

WOMAN--INTREPID AND LOVINGA PASTORAL LETTER BY BISHOP CARROL T. DOZIER OF MEMPHIS

The year 1975 is "International Women's Year" and it is about this subject that I wish to address this letter. Let us prayerfully recognize the forces that place women upon the world stage and make "women" a live issue today in the international consciousness. What I have to share about the Catholic-Christian woman is only one of many statements made for and about women in this year dedicated to women. Nevertheless, what I have to say is offered with the urgency and sensitivity that freedom, dignity and opportunity, which are the works of justice, demand--issues very close to the heart of the twentieth century woman.

My vision of the dignity and contribution of the Christian woman arises, to a large degree, out of many years of pastoral association with women's groups in the Church. It was my privilege to work as a diocesan moderator of the Council of Catholic Women for many years. In that period I saw the Christian woman at work, I worked with her, I experienced the challenges she met, I sensed her frustration, loved her generosity and thanked her for her commitment to the Christian apostolate. I observed a process wherein woman, through her participation, grew in competence, in awareness of herself, and of her powers and place in the mission of the Church.

Vatican II's document, "The Light of the World," placed the humble woman of Nazareth clearly at the center of the apostolic mission of the Church, and gave a new impetus to twentieth century woman's pilgrimage of faith. Not even the prophets of the sixties foresaw how deeply centered in the Christian mystery the movement for equality for women ought to be. Not even woman herself speculated, at first, on what ought to happen. As I look upon my pastoral experience, I realize the results were inevitable.

Woman's participation in the life of Church communities gradually attained a higher degree of involvement. Yet, that involvement seemed so prosaic, in the midst of committee reports, projects, services, speakers, conventions, and even bake sales. Nevertheless, in this participatory context, many Catholic women became vital leaders in our parish and diocesan communities. In such ordinary circumstances women addressed every need, leaving their own for last.

Woman's coming of age was furthered by other human developments that have unfolded over the past few decades. We had thought civil rights was an issue concerning black people, but in the complementarity of evolving forces, civil rights gradually captured the emotions and reached the consciousness of all humanity. The civil rights protests revealed the personal and civil injustices that many deliberately and thoughtlessly imposed on others. Human rights recaptured its constitutional perspective and emerged as inalienable, demanding investigation and guarantee. More and more women came to consider the civil rights they had, but could not enjoy. Subsequently, in the Church, we began to provide some opportunities for the feminists' entree, a designation of leadership here and there, a place on a commission or even a fringe placement on some authoritative body. It was not a distortion or a misconstruction that these opportunities were soon perceived to be rights worthy of any member of the Mystical Body, and a denial of them would be a grave injustice to the People of God.

In addition, women became career people and a large part of the work force of the country. They found employment, however, to be unequal, compensation unfair, hiring practices arbitrary, and advancement uncertain. The working woman learned a lot. The Bible did not contradict what she learned. You and I know this woman. We cannot say to her, "Forget what your experience has been, this is now your role and place in the Church."

Within Religious Communities, Sisters attained new levels of awareness and began to sift through the multiple elements of Religious Life. The essentials of Sisterhood were believed to be in multi-layered obediences. In reality, in so many cases, essential human rights were infringed upon in the name of sanctity. Identity as Religious was soon to be challenged by a more fundamental need, identity as woman. Abandoning habits and religious garb seemed so thoughtless, a mere ecclesiastical fad. Even now we have difficulty understanding what it was all about. It seems to me to make sense only in terms of the evolution of women's rights, in terms of a Religious Woman's "journey to wholeness."

This is the woman, these are the women, who became the Church's readiest participants in the implementation of the Vatican Council II's documents. Where adult education programs were held, the vast majority in attendance were women. Sisters and lay women sat side by side and searched the scriptures, the documents, the programs for the reception of first sacraments and enrichment programs of every kind. Soon, Sisters and lay women would teach side by side and donate co-creative services to assert the beauty of the Church's liturgy. Their insight was valued, occasionally their gift was received. Rejection and frustration heightened the demand for rightful equality and participation.

Twentieth century woman cannot be expected to treasure those institutions that have limited her freedom, growth, and opportunity in life. In faith, she has remained faithful to the Church. But, we must share the pained presence of those who seek to relate more maturely in love and service to the whole People of God. Let us hear, then those voices that vocalize woman's determination to assert her equality and profess her competence. Heedless institutions must inevitably pay the costs of indifference.

In this age, the long and subtle servitude begins to give way to the weight of justice where equality under the law can be asserted. Where the assurance of law holds no promise, it must be perceived that the woman of today will find security in the global solidarity of her international sorority. We must not overlook the transcendent dimension, nor the practical idealism that lifts the feminist aspiration above the restrictions of language, culture, or nationalism. Woman's awakening is indeed as global as is inflation. For the woman, the narrow institutions of the past seem more dispensable than ever, because woman has discovered her sister. Their mutual embrace reaches around the world; it is feminist, reverential, even ecclesial. No woman is an island, every day she is being told: "You are a part of the mainland."

"The evolution is irreversible; we are entering a period in which men and women are being called to become partners. The process is at work not only in factories, business and administrative offices, and universities, but also in schools and youth movements. It implies that the great women's and men's organizations will not only have to evolve in the direction of mixed organizations but also, and at the same time, to seek creation of new types of organization. . . the Church will have to assume the task principally by proclaiming that it is in the name of evangelical values that such a movement is necessary." (Women in Ministry; Chicago, NAWR Publications, 1972, pg. 43)

The very question of evangelical values, of evangelization, was the topic and theme of the recent Fourth Synod of Bishops meeting in Rome in the fall of 1974. As a necessary corollary to the discussion of evangelization, the question of woman's role and ministry in the Church was raised by several bishops at the Synod. In the simplest terms, it must be said that Jesus and the Gospel can hardly appear as the ultimate good if that same Good News continues its discriminatory interpretation and implementation in the Church. Above and beyond this, a sincere determination to evangelize must be undertaken with a rare sensitivity, not by the force of the weight of truth, but with an improved perspective and insight into the truth.

It is a distortion of the Good News, surely, to relegate committed and earnest Christian women of our day to second-class citizenship. Jesus Himself never once bowed to the cultural prejudices of His time that would have prohibited Him from dealing with the woman of Samaria, Mary of Magdala, much less the good and dedicated followers who shared His public life.

