

THE SIGNIFICANCE OF THE RESURRECTION FOR ASIAN CHRISTIANS : HOPE IN THE LIVING CHRISTby Dr. Choan-Seng Song of the Faith and Order Commission of the W.C.C.

The socio-political events in Asia at the present time cannot but drive home to Asian Christians the importance of the resurrection with renewed force. It is the living Christ, and not the dead Christ, who sustains and gives content to our hope. Confronted with the sober reality of the death of no less than Jesus Christ, his followers were filled with profound sorrow and tears. The dead Christ drove the last ray of hope from the heart of those who followed him and loved him. Mary of Magdala who went to the tomb early on the Sunday morning was the witness to the depth of despair that had come to surround them. Finding the tomb empty, Mary had only one thought : someone must have removed Jesus from his tomb. Not realizing that she was talking to the resurrected Christ she said : "If it is you, sir, who removed him, tell me where you have laid him, and I will take him away" (John 20: 15). Death denies hope to man. And where hope ends, there man's will to live, his power to look beyond the present, also come to an end. Death not only makes hope elusive ; it renders hope dead.

In the cries of the oppressed people in Asia under the iron rule of a dictator we hear the cries of the living Christ. "Hear our cry!" so writes a Korean poet in desperate protest against the ruthless dictatorship of President Park Chung Hee of South Korea :

Hear our cry !
 Crying out of aching hunger...
 Patience running out !
 Can we long believe this ruler?...
 Bodies weary from low wages
 Now are dying of high prices...
 On democratic constitution's tomb
 Dictatorship has been established;
 People's rights went up in smoke;
 Now sheer survival is at stake..."

Christians in South Korea heard the cry of the living Christ in this cry of the people out of the agony of their despair. The Catholic bishop Daniel Chi, director of the Young Christian Workers, since freed under U.S. pressure, denounced the regime of President Park " for violence, intimidation and fraud."? At his trial by the military court he said defiantly: "I have done nothing wrong. I in no way support violent revolution. I did give money to the students for a peaceful demonstration... (because) I wanted to make the government realize that there is such a thing as a loyal opposition." Behind a courageous testimony such as Bishop Chi's, Christians in Korea, both Catholic and Protestant, closed their ranks in the struggle for freedom and human rights. The deep involvement of Korean Christians in the national crisis is the vivid sign of the living Christ. Christ, who died at the hand of a religious and political tyranny, rose victoriously from the dead. It was necessary that Christ die so that a new life could begin. Death proves, paradoxically, not to be then end of hope, but the beginning of hope. Korean Christians total identification with the suffering and cry of the people of Korea is the Christian hope in action.

That Christ lives is not a proposition which can be stated doctrinally or proved in the comfort of ecclesiastical isolation. We Christians have to realize that it is a mere hypothesis as far as sceptics are concerned. It has no experimental value for those who do not see the intervention of God in the critical moments of their personal lives and their national destiny. The living Christ must be authenticated. And it is through Christians that the authentication must take place. The hope which Christians hold and which they can offer to mankind is shaped by this authentication of the living Christ. In the very acts of authenticating it, the Christian hope comes to have concrete reality.

The authentication of the living Christ takes different forms in different situations. This should be evident because the very meaning of the word living contains the dynamic, a life-force, which cannot be fossilized into a rigid shape and content applicable to only one particular situation. The institutionalization of the Christian understandings of God's salvation has often resulted in the fossilization of the living Christ. It is no wonder that every now and again the life-force of the living Christ bursts out of the ecclesiastical and doctrinal containment and gives rise to fresh forms of expressing itself in the world. It is this living Christ that urges the Christians in Asia to seek various ways of witnessing to the saving love of God. As in the case of Korea or the Philippines, countries under martial law, the living Christ may be authenticated by means of open protest and resistance. Through these Christians who have identified themselves with the oppressed people, the living Christ comes into confrontation with the principalities and powers of this world. This is the spiritual struggle whose intensity and agony far surpass any struggle armed with swords and guns. Hope in this living Christ becomes therefore the spiritual and political viability of the destiny of a nation.

There are also situations in which a quiet and secret witness takes the place of open action. This is the case in China today. Deprived of any protection from society for their practice of faith and of any encouragement and support from a community of believers, Christians in China stand naked in the midst of the national construction of a socialistic and atheistic society. Much of the quiet and secret witness of the remnant of the Chinese Christians will probably never become known. But through their witness Christ remains the living Christ in China.

What has been said above brings us to one fundamental point. The authentication of the living Christ. The self-authentication of Christ precedes, sustains and carries forward his authentication by his followers. Perhaps this is one of the most crucial meanings of the mystery surrounding the event of the resurrection. The witness of the disciples that Christ is risen is meaningless unless it is preceded by the fact that Christ rose from the dead. In the subsequent history of the community of believers, every genuine witness to the living Christ is derived from Christ's self-authentication. Here we seem to arrive at a view of world history from the perspective of the Christian faith. The living Christ lives in world history and pushes it towards its goal in the salvation of God. Christians, through their words and actions authenticating this self-authentication of Christ, become signs of the pain and love of God in Christ. Further, they become also witnesses to the signs in world history and in the history of particular nations which point to the self-authentication of the living Christ. Christians are themselves both signs and witnesses to signs. It is the living Christ who brings into a sharp focus the meaning of signs exhibited by Christians and the implications of the signs in history. And it is hope in this self-authenticating living Christ that constitutes the spiritual and political viability of Christian hope in Asia both at present and in the days to come.

SELF-EVANGELIZATION OF WOMEN RELIGIOUS by Sr. Sandra Schneider I.H.M.

Evangelization, as we have been painfully brought to realize in recent years, does not take place in a vacuum. It must take place not only within but in terms of the concrete conditions of those to be evangelized. Consequently, if we wish to talk about the self-evangelization of women religious we should begin by trying to discover the concrete conditions of women religious in order to see what dimensions of our lives call for evangelization and which dimensions of the Gospel demand our contemplative efforts at assimilation.

I would like to call attention to that condition of contemporary female religious life which I think has the most far-reaching and demanding implications for our efforts at self-evangelization, namely what might be called our frontier position in the Church. The frontier is the growing point. It is the point which has everything behind it and nothing except possibility in front of it. As I see it, women religious are the one group in the contemporary Church who, as a group, are in such a position. I emphasize that I am speaking of women religious as a group because there are, unfortunately, still congregations which have resisted the pressures toward growth, and many individuals even within progressive congregations who have stagnated or regressed in the face of contemporary challenges. But as a group women religious do constitute today the most creative element within the Church.

The frontier position of women religious is not a situation we consciously created nor one which should provoke any complacency among us. It is one of serious, indeed almost of frightening responsibility. I would like to point out a few of the factors which have helped to produce this situation because I think it will help us to realize the gravity of our responsibilities to the universal Church and through her to the world.

