

23 May 1975

75 n. 18

THE END OF AN ERA

In the minutes of the Executive Committee meeting of 10 April (Item 4) there is the sad news of the resignation of Fr. Tonna as Executive Secretary of SEDOS. His letter of resignation, in which he announces that he had been recalled by his Ordinary to be Pastoral Secretary of the Archdiocese of Malta, is attached. To that all we can say is that SEDOS's loss will be Malta's gain. Fr. Tonna has given SEDOS ten years of unstinting service and has seen it grow from a small handful of Institutes to its present size--41 Generalates. We know we are expressing the mind of all concerned in SEDOS when we offer our sincerest thanks to Benny for all that he has done for us, and wish him many fruitful years in his new apostolate. Ad multos annos!

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COMING EVENTS:

SPECIAL MEETING with FR. GOOSSENS C.I.C.M. on MOZAMBIQUE, ETHIOPIA, etc.

22 MAY 1975 4:00 p.m. SEDOS SECRETARIAT

DEVELOPMENT WORKING GROUP

4 JUNE 1975 4:00 p.m. SEDOS SECRETARIAT

SIGNS OF THE TIMES GROUP (and anyone else interested) will be addressed by

FR. LAND S.J. on the ECONOMIC "SIGNS"

11 JUNE 1975 4:00 p.m. SEDOS SECRETARIAT

N.B. The Secretariat will be closed on 29 May (Corpus Christi), 30 May (instead of 29 June, Sts. Peter and Paul), and 2 June (Republic Day).

THE CONTINUING QUEST FOR IDENTITY by Tim Ryan of the Scarborough Foreign Missions (Canadian)1. Mission in search of a new identity:

Christian mission today finds itself present to a world profoundly aware of its diversity in religious, philosophical and cultural matters. Believing in the will of God that all men be saved and in the pervasiveness of the grace of Christ throughout humanity, most Christian churches have come to explicitly grant the possibility of salvation to the hundreds of millions of our contemporaries who, in good conscience, search for God within their own traditions. This acceptance has in turn allowed the serious pledge to respect the freedom of conscience of non-Christians and to renounce simplistic and oppressive proselytism.

Many in the Christian Church fear that the end result of these developments must be simple religious relativism and the abandonment of all Christian mission. To pretend that mission can continue essentially unchanged in its motives and methods in spite of such a dramatically new theological climate is certainly futile. If it is to survive, Christian mission must be able to relate its objectives to the sincere efforts of most Christians today to understand their faith within the context of a pluralistic world. Efforts are in fact being made to do just this. But many missionaries find it difficult to cope with the insecurity of having traditional motivation evaporate. They also feel unprepared to participate in the profound questioning involved in the search for new foundations.

Within the Christian churches themselves, contemporary insistence on the right of each people to live its Christian identity within its own cultural context had led to increasingly earnest efforts to achieve local church autonomy and indigenization. The aid of missionaries, pastors or specialists of any type from other churches has become acceptable only if it aids and not hinders the growth of an authentic local church. Accordingly, the role of the foreign missionary in many traditional areas of involvement has come under heavy local criticism or even outright rejection. Christian mission must find new structures of inter-church dialogue and communion based on true partnership rather than on a thinly disguised heritage of paternalism. It must find ways of stimulating the authentic contextual expression of Christianity everywhere in the world yet find true channels of dialogue and communion between the diverse churches. However, many missionaries already in the field feel unable to comprehend these new demands made on them by the local church or are at a loss to be able to fulfill new roles for which they were never adequately prepared.

A fuller understanding of the interdependency of world economic and social structures has focused attention on the fact that problems of human misery caused by injustice can be combated often more effectively by Westerners in their own palaces of power rather than in the Third World. Thus, the realization that a job of educating the Canadian public to its obligations regarding world tariff and trade patterns can strike far more at the roots of human misery than the running of a dispensary or the organizing of a cooperative in Africa. A Society dedicated to the search for world justice and inter-church dialogue would thus seem to be called to new forms of mission presence in this work in Canada.

Even though the above challenges to certain established mission structures open up their own new possibilities, many involved for some years in the field in specific types of work are in no position to see this. They see functions traditionally theirs in which they are no longer welcome or in which they will be welcome for a limited time to come. Even when not institutionally "phased out", many missionaries suffer a real malaise, for they feel themselves the diminishing relevance of their traditional

functions. They feel trapped in positions in which they no longer fully believe. Yet they are unable to see other options or to feel up to the arduous task of exploring those which they perchance do see. The drying up of new volunteers for mission in general and the Society in particular lends its own note of sadness and doubt to the lives of those who realize that the future of their goals lies with new and as yet untried initiatives. The older are thus deprived of the opportunity to participate in projects which only the young would be in a position to easily conceive and initiate. Even should they be unable to personally participate in such new programs, missionaries already in the field have a very real emotional need to see them undertaken if they are to continue contented in their traditional works. They must see that younger men have taken up the torch and that their life work will continue in new and vigorous forms.

Added to the strain of a missionary's coming to terms with a need for rethinking the very basis and fundamental methods of his vocation, are the pressures cross-cultural workers in any type of occupation encounter in our day. Past sins of colonial arrogance and imposition are too obvious to any longer require confession. But colonialism has been succeeded by structures of economic, political and social domination which are more subtle and so even more insidious. The cries of repudiation of these new forms of enslavement grow strong in most parts of the world. National self-assertion in the face of tremendous foreign power-structures is no easy or even hopeful task. Measures taken to counter such overwhelmingly powerful forces of oppression must certainly be drastic. At times frustration will give way to blind rage. In such a climate, any foreigner, but especially one from the affluent world, will find that he has been caught up in the climate of suspicion and rejection. Thus, far from being a claim to a welcome as a "civilizer", the missionary's foreignness has come to seem in itself a threat. It is not an easy emotional task to have to constantly explain and justify one's very presence among a people one has come to love and whose life one wishes to share from the finest of motives.

In all the confusion in which the evolving reality of the world and of mission involve the man in the field today, there are perhaps unavailable to him the means themselves by which the basic issues may be confronted and discussed. Prepared for more stable times, missionaries find themselves unequipped by formation or disposition for the arduous task of dialogue with others on the most basic of principles and methods. Yet they are faced with the surprising projects of others which they do not understand. The principles invoked to explain such projects seem themselves new and even pernicious. The common purpose which could be assumed to bridge somehow the differences seems to have disappeared in the face of formerly unaskable questions. Missions polarize into factions or ossify in traditional but doomed ways with the disillusionment and disappearance of the unheard young.

