

Rome, January 25, 1969

To all Superiors General
To their Delegates for SEDOS
To the members of all SEDOS Groups

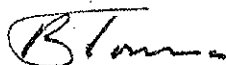
Enclosed please find:

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Please note the dates of the following meetings:

Working Group for Social Communications	- Tuesday, 28.1.1969, 4 p.m.
Working Group for Development	- Friday, 31.1.1969, 10 a.m.
Working Group for Interviews	- Friday, 31.1.1969, 4 p.m.

Sincerely yours,



Fr. Benjamin Tonna
Executive Secretary

IS/1/69

SEDOS 69/39

NEWS FROM THE FIELD

Congregations join for common renewal program

In Klender, Djakarta, Indonesia, 21 sisters from four different congregations participated in a combined renewal program, organized by the Medical Mission Sisters, from the 2nd to 15th December 1968.

This was the first such inter-congregational cooperation in the area and everyone was delighted with the rich exchange of opinion and contributions. Participants were the SCMM-M plus three non-SEDOS communities (Franciscan Missionaries of Mary, Sisters of the Good Shepherd and the Daughters of Maria and Joseph).

In the first week, lectures were given by experts on demographic, cultural, and economic changes in Indonesia, religious development in Islam in the country, Islam and politics, other Christian churches, new theological thinking on relations between religious (all topics applying to Indonesia). The second week considered: community development, sex education and marital problems, debate on "Humanae Vitae", etc. and then finally the place of religious today in Indonesia, with renewal in religious life, liturgy, etc.

Lecturers included the following SEDOS members: SJ, SVD, MSC and SCMM-M; also some OFM Fathers and lay persons.

MISSION THEOLOGY SYMPOSIUM

1. The Steering Committee met on January 16 and finalized the programme of the Symposium (see below). Fr H. Mondé had been informed that Prof. J. Glazik msc had been hospitalized and would be unable to participate. Fr. J. Schütte svd had been found willing to replace him. Fr C.A. Daily had received word from Fr Avery Dulles sj that other commitments prevented him from attending. His paper foreseen for March 31 will now be prepared by Fr C. Arevalo sj.

The texts of the programme and of the invitation to the Generalates in Rome is at the printer's and will be sent out at the end of this month.

2. Reminder: the Steering Committee would welcome additions and suggestions from the SEDOS Generalates to the proposed list of invitations (see SEDOS Documentation pp. 37-38).
3. The Secretariat has received thus far the papers of Frs A. Camps (see below), J. Frisque, A. Fiolet and J. Gonzalez-Ruiz. The latter three will be in the next issues of the SEDOS Documentation.

THEOLOGIE DE LA MISSION POUR NOTRE TEMPS

Rome, 27-31 mars 1969

Document 10

Arnulf CAMPS ofm, Nijmegen

ACTIVITE MISSIONNAIRE ET STRUCTURES D'EMPRUNT

par M. le Professeur Docteur Arnulf CAMPS O.F.M.

Le développement de l'activité missionnaire de l'Eglise est fonction de circonstances historiques diverses. La mission n'est pas sans instaurer constamment une relation entre notre religion, le Christianisme, et les autres croyances. Le Christianisme est, en outre, une religion qui a emprunté sa forme extérieure à travers les contacts avec la civilisation occidentale, au cours de son histoire bimillénaire. Cette forme occidentale du Christianisme comprend, pour ne mentionner que quelques aspects saillants, une organisation sociale nettement définie (répartition territoriale en diocèses et paroisses), une forme spéciale de liturgie (la liturgie latine romaine en général), un propre système théologique (la théologie scolastique) ainsi qu'une organisation correspondante de ministère sacerdotal (historiquement liée au célibat). C'est par l'intermédiaire de son activité missionnaire que cette forme occidentale du Christianisme entra en contact avec les religions et cultures non occidentales. En outre, la manière dont cette rencontre eut lieu, fut déterminée, en grande partie, par des circonstances historiques. Le Christianisme avait acquis entre-temps des opinions et des jugements bien arrêtés au sujet d'autres religions et cultures. C'est en général dans un contexte colonial que cette rencontre s'est réalisée, ce qui rendit très difficile pour les missionnaires occidentaux, d'arriver à une compréhension profonde des valeurs spirituelles et culturelles d'autres peuples. C'est là une circonstance qui s'avéra également défavorable à l'affirmation de personnel relevant d'autres religions et cultures. Il faut également remarquer que cette rencontre se réalisa dans un contexte spirituel particulier. Le Christianisme occidental s'était formé une opinion catégorique à propos du salut, assumant que ce dernier n'était possible qu'au sein du Christianisme, alors que les autres croyances, dans leur ensemble de comportements religieux, étaient normalement entachées de fausseté totale en matière de salut.