Our Holy Father, as recently as November 7th, in closing the Fourth Synod of Bishops on "Human Rights and Reconciliation," commented, "Human dignity is rooted in the image and reflection of God in each of us. It is this which makes all persons essentially equal. The integral development of persons makes more clear the divine image in them. In our time the Church has grown more deeply aware of this truth; hence she believes firmly that the promotion of human rights is required by the Gospel and is central to her ministry." (L'Osservatore Romano, November 7, 1974.)

Essentially, the Christian must be able to address the condition of women in the Church and open the opportunities to a richer and freer life, before undertaking universal evangelization. There is no doubt but that the universal woman is one of the great effective and credible transmitters of the Gospel. She goes into every nation beholding the presence of the Lord with her, professing her faith in the Father, the Son and the Holy Spirit. In seeking new ways to energize and transmit the Gospel, all of us must look to its most ready and apt media, the liberated Christian woman. Her multi-national and multi-racial sisters will listen. Like the universal movements for peace, for amnesty, for justice; the woman's movement is international. Its influence can be a significant factor in the universal proclamation of the Word of God.

When it is recognized that woman as a person possesses the power to communicate, to integrate, to bring to life, to heal, and to sensitize, a forward step will have been taken toward total humanization of culture. When it is acknowledged that religious women have the ability as persons to share the Word and the Spirit in vital ministerial roles within the institutional Church, there will be still further humanization." (Women in Ministry, p. 92,93)

As a bishop of the local church, I feel crowded by the urgency of the many needs of the Christian community. Indeed, all of us who have been through renewal have become more cognizant Christians. I think the one word "awareness" best characterizes the fruits of renewal to date. The Gospel does not mean much if we are insensitive to life: life that lives and dies, laughs, is institutionalized, deprived, hurts or grows old. "Seeing, we begin to see; hearing, we begin to understand and the poor have the Gospel preached to them." Renewed awareness must continue and be followed by enthusiasm and the kind of evangelical energy that provides the spiritual strength to lift the heart of humanity even

higher where the reality of divine love will impress it. The contribution of the Christian woman to renewed awareness is a central feature of the Church today. When so many are caught up in the justification of theological stances and ideologies, women with high sensitivities respond to persons, hurt by poverty, divorce, injustice, and indifference. Parish plants which once were the specific revelation of the Church's identity, concede to newer marks that are strangely feminine: welcome, hospitality, warmth. How basic these words, these concepts seem to be to reconciliation, to community, to evangelization, even to the present Holy Year. This humanizing process leaves behind in history the scene of the representative clergy, who had all the answers and symbolized the Catholic Church for the immigrant thousands. It leaves behind the political types who refashioned parochial boundaries into political wards and stamped official ecclesial existence with the indelible mark of a male domain.

Salted by the intransigence of religious tradition, spiced with Americana and the great expectations of our cultural conditions, we hardly recognize the greater criteria for authenticity and honesty which have surfaced today. Love, let it be on the Lord's terms; freedom, let it be in keeping with the dignity of all humanity; sanctity, let it be our common challenge; service, let it be our mutual Christian enterprise. Every Christian is called to maturity in Christ. St. Paul tells us of the great diversity of gifts all believers share in the Spirit. Significantly, such gifts are given for the betterment of the whole Christian community, not for the individual's advantage. The vitality of the Church rests on the utilization of the multiple gifts of the Spirit; the vitality of the individual corresponds to opportunity and vision. There is a sinful condition of apathy and indifference in secular and church life. We find apathy among Christians when believers stop growing in maturity in Christ. Part of the reason might be, as far as woman is concerned, that the woman no longer fits the traditional ecclesial role she inherited. She is not enthusiastic about a condition that has not kept pace with her life's experience. She might even be depressed by the realization that no one really cares. Yet the Church needs her gifts, the Church needs the Christian woman in an ecclesial role that enriches her life and the life of her Church community with Christian vitality.

This vitality will find its wholeness in the realization of the strength of God's Word. Neither men nor women will come to full personhood in a society where the gifts of one or the other are suppressed. "Male and female, God created them," and their complementary interaction and development brings each to maturity. The Church surely needs to provide leadership into the new age that is opening up as women are increasingly allowed full participation in all sectors of society. For as men and women learn to relate to each other more fully as persons and call each other to even greater maturity in Jesus Christ they will surely bring forth new life in the Kingdom of God. The decree on the Apostolate of the Laity reflects this, when it states in Article 9, "Since in our times women have an evermore active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate."

I address this Pastoral Letter to the Christian-Catholic women and men of this Diocese of Memphis. All of us need to come to a greater recognition of women. We are all familiar with those great statements from the Scriptures and our own American Constitution that assert human equality and equality of opportunity. A multitude of circumstances,

inherited and created, prevents the full acceptance of women's contribution and credentials. In this "International Women's Year" we pay tribute to you, the women of the Diocese, and join with you in your prayers and aspirations for fuller participation in the total Christian Community.

In the evolution of women in the American Catholic tradition, Dorothy Day stands as a model of strength, a woman intrepid and loving who sought a new ministry in the Catholic Worker Movement in our times. She is able to integrate within her life the Gospel in its wholeness, truly a woman "journeying toward wholeness."

But one cannot speak of the "International Woman's Year" without recalling Mary of Nazareth, the Mother of Jesus Christ. Pope Paul VI in his recent "Apostolic Exhortation" brought before us the picture of Mary and recommended her to modern women, for he said, "...Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman or one whose piety was repellent to others; on the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of this world from their privileged positions. The modern woman will recognize in Mary, who 'stands out among the poor and humble of the Lord,' a woman of strength, who experiences poverty and suffering, flight and exile." (Pope Paul VI, *Marialis Cultus*, 1974, p. 3)

--BLUEPRINT, January 1975

WOMAN AND MISSIONWHAT WILL BE THE PLACE AND FUNCTION OF MISSIONARY SISTERS TOMORROW?

by Sister Marie-Josée DOR, S.A.

The missionary Sister can be present in the simplest and most hidden ways as well as by assuming the most public responsibilities for pastoral work at diocesan or national levels. What matters is that she be awake to the problems of her world, because to be this hidden leaven in a given country, we have to be concerned about all the problems of the world that echo where we live. It means experiencing them as Christians whose universal love touches all that is human, all that concerns the growth of the whole man:

- the struggle for development, so that men may have more, but especially be more;
- the struggle for social justice, for economic independence and for the recognition of the dignity of even the most under-privileged;
- the struggle for justice in the world and for equality in international relations;
- the struggle for cultural authenticity, for the proper development of each country's human resources-its talent and potential.

