

Rome, May 23, 1969

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

Enclosed please find:

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Please note the following dates:

Ad Hoc Group on Education - Tuesday May 27, 1969, at 16.00
 at the Sedos Secretariat

Open House for Sedos members at Medical Mission Sisters - Friday May 30, 1969
 at 18.00-20.00, Via di Villa Troili, 32 - Rome 00163

Contact Group, Medical Work - Saturday May 31, 1969, at 16.00
 at the Franciscan Missionaries of Mary

Working Group for Formation - Tuesday June 3, 1969, at 16.00
 at the Sedos Secretariat

Working Group for Social Communications - Thursday May 29, 1969, at 16.00
 at the Sedos Secretariat

Sincerely yours,

Benjamin Tonna

Fr. Benjamin Tonna
 Executive Secretary

AG/13/69

SEDOS 69/474

ASSEMBLY OF GENERALS

The XXIII Assembly of Generals will be held on Tuesday, June 10, 1969 at 16.30 - OMI Scholasticate, Via della Pineta Sacchetti, 78/a.

The Executive Committee, during its meeting on May 22, 1969, decided to try to focus the attention of the Assembly on one common problem and to ensure more time for its discussion.

Hence the following agenda, which includes supper at the OMI Scholasticate:

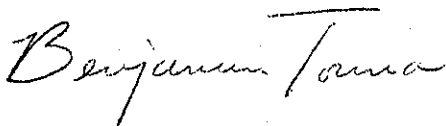
1. Business

- a - Progress report: i) Mission Theology Symposium
ii) Misereor-Sedos Fund
- b - The proposed October Seminar on Comprehensive Medical Care
- c - The proposed March Seminar on Credit Unions

2. Discussion in language groups ⁽¹⁾ - (at 17.00)

- a - The Second Sedos Plan
- b - Supper at 19.00 at the OMI Scholasticate ⁽²⁾
- c - Summing up of the Reports of the different groups.

Sincerely yours,



Fr. Benjamin Tonna
Executive Secretary

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- (1) There will be a language group in Italian, besides the French and English groups.
 - (2) Please 'phone the Secretariat 57.13.50 if you do not intend to stay for supper and for the summary of the reports.

INVITATIONS FOR SUGGESTIONS

Dr Jörissen of the Institute for Trade Affairs (Germany) proposes in the following letter to Sedos a meeting of business men and missionaries, if possible with the participation of experts from Federal Government Departments - to plan the development of food markets in hunger areas. He would be grateful for the names of missionaries who could be invited.

The Sedos Delegates are kindly requested to forward names of interested missionaries to the Sedos Secretariat before June 6, 1969. Additional Suggestions about the proposal will be welcome.

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Institut für Handelsfragen
(Institute for Trade Affairs)

The Association of Missionary Orders and Societies
SEDOS

In re: Development of markets for food in hunger areas.

Dear Sirs,

Following an idea expressed by the Rev. Fr John Schütte svd, vice-secretary of the Pontifical Commission for Justice and Peace, we approach you with the request to kindly consider the possibility of supporting the ideas concerning the cooperation of priests, brothers and sisters in a large-scale campaign against hunger as proposed by Fr Schütte when he was superior general of the SVD.

We are of the opinion that the industrialized nations should sell the surplus food produced by their farmers as "calories for work" to developing countries where people are often not in a condition to work because of lack of biologically adequate nutrition. Unfortunately, on the part of "science" the claim is repeatedly made - with all the weight of its authority - that such a plan would be doomed to failure if only for the complete lack of the necessary machinery for distribution. A whole list of further difficulties is added, beginning with "the lack of purchasing power" and ending with a reference to the "all-pervading corruption". The professors, however, have forgotten that they themselves if put on a daily ration of only five grams of animal protein would be no less indolent than those unfortunate people in the famine-stricken areas of developing countries, who they say are to be left to their own fate.