C'est en de telles circonstances historiques que se situe le motif pour lequel il se développa, au cours des derniers siècles, une pratique missionnaire particulière. Cette routine missionnaire fut appelée adaptation. De nombreux théologiens consacrèrent des ouvrages à cette question: J. Thaurén svd "Die Akkomodation im Katholischen Heidenapostolat" (L'esprit d'adaptation dans l'apostolat catholique chez les païens), Münster, i.wf. 1927; O. Dominguez omi, "Theologia adaptationis et praxis missionaria" (La théologie de l'adaptation et la pratique missionnaire) dans l'ouvrage "Scientia Missionum Ancilla" (La Science au service des Missions), Nijmegen - Utrecht 1953; et Th. Ohm osb, dans son ouvrage "Machet zu Jüngern alle Völker" (Évangélisez tous les peuples), Fribourg i. Br. 1962. Un aspect caractéristique de cette conception est représenté par le fait que le problème se pose de la façon suivante: quelles sont les concessions que la structure européenne du Christianisme peut faire aux autres cultures et religions? Le Christianisme européen étant considéré comme la norme, devrait être sauvegardé aussi intact que possible. Des concessions ne seraient admises que face à des difficultés s'avérant insurmontables pour les non chrétiens. Il faudrait, dans ce cas-là, tenir compte des lois de la coopération.

Des distinctions ont été établies, à cet effet, entre ce qui forme l'essentiel et ce qui est accidentel en matière de doctrine chrétienne. L'essence même du Christianisme devait rester intacte, ce concept comprenant tout ce qui était considéré comme facteur de l'unité de l'Eglise, par exemple, la liturgie latine, la théologie scolastique et la structure sociale de l'Eglise. Des concessions n'étaient admises que sur des questions accidentelles, à savoir, certaines dévotions, certaines manifestations artistiques ainsi que les modes d'habillement. Il en ressort qu'une théologie et une pratique d'adaptation s'inspirant de tels principes ne se posaient guère la question de savoir quelle pouvait être la place revenant à d'autres croyances et cultures dans l'économie du salut et quelles pouvaient être leurs valeurs à sauvegarder. C'était là un système d'adaptation superficiel ne frôlant que des questions accidentelles de détail.

Mais il y a eu un changement dans le contexte historique sur lequel reposent cette théologie et cette pratique. L'activité missionnaire ne se fait plus dans un contexte colonial, car elle doit tenir compte de la force naturelle d'affirmation des autres religions et cultures. Le contexte spirituel, à son tour, a subi une radicale évolution. Les occidentaux ne sauraient plus considérer les autres croyances religieuses comme étant des voies absolument fausses dans l'économie du salut. On s'est rendu compte du fait que si les non chrétiens ont une chance

de salut, cela dépend du système social et de la religion, l'homme étant éminemment un être social "in religiosis" également. Aussi nos connaissances des autres religions, ainsi que des autres cultures, se sont-elles si profondément améliorées, qu'il ne sera guère possible, à l'avenir, d'insister sur ces opinions périmées. Le Christianisme occidental lui-même, n'a pas été sans évoluer dans la conscience de ses propres fondements. Personne ne considère plus la liturgie latine comme partie intégrante de l'essence de l'Eglise. Conformément à la réforme établie par le Concile Vatican II, la langue vernaculaire a été introduite dans la liturgie. Le Concile s'est également prononcé pour une plus profonde adaptation de la liturgie et de la théologie aux principes de sagesse remontant à d'autres religions dont l'existence ne saurait être dépourvue du sceau de la coopération divine. La naissance de différentes écoles théologiques au sein de l'Eglise occidentale a également contribué à la relativisation de la théologie scolastique. Des nouveautés s'annoncent, en un mot, dans les structures ecclésiastiques: la collegialité des évêques en communion avec le pape, les synodes épiscopaux, les conseils diocésains et paroissiaux, ainsi que l'importance de plus en plus marquée accordée au rôle des laïques, ne seront pas sans conséquences. Les deux partenaires se trouvant vis-à-vis dans l'activité missionnaire, les autres religions d'une part et le Christianisme de l'autre, sont en phase d'évolution. Aussi, les Chrétiens non occidentaux vivant au sein d'une Eglise occidentalisée en Asie, en Afrique ou en Amérique Latine, ne sont-ils plus guère satisfaits de la situation et tendent-ils à assumer un rôle de leader de plus en plus prononcé au sein de l'Eglise universelle.

Il en ressort que la théologie et la routine d'adaptation qui ont été le propre d'une époque désormais révolue, ne correspondent plus à la situation réelle de l'Eglise. Il n'y a donc rien d'étonnant à ce que, face à de tels problèmes, quelques théologiens et missionnaires soient à la recherche de solutions nouvelles. D'aucuns s'expriment, au sujet d'autres religions, comme s'il s'agissait de formes anonymes du Christianisme (K. Rahner sj, "Das Christentum und die nicht-christlichen Religionen" (Le Christianisme et les religions non chrétiennes) dans son ouvrage "Schriften zur Theologie V", Einsiedeln 1962) ou au sujet d'autres credos en les considérant comme signes avant-coureurs ou précurseurs du Christianisme lui-même (P. Schoonenberg sj, "God's World in the Making", Pittsburg 1964), ou sur le Christianisme comme "locum tenens" pour les autres religions (R. Chlette, "Die Religionen als Thema der Theologie", Freiburg i. Br. 1963). Ils sont tous d'accord pour affirmer que les autres religions ont une place positive dans l'économie du salut. Le salut est possible pour les non chrétiens au sein de leur propre religion, du temps qu'une véritable rencontre avec le Christianisme n'a pas eu lieu. La rencontre du Christianisme et des autres religions est considérée comme un épisode dans l'économie générale