The missionary Sisters should be leaven serving humbly and discreetly, being present, not as a burden but as a stimulus, loving, sympathetic and attentive; that is all that matters, whatever service we give-catechetics, teaching, care of the sick, etc. Our service is indispensable as a natural point of encounter with people, and yet it is less essential than our attitude of mind and heart.

I think that women, who are traditionally closer to life, more attentive to persons than to structures, are especially attuned to this missionary attitude. Whether this closeness to life is the result of education, rather than being a natural characteristic, matters little; if women use it in a constructive, creative way, to foster harmony and understanding around them, they will develop their potentialities through their work and discover their specific way of being human persons.

Masculine behavior being often concerned more with the pursuit of authority as power, prestige and domination, the missionary women will frequently integrate herself more easily into new situations where she is a collaborator rather than a leader. Indeed, this is happening often now, as Sisters leave private activities to accept government employment, and they seem to adjust quickly to the change, even though its rapidity may be disconcerting and call for a real reconversion.

The missionary's meeting with followers of non-christian religions should be an encounter in faith, whereby each partner tries to know and understand the other better. It should be a dialogue in which each receives and each learns.

Dialogue builds the unity to which humanity aspires and which it wants to realize at all levels, and not simply at the technical one, which is easiest to attain because it is the most superficial. Dialogue also builds peace, which cannot exist without mutual understanding, respect and justice founded on the recognition of the rights and needs of others.

Here also, the role of the Sister, is an important one.

The new look

If we study the evolution of missionary Sisters's work during the last few years, two main trends seem to emerge: The first is their greater share in the evolution of new nations, either by collaboration in development plans or by social work aimed at awakening the masses. The second trend is toward more knowledgeable and responsible participation in pastoral work and for the Christianization in depth of the poorest--this seems to be a felt need everywhere today.

Concerning the first trend, that of participation in the evolution and development of the country, in collaboration^{*} work of Sisters in schools and hospitals goes on, but more and more often in nationalized institutions. Becoming employees like the others, their relationships with their co-workers as well as with the population are radically transformed--and many Sisters see advantages to the change. There is more hesitation about the nationalization of schools than about hospitals, because of the Church's mission as teacher and the right of parents to choose the kind of education they want for their children.

There are more and more frequent cases where Sisters work for governments, and while it may be temporary, it is very interesting. They often occupy responsible positions in such Ministries as Education, Public Health, Agriculture (in the section for handicrafts), Youth and Sports -- the latter being especially concerned with the prevention of juvenile delinquency and the rehabilitation of delinquents.

In the field of social awareness, some Sisters work with mass media. In Latin America and Asia, they are active in TV programming, etc. In Africa, while perhaps less numerous, they can be found working with radio, television and the press. This apostolate is to be encouraged and developed. Let us note simply here that a Filipino Congregation of recent origin dedicates itself particularly to the apostolate of social communications.

In Latin America as well as in the Philippines, Sisters take an active part in movements aimed at liberating the poor classes or the rural population, with particular emphasis on awakening women to their civic duties, helping them to understand and accept their husband's political commitment, work to earn the family livelihood, and even to support and participate in such movements. In Africa, at least in rural areas, there seems to be less interest in this trend, but the Sisters are aware of a growing desire of African women to take their rightful place in society.

Laywomen obviously have an important part in the organization and development of these movements, and missionary Sisters collaborate with them, here as elsewhere.

Local Religious Congregations also do their share, and their members are often more apt than expatriate Sisters to find solutions, because of their spontaneous and profound understanding of the right processes and reactions of their own people. Inter-congregational collaboration is often possible and welcome, for the fruitfulness and success of the work.

* with civic authorities, the traditional ...

Collaboration is especially necessary with respect to the education of women for more responsible living: homemaking, nutrition, health care and other training, and also in community development through rural animation, agricultural extension programs, co-operatives, credit unions, etc.

Such situations and roles are often new for the Sisters. Religious may formerly have seemed to refuse contacts with lay society - although this was less true in the missions, of course - but today they are in the front lines, coming to grips with all the problems that face our world; liberation movements, the struggle for truly responsible parenthood, a more conscious participation of each person in the political life of the nation and, soon, of the world, etc.

A second tendency in the evolution of women's activities in mission countries - which is also felt by all Congregations and on all continents - is the trend toward pastoral tasks for Sisters.

It is now ten years since religious communities of women in Brazil first began to take charge of parishes, leading the community in prayer, preparing its members for the Sacraments, directing liturgical celebrations, funerals, marriage and baptismal ceremonies, for all of which the Sisters are directly responsible to the Bishop. A priest visits the parishes to celebrate Mass each week or each fortnight. Might authority in the Church perhaps become an authority of service of relationships? Might not the change be more capably fostered by Religious women than by the clergy? Only the future can provide an adequate answer to that question. We will have to wait and see.

Let me add that the animation of a Christian community requires true fraternal communion among the Sisters themselves. Each and every Sister has to feel responsible for building up the parish community, and the first and indispensable effort is to live the exigencies of mutual love in her religious group.

Another "novelty" that deserves mention is the increasing number of small communities whose members do pastoral work and try to live close to the people. Such groups are not really new; indeed, in the beginning, the first Sisters sent to the missions often lived in this way.

What is new is the type of responsibility entrusted to the Sisters, who are often put in charge of training catechists or Catholic leaders, not only at parochial, but at diocesan or national levels, they do not merely organize and teach, but often are really spiritual guides who prepare and lead recollections, retreats, etc. This again raises the question of ministries in the Church and their reservation exclusively for men.

The situations we have mentioned are not limited to Latin America. They were first tested in Brazil, it is true, but can now be found all over the world, in developed as well as in developing countries - in the young Churches of Africa as well as in the oldest European ones. Nor are they the work of a few especially prophetic or charismatic women in advance of their times; instead, it seems to be the first wave of a tide that is slowly and unobtrusively rising, not because circumstances require it and because Congregations feel impelled to respond, without undue attention to problems about community structures. A world is opening before the missionary Sister. As a committed Christian, she really wants to be present to this growth of the People of God. She questions herself and the Church. Is she not, by her vocation, at the crossroads where exchanges among nations can enrich and deepen our lives - and where we can discover the true life?

