Landas 25 (2011) 191–205

PRIESTHOOD FOR COMMUNION

Ministry for the Church in Asia

Jeffrey G. L. Chang, S.J.

> *For Asian countries, may I submit that the question of the structures and shapes of ministry is of the very first importance. No discussion of the problems of evangelization in Asia can overlook this area.* —C.G. Arévalo[1]

The new way of being Church in the vision of the Federation of Asian Bishops' Conferences (FABC) implies and requires a new way of ministry. The relationship between theology of church and theology of ministry emerged clearly as a matter of first importance, even as the Asian theologians, in the renewal following the Second Vatican Council, fittingly focused first on the nature and mission of the Church as an entire community before turning to the roles of groups within the community. If the Church is to realize the calling to be a communion of communities, the Church's ministers, especially priests, must serve such communion with corresponding leadership. Although not adopting radically novel structures or shapes for ministry, the FABC, in communion with the universal Church, has developed a vision of priestly ministry as communion and spiritual leadership.

[1]Catalino G. Arévalo, "A First Working-Paper on Some Aspects of Evangelization in Asia Today," in *Evangelization in Asia Today: Part One, A Compilation of Selected Papers for Use in Study and Discussion Groups in Preparation for the 1974 Synod* (Quezon City: Cardinal Bea Institute/Loyola School of Theology, 1974), 62, n. 40.

https://publications.lst.edu/

This essay will analyze the FABC vision of theology of ministry, particularly ordained priesthood, in four movements. First, the FABC theology of church characterizes the Church in Asia as a *communion of communities*. Second, theology of church also encompasses theology of ministry, a sub-area in ecclesiology which has received attention only relatively recently and modestly, at least in Roman Catholic theology. Third, the FABC theology of ministry is described as a *communion of service*, in which *communion and spiritual leadership* characterize ordained ministry. Fourth, the FABC theology of ordained ministry, one particular part of ministries in the Church, characterizes the ministerial priest as a *man of communion*, explained also as a man of the sacred, man of dialogue, and man of humble service. This organization locates priesthood within the larger framework of ministry, which, in turn, is located in the larger context of Church. What kind of priesthood and ministry, for what kind of Church for evangelization in Asia?

The Church in Asia as a Communion of Communities

The ecclesiology of the Federation of Asian Bishops' Conferences emphasizes communion at all levels and in all areas of Church life. The importance of ecclesiology extends beyond internal self-centered Church issues, for the Church serves the Kingdom of God. How the community of faith organizes its own life, including how ministry is structured and exercised, has significance both for realization of the Church's identity and also for pursuit of the Church's mission in the world.

The FABC has reflected rather extensively on the nature of the Church in Asia, as a brief survey of relevant statements readily reveals. In 1982, the FABC declared: "the Church is at its deepest a *communion* (*koinonia*) rooted in the life of the Trinity, and thus in its essential reality a sacrament (*mysterium et sacramentum*) of the loving self-communication of God and the graced response of redeemed mankind in faith, hope, and love."[2] That response is both to God and also within the human

[2]"FABC Plenary Assembly III Statement," no. 7.1, in Gaudencio B. Rosales & Catalino G. Arévalo, eds., *For All the Peoples of Asia* I: *Federation of Asian Bishops'*

https://publications.lst.edu/

community, realized in Christian discipleship in "a community of authentic *participation and co-responsibility,* where genuine sharing of gifts and responsibility obtains, where the talents and charisms of each one are accepted and exercised in diverse ministries."[3] All of the members of Church share in a communion of faith and service.

Developing that communion ecclesiology further, the FABC, in 1990, called for a *new way of being church*, deepening communion at all levels. "The Church in Asia will have to be a *communion of communities*, where laity, religious and clergy recognize and accept each other as sisters and brothers."[4] "It is a *participatory* Church where the gifts that the Holy Spirit gives to all the faithful—lay, religious, and cleric alike—are recognized and activated, so that the Church may be built up and its mission realized."[5] "In an Asia marked by diversity and torn by conflicts, the Church must in a special way be a sacrament—a visible sign and instrument of unity and harmony."[6] Communion characterizes both the identity and the mission of the Church in Asia.