du salut, aussi devrait-elle se réaliser dans un esprit de dialogue. Le dialogue est, en effet, la nouvelle forme ou le nouvel aspect de la pratique missionnaire par rapport à l'ancien système de l'adaptation. Les deux interlocuteurs devraient avoir l'esprit ouvert prêt à découvrir ce que le Dieu de l'histoire universelle a réalisé dans la ensemble de l'humanité, peuples, races et religions. C'est ainsi que s'exprime le Concile Vatican II dans la déclaration sur les relations entre le Christianisme et les religions non chrétiennes. Ce dialogue devrait s'efforcer, conformément aux recommandations du Concile Vatican II, d'introduire, comme enrichissement dans le grand courant de l'économie du salut, tout ce qui remonte authentiquement à Dieu. C'est là une manière nouvelle d'affronter la question, capable de faire naître de nouvelles structures au sein des Eglises non occidentales. Il ne suffira plus de procéder à une adaptation superficielle des éléments accidentels du Christianisme occidental à des religion non occidentales, mais il s'agira d'une recreation sous une nouvelle forme de Christianisme, de tout ce qui est positif dans d'autres religions. L'activité missionnaire ne sera plus porteuse de structures d'emprunt, mais, au contraire, stimulatrice de l'épanouissement de l'Eglise et ne sera point dépaycée dans le milieu culturel et religieux des autres croyances.

Quelques conclusions pratiques s'imposent. Les missionnaires devraient, tout d'abord, vouer un soin tout spécial à la période de pré-évangélisation. Nous sommes arrivés à une étape dans l'activité missionnaire, où l'on essaye de découvrir les autres religions, en vue d'un nouveau et meilleur avenir religieux. Cela implique l'étude approfondie de la langue, de la culture et de la religion des autres peuples, pour déceler la genèse de l'histoire universelle du salut dans ces religions et cultures. Cela demande que l'on approfondisse de quelle manière, à partir d'une attitude positive, les gens peuvent être amenés à suivre l'histoire actuelle du salut conformément à la volonté divine et à l'expression qu'en donne le Christianisme. Il faut exposer aux peuples non chrétiens la dynamique de l'économie du salut sans pour autant négliger la richesse de leur propre religion.

En deuxième lieu, les Conférences Episcopales devraient, dans les limites de différents domaines socio-culturels majeurs, s'accorder sur l'établissement d'un programme d'adaptation plus profonde, suivant le décret sur l'Activité missionnaire du Vatican II. "Il sera plus clair, de cette manière, sous quelle forme la foi peut chercher la compréhension dans la philosophie et la sagesse de ces peuples. On parviendra à un concept plus exact sur la façon dont leurs coutumes, leurs conceptions de la vie et leur ordre social peuvent s'accorder avec la manière de vivre préconisée par la révélation divine. Par la suite, de larges voies s'ouvriront pour

mener à une adaptation plus profonde dans le cadre tout entier de la vie chrétienne" (n° 22). Ce programme ne saurait être réalisé sans l'assistance d'un office pastoral de recherche pour chacune des régions socio-culturelles. On devrait encourager la création de ces offices et les confier à un personnel compétent. Comme troisième conclusion, les évêques devraient, avec l'assistance des Conférences épiscopales et des offices pastoraux régionaux de recherche, déployer un vif intérêt pour amorcer des expériences en vue d'une adaptation plus profonde. Le Concile Vatican II se prononce, à l'endroit cité, en faveur d'une adaptation plus profonde dans le cadre tout entier de la vie chrétienne. C'est là un problème qui, loin de rester lettre morte, doit être sérieusement envisagé. On devrait commencer aussi rapidement que possible les recherches dans les domaines de la liturgie, de la théologie et des nouvelles structures de l'Eglise. Il n'est d'autre voie que celle de l'expérience étant donné que le but final ne saurait être fixé d'avance. Ces expériences devraient s'étendre sur l'adaptation plus profonde en matière de formation des ministres du culte et en ce qui concerne les normes de vie qu'ils devront suivre (question du célibat). La norme, une fois de plus, ne devra pas s'identifier avec la tradition et l'histoire de l'Eglise occidentale, mais avec la "vie chrétienne adaptée au génie et aux caractéristiques" de chaque civilisation (Décret sur l'Activité missionnaire de l'Eglise, n° 22). Ce sont les expériences qui nous indiqueront la voie à suivre, mais il n'en est pas moins vrai que celles-ci devront se dérouler sous la direction des Conférences épiscopales et des offices pastoraux régionaux de recherche.