WOMEN PRIESTS? TODAY'S THEOLOGY AND YESTERDAY'S SOCIOLOGY

by CARROLL Stuhlmueller, O.P.

"Women as priests" arouses the same range of responses today as in the days of the Bible. At times the Scriptures treat women with dignity, at other times, with less than proper respect. A statement such as that at once concedes that men, not women, wrote and edited this book; and the impression at once follows that God, too, as the principal author must belong to the male sex.

The question of sex enters the very first chapter of the Bible. The key paragraph: "God created man in His image; in the divine image He created him; male and female He created them" (Gen. 1:27). To get to the real meaning, we might have to leave the word "man" in its Hebrew original, 'adam', or else to translate it "the human race." Since God is not identified with either sex, the references to divinity need modification: "God created the 'adam (the human race) in the image of the godhead; in the divine image God created 'adam; male and female God created them."

The tortuous problems of translation catch us at each word. "Male" alone does not adequately reflect the divine image; the original 'adam, created in the divine likeness, is further refracted into male and female. Why then does the Bible before the creation of sex refer to God as "He"? The mysterious life of the godhead teems with the interior qualities and the external responses of both sexes, male and female.

The fact remains that woman equally with the male sex mirrors God's life-giving generosity. Only when both sexes are considered do we appreciate God in a balanced, satisfactory way.

Similarly, Jesus cannot be adequately understood simply as a member of the male sex. St. Paul wrote of the glorified person of Jesus, the heavenly model for everyone, male or female: "The first man was of earth, formed from dust, the second from heaven. Earthly men are like the man of heaven. Just as we resemble the man from earth, so shall we bear the likeness of the man from heaven" (I Cor. 15: 37-49).

Again, we are plagued with the impossibility of translation. Our Italian friends express it very well: ogni traduttore traditore--"every translator is a traitor."

Every time St Paul wrote "man" or "men," he meant "human beings," who are both male and female. The Greek word anthopos, like the Hebrew 'adam, comprehends both sexes at once. Paul's statement entangles us in that most inscrutable conundrum, the question of sexuality and nakedness in the heavenly paradise. Heavenly existence is a continuation of our earthly personality. Yet, as Jesus responded to a pointed question: "When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven" (Mt. 22:30). On returning to our main topic, the biblical role of women in the ministry, we should remain conscious of the heavenly mystery. After all, ministry or priesthood mediates between heaven and earth. Clearly and explicitly, Paul wrote in another epistle: "There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Gal. 3:28).

Other Biblical passages put woman "in her place"--a place far less honorable than that perceived by the priestly author in the first chapter of Genesis. The Ten Commandments, as recorded in Exodus, list a man's wife with all his other "possessions": "You shall not covet your neighbor's house...wife, male or female slave, ox or ass, nor anything else" (Ex. 20:17).

Such insensitivity disturbed the kindlier and more humanitarian spirit of that extraordinary person called the Deuteronomist. His revision of the Ten Commandments makes a separate law against coveting a man's wife, but he still classifies male and female slaves with a man's other property (Dt. 5:21). As a matter of fact, even the Deuteronomist still addresses the Ten Commandments directly to men only; women, children and slaves are to be instructed by the head of the household, a man. There is no commandment against coveting a neighbour's husband!

This question about the rights and dignity of woman has involved us in another social problem, slavery. Not only the Ten Commandments of the Old Testament, but also such New Testament writings as St. Paul's Letter to Philemon accept the institution of slavery. The Bible here, as in so many other social and political situations, reflects the reality of its times and seeks a solution which, though challenging and transforming, yet never is so high in the clouds as to defy implementation down on earth. Among the facts of the real world (slavery, obliteration or "holy" warfare, divorce and polygamy, nondemocratic government) biblical faith recognized God's personal presence as Saviour. God did not push or shove but motivated interiorly. He respected the person of each human being. Gradually, He transformed society.

Change took place, and no one today quotes the Bible to defend such antiquated social systems as slavery, polygamy or dictatorial government. In a few cases, however, some people are still unable to disentangle today's theology from yesterday's sociology. Occasionally, black slavery or black inferiority is stubbornly defended as due to Noah's curse upon his son Ham and Ham's descendants (Gen. 9:18-29). At times, too, theology remains intertwined with ancient cosmogony and anthropology, as when someone accepts as divine revelation the six-day order of creation in Genesis I and the formation of man and woman in Genesis 2.

Is the restriction of the priesthood to human beings of the male sex still another example of tying theology to an ancient sociology? Even St. Paul distinguished between theological reasons and sociological customs when insisting that women remain silent in church. As the argument picked up momentum, he sensed the weakness of his theology. In desperation he turned to sociology and concluded: "We have no such custom" (of women being other than properly submissive) (I Cor. 11:16). The Greek word 'sunetheia' means simply: it is not our practice to do things that way--no matter what anyone says.

St. Paul's decision can be quoted against women lecturers, women ministers of Holy Communion, women teachers of theology. Evidently, church authority has decided that sociological patterns have changed enough so that Paul's theology not only can be separated from ancient social customs, but can be reintegrated, as well, with contemporary sociology. Women are commissioned to teach theology and announce God's word publicly, just as they function in other public trusts or civil offices.

The question then seems to be: Is now the time to take a further step? Will the pastoral ministry of the church--within our evolving sociological conditions--benefit from women deacons and women priests? The real question gets down to this--not what is the dogmatic theological nature of priesthood, but rather what is the most effective pastoral way for the church to exercise moral, religious leadership in today's world. Theology may even have something positive to say in favour of women deacons and women priests.

Women have always exercised an active role in the sacred ministry, both in the Old and in the New Testament, only less prominently than men. The Bible includes a hall of fame for women--ministers of salvation: Miriam, the sister of Moses (Ex. 15:20); the warrior Deborah (Jg. 4:11); the prophetess Huldah, who, incidentally, was preferred to Jeremiah (2 Kg. 22:14); the prophetess wife of Isaiah (Is. 8:3); and many others. Joel summed up the past in announcing the future: "Sons and daughters shall prophesy" (3:1).

Nor did the New Testament suppress this long biblical tradition. It tells us about the prophetess Anna (Lk. 2:36), about Priscilla (Acts 18:26; Rom. 16:3), the deaconess Pheobe (Rom. 16:1) and those other women mentioned by Paul in Romans 16. We note Luke's careful attention to the women who follow Jesus (18:1-3) and are "ordained" as the first "evangelists" of the Resurrection (24: 1-12, 22-24).

