been lost. St. Francis of Assisi and poverty is one example. Many in the beginning, had no intention of founding an Order. They lived so intense an evangelical life that their presence was a sign for their contemporaries and drew followers. Many were not understood by the Church hierarchy of their time. Only the fruitfulness of their lives and the interior strength of the Spirit helped them overcome the difficulties of circumstances.

In the course of time the Church gave her recognition to religious life. It was fundamentally an apostolic life, i.e. a life to be lived in the manner of the Apostles. But to reduce apostolic life to apostolic activities is to mutilate it. An apostolate is inherent to the Christian vocation as a consequence of Baptism and Confirmation. The pastoral work of the Church, above all organized pastoral work, results from the coordination by the hierarchy of different apostolic vocations in view of specific goals to be won for the good of the People of God. And among these apostolic vocations is that of religious men and women.

The key-question can be asked again: What should be the specific characteristic of evangelization by religious within the global ecclesial task of spreading the Gospel? A religious does not evangelize only by the Word, nor only by the Sacraments. Above all, evangelization by religious is not to be carried out through works and institutions, especially today where these are called into question or are, in developed countries, disappearing. Even in developing countries, such responsibilities are being assumed by the State. In any case, 'works' are or can be merely instruments and means of evangelization only in the measure they are constantly adapted to the needs of the people they serve.

The religious evangelizes above all by being what he is, whatever form his life or work may assume. And if the life of a religious is not an evangelical witness, it loses its reason for being.

To spread the Good News in an authentic manner today, the religious should support every effort of the Church in her methods, plans, techniques; he should be able to use the power of the media of social communication; know how to make the most of institutions which can be undeniably effective for an apostolic presence in the world. Faithful to his own charism, he will enter into the pastoral program of the local Church and put himself directly at the service of the People of God.

But basically, religious will evangelize only in the measure that their life and being make Jesus Christ radically present in the world.

C. JESUS CHRIST THE EVANGELIZER AND RELIGIOUS LIFE. JESUS CHRIST, MAN.

First and foremost, Jesus Christ reveals himself as a man among men. The Incarnation was the first big step in the evangelization of the world, God, Who could have revealed Himself in a thousand other ways, chose to do so by becoming man. And most of those who discovered Jesus or who lived with him only recognized his manhood; he was totally a man, fully inserted in the actual context of his time; a man, who, as the letter to the Hebrews tells us, fully assumed our nature, sin alone excepted. (Heb.4:15)

To be truly evangelical, religious life must enable the religious to be full, human persons with all the richness this implies--open, integrated, mature, happy, fulfilled. Here there is need for a true conversion. As we know, the whole style of religious life has in fact obstructed the development of the human, personal dimension of religious. The consequence has frequently been, and facts testify to this, wounded personalities with interior conflicts, bitterness, at times even interiorly destroyed.

If we religious are to evangelize the world through the witness of our lives and being (looked at solely from the viewpoint of the religious vocation), it is important that men recognize in us--as did the contemporaries of Jesus--creatures who are fully human. On this point it is worthwhile to study the masculine and feminine aspects of the human person. In speaking of religious the second aspect merits particular attention.

The Church very quickly assumed a masculine character because of the cultural context in which it was born, and in which both the eastern and western world evolved until a short while ago. The attitude of the Church towards women in the world and within the Church was shaped by this situation. Religious life developed under a unilateral and increasingly masculine influence whether it be a question of the foundation and development of constitutions, in the direction or spiritual orientation of the life, the style of life, habits, customs, exterior attitudes, courses, retreats--in effect the whole gamut of attitudes and ways of acting. The Church, and men in the Church, treated and still treat religious women as minors and inferiors in many ways. For her part, the woman religious accepts and seeks the protection of the man, submits herself to him and leaves to him decisions she should make for herself. A great number of feminine organizations in the Church depend implicitly or explicitly on a man.

It is extremely important today that the consecrated woman discover her identity as a woman, with all the richness of her womanhood. She should serve the Church as a woman, a consecrated expression of her human, feminine personality. The promotion and development of woman does not mean that she will do everything a man does. Nor does it imply that to be herself a woman must always move in a separate sphere, doing her

own work apart from, and in a spirit of antagonism to man. It means that woman does not take man as her model, but rather that she recognize, fully understand and take on her own specific rights and duties equally and in conjunction with man. Let her contribute, above all in the work of evangelization, to the joint, harmonized, man-woman, human effort, the kind of collaboration proper to her and which she alone can give--which man cannot and ought not give. Here we are very far from the current feminist perspectives. We seek instead the authentic valorization and rediscovery of the kind of presence which belongs to a woman in the world and in the Church.

D. JESUS CHRIST THE EVANGELIZER AND RELIGIOUS LIFE. JESUS CHRIST, THE MAN FOR OTHERS.

Jesus Christ was recognized by the majority of his contemporaries as a man, but a man who was different, extraordinary, because he was a man without egoism; he was wholly other directed. He was a good man, a man who spent his life doing good, setting no limits to his love. A man attentive to others. A man who declared that love of neighbour was as important as love of God. A man who transformed an ancient code of discrimination and declared all to be equal before God.

To be evangelical as Christ was, religious life must undergo a profound conversion. For long centuries we have built up ways of being and acting which, beginning with the "flight from the world" theology of the 4th century, progressively isolated us from the world--and not in the Johannine sense of that term. We made a virtue out of not sharing what constituted the experience of the majority of people. We gave ourselves a solid and comfortable institutional security which today gives us advantages, particularly in the Third World, making us in some ways a privileged group, untouched by crises and successive problems, the famines and conflicts which engage ordinary people in these areas.