A first factor is that until about ten years ago women were not admitted to Catholic theologates. The felt need for theological formation for our members led not only to a short-lived experiment with sister's colleges and juniorates, but much more significantly, to many sisters receiving high level theological formation at universities. Consequently, a significant (though not yet adequate) number of women religious have been theologically formed in a context which included lay people, persons of the opposite sex, and non-Catholics. They have studied theology in a setting where theology rubbed elbows both with real life on and around the campus and with other disciplines, especially the social sciences, the arts, and education. In short, women religious trained in theology in the past ten years have received, in general, a more integral and integrated theological formation than most of their colleagues, clerical or lay, in the contemporary Church. This healthier theological formation within many religious congregations has been bearing fruit in a more balanced spirituality and a more open and creative approach to world and Church problems.

A second factor, is that until very recently the direct participation of women in spiritual ministry, within the Roman Catholic Church has been structurally impossible. Consequently, most apostolic congregations have channeled their spiritual ministry through some professional involvement such as education, the health services, and social work. The result is that most women's congregations, even small ones, have a variety of professional skills and differing viewpoints within their ranks. The efforts of some dioceses

to begin to form their younger clergy in various professional fields is still in its infancy whereas, in many female religious congregations, it is a fait accompli. This professional wealth within the ranks is not only a source of creativity in ideas but of effectiveness in action.

A third factor is that most religious congregations have sent their members outside the bounds of the diocese in which they have their headquarters. Whether this sending has been for apostolic or for educational reasons it has resulted in the exploding, under the pressure of increasingly wide contacts, of the limited viewpoints characteristic of people who grew up, were educated, work, and will always work in a single diocese. Religious have seen - and what they have seen has been poured into their community consciousness, giving even the average sister an awareness of world problems and of the universal Church which is often broader than that characteristic of the local Church in which she works.

A fourth factor is that women ministers within the Roman Catholic tradition do not happen yet to be ordained, and consequently do not directly effect the administration of certain sacraments. This has left them, paradoxically, in a position of relative freedom in the development of ministry. Because it is indirect, the sister-minister's effect on both discipline and practice has attracted less frightened re-action. Furthermore, the sanctions which can be applied to non-clerical ministers are not usually the type which can put the minister out of business. The result is that the less fearful experimentation of many women in ministry has generally been more able to concentrate on good to be achieved than on evil to be avoided. In general, women's religious congregations have been the most creative element in ministry in the past ten years at least. This is evident in education, in the foreign mission field, in the direct spiritual ministries, and in involvement in social justice.

Finally, I would mention what might be facetiously called the "Avis mentality" among women in the Church. Because they have always been "no. 2", women tend to "try harder". They have not been able to become complacent, to assume that what they learned during formation dispenses them from further formation. Sisters in forward-looking congregations are meeting-attenders, workshop-goers, sessions-makers. Summer school, refresher courses, night classes, and week-end training sessions have been almost as much a part of this average sister's life as liturgy or apostolate. For this reason religious congregations have stayed more in touch with new developments and approaches, especially in the social sciences, theology, education, and the arts. This is definitely having its effect on our approach to both the spiritual life and apostolate.

The results of all these factors are many and various. I would like to point out one result which, as I see it, gives the dominant shape to the type of self-evangelization which we must carry on if we are to meet our responsibilities to the Church and through her to the world.

Women's religious congregations have already gone farther than any other group as group in the Church toward grasping the radicality of the contemporary crises in the areas of spiritual renewal and social justice. Furthermore, many women religious as individuals and consequently many congregations as congregations have realized that there is an intimate inter-relation between these two areas. The concern for developing an apostolic

spirituality which is really in touch with the contemporary crisis in the interior life and with the contemporary crisis in social justice is a concern that has arisen primarily from within women's religious congregations. It is rapidly becoming the focal-point of renewal efforts in almost every thinking group in the Church, and certainly in every group from which any significant contribution can be realistically expected.

The implications for self-evangelization of this frontier situation in the Church in relation to spiritual renewal and social justice are multiple. I would like to point out the three implications which, in my opinion, are the most serious and urgent.

First, women religious must accept the responsibility which has come to them through a combination of circumstances which they did not create. We must accept the fact that, to a large extent, as goes female religious life in the next decade, so goes the Church. If we recoil from the really radical reform and renewal of the spiritual life which a truly contemporary apostolic involvement demands, if we give up to despair before the enormity of social evil in which every institution including even the Church herself is implicated, the chances are terrifyingly good that the Gospel will be rendered void for our sisters and brothers over much of this globe. If, on the other hand, we accept the challenge of the long journey inward that is the contemplative search for God shorn of its distracting frills, and of the long journey outward that is a single-minded and passionate commitment to social justice the Church could well become, even in our life-time, a sign of hope and liberation in a world of almost universal oppression. But women religious, accept the fact that being on the frontier means being largely self-reliant. The paths are not marked for us because they have not yet been walked. This means that we do not have, and cannot waste time and energy pining for, a guidance which will relieve us of risks and secure us against mistakes.

This brings me to ~~the~~ second implication for self-evangelization: the need for serious intellectual and spiritual formation for all our members and the specialized formation, especially in theology and the social sciences, of some members of every congregation. We must have within our own ranks sisters who can serve as resource persons in the important decision-making processes which the next decade will increasingly impose upon us. The time is past when we can import, from outside feminine religious life, the expertise necessary to chart the future. Indeed, we must accept our share of responsibility for providing, not only for ourselves, but for our lay co-workers, our brothers in the clergy, and the institutional Church, the expertise needed to make the Church a more evangelically simple, poor, non-coercive servant of the oppressed. And the serious formation of our general membership is necessary to insure that informed and generous consensus which is the only viable basis of group apostolic effectiveness in an age in which the autocratic use of authority is finally beginning to become absolute.

But the intellectual formation of all our members and the specialized formation of some of them will only create another potential (or actual) oppressor unless it is accompanied by a spiritual formation which is increasingly radical. "Radical" means going to the roots, not going out on a limb. As we find ourselves with more and more backing options in the apostolate and with fewer and fewer outside guides or valid guidelines

we find ourselves in increasing need of spiritual wisdom. We must be able, as individuals and as communities, to discern not only between good and evil but between good and better. Our community choices are, not infrequently these days, between dangerous growth and slow suicide. The stakes are increasingly higher as our resources, personal and financial, are diminished in quantity and our options increased in number and variety. The spiritual maturity which will not only survive these choices but make them a road to personal growth and communal apostolic effectiveness is not something we can have for the wishing or by silly dabbling in the novel. Spiritual maturity is essentially a radical interior freedom polarized by a single passionate love. In our case, that love is Jesus, gloriously reigning but suffering intensely in his members. There are no gimmicks which will make one free or teach one to love. The central means to Christian holiness is transforming contemplation. We must find the way to form our members as genuine contemplatives in a world that seems to leave us neither time nor quiet even to think.