2. Priesthood in search of a new identity:

Contemporary thought stresses the need to regulate human institutions in such a way as to favor to the maximum the self-realization of each individual. There is a growingly universal demand for an acceptance of the fundamental right of all men to equality within society, and to a real sharing of the responsibility by which it is regulated. The evolving appreciation of these human values makes itself felt within the Christian Church and brings to light a new understanding of hitherto obscure aspects of the Gospel which, in fact, must foster the same demands. Thus, Christian t

theology today stresses the common priesthood of all believers, and the co-responsibility of all, lay and clerical, for the life of the community. The vestiges of class distinction between clergy or religious and the layman seem curious and irrelevant before this dedication to a full common life. But what of those who formed an image of their self-identity based on the embracing of a life of perfection within but somehow above the rest of the Christian community? Stressing the new concepts of Christian community, the dignity of the layman, co-responsibility in church structure - these things cannot help but bring heavy pressures to bear on the self-identity concepts of the traditional clerical and religious vocations. Passing from the level of how a priest or religious conceives his identity within the community to the question of what he actually does, we find another source of insecurity. The re-orientation of societal and pastoral structures increasingly removes a priest or pastor from functions he formerly considered as primary. Pastoral planning is done in mixed committees. Parish councils assume administrative responsibility for parishes. Laymen increasingly assume specialized roles in catecheses and even theology. A major responsibility for the celebration of the Eucharist and the sacraments is often handled by laymen. Roles of community leadership and counseling are increasingly pre-empted by secular agencies. The function and status of the priest or minister within the community at large and the Church in particular thus has changed radically. For men whose lives have been so completely orientated toward a dedication to their work, the loss of a firm sense of identity in that work can be a tragic test of their whole personality. In the Roman Catholic Church the controversy over obligatory celibacy has aroused a great deal of malaise among clergy and religious. It has become increasingly obvious that certain traditional arguments for celibacy were integral part of an asceticism no longer professed by most twentieth century Christians. Moreover, strong positive arguments have been brought to bear for the humanly fulfilling capacity and the Christian dignity of married love and family values. A number of our brothers in the Society have decided that their present understanding of their Christian commitment does not include a continued celibate life style. Many remain personally dedicated to and fulfilled in the celibate state, yet are unable to explain to others or even to conceptualize for themselves in contemporarily acceptable terms the values they seek and find in it. At the same time, a noticeably growing proportion of North American society is choosing the single state and is searching for forms of primary intimate community which would transcend the nuclear-family model. It would seem that true forms of celibacy and of basic Christian community could be very much acceptable in terms of contemporary Christian values. But in order to promote such acceptance, the outmoded, both in ascetical theory and in practical life-style, must be courageously abandoned.

Many clergy and religious are also concerned at how their life-style as a whole so isolates them from the reality of the Christian community in which they live. What was looked upon as a freedom from the world in domestic, financial, work and recreational areas becomes a hindrance to those who must try to join in a common Christian reflection on that very world. What was looked upon as heroic renouncement of worldly security often has become the acceptance of a parallel security system which artificially frees one from the daily concerns of the common man. For those personally involved with the lot of the two-thirds of humanity which lives in material misery, the felt-need to somehow more integrate their reality into our life-style, both on the missions and at home, is all the greater.

In their search for a renewed basis of self-identity, priests and ministers today find

themselves before a broad range of new possibilities for service rather than presented with a new universal replacement model. One of the things they must learn to live with is this diversity. Community with other ministers or priests can no longer be based on common training or functions, but on the mutual acceptance and enriching dialogue of diversified ministries.

3. The Christian in search of a new identity:

As those dedicated to an official, selfless and often demanding service of community, missionary and priest cannot help but be profoundly affected by the doubts and insecurities of the Christian community as a whole. And the Christian community today is involved in a critical and continuous search for its identity and meaning in a rapidly evolving world.

One factor which demands the serious attention of Christianity to its categories, symbols, and vocabulary is the oft-commented process of secularization. The evolution by which expanding and deepening areas of human life are being brought under the at least partial scrutiny and control of man cannot but demand an adjustment of the areas given over to the mysterious, the sacred, God. Christians must interpret God's presence and the meaning of Christ's spirit within this contemporary context. Their effort to do so requires the risk of opening very fundamental areas of doctrinal expression to re-examination and re-expression. Such a risk requires the true courage of faith and makes great demands on all Christians.

Christians in varying degrees today share in a feeling of normlessness which comes with such an in-depth questioning and search. Old and tried doctrinal expressions are questioned. New norms of morality are prevalent and seem both strangely permissive in some areas and terribly demanding in others. Rites and symbols are no longer familiar and comforting, but strange and demanding.

And to make things even more difficult, the new answers seem terrifyingly dissonant and strident in their variety. The past consensus of the faithful has been replaced not by a new consensus but by one so drastically different. Rather, it seems to have been replaced by the cacophony of many new answers. The Christian must learn to live not only with the new, but with diversity. Diversity within a pluralistic world where Christianity is generally accepted by others as but one answer among many. Diversity within his own Christian community where doctrinal and practical positions seem more widely varied than was formerly the case even between different Christian denominations.

It is evident that many people in areas of the world formerly termed Christian have found other perspectives within which to search for and express the values they seek in life. Christianity no longer appears to be the only or even the majority option for men of good will in our own country.

Moreover, many who remain fundamentally Christian in their option have become disillusioned with the ability of the Christian churches to serve as channels for the community expression of their faith. Church attendance decreases noticeably, and many feel that a dramatic fall-out has only just begun.

In view of Christianity's dramatic struggle with its relevance and structures in areas of the world where it has long been established, the missionary who sets out to carry the message to others feels a creeping insecurity in his task. He must be able to deal with the scepticism of those who meet his faith with the accusation of its already

proven failure. Is the priority not, he wonders, to solve the problems of Christianity and the Church at home before attempting to preach to others?

The missionary or minister today shares with other Christians a disorientation not only on the level of doctrine or a general moral code, but in the very day to day expressions of his personal faith and commitment in Christ. How can he understand the call to be holy in new terms which don't seem curious and irrelevant to his personal struggle for integrity? What are the norms of his personal moral code? What the true contemporary expression of his love of neighbour? What form and context can his prayer now assume if it is to truly express his actual grasp of the faith? Given all the givens, what life-style can he sincerely and joyfully embrace to express his true fundamental life commitment?