Priscilla, in fact, with her husband Aquila, instructed the brilliant biblical exegete Apollos (Acts 18:26). She was called by St. Paul "my fellow-worker," and in this phrase, used frequently by St. Paul, designates, not his cooks and tailors, but almost exclusively persons like Timothy who work in spreading the gospel (1 Th. 3:2).

Besides these occasional appearances of women in the sacred ministry--continuous enough, however, to be called tradition, women regularly performed accepted tasks within the liturgy of Israel. One of the most important features of Israel's public worship is to be identified in the "sacraficial banquet." The entire service included not only the burning of a small portion of food upon the altar but especially the "sacred meal," in which woman's religious role became quite prominent.

A good case study is available in Deuteronomy 26. The harvest liturgy not only includes bringing the first fruits of the year in a basket to the priest at the sanctuary and reciting Israel's "creed," but also provides this regulation: "You and your family, together with the Levite and the aliens who live among you shall make merry over all these good things which the Lord, your God, has given you" (Dt. 26:11). Such "sacrificial banquets" constituted a stable part of Israel's liturgy, and on these occasions the mother of the home played an important role.

In fact, throughout Israel's history and continuing into the practice of the early church, liturgy interacted closely with social concerns. Notice in Deuteronomy 26 how the family is to invite the alien and the homeless Levite as guests. Other passages in Deuteronomy come to mind: 10:14-22; 14: 28-29. Prophets condemned the liturgy when it lost this close association with the daily needs of the people, especially of the poor (Am. 2:6-16; Mic. 6:6-8; Is. 1:10-16).

The Gospel of St. Luke works in this same tradition. At banquets Jesus teaches major doctrines (5:29-39; 7:36-50; 11: 37-54; 14:1-24). It is not strange, then that those chosen to care for the poor and to serve at tables, the first deacons, quickly became ministers of the Eucharist and "a sacred order" within the church.

The term "deacon" is associated with women, not only by St. Paul in Romans 16, but also by St. Luke who speaks of two women, one serving at table (the Greek word is diakonia or deacon) and the other listening to the word. Martha and Mary seem to combine the two important functions of the Eucharistic service: the word of Scripture and the works of charity (Lk. 10:38-42). This same association of the family dinner with instruction and the care of the poor characterizes the most important New Testament symbol of the Eucharist: the multiplication of loaves and fishes.

The Eucharist originated in a setting that combined the home with the liturgy, charitable deeds with public prayer, and in all these cases women exercised a prominent role.

We must not overplay our hand. The male sex dominated the religious and liturgical life of Israel, but we can seriously ask whether or not this authoritative position was due to the sociological conditions of the time. We must also ask: Have not the times changed sociologically, so that we can disentangle theology from sociology and understand the priesthood without the social bias of bygone days? Even in the masculine society of the Bible, where the Ten Commandments are addressed directly to men only, women on an individual basis exercised sacred ministerial roles. A closer examination of the Bible shows an intimate association of the family dinner and social action with sacred liturgy. Women functioned prominently here.

Finally, we of the Catholic Church must seriously ponder the consequences of endorsing women as lectors and teachers of theology, and yet denying them the sacred orders of the diaconate and priesthood. Without realizing it, we may be producing a "Protestant" form of Catholicism--a religion emphasizing the Word over the Eucharist, especially over the liturgical sacrifice of the Mass.

PROSTITUTION IN SOUTH AMERICA - THE RESULT OF A MALE DOMINATED SOCIETY

by Fr. Charles Chauvin in LADOC. DEC. 1973.

1. WHY DO THEY BECOME PROSTITUTES?

Prostitution is so widespread a problem in South America that no visitor can fail to spot it. Without fear of exaggeration, we can estimate that one woman out of a hundred is condemned to live by selling herself. In Brazil, for exemple, 1 million do it; in Colombia, 150,000 to 200,000; in Chile, 100,000.

Hearing these awesome figures, with so many dramas certainly behind each case, you have to ask: Why?

Shouldn't the existence of prostitution make society take a hard look at its economic and cultural inequalities, its racial and sexual discriminations, its moral and religious taboos?

"It is a degrading life. It's no decent job, but you can live. The life doesn't satisfy me, but what else can I do?" More than three-quarters of the Peruvian women we talked to answered that way, torn between despair, suffering and fatalism. In Bogotà, 87% of the prostitutes questioned said they would like to "get out of this career". But they are caught in a vicious circle, from birth.

- In Manizales, Colombia, according to sociologist M.T. Velasquez, prostitutes tend to come from large families, with an average of six children. Two out of three of them left home at 13 to 18 years of age.
- In Medellin, about half of the 8,000 prostitutes were orphans, and 87% of them came from broken homes.
- In Bogotà, it was shown that nearly 40% of the prostitutes in 1970 came from families with an alcoholic father.
- In Perù, nearly half of all births are illegitimate--which hints at the size of the prostitution problem.
- In Lima, almost three-quarters of the prostitutes had sexual relations before their 18th birthday, including 3% who had them between 10 and 12 years, and 2% between 7 and 9 years!

"She is no longer a virgin, so she'll end up in a brothel. That's the way it goes, and everyone accepts it." This observation by a Brazilian sociologist explain what it means when 92 % of the prostitutes of Sao Paulo are the children of unwed mothers.

But besides family attitudes and structures, there are other influences favoring prostitution. The racial factor, for instance.

Psychologists emphasize that racism favors prostitution. That's what happens with the Blacks in Brazil, and with the Indians in Peru. In Peru, the white man has always disdained the mestizas and the Indian women. Even today, Indians are half the population, and the mixed-bloods one-third. This race, treated as second-class citizens, offers an

inexhaustible reserve of domestics, artisans, doormen, tradesmen and policemen. It enables that 13% of the population that is white to be waited on—even for their sexual needs. "I am from the Northeast," says the Brazilian Silvia Maria. "I came with my aunt to Sao Paulo, where I was hired out as a housemaid.

The family's son seduced me. As soon as my pregnancy became obvious, the woman of the house put me out. Today I earn a livelihood for my child and my family as a prostitute."