Finally, a third implication of our frontier position is that we cannot wait for others in the Church to blaze the trail in active commitment to social justice. As long as one person is not free we are all slaves. As long as blacks, or Indians, or the poor, or women, or migrant workers, or the hungry, or the immigrants, or any other group are oppressed and margined we are all in the power of the Evil One and the light of the Gospel is blocked out. As long as any human being is not free, he or she is not in a position to respond to the Gospel, and as long as we tolerate or contribute to that person's oppression we have snuffed out the Gospel's light for him or her. The active and effective commitment of our members to social justice is going to continue to shake up religious congregations, as nothing else except prayer itself, can shake them up. Our willingness to risk our very institutional existence and personal well-being in the service of the freedom of our sisters and brothers is the measure of our self-evangelization today.

If religious congregations are in a frontier position in the Church, community leaders should be in a frontier position in their congregations. It is becoming increasingly evident that it is to religious congregations in general and women's congregations in particular that the Church must look for the development of a completely new model of authority, one which will maximize the responsibility and creativity of every individual member in the quest of God and of social justice. If religious are going to be evangelized, i.e. brought to spiritual maturity expressed in effective apostolic commitment, religious life must become a school of freedom. The entire Church needs to find an evangelical model of authority, one in which coercion has no more place than it did in Jesus' call to follow him, in which the exercise of power is as foreign as it was to Jesus nailed to the Cross for our liberation, but in which the loving service unto death by those in authority renders each member more free, more responsible, more creative, more single-mindedly devoted to Jesus' great task in this world:

"I have come to bear witness to the truth.....
And the truth will make you free."

AFRICAN EDUCATION : Is it suitable for nations with 70-95% rural dwellers?

No one can rightfully criticize the herculean effort of the 30 and more recently established nations of Africa in their desire to build national school systems. Rather, we find ourselves increasingly in admiration of the huge tasks the African authorities have accomplished in compliance with programs prescribed by educational technicians.

However, we find ourselves sobered by the prognosis of the most perspicacious of African educational leaders as they face the future. They state frankly that major obstacles to making Africa an educated continent still loom ominously.

The American Council on Education possesses an Overseas Liaison Committee which displays profound respect for the national educational leadership in the majority of these new nations. They are struck by the gains of the past but, still more, by their administrative courage in facing circumstantial factors which make the future so difficult.

Four Points of Progress

At the point of independence neither the elites who took over the political system nor the elites who assumed control of the educational system questioned programs. When arguments developed, as with respect to sixth forms and the most appropriate entry point to university for example, these appear to have arisen chiefly from disparities between educational leaders which existed in the countries in which the differing leaders had received their own education. Such arguments centered on structure and finance, influenced somewhat to be sure by notions of the relative importance of "depth" and "breadth" in education and the respective priorities to be given to quantitative output and academic quality.

Nonetheless the past decade has witnessed notable progress in overcoming shortcomings. First the content of school programs has been progressively Africanized and localized.

Second, special attention has been given to expanding and modernizing mathematics and science programs, first in the secondary schools and more recently in the primary schools.

Third, the record of most African nations in achieving or surpassing national enrollment targets within the scope of national development plans has been notable.

Fourth and finally, teaching staffs, posts in school administration and the personnel of Ministries of Education have been progressively localized. In most nations, the percentage of the well-qualified staff who are expatriate is now declining and in the next two or three years, the absolute number of expatriates required to maintain present proportions of well-qualified staff in African secondary schools and training colleges will begin to decline rapidly.

At the same time, there was verbal acknowledgment by many educators and national leaders that the precise "content" of the system they had inherited was ⁱⁿ appropriate to Africa, their dissatisfaction increasingly being expressed in the criticism that content was unrelated to African "needs". The weaknesses which were most commonly pointed to in respect

to inappropriateness were overemphasis on humanistic or arts subjects and corresponding neglect of science or vocational courses; the disproportionately small enrollments which existed at the secondary and tertiary levels at the point of independence and the implicit denigration of African culture.

The growth of formal education which has been achieved in Africa is nothing short of phenomenal. When the education provided by the schools is measured against some formal criteria of quality (e.g. percentage of passes at various levels on national or international examinations), it becomes evident that this growth was often achieved at some cost in terms of quality.

Anyone familiar with the history of education and the length of time regularly required to change educational systems, where changes at one grade level are desirably built upon and lead to changes at other grade levels, will recognize that this is a remarkable record of achievement for countries undergoing relatively peaceful social change. It is a record which has been achieved despite limited political and administrative capacity in the systems involved and using personnel who often lacked the skills and knowledge which can be counted upon in more economically and educationally privileged nations.

Gigantic Unsolved Problems

Definite achievements granted, it must be said that the more fundamental questions with respect to formal education have still seldom been fairly asked or faced. (Nyerere's statement on Education for Self Reliance stands as a notable exception). Those who have been "selected out" of the mainstream of formal education have with increasing frequency found themselves better educated for frustration than contribution. The significant challenge in the decade ahead will not be that of further expansion of formal schooling but that of finding ways to increase the developmental thrust of the education given without increasing personal demoralization or social disorganization. This is inevitably a far more difficult challenge than that which was posed by expansion.

One essential feature of these new roles will be that they must give greater attention to developing values and attitudes associated with modernization and to inculcating a nation building ethic in students coming from the schools.

A second feature will require giving new attention to possible transactions between the formal education system as these operate in support of common goals. Transactions between the school on the one hand and youth organizations, farmers cooperatives, businesses, and extension services are conspicuous in Africa chiefly by their absence.

Although schools are social institutions and may be legitimately called upon to serve social ends, they are not necessarily the means best able to serve all social ends; or, being sound means of serving a given end in one set of conditions or at one stage of their own development, they may not be an equally appropriate means to serve these ends at another time or place.

The conditions which are most critical in governing the rethinking of formal education in Africa for the decade ahead are the predominantly rural nature of the societies which African schools are serving, the rapid growth of population in a context of limited financial resources and employment opportunities, and the fragile political structures and restricted capacity to contain conflict which exists in most African states. The time span requi

for instituting even modest changes throughout a national system now appears much greater than we have been willing to acknowledge. No counsel of despair is intended, rather a plea that those concerned with African education give far greater attention to the process of change than they have done to date.

A Continent of 70% - 95% Farmers

In almost all African nations education is supported by an ~~must~~ serve populations which are overwhelmingly rural. Among independent black African states, the rural population and the economically active population in agriculture is regularly between 70 and 95 percent of the total. (See table). Although urban population growth is at present excessively rapid surpassing the capacities of cities to provide either employment or services for new residents, this growth is not rapid enough to absorb increases in population. It must be expected that the absolute number of persons directly dependent upon agriculture for their livelihood will increase throughout the coming decade. This remains true although most products of the formal school system would prefer wage earning employment in the modern urban sector of the economy. There is thus a prima facie case for harnessing education to agricultural development. It is extremely difficult to judge how schools can be so harnessed, and it is not surprising that schools are frequently charged with paving the high-ways to the city rather than clearing the pathways to the field.