We agree wholeheartedly with what has been said by Fr John Schütte svd: "The missions really bring one hundred percent of the development aid to the people and to those for whom it is meant". "The missions earnestly desire true partnership: partnership in the planning, evaluating, deciding and carrying out of development projects".

We would like to see missionaries and business men sit down together for talks. We propose that the men with practical experience - not the theoreticians - with the possible participation of leading experts from the departments of foreign affairs, agriculture, economy and economic cooperation of the Federal Government in Bonn, should work out and pursue a plan by which the surplus food which is piling up in industrial countries and posing an ever increasing problem to farmers will be used for a more intensive utilization of the soil in hunger areas.

As we see it, the most important presupposition would be to continuously provide the labor force employed for such projects with an adequate and balanced diet. This task would have to be taken over by the mission stations concerned while business men would have to concern themselves with providing cheap long-term loans for the acquisition of "calories for work", tools, seed, fertilizers, insecticides as well as for the shipment of these materials.

Direct contacts between missionaries and business men would seem indispensable. Here we are concerned with important commercial operations, which go beyond the frame-work in which organizations like "Misereor" and "Brot für die Welt" operate.

In case the Department of Food and Agriculture or any of the other Departments of the Federal Government mentioned above should refuse to call such a meeting we would be willing to send out the invitations. However, you have to do us the favour of giving us the names of persons - from each missionary order or society, if possible - who are competent and who would be willing to embark on this new way of increasing food production in the world.

We will have to break new ground. Men are needed who are convinced that the present ways and means are not apt to cope with the problems of hunger in developing countries or the surplus in industrialized nations with all the dangers, difficulties and signs of regression concomitant with them.

Respectfully,

signed: Dr Jörissen

English translation: Rev. Heribert Scholz svd

V/13/69

VARIA

SEDOS 69/477

INVITATION TO GENERALATES

The Medical Mission Sisters are happy to invite the Sedos members to visit their new residence and Generalate at Via di Villa Troili, 32, on Friday, May 30, 1969, between 6 - 8 p.m.

C/7/69

SOCIAL COMMUNICATIONS

SEDOS 69/478

WORKING GROUP FOR SOCIAL COMMUNICATIONS

The Working Group will meet on Thursday, May 29, 4 p.m. at the Secretariat, with the following

A G E N D A

1. Preparation of report on social communications and development SODEPAX
2. Mission Theology Symposium
 - Report on Press Conference
 - publication of final report
3. Other matters

Evangelisation and Church-sponsored development

From the 19th to the 23rd of February 1969 Father Theo van Asten, took part at Bensberg (Germany) in a discussion organised by "Misereor" on the occasion of the tenth anniversary of its foundation. He had been invited to give a conference on the 20th February, answering the six questions which Misereor had sent in advance to all those taking part:

- 1) Church-sponsored development aid: pre-evangelisation?
- 2) Church-sponsored development aid: a means to arrive at missionary work?
- 3) Church-sponsored development aid: estrangement of the missionaries from their "very own" mission?
- 4) Church-sponsored development aid does not satisfy the hunger of the spirit?
- 5) Is Church-sponsored development aid to serve in the first place the "interests of the Church" or the development of the social order and the human society?
- 6) Are the official Church bodies (parishes, dioceses, congregations) to receive and to be responsible for the Church-sponsored development aid? Exclusively? Among others? Primarily? On no account?

Fr van Asten first of all answers the first five questions. Then he deals with the sixth question on its own. His talk begins with a few general principles on which to base a solution.

Given the limited time at my disposal to deal with the question of evangelisation and Church sponsored development aid (CSDA) I am sure that you will not object if I dispense with an introduction and get to grips with the question immediately.

You are all well aware that this subject is constantly being discussed in various organisations and especially in missionary congregations who wish to orientate themselves in this new world of ideas and facts which has suddenly sprung up before our eyes. That the question is not fully mature for a definitive answer is obvious from the approach of the theologians who carefully entitle their articles: "Towards a theology of development" or "Guidelines for ...". Nevertheless, we must try to feel our way through the ideas that are current and with this in mind I propose to put before you some principles which, I hope, will help us to locate CSDA within the general context of the mission of the Church. These principles should lead us to conclusions which will be answers to the first five points of the question. They will also provide an answer to the last point but I would like to deal with it separately.