There are thousands of Silvia Marias, and 80% of them come from socially depressed backgrounds. If they sell themselves, it is because practically all of them need money for their parents and for the child they left with relatives. Even women who are practicing an honest profession (this is true of half of the prostitutes, who are housemaids, hairdressers, salesgirls, even students), a growing number turn to prostitution "to round out my budget," which usually doesn't get beyond 220 cruzeiros (\$35) a month. What Antonio Callado writes is largely true: "As long as living conditions aren't changed in Brazil, we can't be shocked that a woman turns prostitute: she has no other way out."

It is the same story in Colombia. After a brief conversation, Doctor Gómez told me: "Until we change the economic system, prostitution will go on. If we had jobs for all the women, we would have many fewer prostitutes." This dean of the Medical Faculty at Medellin does not hide his admiration for the countries of the East, including Communist China, that have succeeded in regulating the problem.

More vividly Prof. Ignacio Mejía told me in his lawyer's office: "For many girls, it is street-walking or nothing. You must remember that there are girls who wait in line for their chance to become prostitutes. When you think that in the countryside a peasant earns 12 pesos (50c) a day to feed a family of 12 children...."

A Colombian sociologist put it this way: "The rich man prostitutes the poor woman. The educated man prostitutes the ignorant woman. The master and his ^{son} do it to the servant girl." He was putting his finger right on the class distinction that permits a conservative and hypocritical capitalist society to produce prostitutes by the thousands. In her book Culture and Family in Colombia (1970), Virginia Gutiérrez de Pineda looked into the problem as an anthropologist. Colombian psychologists share her judgment: A man has to prove his virility; he is a macho (a male), and machismo is strong in the Ibero-American culture. Moreover, he is expected to enjoy a complete sexual liberty, going as far as incest—which is on the increase, incidentally. In Brazil, men are willing to pay 10,000 cruzeiros (\$1,600) to deflower a girl.

In Colombia, Padre Escobar distributed 25,000 copies of his manifesto "Prostitution Must go." In it, he goes to the heart of the question: "Among other causes, I blame ignorance, illiteracy, lack of training and preparation for life, absence of sex-education, and consequently a false idea of love." He courageously insists on this explanation, convinced that this evil is the result, not only of a sick economy, but also of a morbid humanity.

The Brazilian sociologist Rose-Marie Muraro, makes the same socio-cultural point in her book The Sexual Liberation of Woman (1970): The typical Brazilian man, she claims, regardless of the social class he belongs to, considers woman as an object of pleasure,

to be dominated. His entire sexual behavior is shot through with machismo: he takes all the initiatives, and he acts brutally, cruelly. Sexuality is the outlet (l'exutoire) of his aggressivity. That traditional attitude is as strong today as ever. Some shamefacedly excuse themselves by saying that others besides Brazilians have the same fault.

The Brazilian man, says Rose-Marie Muraro, is "a Puritan without realizing it." And, she adds, he is the victim of a dualist notion of woman. This split in his feminine image makes him prefer the behavior of a sexless wife to that of a stimulating lover: that is the attitude of 62% of young people in Brazil. In practice, a number of Brazilians have two wives: one for the home and children, the other for making love. This may help to explain the extraordinary percentage of Brazilians who turn, three or four times a week to the "service of the prostitutes."

The liberation movement is only beginning, Rose-Marie Muraro says. Working women in Brazil represent a scant 20% of the country's productive force. Out of the 6 million women who work (as against 30 million men), two-thirds work at agriculture. Many are oppressed to the point where they can't even imagine themselves struggling for equality.

2. FORBID IT? OR REGULATE IT?

The scope of prostitution in South America reveals the complexity of the economic, family, cultural and socio-psychological problems it involves. It will take a long, long time to extirpate this scourge, which the UN classifies under "Slavery of Human Beings." Unlike New York and Quebec, where they are trying to eliminate the laws that regulate prostitution (they call this effort an "abolitionist drive"), most of the South American countries legalize-- and then regulate--prostitution, except for Chile, which is attempting an abolitionist "political" solution.

Peru's history illustrates how South American countries tenaciously insist on regulating prostitution. Beginning in 1910, the Peruvian government adopted the "French solution," i.e., every prostitute has to have a health certificate. White slavery still operates on a large scale, though, and Lima is the center of a traffic in women for all of South America.

Toward 1935, the Peruvian Abolitionist Committee vigorously attacked the 1910 law, but with no success either in public opinion or in Congress. On the contrary, the suppression in 1956 of Lima's Barrio Victoria, which was their Pigalle, without the creation of any re-education centers or job training facilities, resulted in flooding other barrios with the displaced prostitutes.

Today, the strength of those favoring regulation is matched by the despair of the abolitionists. With few exceptions, the police and doctors are in favor of the present regulation: prostitution is a necessary evil; it is the only job for illiterate women; prostitutes have no alternative.

The police supervise the health certificates and pitilessly track down the free-lancers,

who are heavily fined when caught. One day when I visited a police station, forty girls had just paid fines. The sergeant was most definite in his views: "What can you expect? We have no other way: it's either jail them, or turn them loose. We try to jail them, but the religious women who are in charge there won't have them, because the new ones corrupt the others. And so, for lack of rehabilitation centers, we let them go after they register and pay up. The doctors, for their part, try futilely to cope with the VD.

3. ARE HALF-WAY HOUSES THE ANSWER?

The success of half-way houses give little grounds for rejoicing.

- In Sao Paulo, the government has just closed one of the two existing places, for financial reasons.
- In Peru, the Legion of Mary has had little success, since they are limited to religious assistance and occasionally helping out individuals.
- In Colombia, the St. Raphael House and the Good Shepherd Sisters are making valiant efforts for effective prevention, and so does the Protection of the Young Girl. Family Welfare, a project with continent-wide ramifications, seems intent now on pushing a vast birth-control campaign.
- In Chile, for all its current interest in the question, not much, really, is being done. It has had only three reception centers of late:

*The government's La Reina lasted only six months.

*The hospice Mi Refugio, directed by Padre Barros, pastor of a Santiago parish, has been functioning for 12 years and currently shelters 18 adolescents between 15 and 18 years of age. Prostitutes come there readily enough, but they don't persevere: more than 50% of them leave after a couple of weeks.

*The most promising venture, known as Waking Up, is the one founded by P. Guy Lebret. He is a legend all by himself. His interest in this work started back in 1957, when he visited a sick prostitute in a hospital at Talca, south of Santiago. But as soon as she got out of the hospital, she went right back to the sidewalk. He wasn't disheartened, though, and after some serious thought, he opened a residence. Before long, 12 girls came--and the center was started.