The effects of the present formal education system upon rural development have been examined but with equivocal results, probably because the effects are indirect and diffuse. This is especially true of primary schools. It would seem logical that primary schools should prepare their pupils to lead more productive lives in rural areas where the majority will live out their lives. Even among rural inhabitants now migrating to cities, an apparently large proportion return to their villages after unsuccessfully searching for employment. The history of African education has been punctuated with attempts to put primary education directly and explicitly in the service of agricultural production. To date, most such attempts have been judged failures.

Parents and children have strongly resisted changes in the school program which promised to tie children to the rural area; teachers have been ill-prepared and reluctant to handle agricultural subjects or school farms; and national examination have been barriers both to the introduction of "practical work" into the school day and to the local adaptation of programs, which a successful bias toward agriculture would require. Attention given to improving agricultural techniques seems to eclipse other relationships with rural life which might be equally important - understanding and skills in relation to health, sanitation, marketing, or civic affairs. It appears likely that primary schools will increase their success in orienting their programs to rural development only when well-educated and well-trained teachers committed to rural development become available, as rural life becomes more attractive vis-à-vis urban life, and as the improbability of finding urban employment sufficiently outweighs the state of mind which currently leads children to seek employment in cities.

Even though past attempts to give the school an explicit "rural bias" have often proved abortive, primary schools have probably had a far more important influence on rural development than they are given credit for. Although traditional shareholder farming (geared largely to subsistence) is not regarded highly as a vocation by primary school graduates,

such graduates do adapt their expectations to the realities of the world that confronts them and curriculums increasingly suggest that African school leavers are not uncompromisingly hostile to farming as a vocation when they see the possibility of improved practices and greater financial rewards.

It is, nonetheless, doubtful if formal education is now making the impact upon rural development which it will be capable of making in the decade ahead. The potential for increasing this impact in countries such as Tanzania, where there is a national ideology stressing rural development and a political mechanism for spreading it, is much greater than elsewhere.

But part of the potential also comes from the nature of farming and the nature of the African farmer. Unlike the industrial or manufacturing case, the process of decision-making in agriculture is highly diffuse. The individual farmer constantly makes managerial decisions—the allocation of land to different uses, the distribution of labor efforts, and marketing, storage or consumption of produce. The primary school does not serve a clientele which is currently making these decisions, but it does serve a clientele which will eventually make them. Thus the challenge it faces in reinforcing the receptivity to change in its clientèle and in providing that clientèle with a range of knowledge and intellectual skills which might enlighten decisions is great.

The Population Explosion

Rapid population growth probably poses the most intractable problem which will confront African education in the decades ahead, for there seems little possibility that the thirst for education which has developed will suddenly abate. Population explosions pose problems to educational systems in any nation, but the low per capita incomes in the African nations and the extremely high cost of education in relation to these incomes makes attempts at even keeping the rate of growth of enrollments (at least at the primary school level) commensurate with population growth rates prohibitively expensive. Even though most African nations have now abandoned the hope of providing school for all children who reach the national school age within the foreseeable future, the prospects of achieving even such a modest goal as providing schooling for a constant percentage of youngsters appear increasingly dismal in many countries.

To date, the formal school has been looked to as a means of relieving pressure on land and preparing children to enter wage employment, employment which it was believed would expand rapidly with economic development. The experience of the past decade has, however, made it clear that lack of school education is not the main barrier to a person's finding employment in the wage sector of the economy; the main barrier is that enough jobs commensurate with educational attainment of those with primary and secondary education are simply not there.

A Heterogeneity of Nations

A final caution will be helpful as regards Africa's family of nations, namely, that while education encounters quite consistently the problems created by a heavy percentage of rural population, we oversimplify the situation if we employ this factor as the one and only criterion for national advance or retrogression.

The natural characteristics of a country and the spirit of its people should likewise be given consideration.

The youngest nation and one of the smallest in population is Botswana. This baby political entity in southern Africa is but seven years old with a population of 620,000; three fourths of whom live in rural areas. Under the Union of South Africa the territory was known as Bechuanaland, a notorious area with its huge Kalahari Desert covering a major portion of the area's 220,000 square miles. To the north, then, are the Okoranga Swamps, occupying 8,000 square miles, "the largest body of unpolluted fresh water in the world" as well as the largest untouched big game habitat in Africa.

New-born Botswana's educational statistics listed 314 primary schools, 10 secondary schools, 10 secondary schools and three teacher-training schools - not an encouraging picture.

However, as of today Botswana's hopes run high. It possesses a pastoral people rather than agricultural. Politically and economically these seven years of independence have worked a minor miracle of change. A Scandinavian economist and specialist in development policy declares: "If there is one country in all of Africa that is going to be a real success, I wager it will be Botswana." A U.S. official states, "It's extremely satisfying to work in Botswana because you know this country is going to make it."

One of the country's top assets is its elected president, Sir Seretse Khama, in the opinion of leading Africanists "the most gifted father of his people in all AFRICA." "A factor in its good fortune," states another observer, "is the almost religious belief in austerity of the Seretse Government."

At Orapa in this hitherto sterile area has been found what is regarded as the world's second richest deposit of diamonds. At Selibwe-Picke a copper-and-nickel mine of substantial proportions has been opened. Other metal and coal fields and organized tourist safaris will likewise contribute to systematized education in rural as well as urban areas.

From Maryknoll Bulletin, March 1974.

RURAL POPULATION PERCENTAGE OF 39 AFRICAN NATIONS

90% - 95% : BURUNDI, CHAD, MALI, NIGER, RUANDA, TANZANIA, UGANDA.

80% - 89% : ANGOLA, CAMEROON, CENTRAL AF. REP., DAHOMEY, ETHIOPIA, GABON, GAMBIA, GUINEA, IVORY COAST, KENYA, LIBERIA, MADAGASCAR, MALAWI, MAURETANIA, SIERRA LEONE, SOMALIA, UPPER VOLTA, ZAMBIA.

70% - 79% : BOTSWANA, NIGERIA, RHODESIA, SENEGAL, SUDAN, TOGO, ZAIRE.

50% - 69% : CONGO B., GHANA, MOZAMBIQUE, S.W. AFRICA, TUNISIA.

NATIONS BELOW 50% : LIBYA, REP. OF SO. AFRICA.

AN ECUMENICAL RESEARCH PROGRAMME ON MARRIAGE IN AFRICA

In the following article, Father Aylward Shorter, WF., of the AMECEA Pastoral Institute of Eastern Africa at Gaba, Uganda, offers a progress report on the research programme on Marriage in Africa.

The Churches Research on Marriage in Africa, which is a programme of theological and sociological study on the subject, will draw to a climax this year. Since the programme was launched four years ago, a vast amount of reports and documents has been amassed, and it will be the task of a specially appointed team to sift through all this material and prepare a summary for the publisher. This final summarised report will contain the findings and recommendations of the project, and will place at the disposition of authorities in all the Churches an important amount of new information to help them make a fresh start in tackling the very complex pastoral problems of marriage and family life in Africa.