Traducteur: Monsieur J. Lehel

TS/4/69

SEDOS 69/46

MISSION THEOLOGY FOR OUR TIMES

A Symposium sponsored by SEDOS

PROGRAM

Thursday
March 27

Welcome address : Very Rev. H. Mondé, President of SEDOS,
Superior General of the Society for
African Missions

17.00 - 18.30

Opening address : His Eminence G. Cardinal Agagianian,
Prefect of the Sacred Congregation
for the Evangelization of Peoples

"THE NOVELTY OF THE GOSPEL", Very Rev.
S. Lyonnet sj, Vice-Rector of the Ponti-
fical Biblical Institute, Rome

Friday
March 28

Closed working sessions at 60, Via della Sierra Nevada, Rome (EUR)

09.00 - 12.30

Main theme : "REVELATION AND SALVATION OUTSIDE THE
VISIBLE CHURCH", Rev. S. Semmelroth sj

16.00 - 18.00

"THEREFORE, WHY MISSIONS ?", Rev. J. Schütte svd

Attendance by
participating
theologians only

"NON-CHRISTIAN RELIGIONS AS A MEANS OF
SALVATION", Rev. J. Daniélou, sj

"APOSTOLATE AMONG THE NON-CHRISTIANS",
Rev. D.S. Amalorpavadass

Discussion of the presentations

in the evening

: Drafting of the day's conclusions

Saturday
March 29

Main theme : "THE ROLE OF DEVELOPMENT IN MISSIONARY
ACTIVITY", Rev. J. Frisque

09.00 - 12.30

"PRIMACY OF EVANGELIZATION", Rev. D. Grasso sj

16.00 - 18.00

"TOWARDS A THEOLOGY OF DEVELOPMENT",
Rev. A. Fiolet

Attendance by
participating
theologians only

Discussion of the presentations

in the evening

: Drafting of the day's conclusions

Palm Sunday
March 30 Drafting of the main conclusions by all the participating theologians

17.30 - 19.00 Reception and meeting of participating theologians with SEDOS Superiors General

Monday
March 31 Presentation of the main conclusions of the theologians

 The missionaries propose their problems to the theologians

09.45 - 11.00 "MISSION AS SACRAMENTAL COMMUNITY",
Rev. C. Arevalo sj
Interventions by the missionaries

11.30 - 12.45 "MISSION AND IMPORTED STRUCTURES",
Rev. A. Camps ofm
Intervention by the missionaries

15.00 - 16.00 "MISSIONS AS TASK OF THE YOUNG CHURCHES",
Rt Rev. Th. Tshibangu
Interventions by the missionaries

16.30 - 17.30 "MISSIONS AND FREEDOM OF CONSCIENCE",
Rev. J. Gonzalez-Ruiz
Intervention by the missionaries

17.30 Reception

THE SYMPOSIUM : Rev. D.S. Amalorpavadass sj, Bangalore - Rev. C. Arevalo sj, Manila -
Rev. A. Bouchard cssp, Paris - Rev. A. Camps ofm cap, Nymegen -
Rev. J. Daniélou sj, Paris - Rev. A. Fiolet, 's-Hertogenbosch -
Rev. J. Frisque, Paris - Rev. J. Gonzalez-Ruiz, Madrid - Rev. D.
Grasso sj, Rome - Rev. A. Henry op, Paris - Rev. H. de Lubac sj,
Lyons - Very Rev. S. Lyonnet sj, Rome - Rev. J. Masson sj, Rome -
Rev. I. De la Potterie sj, Rome - Rev. N. Pycke cicm, Louvain -
Rev. A. Santos sj, Comillas - Rev. J. Schütte svd, Rome - Rev. S.
Semmelroth sj, Frankfurt - Rev. J. Setien, Vitoria - Rev. A. Seumois omj
Rome - Rt Rev. Th. Tshibangu, Kinshasa - Rev. A. Vanneste, Kinshasa.

SECRETARIAT S E D O S
for the Symposium : 1, Via dei Verbiti - 00154 Rome
 (Mailing address: C.P. 5080 - 00100 Rome)
 Tel. 57.13.50

AT ALL THE SESSIONS: simultaneous translation - French and English

AG/1/69

SEDOS 69/48

Fr Mondé has received the following application for membership.

MISSION ETRANGERES
128, Rue du Bac
P A R I S (VIII^e)

Paris, le 11 Décembre 1968

T.R.P. H. Mondé sma
Président du SEDOS
Via Aurelia
R O M A

Très Révérend Père,

La Société des Missions Etrangères a décidé d'adhérer au SEDOS à partir du 1er Janvier 1969.

Comme je réside hors d'Italie et que souvent même je suis éloigné d'Europe, j'ai désigné le Père Georges CUSSAC, ancien Vicaire Général et actuellement Procureur Général des M.E.P. à Rome, pour tenir ma place près du SEDOS. Il jouit donc des mêmes pouvoirs que moi-même dans l'occurrence, à moins que les Réglements du SEDOS contiennent des prévisions contraires à ce sujet.

Je profite de l'occasion pour vous redire, Très Révérend Père, notre disposition cordiale pour travailler avec SEDOS, avec vous en particulier.

Joyeux Noël et Bonne année.

Je vous prie d'agréer, Très Révérend Père, l'expression de mes sentiments les plus fraternels et respectueux en N.S.

signed: M. Quéguiner
Superieur Général

D/2/69

SEDOS 69/49

WORKING GROUP FOR DEVELOPMENT

Report of the meeting on January 17, 1969.

Present were:

Fr J. Maertens cicm-chairman; Fr W. Hunter svd; Br Climacus cfx; Sr A. Marie de Moraes crsa; Fr J.P. Schotte cicm; Br V.J. Gottwald fsc; Fr V. Gaudet omi; Sr M. Panevska scmm-m; Fr B. Tonna; Miss J. Overboss.