4. Some observations on this triple-level search for identity as it relates to our Society:

1. We must see that many of the questions and the partial and diverse answers with which we must learn to live are an integral part of the commitment of faith. The more so in a time of rapid human evolution.
2. We cannot as a specific community within the Christian Church hope to dissolve the tensions of encounter with reality that the Church as a whole faces. But it is important to see that we, no more than other Christians, can not avoid the challenge of joining in that encounter. For this encounter is precisely the substance of our faith.
3. In our search to respond as Christians to God's presence in our history, we have formed a small community. The essence of this community is the sharing among us of the search and its rewards as expressed in the life of each committed member. We look to one another for that dialogue which is both challenge and support, that dialogue which is at the root of all human and Christian maturity. Our community fails not by being unable to protect us from the challenge of faith encountering reality. It fails if it does not allow us to together share in that challenge.
4. We must constantly ask ourselves if our present structures allow this mutual sharing of our faith-search. Do we have channels through which we can communicate with one another on the deepest levels of this search? Do we all truly share in the responsibility for our group's self-definition of goals, priorities and methods? Do our regional communities provide this forum? Do our regions succeed in communicating with one another? Is our overall Society direction and government sensitive to the sincere searchings of all members? Are communications between us adequately served by such present structures as the general council, departments, cabinet, committees, etc.? Should we replace or improve these structures?
5. In our search for a balance between personal search and integrity and community sharing of goals and responsibilities, are we giving sufficient weight to the community? Some feel that our group has over-compensated for past paternalism in mentality and structure. Members have come to increasingly exercise freedom and initiative in their personal searches and contributions. But are we giving sufficient weight to our obligations to the community in working out these personal searches? In promoting

the "doing of our thing", have we shifted too close to egoism and anarchy? How are we to define our obligations to the community? How seek its interests and opinions in our personal projects?

6. In face of the reality we encounter as Christians today, how define our particular role and goals as a specific group within the Church? If we define our identity on the basis of a common commitment to mission, how specifically would we define mission? For it is asserted that the whole Church is mission. Should we define our mission in territorial terms even though we see this distinction as increasingly irrelevant? Should we define it rather in terms of a ground-breaking or cutting-edge apostolate? Should we stress the aspect of cross-cultural or inter-religious dialogue? Presence in non-Christian environments and first evangelization?

7. Given the changes in our understanding of Christian identity as transcending class, ~~and new attempts~~ to define the role of the ministry in the church, should we cling to our requirement that all members of our group be ordained priests? Is not our identity primarily based on a dedication to a clarified concept of mission? Is there not a place and even a need for non-clerical members in our present and projected works? Are not some of us already involved in works a qualified non-ordained member could do?

8. As a group involved in a rapidly evolving task, we must be not only aware of past obligations but positively searching for new opportunities to serve. What are the new frontiers which our Society should be exploring? The witness of presence to the non-Christian? Specialized inter-religious and inter-ideological dialogue? A presence in new structures for the promotion of world justice and humanization on the international level and at home? A service of truly fraternal exchange of thought, values and personnel between diverse churches? A supplying of supplementary specialized personnel to local churches that request it anywhere in the world? A planting of new churches where none yet exist by a unilateral initiative of first evangelization? How can we balance such initiatives with present commitments and the actual training and capacities of our members? Who in the Society can bear the responsibilities of investigation and initiative into new areas of presence? How can we open the Society to the possibility of new types of members suitable for, desirous of, and trained for works not yet undertaken but possible?

9. What are the implications of our understanding of Christian and mission presence in our actual world for our life-style? What would be the implications of new types of work and new types of members ~~for our common life~~? How would our community see itself if composed not only of priest-theologians, but also of lay-theologians, catechists, anthropologists and international-justice workers? Should our community consider the possibility of a membership of both sexes, such as that of Combermere? Could our community life extend to married and family membership?

10. How can our physical life-style reflect our appreciation of the state of mortal sin of world economic structures and their imposed misery? How can we scandalize the Churches in which we live, especially the Canadian churches with the shocking reality of the material misery of two billion beings? How can we best live our society fellowship with sick, aged and retiring S.F.M. members? How can we assist in retraining and supporting those members displaced by evolving situations, in their work or in their personal lives?

11. How should the Society comport itself within our Church of origin? What are the implications of a new understanding of Canada as itself a mission country? How are we to provide the Canadian Church with a cross-fertilization of the riches of Christian churches elsewhere in the world? How are we to help in communicating to Canadian Christians the human implications of their international economic, political, social and religious policies? Is the possibility of incardination in Canadian dioceses a meaningful and desirable form of integration into the Canadian Church? Is it a legal fiction? too clerically orientated? What are other possible modes of living our communion with the Canadian Church?

August 1973

WOMEN IN THE CHURCH

Some reflections and conclusions of a meeting promoted by the Conference of Religious of Brazil in collaboration with the National Bishop's Conference of Brazil.

1. Increasing Awareness in the Church of Discrimination Against Women

Every day there is a growing ecclesial awareness regarding the position of inferiority that woman occupies in the organization of the Christian life, which demands the overcoming of this problem. Despite many timid considerations and over-prudent measures taken until now, we cannot fail to recognise that the authority of the Church has taken great steps in defense of the promotion of woman within the ecclesiastical organization. For example:

- in the central organization in Rome there is a feminine presence by reason of professional competence. In the same way, this presence increases more and more in national Episcopal organizations and the Conference of Religious.
- religious women assume pastoral work in the parishes.
- women take charge of catechetics and of the orientation of women religious at the diocesan and national levels.

The Holy See, on propitiating and continuing the study of the responsibilities and rights of woman in the Church, admits that there is still a great deal to do to overcome discriminations and recognise the role which belongs to woman.

2. Towards a New Understanding of Woman in the Church

A. The liberation of woman will be, above all, the work of woman herself. The first step in the conquest of freedom for woman is the transformation of her own consciousness, ridding it of the image of inferiority which she has formed of herself. In the conquest of this freedom, the authentic Christian concept of woman and of her dignity will help to transform her in the means of opening the mentality of the family and of the community.

And even more; Christian conscience impels us to solidarity with women who work for their liberation; to educate ourselves for frank dialogue, without a spirit of revenge which generates new divisions; to foment on-going education within a world in rapid transformation; to exercise a critical conscience before the diverse manipulations of the image of woman exploited by propaganda of the consumer society.

B. Within the Christian perspective, the full realization of woman will become real only if she herself assumes in fullness her baptismal and priestly vocation. This vocation brings with it the responsibility to announce the Gospel and to illumine life with the vision of faith. This implies corresponsibility in the decisions of the Church, at all levels, and also a generous availability for the service of the community. It demands, principally, living the universal priesthood of the faithful. The priesthood of meditation, unity and reconciliation in Jesus Christ, in which all Christians participate, and not only expressed in worship, but also in a Christian life. Life is conflict which includes injustice and sin and demand a commitment to liberation. The priesthood of woman unfolds in a solitary struggle with her less fortunate brothers, with women exploited by inhuman work situations and under discrimination even within the ecclesial community.