Background to the research on Marriage.

The Churches' Research on Marriage in Africa was launched in 1971 in response to a number of initiatives by the Churches. As long as 1967 the Roman Catholic Bishops of Kenya, Malawi, Tanzania, Uganda and Zambia (AMECEA) asked for an expert study of the problems connected with marriage preparation and ritual, and the theology of marriage in Africa, to be made by the Pastoral Institute of Eastern Africa at Gaba, Kampala. In the very same year, the Roman Catholic Episcopal Conference of Rhodesia launched a survey on marriage in their country. This survey was completed in 1970 at the very moment when the All Africa Anglican Archbishops' Conference was entrusting the conduct of a new enquiry into African marriage customs to Father Adrian Hastings (then employed by AMECEA). The Department of Theology and the African studies programme of Notre Dame University in the United States were exploring the possibility of helping the Churches in Africa to set up a research project of mutual benefit to themselves.

Ecumenical and Multidisciplinary Approach.

A planning meeting which assembled the representatives of eighteen Christian Churches, coming from eleven English-speaking countries of Africa, was held in Gaba in 1971. Among the participants were members of University Departments of Religious Studies, teachers of theology at Seminaries and Theological Colleges and representatives of Ecumenical and Church Research Institutes. An elaborate programme of theological and sociological research was drawn up by this planning meeting. The meeting also empowered out the programme and obtaining the necessary funds for it. An Executive Committee was therefore appointed, composed of nine members, each representing a country of East, Central or Southern Africa. These members also represented the following Churches: Roman Catholic, Anglican, Presbyterian, Lutheran and Congregationalist. Rev. Ralph Hatendi of Zambia (Anglican) was elected as Chairman of the Committee, and Rev. Fr. Aylward Shorter, WF Research Director at Gaba, was elected as Executive Secretary.

In addition to the Committee, a panel of nine consultants was appointed representing academic and Church interests in the various countries where the research was to take place. This panel included two Roman Catholic Bishops, a Lutheran Bishop, a Mennonite

Bishop and a University Professor. It also included Father Adrian Hastings, whose work for the Anglican Community was adopted by the project as a pilot study. (It has since been published as "Christian Marriage in Africa", by S.P.C.K. London).

Pilot Studies.

During the rest of 1971 and most of 1972, efforts were bent towards obtaining the necessary funds for the project. In the meantime circulars were sent out and three pilot studies were carried out:

- in an urban area of Kampala;
- in a rural resettlement area of Tanzania;
- in a traditional rural area of Uganda.

By the end of 1972, the project was funded. Those who kindly agreed to make donations to the research project included: the Roman Catholic Bishops of Eastern Africa (AMECEA); the World Council of Churches (Theological Education Fund), Missio-Germany, Notre Dame University, USA, and the Swiss Catholic Lenten Fund.

Sociological study projects.

Early in 1973, the Executive Committee met in Blantyre, Malawi, to finalise the programme of research. In the light of Father Hastings' work, and following his indications, nine sociological study projects were set up in 8 different countries and entrusted to researchers.

In addition to these projects, we were fortunate to secure the services of Dr. W. van Binsbergen of the University of Zambia who carried out a study of Christian Marriage in Lusaka. The Committee also made provision for a legal study to be made by Fr. Conway of Salisbury Rhodesia, and for Rev. George K. Kambo and Rev. D.B. Barrett to collect published material about marriage and family life from all over the continent of Africa which would form the basis for a continent-wide report by Fr. Aylward Shorter. The Research Office at Gaba was also asked to compile a large-scale bibliography on marriage in general, and marriage in Africa, in particular.

Theological consultations.

The Committee also foresaw the holding of small, theological consultations on the pastoral theology of marriage in Africa. To date two such consultations have taken place. The first was held at Laverba Conference Centre in Transvaal, South Africa, and the second at Trinity College, Nairobi, Kenya. At both consultations, theology teachers, marriage counsellors, pastors and married people discussed such questions as: The Remarriage of Divorced Persons, Polygamy, Childless Marriages, Equality in Marriage, The Theology of Sexuality, Inter-Church Marriages, Bridewealth, and several other topics. The following Churches were represented at these meetings: Roman Catholic, Anglican, Lutheran, Presbyterian, Methodist, Moravian, and Dutch reformed. Thirty-two papers were presented on the topics discussed. A third theological consultation will take place at Chilima in Malawi early this year.

Material amassed for final report.

The work of our researchers is now drawing to a close. Some have already sent in their reports and others are in the process of drawing them up. The bibliography has reached well over 2,000 items, and the Research Office at Gaba has accumulated a great deal of material, much of it emanating from meetings and conferences on marriage and the family, sponsored by other organisations. In the first half of this year, the Executive Committee will meet again, this time to appoint the team whose task it will be to write up the final report on the whole project.

Some Conclusions already foreseen.

Is it possible, even now, to foresee some of the findings of the Project? We cannot, or course, foresee the conclusions of our sociological studies before the reports come in, but we do have a general idea of the underlying reason for the falling Christian marriage rate. This is basically a catechetical problem, since Christians in Africa (and no doubt in other parts of the world) have acquired too legalistic and extrinsic an idea of Christian marriage. On the theological side it is easier to identify the trends. There is a demand for a more dynamic understanding of Christian marriage, for pastoral leniency towards divorced and remarried persons in good conscience cases, and towards polygamists, for a bringing together of customary and Christian marriage celebrations, and for a gigantic catechetical effort to prepare young people remotely and proximately for marriage. The Churches will also be asked to a clearer and more helpful stand on the question of family planning. Altogether, a remarkable consensus has emerged from the theological exchanges sponsored by the project. This programme of research will surely not only contribute to a more confident handling of pastoral problems connected with marriage and family, but also will have promoted a much greater degree of understanding and co-operation among the Churches themselves. The project has been a striking example of practical ecumenism.