Church and Ministry

According to the Federation of Asian Bishops' Conferences, the mission and ministry of the Church is embodied and realized in a communion of service in which the entire community of faith participates in various and complementary ways. The FABC convened

---

Conferences Documents from 1970 to 1991 (Quezon City: Claretian Publications, 1992), 49–65 (here at 56 [emphasis in original]).

[3]"FABC Plenary Assembly III Statement," no. 7.6 (p. 56 [emphasis in original]).

[4]"FABC Plenary Assembly V Statement," no. 8.1.1, in Gaudencio B. Rosales & Catalino G. Arévalo, eds., *For All the Peoples of Asia* I: *Federation of Asian Bishops' Conferences Documents from 1970 to 1991* (Quezon City: Claretian Publications, 1992), 273–289 (here at 287 [emphasis in original]).

[5]"FABC Plenary Assembly V Statement," no. 8.1.2 (p. 287 [emphasis in original]).

[6]"FABC Plenary Assembly V Statement," no. 4.2 (p. 282).

https://publications.lst.edu/

the Asian Colloquium on Ministries in the Church in 1977, responding to the needs of the Church's mission, along with renewal throughout the Church. The 1974 Synod of Bishops had focused on evangelization, with the Post-Synodal Exhortation *Evangelii Nuntiandi* encouraging the Church "to seek wisely and to discover the ministries which the Church needs and which many of her members will gladly embrace for the sake of ensuring greater vitality in the ecclesial community."[7] Moreover, the renewal following the Second Vatican Council opened the way for restoring diaconal ministry exercised on a permanent basis and also for instituting lay ministries, as part of reshaping structures of ministry within the evangelizing Church.

Clarification of some key terms may be helpful for reflection on the structures and shapes of ministry in the Church, as well as its evangelization in Asia. While recognizing the value of some variety in response to local needs, the basic framework of charisms, services, and ministries provides a starting point for understanding ministries in the Church.

Charisms are gifts of the Spirit, given in love for some good, by God's gracious initiative which is the originating source and ongoing standard for the ministries of the Church's members. The FABC explains: "*Charisms* are enduring gifts of the Spirit given to Church members to be put to use in services and ministries."[8] God who calls together and sends forth the community in service gives manifold charisms to community members for engaging in the ministry of the Church. "Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone.

[7]*Evangelii Nuntiandi* 73.

[8]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 31, in Gaudencio B. Rosales & Catalino G. Arévalo, eds., *For All the Peoples of Asia* I: *Federation of Asian Bishops' Conferences Documents from 1970 to 1991* (Quezon City: Claretian Publications, 1992), 67–92 (here at 73). On this point, see also *Evangelii Nuntiandi* 73–74, and *Lumen Gentium* 12.

https://publications.lst.edu/

To each is given the manifestation of the Spirit for the common good."[9] Diversity of gifts contributes to the Church's character as a communion of communities and responds to the diversity of needs in the world. Renewal of the Church's sense of mission requires renewed efforts to respond to the many gifts of the Spirit, allowing and urging charisms to blossom in service of the Church's mission.

Services are activities which manifest charisms, responding generously in gratitude to God's gift and also responding attentively to needs in the world. In this context, services have a specific, technical meaning: "We term *services* those ways of sharing in the Church's ministeriality which are undertaken spontaneously and on occasions."[10] In this definition, the qualifiers "spontaneously and on occasions" do not exclude planning, preparation, or even significant commitment of time. Rather, the Church distinguishes such services from instituted or ordained ministries which are established on a stable, even permanent, basis for the ongoing life of the community. Services denote the basic and general response of all Christians who participate in the one mission of the servant Church.

The Church designates certain of those services as ***ministries***, which are characterized by stability, continuity, and responsibility in the community of faith:

> *Ministries* apply more properly to those services which Church members undertake with a certain stability and exercise on a sufficiently broad basis, thus sharing formally in the Church's responsibility to signify the presence to men of Christ's saving action. All such ministries must be recognized by the community and authenticated by it in the person of its leader.[11]

---

[9] 1 Cor. 12: 4–7.

[10] "Conclusions of the Asian Colloquium on Ministries in the Church," no. 31 (p. 74).