The past 11 years have been heroic ones for P. Lebret. He "purchased" girls from their pimps. He got a 2 1/2-ton truck, and found enough work to support the center: he often slept in the cab of the truck to make room for a girl who arrived late at night. He had to sleep with a pistol under his pillow. At times, he tangled with the police, and with the courts. He felt completely alone, isolated from his fellow priests, timidly supported by his bishop. He had to denounce the pussyfooting of the Frei government. P. Lebret now has two residences: one at Talca and one at Santiago. What keeps them (like Mi Refugio) going is that conviction, old as the gospels: prostitutes are not outcasts or lawbreakers; since they are important, why not help them to get out of their surroundings?

I talked with about a score of them one afternoon. All had come to the center of their own free will. They accept a common life, with no comforts or prima donna ways or grandiose pretensions. They learn a sense of responsibility. In the plan of P. Lebret and Sister Isabel, these centers have to substitute for the home that most of these girls never knew.

4. THE PROSTITUTES ARE EVANGELIZING US

" I discovered the active presence of the Holy Spirit in the 'zone.' I learned that these girls are capable of reconciliation, of pardon, of sisterly love, of faith and hope, more than most of the Christians who condemn them."

Small, fiftyish, with piercing eyes behind his glasses, the man who utters those calm words is Dom Frago, the Bishop of Crateus, a tiny town lost in the interior of the State of Ceara, in Brazil's Northeast. Over the past ten years, his movement, called "Defense of the Human Person," has spread to seven adjacent States, where in some twenty towns the prostitutes are "invited" to discover their dignity as women, to improve their status by courses in literacy, sewing, manicure, etc.--but especially to become members of society through their own efforts, with the sympathetic help of Brazilian and French women educators.

I visited perhaps ten of these "colleges", meeting the prostitutes who direct and administer their own movement.

Don Frago doesn't know where all this is leading. "But how could I let these girls, who are the first in Christ's heart, be left out of the heart of their bishop?" Not all the bishops of the seven States of the Northeast share Don Frago's optimism, but his pastoral action has certainly been contagious. For example, he encouraged P. Freddy Kuntz, of the Sons of Charity, to move into the prostitutes' barrio at Crateus. Two recent books have recounted his venture in a most vivid way: These Christians' First Love Affair and Balaam's Ass, both published by Editions Ouvrières.

This extraordinary French-Brazilian experiment is a daring gamble. The bishop has encountered considerable opposition from the bourgeoisie: "You are training the prostitutes, but you aren't getting them out of their old surroundings." May be the answer is that at least some will leave prostitution this way, and that if we want to help more to get out, we must find jobs for them. Anyway, it is better than nothing to fish with a single line, thus creating a whole current of conscientization, so that thousands of women can slough off their fatalism and remake their futures.

They will become the sign that, in Brazil as elsewhere, prostitution is not a hopeless dead-end.

THE DEVELOPMENT WORKING GROUP

The meeting of the above Group was held at 4 pm 17 April 1975 at SEDOS Secretariat.

Present: Sr. de SA SCMM-M, Sr. A. Deseyn ICH, Fr. S. Coughlan O.C.A.R.M, Sr. de Toledo CRSA, Fr. E. Aguirre, Sr. M. Motte FMM, Sr. J. Burke SNDN.

In the Chair: Sr. Danita McGonagle SSND

From SEDOS: Fr. E. Tonna and Fr. L. Skelly SMA.

1. The Chairman thanked Sr. Helena for bringing along Fr. Eduardo Aguirre, a Guatemalan priest, to address the meeting on the problems of his country and how best they could be tackled. The meeting then went on to discuss the distribution of the Questionnaire (75/270), and it was decided to send it to several other Maryknoll addresses including Fr. Curtin in Guatemala City who is in charge of the MM's in that country. Sr. Annic Deseyn also offered to send one. A note apologizing for the delay should accompany these delayed Questionnaires.

2. Sr. Danita then distributed maps of Guatemala and pointed out the areas to which the Group had written i.e. Guatemala City, Solola and Santa Cruz. She then gave a general survey of the country. Its area is 42,000 sq.miles and there are 133 persons per sq.mile. The total population is about 6 millions, half of whom are Indians (Mayans). The annual rate of population increase is 2.9%. The capital has a population of about a million. The literacy rate is estimated at 38%. Most of the population works in agriculture and there are many small farms and a number of great estates. Most of the small farmers are Indians while most of the large landowners are Ladinos (descendants of Spanish settlers), many of them absentee landlords. Some of the greatest estates are owned by foreign interests. The small farmers cannot eke out a living from their tiny patches of land and have to work for the big landowners to make ends meet. The main crops are coffee, cotton, bananas, sugar and essential oils. There is also a considerable beef trade. Since 1960 there has been some growth in industry and nickel deposits are being exploited.

Fr. Aguirre then added some general comments. He said that his country was typical of the countries of Central America (and parts of South America) in that Indians made up a large proportion of the population. They are not physically suited to working in the plains but economic necessity compels them to do so. Racially they are Mayans but there are many different language groups with their own cultures and outlook on the world. Culturally the Indians are still independent but economically they are subject to the Ladinos. There is a great deal of what is now called "popular religiosity" in the Catholicism of the Guatemalans especially of the Indians. Protestantism is spreading and it is estimated that perhaps 20% of the people now belong to one Protestant denomination or another. In part this is because Protestantism is a new, imported (and American) thing.

3. Fr. Aguirre then went on to consider the Questionnaire. As regards Q 1 (a): The chief preoccupations of the Indians are to subsist and to maintain their own culture and traditions. They do not wish to see the latter sacrificed in the religious sphere to

Western style church "reforms". As far as the Ladinos are concerned their main aims are to go on exploiting the Indians and absorb as much as possible of American (and European) cultural ways. This is also true to an extent of the younger Indians.

As regards Q.2 : The Indians have a great respect for the elders within their communities and they extend this to the person of the President - but not to local governors or officialdom in general. The most influential people in the villages are the chiefs of the local Confradias dedicated to the local patron saints. These people enjoy real moral authority. Since the lifting of the anti-religious legislation (which lasted from 1871-1964) priests and Religious have to some extent undermined the authority of the Confradias by the introduction of modern forms of Catholics Action. Many Young Indians have been attracted to these. One result has been the creation of two "Churches" - a Western style one and a traditional one.