COR UNUM WORKING GROUP ON INFORMATION

1. SEDOS was represented by the Executive Secretary at the annual meeting of the Working Group for Information of Cor Unum, held on March 3, 4 and 5, 1975. Other services represented were CIDSE, MISEREOR, MISSIO, ADVENIAT, CATHOLIC RELIEF SERVICE, CARITAS, JESCOM and the WCC. Two computer technicians attended the meeting.
2. A good information system is the condition of the coordination function of Cor Unum, we were told. This service has already undertaken a biennial survey of aid circulating among Catholic communities and a directory of Catholic aid agencies. The W.G. was asked to serve the two other departments of Cor Unum: emergency aid and development service. During its first meeting, in 1973, it had studied available sources of information. In 1974 it had evaluated the feasibility of pooling these. In 1975 it was being asked to investigate whether the system of each of the bodies represented could be harmonised, possibly through the use of computer.
3. The problem was broken down into two main areas: data on actions, data on thoughts. Actions, it was agreed, could be covered under the categories of place (diocese as unit), sector, form, costs, donor of aid, time. Thoughts could be organized, on the lines adopted by SEDOS, by author, place, sector, methods and, most important, a common system of descriptors (key words).
4. It was agreed to take the CIDSE system as basis of the first area and to develop it, through a suffix and prefix system, to include those of the other agencies (Misereor, Missio, Catholic Relief Service).
The second area would be developed on the basis of the SEDOS system. A pilot project, covering the formation sector, would be initiated this year, in collaboration with the Vatican computer people. The first step would be an automated 6 weekly updating of the index (by place, origin and content) of this sector. If results warranted it, an attempt would then be made to extend the exercise to other sectors.
5. The group broke into three task forces to study the details of the first area - development and pastoral work and the second area. In the full sessions considerable time was given to the break down of the pastoral field. The Missio system was studied in some detail. It uses 12 main headings: Bishops, Diocesan Priests, Religious Priests, Deacons, Diocesan Seminarians, Religious Students, Sisters, Brothers, Secular Institutes, Lay ministers (catechists, parish helpers, leaders), Lay movements, and Laity. Into each of these headings goes data about beneficiary, scope, level (regional, national, diocesan, parish) of aid as well as type of finance. Another task force broke down the emergency sector into nine headings: earthquakes, hurricanes, floods, drought, war, famine, refugees, epidemics and others.
6. The meeting was opened and closed by Fr. De Riedmatten op, chaired by Dr. Zammit Tabona and attended by :
Mr. Hoffacker (ADVENIAT), Mr. Teti (A.P.S.A.), Fr. Arsenault, Fr. Frank (CARITAS INTERN.
Fr. Duchateau (CIDSE), Mr. McCann (CRS), Fr. Aguilo (JESCOM), Mr. Koch (MISEREOR)
Mr. Winnubst (MISSIO), Mr. Schot (WCC), Fr. Schulz, Mr. Zammit Tabona (COR UNUM).

HEALTH MEETING

A meeting sponsored by the Health Working Group was held at 4 pm on 6 March 1975 at the SCMM-M Generalate.

Present: Sr. Carmelinda Sciscento MPP, Sr. Edith Ryan SNDN, Sr. Godelieve Prové SCMM-M
 Sr. Mary Motte FMM, Sr. Margaret Nugent SBS, Sr. Manuela Martinez ICM,
 Sr. Annemarie Oosschet SCMM-M, Sr. Marie de la Croix SPC, Sr. Antoinette de SA.
 SCMM-M, Sr. Benedicta SFP, Sr. Marie Grace Nichting SFP, Sr. Corry Jacobs, SCMM-M
 Sr. Catherine Ouellette SCMM-M. Sr. Francis Webster SCMM-M

From SEDOS: Fr. B. Tonna, Mrs M. Lamer and Fr. L. Skelly.

Chairman · Sr. Francis Webster SCMM-M

1 The Chairman declared that the meeting had been suggested as a follow up to the meeting of 23 January, at which the relationship between Health work and the development of the local church had been discussed following a very stimulating talk on the subject by Fr. H. Van Hoof SMA. The two topics for today's meeting were:

- .1 The communication gap between "health workers" properly so called and others concerned in the healing ministry e.g. priests, social workers.
- .2 What do we mean by "development" in the phrase "the development of the local church"?

There was some general discussion of the two topics and all agreed that a communication gap existed. There was also agreement that development must be taken in the sense of growth, not just in the numerical sense but in the sense of a gradual deepening of awareness of Christian values.

2. The meeting then broke up into 3 groups to go into the questions in greater detail. After the coffee break the participants reassembled and the secretaries of the groups gave their reports.

Report of Group A (Sr. Mary Motte FMM):

The meaning of development was defined as growth toward maturity.

Development coming from above cannot be evangelization; but development helping people to help themselves can be evangelization.

Our mission is one - it must contribute to the whole man.

The health worker is present at the vital moments of life: birth, death, suffering. an effort to see the health worker in this light would help to bridge the communications gap between health workers and members of the local Church.

Reaction to talk of Fr. Van Hoof:

While indigenization such as self-reliance was considered in the paper, indigenization as a mature relation between local churches (e.g. = one of parity of mission) did not seem to be included.

There is an image of communication gap between health workers and local church... the question was raised as to what this image signified; i.e. is this the view of

author, is it objectively what exists?

There seems to be evidence of compartmentalization of health care - carried over from the West - apparent in the paper.

The general conclusion: the paper was written with the expectation of a reaction, and thus, it did correspond to the expectations of the task force who had posed the question for the paper.

Report of Group B. (Sr. Edith Ryan SNDN):

Of the six members of the group, two had professional health work experience; the other four had educational or other apostolic experiences, but not health work.

We addressed chiefly the first question, on the communication gap between health workers and other involved in the healing ministry, e.g. priest, social workers. We ranged also over the topic of the communication gap between health workers and patients and/or their families, etc. though we did not go into detail.

I. Some possible causes of the gap

- A. Different foci of interest or different emphasis in professional preparation, of health workers, social workers, clergymen.
- B. Institutionalization of health care which has often seemed to "divide the patient up", one professional looking after his body, another after his soul, a third involved with his family.
- C. Great pressure of lack of time in the health work situation, which often inhibits communication.
- D. Overwork, fatigue.
- E. Inevitable gap between theory of teamwork and communication and its practice.

II. Some remedies suggested:

- A. Emphasis in professional preparation on a wholistic view of the person.
- B. Emphasis on person and family and community centered approach to health care.
- C. Emphasis on the new concept in health care, namely that health is wholeness rather than simply the absence of disease.
- D. Stress in pastoral ministry and re-training programs on wholistic, personalistic view.
- E. Increased awareness on the part of all who are involved in health care, in the totality of the patient's situation - his vulnerability because of illness, his fears and unspoken questions, his family, his whole living situation and environment.

Report of Group C (Mrs Margaret Lazear):

Discussion Group C began with the question of the gap in communications between health workers and the Church at large, feeling that such discussion would shed light on the question of development. Initial discussion of the "gap" revealed that it seemed to have two overlapping forms. The obvious form was a simple lack of people to people communication between health workers and patients, priests, bishops

and other religious, not to mention other health workers. The second form and perhaps the more difficult to deal with was a structural gap, either where no channels of communication are apparent or where they have ceased to function as viable. This included communication between hospitals and parishes, other hospitals and religious Institutes, health work associations and even Bishops' Conference.

- I. The reasons for the gap were many, some of the reasons discerned may even be the problem behind other reasons discussed:
- The Church has always seemed more aware of its schools than its hospitals.
 - Many health associations are doing valuable but parallel work.
 - In many parts of the world there is not the status accorded to health workers that exist for other professionals.
 - A somewhat reactionary and outdated stance of, "Because we health workers are professionals, no one else has any real wisdom to offer us."
 - Communications are continually handicapped by understaffing and in turn overworking.
 - Hospitals of necessity serve many parishes (over-against education missions frequently related to particular parishes). The hospital is not related to any particular parish and frequently neither is its staff. This contributes to being "out of touch" with everyday realities and existing in an isolated universe.