I. SOME THEOLOGICAL PRINCIPLES

Certain divisions that existed, at least in the terminology of traditional theology, are no longer in favour in our day. The separation between the natural and

the supernatural - between body and soul - between the world and the spirit have given way to a more comprehensive view of reality which no longer sees the supernatural as a layer imposed upon the natural but rather as the assumption and penetration and transformation of the natural by a new force thereby producing a new being that is entirely natural and entirely supernatural at the same time; man is seen as a unity, a whole man and not a being partly body and partly soul; the spirit is seen as a power renewing the world to which it is not opposed. In the same trend of thought we must see the fundamental unity of the order of creation and the order of redemption. The effect of the order of redemption is not to remove man from the created world, not even in his aspirations. He remains and must remain a citizen within the order of creation although the fact of the redemption will enable him to see his responsibilities as a member of the human race in a newer and brighter light, allowing him to see facets previously hidden to him. The creational mission of man lies in his perfecting the world - as the world of man - for the glory of the Creator; the advent of Christ and his continuing presence in human history through his Church mean the assumption of this creational mission into the Christic form of the divine economy of salvation. Any attempt, therefore, to separate these two orders will necessarily vitiate a true understanding of the Incarnation. The assumption of a human nature made God part of his own creation - not to destroy it - but that its full perfection might be realised and made manifest to all men and that they might have their part in this perfection. It is Christ, the perfect man, who takes up the creational mission given to mankind at the beginning - "Be fruitful, multiply, fill the earth and conquer it". Gen. I, 28 - and gears it to his salvific mission - "Go, therefore, make disciples of all the nations" Mt. 28, 19. Because of this assumption of the order of creation by the Redemption it would be wrong to see an opposition between development and evangelisation or even to see them as distinct entities; they are but two angles in which one sees the total mission that Christ handed down to his Church.

This mission handed down by Christ to the Church is primarily a mission of service to mankind and it is this fact of the servant Church that gives us our second principle. Because of his obedience unto the death of the cross and because of his Resurrection Christ is established Lord and Master over the whole of creation elevated by the Redemption; but one must distinguish two times in the exercise of this lordship over creation. The eschatological time when the lordship will be fully effective, fully manifest and recognised by all creation. This will be the period for triumphalism. But during this present time - the time of the Church - when creation, as from the beginning is still "groaning in one great act of giving birth; and not only creation, but all of us who possess the first fruit of the Spirit, we too groan inwardly as we wait for our bodies to be set free" (Rom. 8, 22-24) - this is no time for triumphalism. During this time the sovereignty of Christ will be exercised "in form as servi" which is the mark of the time of the Church. "I am as a servant among you". Any CSDA must be seen to be, not an act of the Church triumphant and dominant but a function of the servant Church.

The third principle puts into relief the prime function of the servant Church in the context of development aid. This is a prophetic role; that means she must reveal the plan of God in history and explain the deep sense of human progress and development in the light of the Redemption. She must act as the conscience of the world - a conscience to those who give or should give and a conscience to those who receive. In those more blessed with the fruits of creation she must awaken the obligation of feeling responsible towards others and stimulate the self restraint and discipline necessary to fulfil their obligations; and in those who receive she must plant and foster a sense of responsibility for the good and proper use of aid for the common good of the people within and in co-operation with the regional and national plans for development.

It happens that the human community is unable or unwilling to heed the voice of the Church calling upon it to fulfil its obligations towards those who require aid, then the obligation falls upon the Church herself to help those who are less fortunate. We Christians have a double duty; as part of the human community we have to play our part with the rest; as Christians we must be ready to supply when the others fail.