To live this existence with a sense of reconciliation and integration which is above all these tensions, would be the way of once more discovering the social and political dimension of the priesthood of Jesus Christ.

1. This concept of woman and her vocation should be witnessed to and sustained through an evangelization and catechesis which:

- tries to adapt itself in order to be able to express adequately the liberating message.
- will stimulate the love, the reciprocity and the perfect companionship of the conjugal life.
- will reaffirm those fundamental rights of woman in work and public life.
- will orient educators and youth so that, from the very roots of their formation, mutual respect and interpersonal relations can be developed between persons of different sexes.
- catechetics should present with realism the ideal of Christian womanhood, in the light of the example of the faith and hope of Mary, Mother of the Church.
- preaching will only be of value if accompanied by works, such as the effective effort to promote the liberation of woman in society and the corresponsibility of man and woman in the Church.

Corresponsibility of Man and Woman in the Church

The mission of the Church should be assumed corresponsibly by all the People of God, men and women. The clear doctrine of Vatican Council II and of all Theology, orients our reflection.

But is this corresponsibility effective? Does woman participate fully in conditions of fundamental equality, with all the richness of her qualities, in the life and apostolate of the Church? How can this participation and corresponsibility be conceived and developed?

We start from the conviction of the "great importance" of the "participation of woman in the different fields of apostolate of the Church", and that the act of participating cannot be taken as synonymous with collaborating, helping, "obeying passively", but rather as recognition of the right and duty of woman to make her presence felt with voice and vote, with intelligence and will power, with love and dedication, in the different phases of the planning, realization and concretization of the life of the People of God.

Situation: Positive and Negative Aspects

We are undoubtedly in a period of change. The irreversible process of participation and corresponsibility of woman in the Church is a fact.

- The progress registered in the last few years is significant. We can cite, as an example of the present realizations which should be promoted and continue in the future:
 -) the effective recognition of the corresponsibility of woman giving her responsibility for directing and participation in decision making in ecclesial life at different levels, for example:
 - there are religious women in charge of parishes.
 - there are lay and religious women who coordinate catechesis, liturgy and social promotion in whole dioceses.
 - there is one Sister who is episcopal Vicar for Religious.
 - participation in decision making groups: Parish Council, Diocesan and Regional Councils, National Conference of Religious, Latin American Conference of Religious, National Bishops Conference.

i) Preparation for exercise of her corresponsibility whether it be through the specific formation of women admitted specially to study and teach theology, or whether through

encounters and on-going initiatives of collaboration between men and women at the service of the Church (reflection groups made up of priests, religious and lay men and women, mixed pastoral teams at parish, zone, diocesan, regional and national levels, married couples who wish to deepen their faith and fraternal relations with priests and religious).

B. However, there are still many situations which must be overcome. In the majority of cases, among women themselves there is a lack of information and consciousness of their role and mission. Others do not yet have adequate preparation for the full assuming of their responsibilities. Even within religious communities one finds phenomena of depersonalization, authoritarianism and alienation from reality. Among the people at the grass-roots, in some cases, above all where there has not been an educative effort, there is a repugnance to accept the religious leadership of woman in her environment. Besides, on the part of some members of the Hierarchy of the Church, Bishops, priests, who have been influenced by a theological tradition which is very unfavorable to woman and by a pedagogical formation from which woman was excluded totally, express attitudes which limit or impede feminine participation in Church life (for example, women are not consulted on things which concern her directly; her participation in decision-making is limited or ignored; she is maintained in conditions of mere "service" and of inferiority).

5. Suggestions

There are still many situations which demand a broader and more systematic effort in the promotion of woman in the Church.

A. First, it is urgent that all collaborate in the sense of creating a favorable climate for the development of the active participation of woman in the apostolate and in church life, for example:

- creating and maintaining an environment of respect of the rights of woman as a human person, which would favor the manifestations of her personality and femininity.
- promoting the values and personal competence of each woman.
- promoting a style of community participation and exercise of authority which gives rise to and guarantees a real corresponsibility.

B. However, it will still be necessary to make a pedagogical effort which stimulates and helps persons and groups to a progressive and fuller assumption of their responsibilities. This pedagogy implies:

- the conscientization and respect of the values of woman and of her equality with man in the light of the human and theological sciences.
- educating for human relations, which go beyond the individualistic vision of man and are opened to communion with others; this asks a contribution to:
- participation in groups whose variety expressed the multiplicity of human values.
- assuming tasks which facilitate interpersonal relations, pedagogies of action or "praxis".
- the use of techniques to facilitate the integration and dynamic of groups.
- the development and conscientization of community aspects of Christian existence and especially the expressive celebration and life experience of fraternity in the Eucharist.
- the gradual and effective turning over of personal responsibilities and the participation in the direction and decision-making of the community and the Church.

3. The very structures of the Church and her legislation actually in the process of reformulation, should be opened much more to the participation of woman and permit the corresponsibility, creativity, decentralization and even "de-clericalization", which not only lay people, but even theology itself is asking for.

It is urgent that:

- a) women form part of the search and realization in the field of theological-pastoral reflection; that her participation in ecclesial structures be the object of serious study and broad debate; that she can look for new forms of taking part in worship and in the ministry of reconciliation and unity.
- i) it is urgent also that a study of the participation of women in the ministry of governing the Church (in its legislative, executive and judicial aspects) within the context of an effective recognition of equality of man and woman.

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NEWS FROM AND FOR THE GENERALATES

1. PUBLICATIONS

Three books of particular interest:

- Evangelization in Asia Today, ed. by C. Arevalo, S.J. An unofficial compilation of some papers, comments, etc., written and circulated in connection with Synod of Bishops. Cardinal Bea Institute, P.O. Box 4082, Manila. US\$3.25 for two volumes.
- Evangelization of the Modern World, ed. by D.S. Amalorpavadass. A series of articles on the factual data of the Synod with reflection and evaluation; the full text or summary of official documents; a few concrete proposals for implementation in India. National Biblical, Catechetical and Liturgical Centre, Bangalore 560006, India.
- Research Seminar on Non-Biblical Scriptures, ed. by D.S. Amalorpavadass. The Acta of a seminar on the Christian significance of the holy books of some of the Great Religions of Asia. National Biblical, Catechetical and Liturgical Centre, Bangalore 560005, India.

2. ASIAN CATHOLIC INFORMATION SERVICE NEWS BULLETIN

The Asian Bishops' Meeting in Manila resolved that some means of disseminating news about the Church's activity in Asia was needed. At first, negotiations began with an international news agency to broaden its coverage of Asia but for financial reasons this possibility fell through. The urgency of some form of information-exchange was repeated in the Tokyo Pan-Asian Conference on Social Communications, August 1974.