[11] "Conclusions of the Asian Colloquium on Ministries in the Church," no. 32 (p. 74). The modifiers "more properly," "a certain" and "a sufficiently broad" reveal some lack of specificity in this definition. Nonetheless, characterization of ministry serves as an adequate working definition. Although Roman Catholic

https://publications.jct.edu/

Diverse modes of service, including ministries, express the nature of the Church communion and respond to the many needs of the diverse situations in which the servant Church realizes the mission of Christ. The Church distinguishes two categories of ministries: lay ministries and ordained ministries.

Lay ministries involve Church recognition of particular charism-based services by lay people. The Asian Colloquium on Ministries in the Church specified:

> The services, based on personal charisms and rendered by lay people with a certain stability and on a sufficiently broad basis, are established today by the Church as ministries. The installation of lay people into those ministries supposes the recognition of their charism and services by the community and its confirmation by its leader.[12]

These ministries belong properly to lay people and are clearly distinguished from ordained ministries. Establishment of lay ministries remains at an initial stage of development. Thus far, in the wake of the Second Vatican Council, the only lay ministries formally instituted by the Universal Church are lector (reader) and acolyte, although local churches have been invited to propose establishment of other lay ministries.[13]

---

literature on theology of ministry developed rapidly in the period following Vatican Council II, theologians still struggle to define "ministry" in a way which is more comprehensive than ordained ministry. One leading Roman Catholic theologian in this field defines it this way: "Christian ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to proclaim, serve and realize the kingdom of God" (Thomas Franklin O'Meara, *Theology of Ministry,* rev. ed. [Mahwah, NJ: Paulist Press, 1999], 150).

[12]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 33 (p. 74).

[13]Paul VI, "*Ministeria quaedam*," *Acta Apostolicae Sedis* 64 (1972): 529–534; English translation: "Apostolic Letter Issued *Motu Proprio* by which the Discipline of First Tonsure, Minor Orders, and Subdiaconate in the Latin Church is Reformed," in *The Rites of the Catholic Church* II (Collegeville, MN: Liturgical Press, 1991), 98–103. Given the apparent reluctance to institute lay ministries, it is pertinent to note that recognition of lay ministries is not intended to be

https://publications.lst.edu/

Ordained ministries are conferred by ordination, which recognizes a charism for leadership in the Church. Ordained ministry is structured in three orders: bishops, presbyters, and deacons. Bishops and presbyters share in the ministerial priesthood. Although the Second Vatican Council approved restoring exercise of diaconal ministry on a permanent basis, most Asian local churches have proceeded cautiously in this matter.

Although it may be unrealistic to expect dramatic changes or regional differences in these basic structures of ministry in the Church, this framework does allow for some diversity in exercise, similar to the way in which the one Church admits of some diversity in ecclesiologies. Shape and style may vary more than fixed structures, but all of those express, in some manner or another, particular understandings or theologies of Church. The analogy between diversities within ecclesiology and diversities within theology of ministry is appropriate, especially since theology of Church and theology of ministry are also intimately related with one another. A particular understanding of Church implies and involves a corresponding understanding of ministries in the Church; a theology of ministry forms a closely related and constitutive part of an ecclesiology.[14] The vision of the Church as a communion of communities and the concomitant renewal of the Church's evangelical mission bear significant implications for ministries in the Church. Regarding the intimate relationship between communion ecclesiology and ministries, one Asian bishop comments:

> Communion can become a concrete and pastorally meaningful conception of the Church only in relation to the understanding of the Church as a people, as a community with different charisms and ministries. Therefore, I find it appropriate that FABC has not spoken

---

a clericalization of lay participation in Church life. Although the issue of lay ministries involves many factors which go beyond the scope of this present study, neither should communities refuse to recognize lay ministries as part of clerical monopolization of responsibility and authority in the Church.

[14]Avery Dulles, *Models of the Church*, exp. ed. (New York: Doubleday, 1987), 161–175; Jacques Dupuis, "New Ministries: A Pastoral Approach," *Vidyajyoti Journal of Theological Reflection* 40 (1976): 398–412.

https://publications.jst.edu/

> of communion in the abstract, but has spoken of the nature of our Asian Churches as a "communion of communities."[15]

Specifically the theology of Church as a *communion of communities* implies a theology of ministry which may be characterized as a *communion of service*.