II. Discussion of ways to heal this communications gap centred on new forms of ministry many of which would extend the personal contact of the health workers with the communities around them. Some of the forms of service felt to be helpful and most needed were:

- Visiting school nursing perhaps extending to community health programming.
- General community health education programmes.
- Out-patient mid-wifery and anti-natal care services.
- Travelling health care teams composed of a priest, doctor and nurse are desperately needed to participate in and support the pre-evangelization task.
- The establishment of networks of small community clinics and extending (and perhaps reviewing the whole structure of) out-patient care.
- Elder health care and visitation programmes.
- Participation of hospital staff members in local parish councils.
- Massive expansion of in-patient pastoral care programming using visiting nursing sisters (particularly qualified by their experience and sensitive to patient needs and fears) both in church and secular hospitals. The need for and effectiveness of such work by nursing sisters with both non-Catholics and non-Christians was verified by illustrations of such experimentation known to members of Group C in many parts of the world.

III. CONCLUSION: There is no lack of work to be done! In sensing an emerging shift away from large and hard to finance Church hospitals to many other forms of health care the challenge will be how to adjust individually and structurally to shifting realities; how to establish the new forms of communication needed; and how to discern, stay open to and ready for each new call to participate in Christ's healing.

3. After some further general discussion the meeting was brought to a close ^{by} Sr Francis, who thanked all present for coming along. The general topic of health care and its relationship to the person and the community had by no means been exhausted, and she hoped that the group would be able to have many other fruitful and enjoyable meetings such as the one they had just had.

EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held on Thursday 13th March 1975 at 4 p.m. at the SSND Generalate. Present were: Srs. Danita, Godelieve, Claire, M. Motte, Frs. Ary, and Hardy.

In the Chair: Bro. Ch. H. Buttimer

Secretary: Fr. B. Tomma.

1. The minutes of the previous meeting were taken as read and approved.
2. The President introduced the discussion about the present state of SEDOS and the function of the Executive Committee as its core group. He referred to the consultation he had initiated within his Generalate and the ideas it had produced:
 - a) One belongs to SEDOS for mutual support to avoid isolation, polarity and to share in, and promote the Mission.
 - b) Sedos may not be the only service which is providing this. After its foundation in 1964, other agencies have emerged. And we may not be using its specific services fully.
 - c) The question of its efficiency should be periodically raised - especially with reference to the membership fee.
3. During the discussions, the following points emerged:
 - a) Mission is not possible without being together. The question "what do I get from SEDOS" is therefore not valid. It should rather be: does SEDOS effectively bring us together?
 - b) SEDOS may not ^{be} close enough to the grass root missionaries to be of real service. Its meetings tend to be too theoretical.
 - c) The new members should be informed about the development of SEDOS. This would show how the membership fees have been used. The Secretariat could take more initiative in showing what was available as documentation.
4. The discussion then focussed around the following three points and the conclusions derived on each :
 - a) Duplication is a real danger. The identity of SEDOS, vis à vis USG-VI, and Comm. 18, and, now RCA, is not clear. The Committee should explore other methods than the WS's hitherto adopted.
 - b) The programme endorsed by the Assembly could help in this process. It gives focus to SEDOS services. And guidelines for its ongoing evaluation.
 - c) The membership fee has been questioned by a few (5 out of 40) but the question should be faced under the form of alternatives (for \$500 you can get this, for \$1000 this).
5. It was agreed:
 - a) to devote the June Assembly to the periodical evaluation of SEDOS which its development has always assumed as normal
 - b) to prepare the discussion by means of a questionnaire to be answered at the level of General Councils
 - c) to circulate results with alternatives derived by Executive Committee before the Assembly to elicit a General Council comment during the Assembly.
6. The next meeting of the Executive Committee would be held on April 10 at the FSC Generalate to discuss the draft of the questionnaire to be prepared by Fr. Ary.

PRIMARY EVANGELIZATION PROJECT: SPECIAL MEETING ON FRONTIER EVANGELIZATION

The Reverend David Barrett, of the Nairobi Unit of Research and Director of the World Christian Handbook, was invited by Sedos to meet and discuss his current project on the World Frontier Situation in Evangelization.

Present: F.H.M. Sr. M. Motte O.S.U. Sr. M.J. van Dun
 O.F.M. Cap. Fr. W. Buhlmann S.H.C.J. Sr. A. Cornely
 O.M.I. Fr. M. Zago S.J. Fr. V. Mertens
 O.S.U. Sr. M.T. Hahnenfeld

Sedos Secretariat: Fr. B. Tonna and Miss C. Gilroy.

1. Rev. Barrett explained that his current project would, in effect, extend his report on African Frontier Situations to the whole world. By the end of this year he hopes to produce a map of Unreached Peoples. It has been relatively easy to define completely evangelized and totally unevangelized peoples. The difficulty is with the shades in between.

The immediate problem now is to establish a working list of peoples. He is in touch with MARC of California and with SPEC in Rome, but usually the best sources are missionaries on the spot. Anthropologists and ethnologists are not keen on producing such a list. They prefer to work in depth on specific peoples. The idea of the project is different: it will attempt to cover all the world with a relatively thin belt of data.

Rev. Barrett then asked those present what they, as representatives of missionary sending Institutes, would like to find in that thin belt of data.

2. The following ideas emerged:
 - a) Primary evangelization may not be, to some, the first priority of a Church today. But it is a priority--and a first one to a number of Sedos Institutes. In any case the question of priority cannot be answered objectively without a good list of unreached peoples.
 - b) The kind of information one would like to find in such a list would cover four areas:
 - i) Where are the unreached peoples?
 - ii) Which of them are "reachable" by the local church nearest to them?
 - iii) Which of them are accessible to overseas missionaries?
 - iv) What pattern of evangelization would be most appropriate for each?
3. Rev. Barrett agreed to keep in touch with Sedos in view of working together on the project in the areas of;
 - a) an operational concept of the state of evangelization, and
 - b) provision of full or part time helpers in Nairobi, Rome or elsewhere.

LIST OF DOCUMENTS RECEIVED DURING FEBRUARY COMPILED BY Sister Agnetta, SSps

I. Internal Documents

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.476	SCMM-M	We, the lonely people, by Ralph Keyes. (6)
1.477	Ibid.	The Cost of Justice, by Archbishop Anthony Bloom. (4)
1.478	Ibid.	Religious Life and Prayer, by Fr. Van den Eynde. (11)
1.479	Ibid.	Changes SCMM Statistics and Addresses. (2)
1.480	SND-N, SSND, FSC	Mission Documentation 1975.