II. ANSWERS TO THE QUESTIONS

Let us see what light these principles throw on the question in hand. I am asked to suggest answers to the following questions: - is CSDA a form of pre-evangelisation? Is it a means to arrive at missionary work? Does involvement in CSDA estrange the missionary from his "very own" work? Is the hunger of the spirit satisfied by CSDA? Should CSDA serve the interest of the Church in the first place or rather the development of the social order and human society? If we are convinced of the unity of the orders of creation and Redemption we cannot reasonably oppose development aid and evangelisation. We cannot say: this I do for the human development of my neighbour but not to bring him nearer to Christ; - or: this I do to announce Christ to my neighbour but not for his humanisation. Every honest effort in the way of CSDA is by its very nature evangelisation. One might insist upon making the distinction between the witness of the Gospel and the announcing of the Gospel so that a corresponding distinction may be made between CSDA and evangelisation. Even if this distinction were accepted I would still maintain that we have a Christian obligation to give CSDA whether or not it facilitates the announcing of the Gospel; and I would maintain that if CSDA were given in order that the sum total of baptised might thereby be increased then its Christian motives would be suspect. The giving of aid in order to stimulate "conversions" is rightly considered to be proselytism of the worst kind - a distortion of Christian witness.

We must be convinced that CSDA must not be simply a means to anything, whether it be to the evangelisation, or to the advancement of missionary work or to the interests of the Church. That in many cases it does in fact help no one will

deny. But CSDA stands on its own, as the fulfillment of our duty towards our brothers in Christ - it is our way of continuing the work of Christ who went about doing good and as such it does not require to be the means to anything else.

The missionary who would feel that involvement in CSDA would estrange him from his missionary vocation must have a rather limited view of that vocation. Surely the message of Populorum Progressio is that there can be no true development unless progress is enlightened by the Gospel message nor true evangelisation unless it leads to a practical service to the People of God. I readily admit that there are charisms among the People of God and that the gifts of the Spirit are not the same in all men - that the spiritual realm is more specifically that of the priest and that the material realm is more that of the layman without either realm being the exclusive sphere of either priest or layman. The missionary who feels called to announce the Gospel cannot be indifferent to the witness of the Gospel he preaches and he must realise that without witness his preaching will be as "a gong booming or a cymbal clashing". Precisely because he wishes to preach the message of Christ he must be prepared to show the love of Christ in action. That he strives to satisfy the hunger of the spirit is praiseworthy but he must remember that he does so in the name of Christ who came to save the whole man.

Before turning to the final point of the question I would like to add, more or less in parenthesis, some of the more positive conclusions on the role of the Church in development which are to be drawn from the principles proposed as the basis of this paper. I have already spoken of the primary role of the Church, its prophetic role, as conscience of the world. I would like to enlarge on that.

In virtue of the creational mission mankind has the obligation of making creation fruitful. However, the fruits of the earth are not for the chosen few but are destined primarily for all men. It follows that not only individuals but also communities of men must exercise restraint in their pursuit of wealth and in their use of the fruits of creation. This attitude towards terrestrial goods is what Christians call evangelical poverty in the sense of the first beatitude. It demands that men impose upon themselves certain limits and that these limits be determined by the possibilities of other individuals and communities to accumulate and use the fruits of the earth.

The self restraint imposed by evangelical poverty is equally applicable on the national and on the international level where it is more appropriately called social justice. Social justice on the international level simply means that no nation has the right to enrich itself if, by so doing, other nations are impoverished or that their rightful efforts towards development on their own terms are jeopardised. The great powers who control world markets and prices, who manipulate money and credit, who have the technical means of drawing riches from the earth, who control the great international development programmes - they need a conscience. They need a conscience that gives them no rest, that pricks in season and out of season and that will continue to do so until justice is done. And let me state it clearly - a "handout" is not justice; too often it is a cover for injustice. This was stated

clearly by a leader of an African State who, while thanking the donor countries for the generous aid given, pointed out that, because of a boom on the world market for raw materials, prices had been forced down so that his country had lost several times the amount given in aid and was thus rendered more dependent than ever. Social justice demands that the developing nations be given a fair chance to survive and grow by their own efforts in world commerce. This is the first and most important application. The giving of concrete aid in terms of money, material or expertise, although important, comes only in the second place.