Communion and Spiritual Leadership in a Communion of Service

This theology of ministry and the ecclesiology upon which it is based provide the appropriate framework for examining the ordained ministerial priesthood, which has special significance in relationship to the community of faith. In the Church as a communion of communities, ministries are exercised as part of a communion of service, and ordained priestly ministry serves communion and spiritual leadership.

The variety of charisms, services, and ministries in the Church form a ***communion of service*** in which all members participate. "The Church is a communion of service in which, even though there are a variety of functions, services and ministries, all persons are equal, co-responsible and interdependent."[16] In the Church which is a communion of communities, all of the community's members share in the Church's ministry through diverse services or ministries, manifesting Spirit-given charisms and coming together in a communion of service characterized by collegiality and co-responsibility. The Spirit gives diverse charisms for mutual service, and some members are confirmed with particular ministries for building up the community.[17] Diversity of charisms and contributions realizes communion in the Spirit of

---

[15]Leon Augustine Tharmaraj, "Experiences in Communion and Collaborative Ministries," *Studia Missionalia* 49 (2000): 27.

[16]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 30 (p. 73).

[17]1 Pt. 4: 10; and Eph. 4: 7–10.

https://publications.jct.edu/

God who creates not uniformity but unity in plurality.[18] It is not *in spite of* differences but precisely *in diversity* that the various disciples, as a communion of service, continue the mission of Christ.

In the context of participation by all members in Christ's mission, the community recognizes and confirms certain services as ***ministries***, which are distinguished by special responsibility, stability, and significance within the communion of service. The Church discerns and recognizes the manifestations of certain charisms as ministries, on the basis of sufficient stability, broad basis, and formal sharing in the Church's ministry. Discernment involves the community, including formal recognition by the community's leader who exercises special responsibility for unity.

Recognition of ministries does not diminish the importance of or need for services by the rest of the community. The FABC insists: "discernment and recognition of charisms in individuals do not dispense the rest of the community from its obligation to be ministerial but rather help articulate and give expression in a concrete manner to possibilities of ecclesial services by lay people."[19] An early FABC theological *peritus* explains further:

> the ministries, rooted in the charisms, are participations in the life and service of the Church, both *ad intra* and *ad extra*: no one (even the bishop!) has a monopoly of ministry, responsibility, etc., in the community, although the pastoral office demands the tasks of animation, leadership, direction from its holders.[20]

Those ministerial leadership tasks are ordered to animating the whole community's participation in Christ's mission.

---

[18]Tharmaraj, "Experiences in Communion and Collaborative Ministries," 284.

[19]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 52 (p. 78).

[20]C. G. Arévalo, "The Church as a Community of Faith: Some Points for Reflection at the Third Plenary Assembly," *FABC Papers* 29 (1982): 6 (punctuation in original).

https://publications.jct.edu/

In the communion of service, ministries serve as instruments for the ministerial activity of the whole community. According to the FABC, "ministries will become nerve centers of life for the ministerial action of the community."[21] The image of *nerve centers* connotes sensitivity, both to charism-based abilities distributed in the community and also to needs in the world. As *centers of life*, ministers animate activity throughout the community. While some apostolic services may be exercised individually, ministries require attention to facilitating *the ministerial action of the community*. Ultimately, ministerial action is ordered not to the individual minister's recognition or gain but to the participation and good of the community. In addition to directly serving particular needs, ministers also share knowledge and form teams, training and facilitating the participation of more Church members in service. Such servant leadership articulates and promotes possibilities for ecclesial services especially by lay people. Thus ministries are intrinsically relationship-oriented and community-focused.

Everything stated thus far regarding ministries applies both to lay ministries and also to ordained ministries. Within this theology of ministry, ordained ministry, in particular, serves ***communion and spiritual leadership***. The FABC is very clear on this point of central importance for understanding ordained ministry: "The specific charism of unity and spiritual leadership finds its full expression in the local Church in the ministry of the bishop."[22] "Common to the three forms of the ministry conferred by ordination, though differently realized in each, is a charism of unity and spiritual leadership."[23] "The specific function of the presbyter in the Christian community is that of unifying spiritual leadership."[24] In the Sacrament of Holy Orders, the

[21]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 52 (p. 78).