We have been able to attract many young religious to the kind of life in which, despite the fact that they do not work as their peers do, they can continue to vegetate in our houses in conditions that, at times, can be luxurious. It is shocking to realize that a good number of religious, still at a productive age, escape the universal law of work and that in developed countries (or, what is worse, in underdeveloped countries), religious are only marginally touched by the exigencies of work and the ordered economy of our world with all it involves of austerity, discipline, privation, difficulty, insecurity and risk. Our support is guaranteed, and so we can withdraw ourselves irresponsibly from the daily anguish of people in big cities. Passivity, a lack of aggression and creativity, not having to work for a living--all this has caused us to lose, in a way, what was the heroic inspiration of our lives. We have become mediocre, alienated from a competitive world in which only those who struggle survive, where jobs are won through competition and held through competence. It is striking to see how many religious who have enjoyed opportunity for study, who have unusual and singular qualifications, withdraw and feel chronically unfit for work which lay people perform under less favourable conditions of formation and preparation--or which religious themselves take up when they leave religious life. The comfortable life of many in religious life together with the lack of preparation of others has made of many Institutes a kind of separate caste, incomprehensible to the society and world in which we live. Yet in many religious institutes there are persons who live more closely with men: they suffer and fight with them, and ask themselves in anguish whether the apostolic body to which they belong is really in a condition to evangelize.

E. JESUS CHRIST THE EVANGELIZER AND RELIGIOUS LIFE. JESUS CHRIST, PROPHET.

To some who lived with him, Jesus Christ appeared as the perfect man, good, open to others, but more especially as one who restored to an eminent degree the prophetic dimension once known but almost forgotten in Israel. He was clear-sighted and decisive. He put his fingers on errors; he said why he had come. He denounced the ritualism and pharisaism of his time. He exposed the lack of congruence between what was professed and what was actually lived; his message was a source of freedom and interior congruence; he was the man of truth who reestablished the primacy of the rights of God.

In order to evangelize as religious we must rediscover our prophetic mission in the Church and in the world. Many founders lived this dimension of their vocation very intensely. Loving the Church, respecting her rhythm of life, nonetheless they challenged her from within, living as they did with the strength of the Spirit, a real and purified evangelical life. It would take too long to show how the rigidity and unchangingness of religious life over the course of four centuries was characterized by the absence of a critical conscience, matured under the inspiration of the Gospel, which would have made it capable of helping the Church in a constant self-purification.

When the Church asks us to rediscover the fundamental inspiration of our founder, (Lumen Gentium, Perfectae Caritatis, Ecclesiae, Evangelica Testificatio) I think that it is on this point of our prophetic mission that we should situate our efforts. To return to this basic inspiration is to capture the action of the Spirit of God on the founder at a given moment in his life and in that of the Church. It means a return to the evangelical vocation of the Church in some vital aspect which had become lost or weakened. A return to this inspiration will result in a better service of the Church, of God, and of man.

To rediscover the fundamental inspiration of the founder is to know how to discern in what he wrote the elements of his own inspiration and the sociological, cultural models which influenced his life, and then to confront these with the realities of today's world. We must not simply be followers of our founder, but we must continue as our founders, take up again, for the good of the Church in the world today, and after the passage of centuries, the original inspiration of the Spirit who touched our founder. This would make us authentic in our fidelity to our founder, not in material things, but from within the interior of our vocation. This would greatly simplify our life and send us back more and more to the Gospel for our points of reference, and not merely to certain aspects that have become typified in the history of our institutes. (Isn't it true that many of us came to the Gospels through the writings of our Institutes?)

When each of our congregations shall have undertaken a serious study of the essential purpose of its founder; when these studies have been applied to present conditions in the world and the diverse situations in which we live; when we strive to apply these results to the reality of the post-conciliar Church and to the local Churches where we serve; when we shall have led the great majority of the members of our congregations to take into account existentially, the significance of all this for their own lives, then, at that moment, we shall restore to the Church the original diversity and plurality of the charisms of our founders. We shall offer a presence, through our orders and congregations, which will express subsidiarity in evangelization in place of a series of carbon copies, arranged side by side and duplicating work already done. In fact, the uniformity of congregations and orders which as resulted in a nearly single model has contributed to the weakening of the primitive, prophetic strength of our

founders, and has made us lose sight of what under the action of the Spirit, made Francis what he was: not Benedict, not Ignatius, not Dominic, although all were inspired by the same gospel and served the same Church.

F. JESUS CHRIST AND RELIGIOUS LIFE. JESUS CHRIST, SON OF GOD.

Finally, Jesus Christ was recognized by some--very few, in reality--as the Son of God. He himself stressed that such recognition was always the result of a decisive and effective action of the Holy Spirit. We recognize him as Son of God because his Spirit speaks and acts in us to achieve this.

To evangelize is to proclaim, to propagate, to reveal the unique event of the Good News. (Rom. 10:15) This is not just an idea. Salvation, reconciliation, communion, are an event, the living reality of Jesus Christ, man for all times, the Way, the Truth and the Life (Jn. 14:6). To evangelize is to make this personal reality of Jesus Christ known, lived and loved by men: Christ, who revealed himself in history as the incarnate Son of God and who continues to be present in His Church through all time.