One could say that the more successful the Church is in her primary function of stimulating the conscience of nations the less need there will be for CSDA. In theory, such organisations as Misereor could disappear entirely. But before that happy day arrives, if ever it does this side of the Parousia, Misereor and others have an important role to fulfil. Apart from encouraging Christians to stimulate their Government into contributing aid to those countries who need it, Church sponsored organisations are the manifestation of the will of the Church to supply where the powers fail. But let us be realistic about this. The very generous efforts made by Misereor and others are only a drop in the ocean; it is rather a symbolic gesture made according to our means. In this modern world the Church simply does not have the means to contribute more than a very small percentage of what is required in order that men throughout the world may lead a life worthy of a human being. But herein lie certain dangers - temptations to be overcome. CSDA could be tempted to enter into a kind of rivalry with the secular powers, forgetting that its role is subsidiary and that the duty of giving aid falls firstly on the shoulders of the secular power. The second temptation would be that of using CSDA as a substitute for the primary function of the Church to act as conscience of the world. If ever this should happen then CSDA would be no more than a mockery; it could hardly escape the hypocrisy of the rich man who throws his coppers to the beggar to quieten a conscience that keeps telling him that the beggar should be a wage-earner.

I have spoken of the double function of the Church to act as conscience of the world and to supply according to her means where governments cannot or will not fulfil their obligations in justice to developing nations. To this we may add another; the Church can teach in word and in deed, the manner in which these obligations should be fulfilled. It is universally accepted that the only aid really worthy of the name is that which enables the receiver to become independent of the donor and which does not entail the loss of his own national characteristics and values. Unfortunately, this is too often overlooked in the overall aid given to developing countries. No doubt this is the reason why many of them refuse or receive with a certain reluctance aid that has strings attached. They do not want to become more dependent, they do not want to lose their identity. This point was clearly made by Mr Sen in a speech for the Eucharistic Congress at Bombay. The quotation is from an article by Father Lebret o.p.: "Il ne faut pas oublier que le développement ne saurait se réduire à un simple problème statistique d'entrées et de sorties, ni à un processus mécanique qu'il suffit de mettre en mouvement. Il s'agit d'assurer une croissance organique, c'est-à-dire, en fait, de donner à la population la possibilité de satisfaire ses propres

aspirations et de l'y encourager. Le développement met en cause la vie de la nation dans toutes ses manifestations, et c'est la volonté nationale qui en constitue le pivot. Le développement implique une révision profonde de pensée et l'acquisition d'aptitudes nouvelles. Un développement équilibré ne doit pas être conçu uniquement en termes de bien-être matériel, mais aussi en termes écologiques. Sa réalisation devrait entraîner le moins possible de bouleversement de valeurs morales et spirituelles auxquelles le pays peut être attaché. C'est là, peut-être, la leçon la plus importante qu'on tire de l'expérience des années récentes ceux qui se préoccupent de hâter la nécessaire évolution" (1).

And now I turn to the final point: who should be the immediate recipient of CSDA and be responsible for its right use and distribution? Are the Church bodies (parishes, dioceses, congregations) to receive and to be responsible for the CSDA? Exclusively? Among others? Primarily? On no account? Although not mentioned specifically in the questionnaire of Misereor I am sure that the local Episcopal Conferences are to be included. They are, in fact, Church bodies becoming daily more efficient, and are assuming an increasing importance in the function of the Church. It is for these reasons that I would say that the Episcopal Conferences should receive and be responsible for CSDA - primarily. CSDA is a manifestation of the intercommunion of all the local Churches throughout the world - if you like, the manifestation of the Church Universal. Moreover, the local Episcopal Conference has its part to play as the conscience of the nation. I would suggest the following steps. Once an area has been decided upon, the donor should enter into dialogue with the local Episcopal Conference. Since CSDA should respect and co-operate with regional and national plans for development, it will be necessary to enter into dialogue with the government, and perhaps with independent bodies or even missionary congregations working in the area. But this second dialogue should be the work of the local Episcopal Conference. The dialogue between the donor and the receiver should be such that both enter it as equal partners; anything less than this would smack of the arrogance of the rich man who tries to dominate the beggar at his door. The object of the dialogue would be the good and proper use of the aid given, in view of the common good of the people in the receiving area and this, in as far as possible, within and in co-operation with the national plan for development. Many factors will enter into this dialogue. One must respect the reasonable wishes of the donors but also the human dignity of the receivers. One has the right to expect the gift to be used in the most effective way possible and at the same time safeguard the human values of the receiver which values are not always the same as those of the donors. Sometimes a high pressure efficiency expert is sent to dialogue instead of someone who really appreciates the values of the recipients. Plans on a grand scale are often more effective but the personal touch is precious.