[22]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 110 (p. 88).

[23]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 35 (p. 74).

[24]"Conclusions of the Asian Colloquium on Ministries in the Church," no. 103 (p. 86). Deacons also serve as ministers of unity and spiritual leadership (no. 99).

https://publications.lst.edu/

community confirms the presence of this charism from the Holy Spirit and, thereby, commissions the minister to formal service of unity and spiritual leadership, guiding the community in realizing its mission.

Ordained ministers form the Church community as a living sign of Christ's saving presence in the world. Communion in the life of the Christian community reaches climactic expression in the celebration of Eucharist, for which the priest plays a significant part. In sacramental ministries and, indeed, in the whole life of the community, the Church sacramentalizes Christ's promise of communion and harmony for the world. As sign and instrument, the minister makes sacramentally visible the hidden mystery of the Church, realizing communion and continuing Christ's mission.

Ordained ministers serve communion by discerning the activity of God's Spirit in the community and calling forth charisms from the community to blossom in manifold services, responding to the signs of the times and the needs of the community. While both lay and ordained ministers exercise some responsibility for animating ministerial activity among Christ's faithful, ordained ministers, acting broadly on behalf of the whole community, exercise a formal responsibility for animating a broad range of ministerial activity in the communion of charisms. In this capacity, the unifying spiritual leadership of ordained ministry is also charged with recognizing, encouraging, forming, and affirming services and ministries on behalf of the community, as well as ensuring unity within the Eucharistic community.

The Priest as a Man of Communion for the Church in Asia

The Federation of Asian Bishops' Conferences envisions the ministerial priest as ***a man of communion***. Communion characterizes the priest's identity, mission, and relationships. The charism of unifying spiritual leadership and the various activities in which the priest realizes that charism respond to the need for communion. The FABC vision of the Church in Asia as a *communion of communities* readily implies that the ordained minister should be a *man of communion*. Identifying a particular

https://publications.lst.edu/

ministry of communion in the Church has still deeper implications; priestly ministry, in all of its activities, is principally about building and supporting communion.

The ministerial priest serves as sign and instrument of the community's mission of establishing communion. Exercising unifying spiritual leadership, the priest discerns charisms, encourages the emergence of initiatives, and serves as a center of life for the ministerial activity of the local community. The priest leads by drawing out different gifts and drawing together diverse members into one body. The ministry of communion, forming the community as a living sign of Christ's salvific presence, then is the standard for expressing and evaluating the entirety of ordained ministry.

While unifying spiritual leadership may find expression in a myriad of different activities reflecting the integral nature of salvation, ordained ministry is primarily and fundamentally about communion, which provides the key for interpreting all other characteristics of ordained ministry. The FABC explains: "The future priest of Asia must be a man of communion: this means that the priest become a man of the sacred, a man of dialogue, and a man of humble service. All these define his identity."[25] This characterization does not mean that simply combining sanctity, dialogue, and humble service yields communion. Surely, communion is manifested in sanctity, dialogue, and humble service, but that does not exclude other manifestations as well. The Spirit leads all Christ's faithful in pursuing these goals, and the Spirit specially guides priests in pursuing these goals in, for, and through the community.

Accordingly, characterizing a priest as a man of the "sacred" does more than describe a condition of personal sanctity. Although

[25]FABC Plenary Assembly V, "Main Recommendations on Priestly Formation," in Vicente G. Cajilig, ed., *Clergy of Asia: Lights and Shadows*, Consultation on the Continuing Education for Priests, Nov. 30–Dec. 2, 1993 (Manila: FABC Office of Education and Student Chaplaincy, 1997), 169–176. The recommendations were prepared in preparation for the 1990 Synod of Bishops. Cf. Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, nos. 18, 43.

the priest's own intimate experience of the "sacred" is relevant and necessary, in the context of the ministry of communion the more important issue is how the priest functions as a center of life for the sanctity of the community. How does ordained ministry build up the community's sanctity, for example, by teaching others to pray? Similarly, how does ordained ministry draw out, develop, and draw together dialogue in the Church as a communion of communities proclaiming God's salvation? How does ordained ministry form the communion of communities in humble service in the image of Jesus Christ? The ministerial priest's own participation in all of these qualities and activities, even if still in a preliminary or partial manner, is only a necessary starting point.