The Office of Social Communications is inaugurating a modest Asian Catholic Information Service News Bulletin. The Office will gather major news items from Asian Catholic newspapers, periodicals and Conference documentation. The first step has been to set up a free exchange system with Catholic papers and magazines. Those interested in receiving the ACIS Newsletter Bulletin are invited (urged!) to write to: FABC--Office of Social Communications, Archbishop's House, Colombo 8, Sri Lanka.

VIETNAM: A LOCAL CHURCH STANDS FIRM by Jean Vogel

Contrary to what happened after the Geneva Agreements of 1954, when 600,000 Catholics led by their priests and some of their bishops, constituted the majority of the refugees who reached South Vietnam, most of the bishops this time have voluntarily stayed behind in the areas which have come under Communist control.

It is known for certain that Archbishop Nguyen Kim Dien of Hué, who was in Saigon at the time of the final offensive, returned to his see without delay. In a letter addressed to the former Bishop of Laghouat, Mgr. Mercier, which has been published in Aix-La-Chapelle by a missionary association, the Archbishop of Hué declared that he considered it his duty to occupy his see so that the Church should be present and the Gospel proclaimed-- "by way of prison, suffering and persecution," if necessary, "or by the preaching of the Word for which men are hungry"; he added that "the only thing that matters is that men should be saved." Bishop Seitz of Kontum, who was then in Da Nang, has likewise returned to Kontum to look after the faithful there. In the same way, Mgr. Nguyen Son Lam, the new Bishop of Da Lat, left Saigon immediately after his consecration in order to get back to his diocese. Finally Bishop Pham Ngoc Ghi of Da Nang, who, while Bishop of Buychu in North Vietnam, had been one of the organisers of the exodus of 1954 and was known for his pro-American sympathies, has chosen this time to remain amongst his faithful. It is also known that Bishop Nguyen Bui Mai of Ban Me Thout is still in his diocese. Bishop Nguyen Van Hoa had at the time been recently nominated to the see of Phan Thiet but had still not been consecrated and was in retreat at Ban Me Thou awaiting his consecration. He stayed there and was consecrated after the arrival of the revolutionary forces.

In Saigon, on 3 April, Archbishop Van Binh gave an interview to Agence France Press in which he outlined the position of the bishops of those areas which have passed over to the revolutionaries; "The hierarchy," he said, "has not encouraged the faithful to get out and their bishops have remained on the spot." This was not on any formal instruction from the Vatican, but as a result of consensus reached by all the bishops of the country when they met together in January. "The Church transcends all temporal ideologies." It did not go unnoticed in the international press at the time that among the many voices calling for the departure of President Thieu, Archbishop Van Binh had, on the very day before his interview with AFP, put out a communique in which he had stressed that: (1) "All sectors of the community are hoping for an urgent change in national leadership"; (2) "This aspiration is clearly expressed through the appeal made by the Senate on 2 April." (3) "I consider that the people's aspirations are reasonable and I think that General Thieu should respond to them as well as to the appeal of the Senate."

A week later the Archbishop of Saigon addressed himself to the Catholic community: "The Church will never support specifically Catholic armed force, nor will it encourage the faithful to go abroad. Catholics should work together to establish peace and concord among the people of Vietnam. The situation requires this and Catholicism demands it. The Church hopes that, as a result of proper and just application of the January 1973 Paris Agreement by all parties concerned, this war will come to an end and that everyone's right to life will at last be recognised."

This attitude of the Archbishop of Saigon should be compared with the comments he made in September 1974 to La Croix: "It is absolutely necessary that the opposing camps should find a modus vivendi. . .to create a society where people with divergent opinions

can live together in a brotherly fashion. . . . Should we make peace with the Communists? Yes, certainly, because men are brothers. . . . If a doctrine is inhuman it must be corrected. . . . Above all, theories must be put aside so that men can be cared for--in the true Christian tradition." It is this new way of seeing things, which goes beyond the ideological reactions characteristic of Catholics after the Geneva Agreement 20 years ago, which explains the present attitude of the episcopate and clergy in zones occupied by the GRP (Provisional Revolutionary Government). On his return from a mission to Vietnam on behalf of Caritas International, Mgr. Huessler, director of the German branch, declared that as a result of his contact with the bishops and priests he had been able to discern a readiness for dialogue with the new rulers. As far as foreign missionaries are concerned, those of whom news has been received have stayed on, and in no case has it been reported with any certainty that they have been subjected to special measures by the new authorities. This is the reverse of what happened in the zones occupied by the Vietcong in 1968 and 1972, when a number of them were separated from those they were serving.

There remains one final question: what is to be the future of the country, now that the final victory of the revolutionary forces is assured? It is not possible to give a complete answer at this stage, but those who really know the Vietnamese church insist that without any doubt it has what it needs to assure its future. It is today a truly national church, with nearly two million faithful (10 per cent of the population) served by 2000 priests and 5000 religious. Rich with the experience of four centuries and solidly structured, it has put down deep roots in the country and gathers together Vietnamese of all classes and all ethnic groups. The clergy, religious and laity are, like the bishops, vital and active groups. Today there is only one non-native bishop--Bishop Seitz is French, and even before the recent developments had been trying to stand down in favour of a Vietnamese. There are perhaps 100 foreign priests--compared with 200 in the country at the time of the Geneva Agreements of 1954--and their number is gradually diminishing. For all practical purposes they are only concerned with the ethnic minorities and with the Chinese communities of Cholon and other big cities, amongst whom, moreover, the Vietnamese clergy are already working.

The church of South Vietnam can continue to live under whatever regime may eventually come to power. Indeed, one might well believe that this new attitude of the bishops, who have finally overcome their former ideological reactions in a spirit of general reconciliation, is a pledge of hope, at least for the immediate future.

MINUTES OF THE EXECUTIVE COMMITTEE MEETING OF 10 APRIL 1975

A meeting of the Executive Committee of Sedos was held on April 10, 1975, at 1600 at the FSC Generalate.

Present: Fr. Ary, SJ; Fr. J. Hardy, SMA; Sr. D. McGonagle, SSND; Sr. M. Motte, FMM; and Sr. F. Webster, SCMM-M.

Chairman: Bro. C. H. Buttmer, FSC.

Secretary: Fr. B. Tonna

1. The minutes of the previous meeting (75/243) were read and approved.
2. A draft questionnaire to initiate an evaluation process of the Sedos operation had been prepared by Fr. Ary and distributed by the Secretariat among the members of the Executive Committee. Written comments had been received (and circulated) from Bro. C. H. Buttmer, Sr. G. Prové, Sr. M. Motte, and Sr. D. McGonagle. These were discussed in detail and the Executive Secretary was instructed to prepare a final draft to incorporate the conclusions. This draft is appended and represents the points which emerged from the discussion.
3. The timing of the evaluation process was established as follows:
 - May 5--Deadline for response to questionnaire from Generalates.
 - May 16--Submission to Executive Committee members of synthesis of response prepared by Secretariat.
 - May 19--Executive Committee meets to study the same and develop alternatives.
 - May 23--Submission of Executive Committee conclusions to individual Generalates.