I. SEDOS-MISEREOR Project

Present Status:

1. MISEREOR has sent its report on the joint meeting of November 26, 1968. The translation was read at the WGmeeting below. The MISEREOR letter of 20 December indicating that they will sponsor 20 scholarships, has already been circulated.
2. Indonesia - In March 1969 a three-week crash program for training in social science will^{be} conducted in Indonesia by the Council of Protestant Churches. About 30 Catholic "social delegates", each from a diocese, will take part. The seminar will be followed immediately by a workshop for the Catholic participants only. MISEREOR has included this type of seminars (workshops) as an important element in the SEDOS/MISEREOR Project (see MISEREOR Report below); negotiations for the financing of the Roman Catholic participation in both events are under way.
3. Congo-Applications for scholarships have been received from the Bishops' Conference, Congo-Kinshasa.
4. East Africa - No action will be taken until the report of Mr Steber of Misereor is received.

Future Action:

It was agreed that the guidelines for the Misereor project will be established by the WG on Development.

The SEDOS report dated 2 December on the joint meeting on November 26, indicated the next steps to be taken in the project, and the WGD outlined the following plan of action:

1. Information on Training Programs - The SEDOS Secretariat will draw up its list of programs available for training generalists, indicating where the course is, duration, content, etc. It will include the list in the SEDOS circulation and ask that members supplement it with any other information they might have. At the same time, the Secretariat will remind Misereor to send us its promised list of programs available.
2. Local Seminars - The Secretariat will draft a letter to be sent to selected Bishops' Conferences with regard to the possibility of setting up local development seminars. The WGD will review the letter and list of recipients and it will be included in the SEDOS circulation for everyone's information. This is a first step toward encouraging the setting up of such seminars and further action will depend on the response to this.
3. Inventory of Experts - The Secretariat and Sr M. Panevska will draft a statement for SEDOS circulation requesting a list of development experts: a) already in the field, and b) in training. The statement should indicate why this information is requested, namely:
 - i) to make available to all concerned a list of development experts in each area who can be used possibly for joint development endeavors;
 - ii) to enable SEDOS and Misereor to better evaluate what types of experts are most needed and where.
 The draft will be reviewed at the next WGD meeting.
4. The results of the regional meetings have been sent to Misereor.
5. Regarding informing Cidse, it was best that this organization would automatically be informed of this project through Misereor.

II. CONFERENCE ON CREDIT UNIONS

No firm commitment of SEDOS as regards this conference has been made. Cuna proposed this to SEDOS and SEDOS asked them for more details on their thinking: hence the proposed agenda (see SEDOS Documentation page 15-17).

Scope:

WGD solidly agreed that a five-day seminar was totally unnecessary if its purpose is to inform the missionary generalates - one day would be adequate for this.

If, however, one aim of the seminar is to get the credit union experts together to clarify their own ideas and bring out some kind of useful guidelines for the missionaries, then the WGD could see the feasibility of the following:

- 1) A closed seminar of 3-4 days for the credit union experts themselves. At the end of this they would draw up their conclusions and present them to:
- 2) A one-day workshop for the missionary generalates, who would have received well in advance the papers of the first session and also the conclusions. They would then be able to discuss the subject and present their ideas, problems, etc. to some of the experts.
- 3) A written report of the seminar could be made available for the information of the missionaries in the field.

The following suggestions were made on the organization of the seminar:

- 1) All papers to be prepared and distributed to the participants and generals well in advance to eliminate the need for so many lectures.
- 2) Emphasize the group discussion technique for greater participation.
- 3) Invite some SEDOS missionaries to the first session.
- 4) Allow enough time between the first and second sessions so that the conclusions of the first can be adequately prepared and studied before the second session.
- 5) Enlist a competent committee or person to organize the entire seminar to assure effectiveness and eliminate waste of time and energy.

As regards SEDOS' commitment:

- 1) SEDOS certainly could take on the organization of the one-day seminar for the generalates, with CRS paying all expenses.
- 2) Further consideration is necessary before deciding whether SEDOS should take on any organizational responsibility for the first session. Against taking it on SEDOS is not an agency for organizing seminars but for servicing generalates; SEDOS has limited manpower. In favor: this might assure that the seminar is competently organized and that we will not later find ourselves dragged into taking on tasks we never agreed to and having to pick up all the loose ends anyway; SEDOS could possibly receive a good income from this task.

Follow-up:

Fr J. van den Dries will be asked to discuss the entire proposal further with the WGD before it is presented to the Executive Committee for definite commitment.

III. SEMINAR ON INTERMEDIATE TECHNOLOGY

Fr J. Schotte, who attended the follow-up working party meeting of SIT held in London December 12, gave a report on that session, included in the present SEDOS circulation.

Cooperation specifically asked of SEDOS by the ITDG:

- 1) Promotion of the catalogue: "Tools for Progress"
- 2) Promotion of subscriptions to the ITDG bulletin
- 3) Sharing of reports from the field about intermediate technology projects that have been successful.

The WGD agreed that the money realized from the SEDOS participation in SIT should be put into the general SEDOS income.

IV. NEXT WGD MEETING:

It was agreed that in order to carry out the WGD tasks, the group should meet more frequently. The next meeting will be in two weeks: that is, 31 January 1969, at 10.00 a.m.