Evangelization, then, means the growing, progressive presence of the Church in the world. (Ad Gentes 6.35) The Church makes sense only insofar as she becomes totally evangelizing--totally missionary. The work of evangelization belongs to the whole Church. The whole Church, through all its members who are called to this apostolate in very different ways, is called to reveal to the world the gratuity of the divine initiative for salvation effected in Jesus Christ.

It is in this perspective that we touch the core of religious life in terms of evangelization. In today's world, alienated from God and with its own values as absolutes, the religious, by his life, his outlook and his values, should be in a position to help men to perceive a certitude which goes beyond the reality of the world, a power that frees from sin and death (Rom. 8:2) and a consciousness that many of the values periodically made absolute by men, are in fact only relative. But above all, the religious must witness by a living and deep faith, by his relationship with Jesus Christ and by his experience of God to the existence of someone, for whom and in virtue of whom, he lives. (Acts

This presupposes an intense, demanding interior life, a great docility to the action of the Holy Spirit, and the constant effort to make our life conform to the Gospel. This calls for an interior poverty which, through a profound awareness of the radical poverty of our being, gives us the conviction that it is the Holy Spirit who evangelizes through us and for us.

This is how it was with the Apostles and our founders; this is how it should be with us. Only in this way can our presence bear fruit for the mission of the Church. Only in this way will our religious life be effective in evangelization. The rediscovery of the Gospel roots of our religious life is for us today, whatever our original charism, a work of high and urgent priority. This means for all of us a profound transformation from what we are to what we ought to be. (I Th. 5:21) This cannot be done without honest, serious, humble and very hopeful striving for self-evangelization. (II Cor. 13:5)

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However, this "self-evangelization" means that we be very attentive to the world in which we live and for which, as Church and in the Church, we live. Today, more than ever, the general governments of congregations must be aware of the future-dimension (futurology), for we live in a present which rapidly becomes past, given the present acceleration of change. To become fixed in the present may leave us empty-handed in the near future which we have neither foreseen nor built. If we can take all this into our hands, religious life can become extraordinarily meaningful for the Church today.

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PRIMARY EVANGELIZATION : "THE UNREACHED PEOPLES"

MARC, the center for advanced mission research with its base in Monrovia, California, has published a "preliminary compilation" of the peoples of the earth who have not yet received the Gospel message. With all the caution that mature scholars can be expected to employ, the study is declared incomplete and tentative. Yet it is already very informative.

What is an "unreached people"? The study group specifies the following four characteristics that establish this designation:

1. a people having had no known contact with the Gospel message;
2. a people that has been exposed to the Gospel message but which has given evidence of substantial antagonism or rejection;
3. a people for whom plans in process to expose the Gospel have not yet been presented;
4. a people of "nominal Christians" who in no way recognize their allegiance to Christ.

On the accompanying chart we list six groups of such peoples in order of size. In the case of categories No. 1 and No 2 we are able to name the larger bodies on the globe. In the case of the additional four categories, space does not permit naming the 81 smaller peoples which represent these inhabitants on the globe who have not yet found Christ.

Nations or peoples are labelled as unreached if less than 20% of the population is Christian. David Barrett of Kenya, a member of the team, avers that only when a people is 20 % Christian (Protestant or Catholic) can it be regarded as "reached".

Putting aside political and sociological concerns and giving consideration instead to the ethnical division of the peoples of the earth, the investigators in our accompanying table supply this tentative break-down of the "unreached" human beings of the globe.

Thus of the reported current world population of three and a half billion, approximately a billion and a half of the globe's inhabitants belong to ethnic groups wholly without Christian minorities less than 20 % of the populace.

The informed Christian, particularly if he knows his history, recognizes that hardly ever since Christ died on Calvary has the road been open to preach the Gospel to all peoples on the globe. Even when access may have been in great part possible, problems of missionary personnel have hindered adequate programs of world evangelization.

THE SIX CATEGORIES OF THE UNREACHED

Category No. 1: Unreached peoples who number 10,000,000 or more

750,000,000	All Chinese groups, China
531,500,000	Evolved non-Christian religions, India
25,000,000	Koya tribes, India
15-25,000,000	Overseas Chinese, Southeast Asia
20,000,000	Rural Filipinos, Philippines
12,000,000	Min-Nan, Taiwan
11,800,000	Hausa Muslims, Nigeria
1,375,300,000	TOTAL OF CATEGORY N°1

Category No. 2: Unreached peoples 5,000,000-10,000,000 in number:

6,000,000	Pashtuns, Afghanistan
6,000,000	Arabic peoples, Saudi Arabia
5,000,000	Yemeni, Yemen Republic
11,800,000	TOTAL OF CATEGORY N°2

Category No. 3: Unreached peoples, 1,000,000-5,000,000 in number:

55,440,000	TOTAL for 22 PEOPLES
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Category No. 4: Unreached peoples 5,000,000-1,000,000 in number:

3,180,000	TOTAL FOR 5 PEOPLES
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Category No. 5: Unreached peoples 100,00-500,000 in number:

2,814,000	TOTAL FOR 14 PEOPLES
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Category No. 6: Unreached peoples, less than 100,000 in number:

865,750	TOTAL FOR 40 PEOPLES
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TOTAL UNREACHED POPULATION IN SIX CATEGORIES: 1,454,599,750.