During its next meeting, scheduled for May 19, 1600, at the Sedos Secretariat, the Executive Committee will develop other details of the evaluation process.
4. Bro. Charles Henry informed the Executive Committee that Fr. Tonna had submitted his resignation as Executive Secretary of Sedos, following his Bishop's request that he take up the ministry of Pastoral Secretary of the Archdiocese of Malta.* Fr. Tonna explained the motives which had led to the decision and thanked the President, Committee and all Sedos Generalates (through the members of the Executive Committee) for the cooperation and understanding they had shown him.

It was agreed to ask Fr. Tonna to stay on until the summer break (July 15). It was also agreed not to publish the resignation before the deadline established for the return of the evaluation questionnaire (May 5, 1975).

* See APPENDIX.

B. Tonna

EXECUTIVE COMMITTEE MEETING: 4:00 p.m., 19 May at SEDOS SECRETARIAT

- AGENDA:
1. Minutes of the previous meeting.
 2. Study of Synthesis of Questionnaire Response.
 3. Progress report on Study Groups and eventual publication of results.
 4. Other matters.

APPENDIX: FR. TONNA'S LETTER OF RESIGNATION

April 8, 1975

The Reverend Brother
Charles Henry Buttmer fsc
President, SEDOS

Dear Brother Charles Henry,

It is with deep feeling that I write this letter to submit to you my resignation as Executive Secretary of SEDOS. I feel as if a good part of me is going to die. But the Easter hope makes me feel that new life will be forthcoming - for SEDOS and for me.

The immediate motive of this decision is the pressing appeal made to me by my Bishop, this Easter, to assume the post of Pastoral Secretary of the Archdiocese of Malta. This converged with a number of "little" signs which I have been able to discern these last months, as I searched for God's mini-plan for me.

The ten years I have spent with SEDOS have been full of the Lord's blessings. The group grew from eight to forty Generalates. Women Religious took their rightful place in it. The Mission ceased to be the sole concern of the "professionals". The search for new patterns of expressing our common missionary vocation produced its first fruits. SEDOS itself generated a whole new network of relationships among the Institutes, with ecumenic and other groups. It organized three international conventions, produced three directories of immediate missionary interest. It set up for the Church a specifically missionary documentation service.

For all this I am extremely grateful to the Lord. As I am grateful to the member Generalates, to the Executive Committee, to the Working Groups and to my Staff. In particular, I feel especially grateful to you, Brother, for your guidance during the last months. I can say they have been among the very best months I have served with SEDOS.

This resignation will come into effect, as far as I am concerned, on the day you choose to fix. I have purposely asked my Bishop not to set a date, as yet, for the assumption of my duties in Malta.

Sincerely yours in the Lord Jesus,

Benjamin Tonna

ONGOING FORMATION PROGRAMMES' WORKSHOP

Eighty major and local superiors and sisters directing formation programmes attended a three-day workshop at the Convent of the Holy Spirit, Techny, Illinois, U.S.A. from 20-23 March. The workshop, conducted by a Marist priest and brother and a Charity sister was one of six sponsored by the National Sister Formation Conference to be held in the United States this year.

The workshop directors recognized that most religious communities have developed initial formation and retirement programs for their members. What is needed now they suggested, is an orderly and planned program for the growth and development of the religious in perpetual vows who are active in the apostolate. The directors emphasized that they were speaking about the formation of adults with some experience in the religious life, who have effective roles to play, who know who they are. They are the system and should be given the opportunity to share in planning the programme.

Before starting such an on-going formation programme the members should return to their grass roots and get in touch with who they are as a community. It is not the teaching, nursing, and social work of the community, which can be done just as well by the laity, one speaker said. But what is essential is that the Spirit touched the founder in order to give a gift of spirituality to the church, and the community exists as that gift of grace to the church today. Any programming for on-going formation should reflect the community's uniqueness as given it by the founder.

A good way to do this, the participants were told, is to have the Religious experience the process which the founder experienced in beginning the congregation. How would he underline the Gospel? What facets of the Gospel would he stress?

Each community developed its spiritual identity by following its founder's way of Gospel-life. The rules came later. The directors of the workshop believe that this is where the adaptation of many communities failed. They began changing rules before going back to their grass roots to re-discover what they were all about as a spiritual entity.

Having indicated the normal development of growth and decline of religious communities, the directors told the participant of the workshop to empower their own members to revitalize and rejuvenate the community. For this they offered a number of strategies and techniques. It was emphasized that supportive relationships, interaction methods, goal-emphasis, the whole area of training in human relations should be developed by all the members. From the personal transformation of the individual Religious there will be an emergence of new life within the community: wherever the members are, they will be religious women first, witnesses to Christ and the Gospel message handed on to them by their founder.

--Sr. Mary Elizabeth Best, S.Sp.S.

REPORT ON MEETING OF STUDY GROUP ON PRIMARY EVANGELIZATION

The Group met at 4:00 p.m. on 5 May at the Sedos Secretariat.

<u>Present:</u>	Sr. M. Motte	F.M.M.	Fr. A. Mettrop	P.A.
	Fr. W. Buhlmann	O.F.M. Cap.	Fr. D. Colombo	P.I.M.E.
	Fr. M. Zago	O.M.I.	Fr. Ma for Fr. B. Tohill	S.D.B.
	Fr. J. Farren	O.P.	Sr. L. Giacchetti	S.S.N.D.