As regards Q. 3 (a) : In general the government does not take the Indians seriously culturally or otherwise. The missionaries are trying to keep the Indians along a course of self-development with religious and economic factors going hand-in-hand. The Indians have shown great interest, and participate in discussion and planning. Unfortunately most Ladino priests (about 1/5 of the total clergy) look down on the Indians and their culture. Many resent the efforts of the foreign priests as likely to upset the existing order of things. There are no Indian priests but a seminary has been established. The foreign priests in the country include Americans, Spanish, Belgians, Dutch, Italians, and Canadians.

The country has six Universities but there are no Indian students attending them. Universal primary education is available to all in theory, but in practice the Indian children cannot follow a consistent course studies as their families have to move at certain times of the year from their own small farms to the work on the big estates. Furthermore the children have to go to work very early in life to help support the family.

In answer to a question concerning fatalism among the Indians, Fr. Aguirre replied that to some extent this did exist and probably derived from the fact that their ancient civilization had collapsed so suddenly with the Spanish conquest.

Regarding "basic communities", he said that these appealed to the Ladinos and to a lesser extent to the young Indians.

As regards Q. 3 (B): Fr. Aguirre stressed that the Indians are profoundly religious and we have much to learn from them. If we wish to help them to develop then we must make use of the values, many of them truly evangelical, they already possess e.g. their sense of communal solidarity; their comparative indifference to material possessions, their conviction that a man is to be valued according to what he is rather than according to what he possesses. Proper anthropological and ethnological studies of Indian culture should be undertaken - but in Guatemala, not in Europe!

As regards the depressed economic situation of the Indians, the answer lies in co-operatives but the great landowners (who have a predominant influence in the government) are opposed to them as such institutions would deprive the landowners of their supply of cheap labour.

Birth control is another bone of contention. It is being urged on the Indians by the government and various American - sponsored agencies but the Indians themselves want no part of it.

4. Fr. Aguirre agreed to help in analyzing the replies to the Questionnaire as they came in. The Group expressed its gratitude to him for his offer and for the contribution he had made to the meeting.
5. There was some discussion concerning the date of the next meeting. It was finally decided that it should be held on 21 May, presuming a reasonable number of replies to the questionnaire had come in by that time.
The meeting came to a close at 6.10 pm.

L. Skelly S.M.A.

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

I. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 36	Action, Aktion, Accion
Vol. 4, Nos. 1 and 2	ADRIS NEWSLETTER
Nos 1833-1838	Agenzia Internazionale FIDES Informazioni
Vol. 3, No. 2	Al-Basheer
Vol. 16, No. 7-9	Al-Mushir
Nos. 2/75/2 and 3	AMECEA Documentation Service
January-February	CEM Mondialità
February	Christian Leadership Letter
Nos. 10 to 14	Circulars (USG)
No. 19	CommuniCatie
No. 15	Contact (French edition)
Vol. 3, No. 2	Development Forum
Vol. 1, No. 3	Dialogue
Nos. 80-131	Documentation and Information for and about Africa
No. 1671	La Documentation Catholique
No. 13	Encounter
No. 10	Ephemerides Notitiarum (USG)
Nos. 10-14, 1974 and	
Nos. 1 and 2	Facts
No. 28	IDOC Bulletin
Vol. 2, No. 2	Info on Human Development
Nos. 475 and 476	Informations Catholiques Internationales
No. 37	Informissi
Vol. 27, No. 1	International Associations
Vol. 64, No. 253	International Review of Missions
No. 54	LADOC
No. 21	Letters from Asia
No. 99	Mani Tese
No. 48-50	Mani Tese Press
March	MARC Newsletter
No. 260	Messages du SecOurS Catholique
Vol. 27, No. 7	Messis
No. 43	Mission Intercom
No. 75-76	Le Mois à l'Unesco
No. 2, 1975	A Monthly Letter about Evangelism
November 1974	News Bulletin (CHAP)
New Issue	Newsletter (Ghana)
Vol. 5, No. 1	Newsletter (WCCU)
March	News Notes (AFPRO)
No. 3, 1975	Notes and Comments (Agrimissio)
Vol. 7, No. 10	One Spirit
No. 4, 1975	One World
No. 79	Peuples du Monde
No. 57	Prudentes

I. EXTERNAL PERIODICALS cont.

<u>Issue</u>	<u>Name of Periodical</u>
February	Report from IMU
No. 562	Revista de Misiones
Vol 17, Nos. 9-11	Ruhr Wort
No. 23	SKIP Newsletter
December 1974	South African Outlook
No. 26	SSRC Newsletter
Nos. 7026-7028	The Tablet
No. 34	UISG
No. 121	Vinculum
January 1975	World Vision

II. INTERNAL PERIODICALS

Nos. 226 and 227	AIMIS (FSCJ et al.)
Vol. 5, No. 3	ANS (SDB)
No. 3, 1975	Chronica (CICM)
No. 2, 1975	CITOC (OCarm)
No. 2/75	CMM News
No. 74	Communications (SM)
No. 12	CSSP Documentation
No. 51 and 52	CSSP Newsletter
No. 83	Echos de la rue du Bac (MEP)
Vol. 3, No. 2	Euntes (CICM)
No. 2, 1975	Fede e Civilà
No. 13	FMM Documentation
No. 23	FMM Information Service
No. 3, 1975	Hello? Frascati! (SA)
No. 8	Missionari Saveriani (SX)
No. 3	Missioni OMI
No. 6	Mondo e Missione (PIME)
No. 3/75	MSC General Bulletin
March	Nigrizia (FSCJ)
Vol. 9, No. 2	Notiziario Cappuccino (OFMCap)
No. 3, 1975	Orientamenti Giovanili Missionari (SX)
No. 4	Piccolo Missionario (FSCJ)
No. 16	Roman Bulletin (SCMM-T)
Vol. 7, No. 2	SSpS Information Service

III. NEW MAGAZINES RECEIVED DURING MARCH

<u>Name of Periodical</u>	<u>Publisher</u>
<u>Facts</u>	UN Centre for Economic and Social Information
Special Issue of <u>Hello?</u> <u>Frascati!</u> (Gen. Chapter)	SA
<u>Challenge</u>	MM