ST. PATRICK: HOW TO CREATE AN INDIGENOUS CHURCH

We talk and write a lot these days about the necessity of ensuring that the Church is "Incarnated" in the local culture, as if this was a new idea, as if Matteo Ricci and Roberto de Nobili had never existed. Over 300 years ago Ricci and his companions were convinced of the wisdom and necessity of this very policy as regards China. De Nobili had considerable success along the same lines in India. Hundreds of years before, Cyril and Methodius had seen the rightness of adapting liturgical usage to the Slav reality and mentality in east-central Europe.

Perhaps, however, the man who most effectively created a truly indigenous Church, one which almost immediately became a missionary Church, was Patrick, rightly honoured as the Apostle of Ireland. "But", it may be protested, "Patrick is a figure of legend!" This is true but legends only grow up around characters who impress themselves deeply on the imaginations of their contemporaries. You can cut Alexander and Caesar and Napoleon down to size, strip away the reverential exaggerations and expose the meannesses, but even then something Promethean remains. The fairy stories of "King" Arthur do an injustice to a brilliant Romano-British cavalry leader who for many years held back the Anglo-Saxon hordes. Patrick's admirers too did him harm unwittingly. Of course it was the fashion of the times to romanticize the deeds of great men, but fortunately we are able today to remove the envelope of myth and see the man more or less as he was "warts and all". And the warts were there because, like his great predecessor--and the one with whom he can most aptly be compared--St. Paul, he was intensely human, intensely involved, intolerant of evil. A great human being emerges and a great apostle. But primarily a craggy, impetuous, dynamic and lovable person--not that his contemporaries in the British episcopate found much to love in him, despite the fact that he too was British.

To strip away some of the accretions. He was not the first to preach to the Irish. A mission led by a shadowy figure, Palladius, preceded Patrick's, and there were Christian communities established in many of the towns on the east and south coasts of Ireland, which had long been in contact with Romano-British Christianity. At the time he began his mission (and the traditional date of 432 is probably correct, give or take a year or two) there were other evangelizers already in the field. Many areas, especially in the south of the country, received the faith from others than Patrick. Even after his death around 461 the whole country was far from converted; pockets of paganism--quite large ones--lasted on well into the 6th century. Then why all the fuss about Patrick, you may ask? What made him so special? He was credited of course with fantastic miracles by the hagiographers, painted as a zealot who defied kings and druids and overthrew sacred images. In fact what we know of him from his writings and from the criticisms of his contemporaries shows a man who was if anything--by the standards of the times--extremely tolerant, wary of giving offence, and anxious to placate the traditional rulers, even to the point of "bribing" them with presents. Where he could adapt and Christianize existing customs, holy places and sacred objects, then he did so. It was the fact that he did that so outraged his British brethren in the hierarchy. To them he was an ignorant upstart who was adopting a policy of compromise with pagans--what was worse with the ferocious Irish who had for so long raided and looted the west coast of Britain. Scemingly they had a point about his lack of formal learning. Certainly towards the end of his career his Latin was (to put it politely) rusty at the edges. And he did love the Irish

who had in his youth enslaved him. Not that he had any illusions about them. Many who now profess devotion to him would blanch at the rebukes and threats he hurled at their ancestors. But to allow others to criticize or ill-treat his beloved Irish was another matter. In his letter to Coroticus he excoriates that British chieftain for an attack on one of Patrick's congregations in which several were killed and many wounded. So dearly did he love the Irish that tradition has it that he demanded that on the Day of Judgement God should give them plenty of time for last minute repentance!

By all accounts he was a man of prodigious energy travelling on foot, toiling over trackless mountains, wading the raging streams with his tired group of followers. Nowadays (and the reason will be explained later) his name is attached to ruined churches and monasteries all over the island, but the best evidence would suggest that in fact his ministry was confined to the northern and western parts. That he established an episcopal see in Armagh in the 440s and that he was buried at Downpatrick we have no reason to doubt. But he made no effort to impose a foreign, Roman system of Church government or usage upon a country which was proud of the fact (as St. Columbanus was to boast to Pope Gregory the Great over a century later) that it had never known the sullen tramp of the Roman legions. He found a country with a vigorous culture of its own; its artistic achievements were of the highest order and its vernacular literature surpassed anything in the so called "barbarian" world. The clan system was the basis of society and it was in the clan centres that the great monastery-bishoprics grew up. To continental ecclesiastics this system must have seemed an aberration from the "proper" form of Church government, ignoring the fact that the system of episcopal and metropolitan sees to be found in mainland Europe had in fact been created so that the Church could accommodate itself to the Roman civil administrative machine. How easily we take the situation existing at any particular time to be the norm! But Patrick found himself confronted with a different set of realities and let the realities decide the eventual form of Church organization. He saw that no question of faith was involved, and indeed no one ever accused the Irish monks, who reevangelized the West in the 6th, 7th and 8th centuries of heterodoxy. Another innovation for which Patrick was probably responsible was the introduction on a wide scale of private confession. This was almost certainly a concession to the pride of the petty Irish kings, and Columba, Columbanus and later Irish missionaries introduced it into the Church of the West. That does not mean that Patrick was lax about penance. He himself practised fierce mortifications--remnants of which are still to be found in the discipline of the famous Lough Derg pilgrimage of the present day--and his converts had to expiate the scandal of their sins in what we would consider exaggerated ways e.g. reciting the whole Psalter while standing in icy water!