Moderator: Fr. B. Tonna (Sedos)

Secretary: Fr. L. Skelly, S.M.A. (Sedos)

1. The Group concentrated on Section 3 of their agenda, i.e. Documentation and Experiences (Sedos 75/149-50). It was agreed that the AACC lists of unreached peoples should be used as well as the ICWE lists for the rest of the world. Dr. D. Barrett's work on Africa should also be availed of and his present work on other areas investigated; if we could collaborate with him we should do so. However many of these lists were going rapidly out of date and it would be a good thing to update them with the assistance of regional (or national) episcopal conferences, e.g. with Amecea, F.A.B.C. and Celam. When contacting such sources we should make it clear which categories we had in mind and how we would classify each category in percentages of a whole tribal group, e.g. which percentage would represent "marginally evangelized". We should also ask for figures on other religions, e. g. how many Buddhists, Moslems, Animists. Some members of the Group argued that our requests for information to episcopal conferences could well be a waste of time, but other pointed out that at least they would contribute to "conscientization" of such bodies by making them aware of the importance of acquiring such statistical data. A great deal of information was also in the possession of the S.C. for the Evangelization of Peoples. The problem was how to obtain access to it. There was much information which could be obtained from the Generalates--though they might, in most cases, have to refer to their provinces.
2. The Group finally decided to draw up and send out the following questionnaires:
 - a) A questionnaire to the Regional (in some cases national) Episcopal Conferences along the lines outlined above. Fr. Tonna would draft this and submit it to Fr. Zago for amendment.
 - b) A questionnaire to the Mission Secretaries of the Institutes. This would be drawn up by Fr. Buhlmann. It would try to find out from each Institute how many (%) of its members were still engaged in Primary Evangelization and what exactly they understand by the phrase. It would also seek to discover where and by what methods missionaries were getting the best results among the previously "unreached" peoples.
 - c) A letter of enquiry to the S.C.E.P. Fr. Tonna suggested that Fr. Musinsky, S.V.D., president of U.S.G. Commission VI should be consulted as to how such an approach might best be made. Final drafts of these would be sent to the members of the Group. Their reactions would determine whether or not another meeting was necessary before the June General Assembly.

-- Fr. L. Skelly, S.M.A.

THE LOCAL CHURCH

A letter to the Editor by Fr. J. Masson, S.J.

J'ai vu avec grand intérêt que le Bulletin de SEDOS (75/290-297) s'est occupé des Eglises particulières. Il m'a semblé toutefois que les articles n'avaient peut-être pas: d'une part toutes les distinctions nécessaires en une question vitale et délicate, d'autre part toute la confiance qu'on peut avoir dans l'action d'un seul Esprit en tous. Il semble qu'on ne puisse discuter cette question sans commencer par un certain nombre de définitions indispensables. Il n'est pas possible en effet de grouper indistinctement sous un même vocable des réalités fort diverses. Lors d'une des Plénières précédentes de la Congrégation pour l'Evangelisation, on a eu l'occasion d'étudier à ce sujet le vocabulaire du dernier Concile. Certes, les documents ayant été élaborés par des groupes divers ne montrent pas une cohérence de vocabulaire entièrement parfaite mais il est pourtant possible de faire des mises au point.

Au sens propre et habituel, l'Eglise PARTICULIERE est: Une portion du peuple de Dieu qui est confiée au soin pastoral d'un évêque aidé par son presbyterium de sorte que, adhérant à son pasteur et unie par celui-ci dans l'Esprit-Saint au moyen de l'Eucharistie et de l'Evangile, elle constitue une Eglise particulière (Christus Dominus 11). Cette définition est fermement basée sur la théologie de l'épiscopat, tellement réaffirmée au Concile; elle voit l'unité vitale des "portions de l'Eglise" dans la communauté créée autour de l'autel de l'évêque. C'est un principe d'unité qui a toujours existé et existera toujours.

L'Eglise LOCALE, bien qu'elle soit parfois appelée Eglise particulière, ne coïncide pas fondamentalement avec l'Eglise particulière qu'on vient de définir selon le Concile. En effet, certaines Eglises particulières de juridiction personnelle n'ont pas de base locale définie; réciproquement certaines Eglises locales sont plus larges qu'une communauté épiscopale et c'est même le sens que l'on emploie habituellement: L'Eglise de France, de l'Inde, du Zaïre; ces unités locales et par contre-coup sociales sont soumises à tous les avatars des concentrations ou dislocations politico-culturelles. On ne nie pas d'ailleurs qu'elles existent et constituent les milieux de vie de ces hommes que sont les chrétiens.

En parlant de juridiction personnelle, par exemple dépendance de certaines personnes vis-à-vis d'un évêque en quelque lieu qu'elles se trouvent, nous sommes amenés par l'histoire concrète à distinguer un troisième emploi du mot: particulier. Il s'agit de RITES déterminés, c'est à dire d'un groupe de chrétiens autour d'un évêque et plus largement d'un patriarcat (et d'un synode), selon un style et des usages liturgiques propres: rites orientaux divers, et d'ailleurs aussi rite latin.

Si nous ajoutons aux précisions déjà données la distinction inévitable - et que le Concile lui aussi mentionné par exemple dans le décret sur l'Oecuménisme: entre chrétiens unis pleinement de la Cathedra Petri, Eglises séparées (comme les Eglises orthodoxes), et Communautés ecclésiales (terme réservé par le Concile aux séparés non-orientaux), on voit quelle multiplicité de situations et d'idées nous avons à considérer, et qu'il est plus confondant qu'éclairant de commencer à faire des considérations globales sur ce qu'on appelle vaguement: "les Eglises particulières ou locales."

Ajoutons que, du point de vue méthodique d'une démonstration de la nécessité d'une diversité entre les Eglises, et de l'existence de cette diversité, il paraît plus compliqué qu'utile de montrer que le Concile reconnaît le droit à la diversité des Eglises séparées, alors qu'on peut tout simplement, en maints endroits, voir qu'elle reconnaît ce droit aux Eglises unies. Le détour méthodique paraît superflu et plutôt confondant.

La question des Eglises "moins larges que l'Eglise universelle" (pour employer la seule expression neutre qui convient ici) semble considérée, dans les deux articles intéressants de SEDOS à deux fins principales:

I - L'une est de prudence, c'est le deuxième article, qui montre les dangers de dissociation renfermés dans une insistance excessive sur l'existence des "Eglises moins larges que...". L'auteur met surtout en avant des arguments historiques et pratiques. Nous pensons que des arguments de ce genre ne seront jamais définitifs parce que les situations changent, et l'appréciation des équilibres est toujours sujette à révision. A notre humble avis, la seule règle dernière est le recours aux enseignements du Concile. Les Eglises particulières, au sens propre et analogiquement en des sens moins nets, sont telles (doivent être telles) qu'EN ELLES (in quibus) subsiste la Catholica; inversement, dans le concret du réel, c'est de leur multiplicité (ex quibus) que vit cette Catholica.

Voici les deux formules Conciliaires qui s'équilibrent:

"Dans l'Eglise particulière (au sens strict) est vraiment présente et opérante l'Eglise du Christ, une, sainte, catholique et apostolique (Christus Dominus 11).

Le Pontife Romain, en tant que successeur de Pierre est le principe et le fondement permanent et visible d'unité en les Eglises particulières, formées à l'image de l'Eglise Universelle et (par ailleurs) est en celles-ci et de celles-ci qu'existe l'Eglise Catholique une et unique." (Lumen Gentium 23).