Sr Maryann Panevska scmm-m

Report on the Follow-up Meeting of the
Symposium on Intermediate Technology (Rome October 11-16, 1969)

The meeting was held in London on December 18, 1968. Present were:

MM. Dr. E.F. Schumacher, L.A. Latham-Koenig, G. McCrobie (ITDG)
Mrs. J.K. Porter (ITDG)
Rt. Rev. Msgr. L.G. Ligutti (Sponsor of Symposium)
Mr. N. Charles (Catholic Fund for Overseas Development, London)
P.B. Watermeyer (Justice and Peace, London)
Rev. A. McCormack (Justice and Peace, Rome)
Rev. S. Joblin (I.L.O., Geneva)
R.T. Quinlan (Catholic Relief Services, Geneva)
A. Vanistendael (CIDSE, Brussels)
Rev. Ries E. (Lutheran World Federation, Geneva)
Rev. J.P. Schotte (SEDOS, Rome)
Miss Rivet (Secours Catholique, France)

The purpose of the meeting was to discuss methods of implementing the recommendations of the Rome Symposium. Three points were discussed and some conclusions made.

1. The establishment of a Communications Center.

I.T.D.G. agreed to set up "Intertech Service" to perform the following services:

1. Serve as a clearing house for technical information and inquiries, involving the following:
 - to identify the sources of information on intermediate technology
 - to build up a detailed knowledge of I.T. know-how
 - to process the inquiries from the field.
2. Intertech Service will publish a bulletin with
 - a - commercial information (similar to Tools for Progress)
 - b - studies on and answers to certain I.T. problems
 - c - reports on experiments that are in progress
 - d - information on technical do-it-yourself equipment.
3. Intertech Service will undertake the building-up of overseas contact groups and focal points. These could serve as points of verification in the field and as centers that could process inquiries from the field.

These local centers could provide the answers to questions from the field either directly or by forwarding them to London. Contacts exist already in India, Ghana, Pakistan, Caribbean, V.A.R. and Australia.

2. Active channels of communication within confessional agencies.

It was agreed that no new channels of information would be created, but that the existing ones would be used to the fullest extent possible.

1. To spread the ideas on intermediate technology, the report on the Rome Symposium will be given a large circulation:
 - a pamphlet is available stating the main topics
 - a French and an English Report have been published
 - some consideration has been given to the publication of a booklet to relate the I.T.-ideas to the social doctrine of the churches.
2. A request is made to SEDOS to promote:
 - a - Tools for Progress-Guide to Equipment and Material for Small-scale Development.
It was felt that this guide is too exclusively British. A new edition with more information is considered
 - b - the I.T.D.G. Bulletin
 - c - the feeding of reports on I.T. projects to Intertech Service.
CIDSE agreed to make its information available. Generalates could ask their development officers to forward reports on interesting IT-achievements
 - d - the circulating of information on intermediate technology.
3. The publication of a Directory of Directories is considered, listing all agencies that have any bearing on intermediate technology development (also personnel agencies).
4. A sales-paper will be drafted by ITDG to promote its activities with international agencies and foundations.

3. The further role of the I.T.D.G.

The meeting felt that

1. the whole effort of ITDG should be widened and internationalized:
 - enlist cooperation from France (Association des Ingénieurs), Germany (Knebel Stiftung) e.a.
 - expand Tools for Progress to include non-British firms
 - establish contact with similar groups (e.g. VITA in US)
2. ITDG should try to find more financial resources from Foundations and Trust Funds, at least to be able to carry on the projected action for a two year period.

D/4/69

SEDOS 69/55

The report by MISEREOR on its meeting with SEDOS, November 26, 1968

Item : Cooperation SEDOS-MISEREOR
Subject : Formation and deployment of highly qualified development experts
Reference : Consultation with Fr Mondé, Br Schnepf, Fr Tonna and Sr Mary Ann Panevska (Medical Missionary) of SEDOS - on November 26, 1968

Present from MISEREOR: Mgr Dossing
Dr Koch
Miss Aelvoet

I. The subject of the consultation was the project - suggested by MISEREOR and elaborated by SEDOS - for the formation and deployment of highly qualified development experts. A working paper "Proposal for a Personnel Development Fund", prepared by SEDOS, served as the basis for the consultation. The discussion took place from 11 a.m. to about 5 p.m. and centered mainly on the following topics:

- 1 - The role of the Church (local or Mission Church) in the development of the countries of the Third World and the creation of a set of adequate, efficient instruments for fulfilling this role;
- 2 - the role of organizations such as SEDOS and MISEREOR in relation to the efforts of the local or Mission Church in the developing countries;
- 3 - Modalities of cooperation between SEDOS and MISEREOR in reference to the above mentioned scholarship project.

II. 1) The role of the Church (local or Mission Church) in the development of the countries of the Third World and the creation of a set of adequate, efficient instruments for fulfilling this role.