Another remarkable achievement of Patrick was the way in which he--or perhaps more learned men among his following--managed to bring about a fusion between the Classical literary tradition, the vernacular literature of the Gael and existing Biblical scholarship. By the early years of the 6th century Ireland was already becoming famous as a centre of scholarship, not just biblical and theological but Classical in the fullest sense i.e. both Greek and Latin. While civilization (of the Roman kind) was declining in Western Europe and knowledge of the secular literature of past ages was rapidly being forgotten (except in parts of Italy and southern Gaul), this same literature was widely known and commented on in the great Irish monastic centres. And somehow this was achieved without the local culture or literature suffering in any way. The Scripture and liturgy

books magnificently illustrated and illuminated in the Celtic style are proofs of a virile culture, which took the substance of Christianity to itself and yet retained itself. This is something we are trying to achieve around the world today in a rather artificial manner. Perhaps a closer study of the Patrician approach would be worth undertaking. But maybe he had no approach, he just let things happen!

Patrick also planted a church which considered it to be of its essence that it should be missionary. The thousands of Irish missionaries who poured in to Europe and penetrated even as far as Iceland--some scholars going on the tale of St. Brendan the Navigator would say as far as America--had no doubt that they were following not only the mandate of Christ but also of Patrick. To what a revelation Patrick or Patrick himself had done seemed the most natural (or even natural?) thing in the world to do. If one has the most precious of possessions, the Christian faith, surely one was bound to share it? Until the young churches of today reach the same conclusion--in deeds, not words--we cannot say that Christianity has been truly established. And indeed one can say that the process has in fact already begun. Some of the most fruitful ideas to come out of the recent Synod came from the young churches of Asia and Africa with their accent on decentralization, incarnation of the Christian message in the local culture and the expression of that message in words and concepts that mean something to the people on the spot. These were all ideas familiar to the successors of Patrick. When Gregory the Great (the first Pope to use the term *Servus Servorum Dei*) wrote in a humbling tone to Columbanus about his independent way of acting, and seemed to accord to the Papacy an imperial role, the latter rebuked him, reminding him that the Irish had never accepted Roman dominance in the temporal sense. "We are all the disciples of Peter and Paul. We Irish at the world's end, we especially attached to the Apostolic See, and without greatness and glory have possessed, *in sum quibus iam, est, potestas, magis, et, iustitia,*" he declares. There is no rejection of the Papal authority here; on the contrary the filial loyalty of the Patrician church is asserted most powerfully. But Gregory was a slave to make local churches closely dependent on Rome in everything--as he was to do with the new English church founded by his own disciple Augustine--and this was something that Columbanus and those who thought like him felt would destroy local individuality. (And in fact the greater part of England was evangelized not by Augustine and his Roman mission but by Scots-Irish monks penetrating southwards from Scotland.)

All of which seems to have led us far away from Patrick; but not really. All the Irish missionaries of the 6th-9th centuries considered themselves disciples of Patrick and felt inspired by his spirit. Of course over by the 7th century the hagiographers had long been at work and all sorts of miracles and wonders--some quite foreign to Patrick's character--were credited to him. But the core of his character, the essence of his spirituality remained intact and his "Confession" was available (copied over and over again) to be consulted. What stand out in this book are Patrick's keen sense of having been called by Christ to lead the Irish to Him, and his determination and humility in carrying out that task. "I, Patrick, a sinner, on the most ignorant and of least account among the faithful, deceived by many... all owe it to God's grace that so many people should through me be born again to Him." He was rewarded, when others had in fact shared this achievement with him, converting parts of southern Ireland. But we know scarcely anything about them, and their reputations diminished--surely no doubt--as his legend grew. Even churches and monasteries built by others came to be credited to Patrick--or at least his

name was conjoined with that of the actual founder. This was, in all probability, due to the desire of later generations to claim a part in the fame of the great man. ^{shrewd church} But, ^{politics} were also involved. The successors of Patrick in the see of Armagh were extremely anxious to assert their primatial authority over the other local churches (especially after the Irish Church had come to accept Roman usages in the mid-7th century), and one of the most effective ways of doing so was to assert the prestige and authority of Patrick's name. And so it came about--by a combination of circumstances only two of which we have mentioned above--that Patrick was credited with being the personal creator of sees and ~~abbeys~~ in areas which had never heard his voice. Only now are we beginning to undo the tangled web of rival claims.

The Norse invasion of Ireland in the 9th century undid a great deal of what Patrick and his successors had achieved. The great monastic centres were destroyed along with their precious libraries, and all ecclesiastical and even civil administration shattered for a time. The Church was reorganized and reformed during the 11th and 12th centuries but it was now an institution based on the Roman model. But despite this and the devotion to the Papacy, which in fact grew in strength, the Irish Church always manifested a certain "otherness". When 19th century Popes for their own good reasons wished to placate the British government and dampen nationalist political ferment in Ireland the majority of the people--including most of the lower clergy and some of the bishops--resented the Papal interference and used the not very grammatical but very expressive slogan, "Our religion from Rome, our politics from home".