Qui lira ce texte verra comment l'Union des Eglises (groupes de fidèles autour d'un évêque) est la traduction concrète de l'union collégiale des évêques" avec et sous Pierre".

II - Cela assuré, le premier article est d'enrichissement

Selon nous, le meilleur texte sur ce point reste le N. 22 de Ad Gentes, éclairé par le N. 13 de Lumen Gentium, dont il reprend du reste une expression extrêmement profonde, qui est l'argument définitif: l'Eglise est un rassemblement universel en charité, universalis caritatis coetus.

Elle est rassemblement parce que fondamentalement il n'y a qu'une foi, un Seigneur, un Baptême.

Elle est rassemblement universel parce que ce Seigneur a "toute puissance au ciel et sur la terre", elle ne peut donc être que diversifiée en ses éléments réunis, comme divers est l'univers lui-même, et notamment l'univers des hommes.

Mais comme elle est rassemblement en charité (cfr. 1 Cor. ch. XIII), elle est rassemblement dans la liberté, le respect mutuel, et l'échange des richesses propres.

Il semble important de souligner que les Eglises "moins larges que l'Eglise universelle", et par ailleurs porteuses d'un trésor de richesses propres, n'en réclament pas la valorisation d'abord comme un droit qu'on ne peut leur refuser, mais comme un service de partage qu'elles ont le devoir et le désir de rendre:

"Pour donner toute sa gloire au Créateur, mettre en pleine lumière la grâce du Rédempteur, et organiser harmonieusement toute la vie chrétienne" (Ad Gentes).

Cette grande perspective de louange, de salut et de joie est le véritable fondement de la diversité incarnée des Eglises particulières, bien au-delà et au-dessus de quelque perspective que ce soit d'auto-affirmation ou de revendication....

LIST OF DOCUMENTS RECEIVED DURING APRIL compiled by Sr. Agnetta, SSpsI. INTERNAL DOCUMENTS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.482	SCMM-M	Hiroshima (Extracts from a paper by Fr. Arrupe, SJ). (7)
1.483	Ibid.	Changes addresses and statistics SCMM since February 1975. (1)
1.484	Ibid.	Christian Stewardship by Sr. Michaela Bank. (6)
1.485	FSC	Documentation published by SECOLI in 1971, 1972, 1973 and 1974. (6)
1.486	RSCJ	Address given by Sr. Marguerite Marie Gonçalves at SEDOS Assembly, March 1975. (5)
1.487	Ibid.	Second Assembly of Provincials, No. 1. (18)
1.488	Ibid.	Second Assembly of Provincials, No. 2. (10)
1.489	Ibid.	La Bonne Nouvelle du Royaume. (12)
1.490	SM	Maria Mujer de Todos los Tiempos, by Jose Ramon Garcia Murga, SM. (48)
1.491	Ibid.	Buscar Nuevos Caminos, by Raymond Halter, SM. (41)
1.492	Ibid.	La Expresion comunitaria de les Consejos Evangelicos, by O; Alzamora, SM. (30)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (No. of pages in brackets)
4.1746	MISEREOR	A Guide to Social Development for Church Workers in Africa, by T. Byrne, CSSP. (57)
4.1747	Consultation of Orthodox Theologians, Bucharest	Confessing Christ Today, in Orthodox Theology. (15)
4.1748	Pontificium Consilium Instrumentis Communicationis Socialis	IX Giornata Mondiale della Comunicazioni Sociale, Domenica, 11 Maggio 1975. (4 documents)
4.1749	World Vision International	World Need Survey. (17)
4.1750	DIA	The Basic Communities in Kananga, Zaire. (1)
4.1751	Ibid.	A New Friend for Africa - "Philafrica". (1)
4.1752	Institut Catholique de Paris	Institute de Science et de Theologie des Religions, 1975-1976. (3)
4.1753	Institute of Development Studies	List of Writings on Development Studies by IDS Members. (32)
4.1754	Ibid.	Annual Report 1974. (52)
4.1755	MISEREOR	MISEREOR-Aktion 1975. (16 Documents)
4.1756	CWME (WCC)	Minutes of the Commission Meeting, February 3-8, 1975. (65)
4.1757	AMRSWP, Phil.	Reports, February 1975. (57)
4.1758	Ibid.	Various Reports, March 1975. (40)
4.1759	Minority Rights Group, London	MRG Origin, Aims, Reports. (3)
4.1760	Vicariato Apostolico	Encuesta sobre la familia Esmeraldena. (13)

II. EXTERNAL DOCUMENTS cont.

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.1761	USG	Rapporto sullo sviluppo della collaborazione tra il Vicariato di Roma e gli Intituti Religiosi nel campo dell Giustizia e della Carità. (3)
4.1762	WCC	La Violation des droits de l'homme nous concerne tous.(8)
4.1763	USG Commissio "Justitia et Pax"	Collaboration with Rome Vicariate--Concrete Propositions. (2)
4.1764	TALC, London Institute of Child Health	Circular Letter, March 1975. (4)
4.1765	Ibid.	The Health of the Family, by Dr. H. Mahler. (4)
4.1766	SONOLUX	Members of the Office of Audio-Visual Aids. (4)
4.1767	Ibid.	Statutes of SONOLUX. (5)
4.1768	Ibid.	Minutes of General Assembly, June 1974. (6)
4.1769	Bishop of Brescia, Italy	La Cooperazione Missionaria della Pontificie Opere. (9)
4.1770	SONOLUX	Jahresabschluss zum 31.12.1973. (5)
4.1771	USG	Program of meeting of Superiors General on "The Existential Meaning of the Vows today". (3)
4.1772	Joblin	Collaboration entre organisations privées et institutions internationales. (5)
4.1773	Ibid.	Partenaires dans le développement. (2)
4.1774	Conference of Major Superiors of Men, USA	CMSM Social Concern Committee. (2)
4.1775	USG	USG: History, Organization, Activities, Documentation.(6)
4.1776	U.N.	The United Nations World Population and Food Conferences: Bucharest and Rome, 1974. (37)
4.1777	Scarboro Foreign Mission Society	Acts of the Fifth General Chapter 1974. (65)
4.1778	Pastoral Institute, Ibadan	Radio Talks, by Dr. Joseph Adeneye. (16)
4.1779	Leyburn	Excerpts from "Handbook of Ethnography". (44)
4.1780	TALC	Foundation for Teaching Aids at Low Cost. (8)
4.1781	Catholic Media Council	Activity Report No. 1/1975. (9)
4.1782	Sedos	Tanzania (Data Sheets). (5)
4.1783	FABC	Assemblee Pleniere des Conferences Episcopales d'Asie, Taipei, 22-27 April 1974.
4.1784	Pastoral Institute, Nigeria	Rite of Penance. (75)