- a) The discussion partners agreed that in most developing countries the Church should take a more active part in development work and should elaborate concrete (strategic) concepts for her role in such work. Hence, the importance of concerning herself seriously with the problems ^{of} how the available personnel and resources, and how the present set of instruments could be enlarged.
- b) An extensive discussion took place on the importance of creating central planning and consultation centers in individual countries or regions, wherever feasible. Such centers could and should play a prominent role in the analysis of problems, the planning of strategic concepts and of particular projects, the coordination of programmes, the evaluation of programmes and projects, and in the discussion with foreign aid agencies.
- c) MISEREOR reported on its experience with socio-economic research projects in a few Latin American countries, carried out by local groups with financial aid from MISEREOR. These projects had been designed to get a grasp of specific socio-economic problems and concluded with concrete suggestions for an aid programme, based on a strategic concept, for the country concerned. The experience has shown that during the phase of research a discussion and opinion forming emerged among the Church authorities and organizations, which was most effective for decision making as regards the elaboration and development of strategic concepts.
- d) The discussion partners were of the opinion that also seminars - initiated by the progressive forces of the Church and the important "decision makers" - are an important instrument for the discussion of the role of the Church and her strategic approach to development. MISEREOR reported that at the time Mr Steber, Director of the Africa Desk in the MISEREOR office, was investigating the possibilities for such a seminar in Eastern Africa. MISEREOR would inform SEDOS about the results.
- e) One of the most important conditions for a stronger and more effective involvement of the Church in the developing countries is the availability of highly qualified development experts. The discussion partners agreed, therefore, that the "Proposal for a Personnel Development Fund" prepared by SEDOS was of extraordinary importance.

- 2) The discussion partners agreed that SEDOS as well as MISEREOR could assist the Church in the developing countries in many ways to find her role in development work. Such aid could take the form of stimulating seminars and the participation in such events, of providing highly qualified experts for research, of financing research projects, of providing experts and finances for central planning and consultation centers, etc. etc.

- 3) The discussion partners agreed on the following procedure as regards cooperation in the above mentioned scholarship project:
 - a) At the next session of the MISEREOR Bishops' Committee (December 19, 1968), the Executive Board of MISEREOR will submit the SEDOS project with a request for the fund deemed necessary for the formation of development experts. SEDOS and MISEREOR agree that the fund will be used only for the formation of experts for whom it can be guaranteed to a high extent that after formation they will, in fact, be deployed at such central consultation and coordination centers or that they will be enabled to cooperate in the development and elaboration of a strategic concept for development aid in particular developing countries.
 - b) For the time being the project should be limited to a few countries. Suggested were Eastern Africa, Congo Kinshasa and Indonesia. SEDOS will clear with the Bishops' Conferences, resp. Major Superiors or other important personalities, in how far the project can be realized in these countries. At present the fund to be requested should be tailored to the first phase of the project. It should not include the finances needed for the future deployment of experts. The latter should be financed in connection with the projects in which the experts will be employed.
 - c) SEDOS will encourage all its Member Institutes as well as other Orders and Congregations to train from among its members as many experts as possible for all levels and areas of development, including the "grass roots". MISEREOR is prepared to give its full support to relevant requests for scholarships. SEDOS should cooperate in evaluating such scholarship requests (which should be independent of the above mentioned scholarship programme). This could be achieved best by sending copies of the requests to SEDOS.

Aachen, December 5, 1968

signed: G. Dossing

Report of the meeting of SEDOS and non-SEDOS Institutes active in the medical field in the developing countries on January 16, 1969, 4 p.m. at the Generalate of the Sisters of St. Paul de Chartres.

Present were:

Sr J. Gates scmm-m	Sr M.P. Hayes, .mmm
Sr A. de Vreede scmm-m	Sr S.M. Mennini, Consolata Sisters
Sr B. Flanagan sfb	Sr J. Erbes, Franciscan Sisters
Sr M.A. Cathiard sa	Sr V. Morris, Verona Sisters
Sr H. Looby spc	Sr O. Generoso, Verona Sisters
Sr M.E. Glouden, Dame di Maria	Sr M. Ruth Moor, U.I.S.G.
Sr Hélène de l'Annonciation	Sr M. Duarte, Franc. Miss. of Mary
Sr J.M. Louise, Compagnia di Maria	Sr M. Damasus, Franc. Miss. of Mary
Sr M.M. Aizpuru, Compagnia di Maria	Sr M. Hellweg, Franciscan Sisters
Sr M. Basilia, Suore Pallottine	Sr. Thérèse Andrée crsa (interpreter)

The purpose of the meeting was to clarify the participation of Roman Catholic medical Institutes in the work of the Christian Medical Commission (CMC) of the World Council of Churches; to clarify the role of SEDOS in such cooperation with the CMC; to discuss the mechanism needed for making cooperation effective in Rome.

1. Sr Annemaria, Medical Secretary of SEDOS, reported on her visit to the CMC- January 2-6, 1969. In summary:
 - the CMC would be interested in adding to the Committee 5 Roman Catholic consultants, selected for their competency in health work and administration of for their responsibility in this regard; the procedure for appointing such consultants was being studied by the Secretariat for the Promotion of Christian Unity; it was hoped that a decision would be reached shortly in order to make the necessary preparations for the second meeting of the CMC in August 1969;
 - the CMC had already conducted surveys of the Christian medical institutions in Malawi, Ghana, Indonesia, Congo-Kinshasa, Cameroons, East Pakistan, Taiwan, five States of India and in Zambia; a number of Roman Catholic medical institutions had been included; preparations for a survey in Tanzania were under way; it would be desirable to include a Roman Catholic medical expert in the survey team;