II. External Documents

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.1685	Centro Missiologico d. Università Urbaniana, Rome	Corsi di animazione e spiritualità missionaria. (2)
4.1686	Theological Education Fund (WCC)	Progress Report on the TEF Third Mandate Programme 1974. (64)
4.1687	IDOC International	Angola. (105)
4.1688	Ibid.	The Church and Revolution: Portugal. (96)
4.1689	CICARWS/CWME	Service Programme and list of Projects. (3)
4.1690	Evangelical Presbyter- ian Church of Portugal	Development Project of Cova and Gala. (13)
4.1691	Ruhr Wort	Auf keinen Fall Gummistempel-Afrikaner. (1)
4.1692	Instituto Fe y Secula- ridad, Spain	Programma 74-75. (24)
4.1693	Bishop Okulla	Excerpt from: Church and Politics in East Africa.(5)
4.1694	Catholic Relief Services Overseas Office	CRS/Nicaragua Fact Sheet Analysis. (25)
4.1695	AMRSMP, P.I.	Various Reports. (26)
4.1696	Ibid.	On some basic human rights: an enquiry. (20)
4.1697	Ruhrwort, Germany	Will der "Messias" den Messias verdrängen? (1)
4.1698	Society for Intercultu- ral Education, Training and Research	Constitution. (6)
4.1699	USG	Scelta dell argomento da trattarsi nella prossima Congregazione Plenaria di Propaganda: La Coopera- zione Missionaria. (2)
4.1700	Catholic Secretariat, Zambia	Synod Supplement. (32)
4.1701	DIA	Churches research on marriage in Africa. (3)
4.1702	CWME	CWME meeting in Portugal. (23 documents)
4.1703	World Wide Publications Minneapolis	Reaching All. Six Studies on evangelizing the world for Christ. (216)
4.1704	USG	Commissio VI: Convocazione and Agenda. (1)

LISTS OF PERIODICALS RECEIVED DURING FEBRUARY 1975compiled by Sister Agnetta, SSpS

III. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 35	Action, Aktion, Acciòn, Action
Nos. 1824 - 1834	Agenzia Internazionale FIDES Informazioni
Nos. 45 - 48	La Chiesa nel Mondo
Vol. 20, no. 1	Christ to the World
January 1975	Christian Leadership Letter
Nos. 5 - 9	Circulars (USG)
No. 24	Contact
No. 8	Contact (Spanish)
Vol. 3, no. 1	Development Forum
Nos. 10 - 79	Documentation and Information for and about Africa
No. 1669	La Documentation Catholique
No. 3	Ekumenisk Orientering - Mission and Evangelism
No. 5	Ekumenisk Orientering - Youth
Nos. 11/12	Encounter
November 1974	FERES Bulletin Interne
No. 67	ICVA News
No. 27	IDOC Bulletin
Vol. 10, no. I,2	Impact (Philippines)
No. 58	Impact (Zambia) + Synod Supplement
No. 4	In Via ACISJF Bulletin
No. 2	Informatiedienst
No. 473, 474	Informations Catholiques Internationales
No. 36	Informissi
Nos. 51 - 53	Ladoc
No. 20	Letters from Asia
No. 98	Mani Tese
January 1975	MARC Newsletter
Nos. 14 - 15	MEB Today
No. 259	Messages du SecOurS Catholique
No. 4	Messis
1975, no. 1	Migration News
Nos. 3 - 4	Migrations dans le monde
No. 42	Mission Intercom
No. 1	Monthly Letter about Evangelism
No. 3	New Frontiers in Education
October	News Bulletin
No. 11	Newsletter (Kenya Catholic Secretariat)
No. 9	Newsletter (WCCU)
February	News Notes (APPRO)
No. 2	Notes and Comments (AGRIMISSIO)
Vol. 12, no. 1	Noticeial
January	ODI (Overseas Development Institute)

Nos. 8, 9	One Spirit
No. 3	One World
No. 4	The Outlook
Nos. 75, 78	Peuples du Monde
No. 2,	Religion and Society
Nos. 1 - 6	Religion in Communist Lands
No. 4	Risk
Nos. 5 - 8	Ruhr Wort
November	South African Outlook
No. 25	SPCU Information Service
7021 - 7025	The Tablet
November, December	World Vision

IV. INTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 225	AIMIS (FSCJ et al.)
No. 2	ANS (SDB)
Nos. 3, 4	Blueprint (SJ)
No. 107	Bollettino (FSCJ)
No. 2	Chronica (CICM)
No. 9 (1974), 1 (1975)	CITOC (OCarm)
Nos. 71 - 73	Communications (SM)
No. 51	CSSP Newsletter
January, February	Da Casa Madre (IMC)
Nos. 81, 82	Echos de la rue du Bac (MEP)
No. 285	Famiglia Comboniana (FSCJ)
No. 1	Fede e Civiltà (SX)
No. 12	FMM Documentation
No. 22	FMM Information Service
Vol. 16, no. 1	Giuseppe Allamano (IMC)
No. 2	Hello? Frascati! (SA)
No. 1	ICA - ICM
No. 1 Supplement	Information (RSCJ)
November 1974	Maryknoll (MM)
Winter 1974	Mededelingen, Medische, Missiezusters (SCMM-M)
No. 4	Missionari Saveriani (SX)
No. 1, 3; 21, 24	Missioni Consolata (IMC) and Supplement: Amico
Vol. 4, no. 1	MMD Bulletin (ME)
Final Number	Monde et Mission (CICM)
Nos. 2, 4	Mondo e Missione (PIME)
Nos. 1, 2	MSC General Bulletin
Februrary	Nigrizia (FSCJ)
Vol. 9, no. 1	Notiziario Cappuccino (OFMCap)
No. 56	O'I Communications--Documentation
Nos. 103, 104	OMI Communications--Information
Nos. 1, 2	Orientamenti Giovanili Missionari (SX)

Nos. 657,658	Petit Echo (PA)
No. 3	Piccolo Missionario (FSCJ)
No. 15	Roman Bulletin (SCMM-T)
January 1975	SECOLI (FSC)
No. 26	SMA Central Secretariat
No. 78	SMM Intercontinent (SCMM-M)
No. 6	Vincentiana (CM)
No. 200	White Fathers-White Sisters (PA-SA)
No. 164	Mundo Negro (FSCJ)
No. 1	FN (CMM)
February 13, 20	Hello? Frascatti! Special Issue, General Chapter

V. Internal Books

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u> (Number of pages in brackets)
3.91	FSC	Memento. (178)
3.92	SJ	Project 1: The Jesuit Apostolate of Education in the United States, an Introduction. (29)
3.93	Ibid.	Project 1: The Jesuit Apostolate of Education in the United States, an Overview. (166)
3.94	Ibid.	Project 1: The Jesuit Apostolate of Education in the United States, the Issues. (27)
3.95	Ibid.	Project 1: The Jesuit Apostolate of Education in the United States, some Options. (148)