What would he make of the present situation in his adopted country? Without doubt he would condemn the mindless, vicious violence on both sides of the political divide, just as he condemned Coroticus's behaviour. As for the rest it would be unfair to read into his mind judgements concerning matters that would be utterly baffling to his 5th century mind. Yes, he would understand the Irish reluctance to bow the knee to any foreign intruder--the legions are always on the march--but the modern concept of nationalism, the demand for a united national state, these would be beyond his ken: he would not even begin to understand the terminology. In his day Ireland was a very loose federation of principalities, big and small, presided over by a High King with insubstantial powers. So perhaps a confederation of Irish states somewhat along the Sunningdale lines would be an arrangement that he would understand. To invoke his name for partisan "religious" purposes would be abhorrent to him. One incident would, I think, have pleased him very much, namely, the occasion on which, at his inauguration as President of Ireland, Erskine Childers (an Anglican) recited the "Lorica" or "Breastplate of St. Patrick" and took it as his motto.

A version of the Lorica of St. Patrick. . .

Christ beside me, Christ before me,
Christ behind me, Christ within me,
Christ below me, Christ above me.

Christ on my right hand, Christ on my left hand,
Christ all around me, Shield in the strife.
Christ in my sleeping, Christ in my sitting,
Christ in my rising, Light of my life.

SMALL COMMUNITIES

I. THE BASIC COMMUNITIES IN KANANGA, ZAIRE

In Kananga, the capital of the Western Kasai Region of Zaire, there are 15 parishes. The present pastoral plan is centred on "basic communities". One of the directives of the present day pastoral plan is: to recover the Church on smaller scales. Father Eric Manghaeghe, C.I.C.M., curate of St. Clement's, gives a short description of the activity he directs in his parish.

"It is impossible to describe in detail the formation of the various communities, I will try only to give a general idea of what happens in most communities.

"The basic community has a human dimension. All here can know one another. The problems discussed are not cases of moral taken from manuals, but real events springing from life. In their reflection, the communities are helped by loose leafs, which they regularly receive and in which one or another theme is proposed for discussion, like e.g.: Christian freedom and the price to pay to live this freedom; the Church-community; death; work and the reality of oppression. Each leaf gives biblical texts related to some events of life, while a concrete questionnaire helps the members to study the themes in depth and thus to discover the link between their faith and daily life.

"In these communities all learn to speak and to listen so as to come to an efficacious dialogue. Everyone is glad to acquire new, even divergent ideas from others. In a basic community, brothers help each other. Each keeps his freedom. The group does not exert pressure on the members. All work, or at least seek work. The activities of these communities are therefore naturally arranged in the evening or in the end of the week.

"The principal leaders of the basic communities are lay people. A number of them follow courses in depth. These leaders read one text a week in their community. Once a week also, they meet for about one hour in groups of eight to ten people with a priest to discuss and pray together. They also train to exercise their responsibility as Christian leaders, each in his community. Sometimes, they assume responsibilities on the parish level: they announce the word of God; they prepare parents asking baptism for their child, so that this baptism is given in a spirit of faith and is the occasion of a joyful reception of another member in the family; they prepare engaged and married couples for Christian marriage in the Church; they visit the sick and are present at the mourning, etc. . . All these activities have as their aim the animation of the members of the Christian community with a spirit of faith and evangelical charity, so that the Christian may more efficaciously join into the great human society.

"It may then be asked: Are priests still needed, when the lay people do all that? The priest who understands the signs of the times, really enjoys sharing with his lay brethren the tasks he would never have been able to accomplish. He discovers old and new means to be used. The priest's main role is the celebration of the Eucharist and to be the director for the coordination of the basic communities on the parish level, while he also is a qualified collaborator for the formation of lay people and an active member of the presbyterium which inspires and supports the bishop."

II. HOW TO FORM A VIABLE CHRISTIAN COMMUNITY: MBOGORA PARISH, GITEGA, BURUNDI

The leaders of Mbogora parish in Gitega archdiocese (Burundi) presented recently a report on their activities. This parish, founded in 1964, is looked after by the diocesan clergy, which is assisted by the Bene Terezia Sisters. The report runs as follows:

From the beginning of the month of February this year, we wanted to place our parish "in mission state", and this certainly on account of the shortage of priests but above all because of the new vision of the Church of Burundi, which has become ever more adult. Therefore we proposed to all our parishioners an ideal toward which they should strive: the Church is the business of each Christian who has become a committed apostle by his baptism and confirmation.

With this aim in view, we proposed new structures which will enable them to gradually realize this ideal: the building up of a "new Church" based on the old one but starting from a new "Pentecost". Every large outstation will be considered as a parish, a viable basic community, and will be directed by a Central 10-member committee: 6 men and 4 women. Why these 10 members? Because this committee, assisted by the chief catechist will be asked to meet every Sunday morning and thus the presence of a sufficient number of members will be assured.

We want to give this central committee full responsibility in the pastoral field and entrust them with the new ministries in the present Church. We have entrusted them with the instruction of children to be baptized and persons to be married, making use of the formulas "ad hoc". Likewise, they will be responsible for the admission of catechumens, the mutual aid fund for the poor, the upkeep of the community, and for many other questions that might crop up, among which the care of the tithe and the payment of the catechists. We also decided in favour of a permanent diaconate (for distribution of Holy Communion, assistance to the dying, etc.).

Every hill has a small 4-member committee--a man, a woman, a boy, and a girl--which is responsible for the smooth running of the Christian community. They receive directives from the central committee and remain in close contact with it.

In the parish itself there is a higher committee (umutwe) which directs and supervizes the entire parish. It consists of a president (umunyebanga wa mbere), his assistant, the main counsellor of each outstation (or parish), and the priests and other apostolic workers of the parish. These latter must be the true animators of these various committees. It is up to them to stimulate all the members, some 400, and each Christian in particular to take up the responsibility of their own Church.