- in addition to conducting surveys of medical institutions, the CMC was considering ways and means to promote a programme of health education in the developing countries, for instance through the spreading of pertinent literature; it was also giving its attention to health programmes for mothers and children under five in a few selected countries, possibly in cooperation with the Catholic Relief Services; such activities could usefully be stimulated with the help of Roman Catholic medical Institutes;
- experience in Malawi and Ghana has taught that a central planning and coordinating agency staffed by both Protestants and Roman Catholics is essential for improving the medical services in the country or region; it proves extremely difficult, if not impossible, to make headway in countries where no such agency exists; its financing constitutes a serious problem; the CMC estimated that a sum of \$ 60.000.- would be needed annually for the running costs of six cooperative projects of this type, in addition to what could be raised in the countries concerned; it was expected that 50%, e.i. \$ 30.000.-, would be contributed by Roman Catholic sources;
- the annual budget of the CMC amounts to \$ 150.000.- per year, including the operating costs of the executive staff and the expenses for travelling and lodging etc. for the annual meeting of the CMC members; a contribution of \$ 20.000.- per year was expected from the Roman Catholic side for covering the costs of the SEDOS Medical Secretary (\$ 5.000.-), the SEDOS representative in Geneva (\$ 5.0000.-) and the travelling and lodging expenses of the five consultants (\$ 10.000.-);
- the CMC had established contacts with Roman Catholic International Organizations such as Medicus Mundi, The International Catholic Hospital Federation, and the International Catholic Nursing Council;

A more detailed report is available with the SEDOS Medical Secretary, Medical Missionaries, Via Aurelia Km. 8.287 - 00163 Rome, Telephone: 62.28.098.

2. In the discussion which followed Sr Jane Gates summarized the involvement of Roman Catholic medical Institutes in three points:
 - encouraging the members in the field to participate in on-going cooperative programmes with the CMC
 - making personnel available, if necessary
 - assisting in the financing of the cooperative venture; in the long run all sides would gain through more efficient planning; funds could be sought from funding agencies, but the Institutes might at the same time consider a re-allocation of their financial resources in view of the high priority to be set on cooperative action.

3. The Director of the SEDOS Secretariat commented on the role of SEDOS; she stressed that promoting cooperation in the field is urgently needed today; the next five to ten years will be decisive for the role of the Churches in the developing countries; cooperation in the field calls for cooperation on the central policy making level, and for a growing interplay between the Generalates and the active missionary workers; it is important for the latter to know that the problems are being studied jointly on the level of the Generalates for the support of their efforts; cooperation on the central policy making level means in the first place pooling of knowledge, insight and experience in the actual situation in its total national context; cooperation means also planning and implementation of the plans: today, joint assistance to the Church in the developing countries constitutes a new challenge to the missionary-sending Institutes; SEDOS can be envisaged as a response to this challenge; it is well aware that in no way can it assume the total responsibility for the task to be performed, but through the concerted effort of the at present 29 Member-Institutes it endeavors to act as a stimulating force; the major requirement for joining SEDOS is a sincere willingness on the part of a missionary-sending Institute to contribute in every way possible to the cooperative effort, underpinned by a programme of documentation and study; since SEDOS is a private organization it must make provisions for its own operating costs; to this end an annual fee is asked from its Member-Institutes; as for the Institutes active in the medical field cooperation with the CMC seems imperative in view of the sheer urgency of the situation in the developing countries; in relation to the CMC the role of SEDOS is in keeping with the overall endeavor mentioned above: to promote cooperation among its own as well as other Roman Catholic Institutes active in the medical field, and with the CMC.
4. In order to make cooperation effective in Rome it was suggested to create a contact group from among the Institutes present; the suggestion was unanimously accepted and the following persons volunteered to participate: Sr Annemaria de Vreede of the Medical Missionaries, Sr Brigid Flanagan of the Holy Family of Bordeaux, Sr Hélène de l'Annonciation of the Daughters of Wisdom, Sr Mary Damasus of the Franciscan Missionaries of Mary, Sr Veronica Morris of the Verona Sisters; the group decided to meet once every six weeks; at its first meeting on Wednesday, January 22, 1969, 4 p.m. at the Generalate of the Medical Missionaries, it would draft its terms of reference and operational procedures and refer the draft to the other Institutes for comments and reactions; it was also agreed that a general meeting of the Institutes take place three times a year to develop policy.

C/2/69

SEDOS 69/61

WORKING GROUP FOR SOCIAL COMMUNICATIONS

The Working Group will meet on Tuesday, January 28, 1969, 4 p.m. at the SEDOS Secretariat, with the following agenda:

1. Press coverage of the Symposium "Mission Theology for Our Times"
2. Division of the Working Group
3. Newest development of cooperation for social communications in developing areas
4. Report on the questionnaire on internal publications of the SEDOS Member-Institutes

I/2/69

SEDOS 69/62

WORKING GROUP FOR INTERVIEWS

The Working Group for Interviews will meet on Friday, January 31, 1969, 4 p.m. at the SEDOS Secretariat, with the following agenda:

1. contacts with Generalates for involvement in interview program
2. chasing answers to the guidelines
3. preparation of a short report for the SEDOS documentation on the answers to the guidelines received thus far.