Similarly, the priest's direct service of unity, such as in assembling the community and celebrating Eucharist, symbolizes the broader, even if sometimes more subtle, service of building up the communion of charisms. Even beyond prominent particular activities, the ministry of communion involves building up the community's participation in the mission of the servant Church. Hence, the priest, as a man of communion, exercises ministry in relation to the community, fostering the community's ministerial activity. As an instrument of the community's sacramentality of Christ's saving presence, ordained ministry's deeper significance is to be found in serving as a sign and instrument for realizing the mission of the Church as a communion of communities.

Conclusion

In the FABC vision of the Church as a communion of communities, all members are called to participate actively and in various ways in a communion of service, where ministries, especially ordained priestly ministry through the charism of unity and spiritual leadership, support the active participation of the entire community. As a sign and instrument of the community's mission to signify Christ's saving presence, the ministerial priesthood humbly builds up the Church in communion and mission. By discerning and supporting the gifts distributed by the Spirit throughout the community, priests guide

https://publications.lst.edu/

and promote the full and active participation of the people of God in celebration of the Eucharist and, indeed, in all of Christian life. Thus the sacramental significance of priesthood for communion is to be found in the unity and service of the community, where the priest, especially in Asia, is called to be a man of communion. In reflecting on "The Spirit at Work in Asia Today," the FABC sketches the following image which summarizes the role of priestly ministry's servant leadership:

> The people of God, being the mystical body of Christ gifted with charisms, freely offering themselves to the community through ministries, are like a variety of musical instruments. The multiplicity of ministries blended properly by the servant leadership plays a symphonic masterpiece called "life in communion and mission."[26]

Thus far, the Church in Asia has not established entirely new structures of ministry for the mission of evangelization in Asia. Nor should dramatically different structures be necessarily expected, of course, for the Asian local churches in communion with the Church universal. Nonetheless, the Federation of Asian Bishops' Conferences does envision a new way of ministry for a new way of being church, evangelizing in Asia. Distinctive emphasis may be more on shape and style than on innovative structures. Implications may not be fully explored yet, and implementation not quite realized now. Still, the theologizing reflection and activity continue, building upon an ecclesiological vision of the Church as a communion of communities. For this ongoing development in the theology and practice of ministry for communion in Asia, the early and, perhaps, even programmatic words of Rev. Fr. Catalino G. Arévalo, S.J., recognized by the FABC as the "Father of Asian Theology," offer inspiration:

> … theology is capable of development: it cannot be content with merely walking the well-worn ways, following the same old procedures, going

[26]FABC Office of Theological Concerns, "The Spirit at Work in Asia Today," no. 4.3.1.2, in *For all the Peopes of Asia* III: 311. The full document may be found in Vimal Tirimanna, ed., *Sprouts of Theology from the Asian Soil: Collection of TAC and OTC Documents (1987–2007)* (Bangalore: Claretian Publications, 2007), 167–254.

https://publications.lst.edu/

> by the same old methods, rehashing the old questions, parroting the old answers, mechanically repeating what has been said over and over again in the past.[27]

As with theology, the community of faith, including the ministerial priesthood, is capable of development. In this pilgrim Church in Asia, much remains to be done; the Spirit is still at work. Even if the project has only begun, the journey is, at least, commenced. The Church's prayer, especially for priestly ministry for communion in Asia, encourages: May God who has begun the good work in you bring it to fulfillment!

[27]Catalino G. Arévalo, *Some Aspects of the Theology of the Mystical Body of Christ in the Ecclesiology of Giovanni Perrone, Carlo Passagl[i]a and Clemens Schrader, Theologians of the Roman College in the Mid-Nineteenth Century*, S.T.D. diss. excerpta (Rōma: Facultate Theologica Pontificia Universitatis Gregorianae, 1959), 7.

https://publications.lst.edu/

https://publications.lst.edu/