The ideal proposed reminds one of the primitive Church as described in the Acts of the Apostles: the Church, a community of love, of sharing and prayer, in which the Lord daily joined those who were to be saved.

Every member has been given the opportunity to get acquainted with the requirements of this "new Church" by an explanation of the Decree "Lumen Gentium" of Vatican II given in 7 long instructions during Mass in the course of a week to groups of men, women, and girls. These instructions were followed by an exchange of opinion and discussion. We soon became aware of the opportuneness and the great need of this catechesis and of these exchanges of views.

In connection with this, we explained to the people how they could share the Gospel in small groups on the hills by using the weekly leaflets, and also how this could be done in the various meetings in view of fulfilling better their role as leaders and animators.

The booklet, Explanation of the Acts of the Apostles, by Father Joseph Lambert, WF, will be distributed to all the teams so that each leader may become more aware of his very important role as apostle and animator. Progress must be made gradually, however, and from time to time points not well understood must be taken up again, e.g., how to share the Gospel, how to make use of the weekly leaflets, etc.

We want to implant this new Church on every hill, to bring about a consolidation of all the living forces of the Christian community and particularly of Catholic Action. With this in view, we have appealed to the Legion of Mary to work in joint agreement with the bahanuzi (members of the central committee), the bajenama (leaders on each hill), the League of the Sacred Heart, youth movements, etc. All must be truly one and must become increasingly the salt of the earth and the light of the world--first on their own hill by feeling themselves co-responsible for their Church as a whole, which we wish to see become truly missionary.

THE ROLE OF THE LAITY IN THE SOUTH AFRICAN CHURCH

In the course of their plenary assembly, held in the beginning of this month, the Bishops of South Africa spent a day in dialogue with about 20 lay delegates representing various organisations. The topics discussed included laity formation and organisation, the role of the parish councils and the special contribution of women and youth.

Emilia Charbonneau, Secretary of the Council for the Laity, summed up the approach of the delegates when she said in her introductory talk: "We have a genuine and deep concern about the passivity and lack of involvement of the greater part of the laity as regards the work of the Church in society. And this is why we are grateful for this chance of dialogue with our bishops on this subject. We urgently need help and clear leadership if the position is to change at all." Emphasising that the laity need not be protected, but need to be inspired and challenged to carry on the Church's mission as adult Christians, she said that a questionnaire had been sent to the 16 lay organisations operating nationally, and that the needs and problems expressed could be briefly summed up as: a) the need for initial and continuing training of the laity in their role and how to make an effective contribution; b) the need to widen the limited views of laity formation that presently exist, extending, for example, the use of the pulpit, the liturgy, retreats, and activities geared to meet parish needs; c) the need to help priests understand and accept the role and co-responsibility of the laity in the church, and to attempt to equip priests more adequately as regards forming and animating the laity. She added: "For many people today, the life of the Church is not only expressed in a parish, but increasingly also in other forms of Christian fellowship and concern. Some people are forming smaller, more personal, and to them more meaningful groups." She suggested an overall plan for training the laity which would make better use of the existing laity structures, "but we want to stress that the people in these structures need more formation if they are to be really effective". The ideal layman has been defined as "one who has a deep and satisfying relationship with God, resulting in a personal commitment to Christ, and this expressed in service to others both on a personal and community level."

Mrs. Medea Hussey, National President of the Catholic Women's League, concentrated in her talk on the women's viewpoint urging equal opportunities to participate in pastoral work and in the ministries; greater awareness of the role of the women as Christians; education for their roles in the family, in work and in leisure. She also urged that the Church speak out against injustice and discrimination against women on the grounds of sex. "All women in South Africa suffer legal disabilities and in addition to this African women have to contend with discrimination because of tribal customs". Women would like their bishops to acknowledge the existence of the various Catholic Women's organisations; to promote their work in the positive contribution they make to the life of the Church and society; and, when the occasion arises, to afford them consultative status on matters of public concern such as abortion and family planning. "Finally, they would like the Bishops' Conference to give official recognition to the International Year of the Woman, 1975, with its threefold objectives: Promotion of equality of opportunity between men and women; integration of women in development; and strengthening of world peace."

Mr. Tony Connel, presenting a memorandum on parish councils, suggested that the parish council had great potential in furthering the mission of the lay apostolate, and

that the task of developing this potential rested equally on the bishops, the clergy, the religious and the laity. It was felt that the councils, as they existed, were too heavily concerned with finance and maintenance of property, whereas priority should be given to Christian training of council members and through them the whole parish. The council should be the focal point for the consultation, cooperation and involvement of the whole community.

Problems experienced by the laity included difficulties caused by racial discrimination, racial group areas and permits. There was also a lack of finance that tended to slow down projects and progress and a lack of suitable literature in the languages of the people to help with formation programmes. Funds should be made available to provide for full-time trained personnel to promote formation programmes. It was also stated that youth work has a positive contribution to make in the life of the Church today and was not just a 'hobby' of a group of cranks. Statistics showed that of the more than one and a half million Catholics in South Africa, just over a million were in the 7 to 20 year-old age group, but of those only 30,000 were members of Catholic youth organisations. Therefore within the framework of the lay apostolate provision should be made to coordinate the work of Catholic youth organisations and funds should be voted to expand this work.

After group discussions, several resolutions were placed before the bishops, who recommended that they be handed to the Commission for the Laity for further study and possible implementation. The resolutions read:

1. It is recommended that the SA Council of the Laity liaise with the SA Council of Bishops to appeal to all priests to avail themselves of any training facilities which may be offered to them by formation teams of the Lumku Institute.
2. That the SA Bishops' Conference acknowledge the need for the training of both clergy and laity on the true and proper role of parish councils, and encourage the use of formation teams of the Lumku Institute as a prelude to the formation of the general body of the laity by those who have received training on parish level.
3. That the Bishops' Conference pay serious attention to youth work as a real apostolate, and that the principle should be accepted that bishops should have trained personnel for youth work and be prepared to finance them.
4. On the national level, provision should be made to coordinate Catholic Youth Organisations--with consideration given to the possible pooling of resources so as to make for the fullest use of those available resources.
5. That the Church give serious consideration to the functions that women can perform in the Church and society, socially, pastorally and liturgically, including the functions of acolyte and reader and that in the recognition of this no further men be instituted as acolyte or reader (apart from seminarians) until this institution is open to women.
6. That the Bishops' Conference give official recognition to the International Year of the Woman with its threefold objectives.

Pretoria
25 February 1975
D.I.A.

THE DEVELOPMENT WORKING GROUP

The Group met at 4 pm on 26 Feb. 1975 at SEDOS Secretariat.

Present: Sr. M. Marie FMM, Sr. C. Ouellette SCNM-M, Fr. S. Coughlan O.CARM, Fr. Röhling SVD, Sr. M.T. Hahnenfeld OSU, Sr. H. de Toledo CRS/A, Fr. B. Tonna.

Chairman: Sr. Danita McGonagle, SSND

Secretary: Fr. L. Skelly SIA

1. For the benefit of new members of the Group Fr Tonna explained what the Group was attempting to achieve with its programme (see SEDOS 74/896 & 75/58)
2. The meeting then went on to consider the question of the letter which should accompany the questionnaire (SEDOS 75/59). The following points were made:
 - a) There should be an introduction explaining the aim of the enquiry.
 - b) It must show clearly how the project can help the people whom we are contacting (and all missionaries).
 - c) It must show the relevance of the project to the concerns expressed by the Synod (SEDOS 74/896).
 - d) We must clarify our identity as a group keenly interested in the missionaries' problems and anxious to work with them. We are prepared to answer questions as well as ask them.
 - e) Make it clear that the results of the enquiry will be communicated to them.
 - f) If some of the respondents wish to send group replies we will be glad to receive these.
 - h) A list of all those to whom the questionnaire is being sent should accompany or be embodied in the letter so as to make it clear that the investigation is a selective one.
 - i) The letter must specify the deadline for the receipt of replies (end of May?).
 - j) The respondents should be asked to give their age, nationality and experience.
 - k) The letter (& questionnaire) should be sent only to members of Institutes, but these should include some indigenous members.
 - l) The letter and questionnaire should be sent in the language of the area e.g. in Spanish to Guatemala.
 - m) Some form of authorization from the Generalates concerned was all important.
3. Sr. Mary Theodore OSU then gave a talk on Thai Buddhism. She pointed out that almost all of our theological language was meaningless to the Buddhist e.g. speaking of God in terms of personality. The Buddhist felt in fact that he had nothing to learn from Christianity. But we could take a lot from Buddhism, since much of what it contained was not strictly what we would call "religious". We could learn from, and join in, their meditation practices. We should set up suitable meditation centres and invite Buddhist monks to teach there. Women Religious were in general more active in the field of contact and dialogue than the men. Eighty per cent of the women Religious were Thai, which was a big advantage. The type of programme being undertaken by the Group would be much appreciated by people working in Thailand.

4. It was decided that the next meeting of the Group should take place on 25 March at 4 pm in the Secretariat. A report on the progress made concerning the questionnaire, the accompanying letter and the persons to whom these should be sent would be presented, and Sr. Catherine Ouelette SCMI-M would speak on Cameroon. If she could bring someone local to the area, or expert on it, she should do so. At the April meeting the Group would treat of Guatemala and Sr. Helena promised to try to bring along a national (or expert on) that country. The May meeting would make an assessment as to the exact position the Group had reached in implementing the project. By June it was to be hoped that replies to the questionnaire would be in.
5. The Secretary was asked to include in the minutes a request to SEDOS Institutes who had members working in Thailand, Cameroon & Guatemala to supply us with names and addresses of suitable contacts.

The meeting concluded at 6.10 pm.

L. Skelly S.M.A.

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NEWS FROM AND FOR THE GENERALATES

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1. SA - The Chapter of the White Sisters re-elected Sr. Marie José Dor as Superior General and elected the following members of the General Council:

Sr. Marie Heintz, USA
Sr. Marion Carabott, MALTA
Sr. Marie-Aimée Jamault, CANADA.

Best wishes to them all !
 2. OMI - Fr. Fernand Jetté, Superior General of the Oblates left Rome on 6 March for two-month visit to several countries and will be back in Rome at the beginning of May, 1975.
 3. REACHING ALL, World Wide Publications, Minneapolis, Mn. 1974, 216 pages.
Six studies taken from the International Lausanne Congress on Evangelism designed especially for discussion groups as a guide for the popularization of the Gospel message.
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