(1) In "Dialogue d'Aujourd'hui", Ch. XV, Mission et développement, of L.J. Lebreton, o.p. p. 314. Editions du Cerf.

In the nature of things it is inevitable that there will be a difference of opinion between the donors and the receivers. Here lies the real test. Who is going to decide which are the genuine and immediate needs of a given country, diocese or parish? Who is going to say that what is really needed is a hospital or an agricultural project? Who is going to decide that the aid should go rather to the urban areas instead of the villages? Who is going to foresee the trends of the country and plan accordingly? Let us have the honesty to admit that once they have been given all the information that the experts can provide the local Churches know their problems much better than the people of Europe and America and have the right to make the final decisions. Let us presume at least, that they have the interests of their own people at heart - that they know them and love them and want to do their best for them.

A word about jumelage - or twinning if this is the English equivalent. There is no doubt about it that this form of aid brings the various christian communities much closer together, stimulates a real interest and preserves the human touch whether it be between diocese and diocese or parish and parish or on any other level. However, there is a danger both of a lack of co-ordination and of a new form of ecclesiastical colonialism. For these reasons it would be much better if such aid were initiated and organised through the Episcopal Conference in any given country and on the international level by the Congregation for the Evangelisation of Peoples.

But often the views of the Episcopal Conferences go beyond the social level. They need a church more than a hospital, they need help to pay their catechists rather than aid for an agricultural project. What then? Misereor can say this is not our concern. But would it not be much better if Misereor could refer the Episcopal Conference to a sister organisation whose scope would be the pastoral field? And if such a sister organisation does not exist for this particular area could not Misereor stretch a point? Missionaries often complain that the only way they can get a decent place in which to offer Holy Mass is to ask for aid to build a welfare centre or something of the sort and then to say Mass in it.

To give aid is important; to know how to give aid is more important still. We must feel ourselves privileged to take part in the building up of new nations. It is a question of social justice but let christian love play a bigger part than justice. I am sure Shakespeare would forgive my stretching a little his hymn to mercy.

The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes.

.....
It is enthroned in the heart of kings,
It is an attribute of God Himself,
And earthly power doth then show itself likest God's
When mercy seasons justice.

Why and how Sedos became involved in the ecumenic medical effort

1. In May 1968, Sedos was represented at the official invitation of the Secretariat for the Promotion of Christian Unity (SPCU) by its President and Executive Secretary on a joint fact finding team which sought first hand information about RCC mission management in Rome. It was composed of staff members of the DWME and of the SPCU, PF, and of Sedos.
2. On July 25, 1968, again at the initiative of the SPCU, Sedos was host in Rome to Mr J. McGilvray, Director of the CMC. It organized his meeting with members of the missionary sending Institutes engaged in medical work. The outcome was an invitation by the CMC for three Sedos observers for its plenary session in September (cfr. CMC-S/1/25.1.68).
3. From September 2-6, 1968, Fr L. Volker, Mother B. Flanagan and Miss Joan Overboss attended the CMC session. They reported back to Sedos and it was agreed to call an exploratory meeting of non Sedos and Sedos Institutes engaged in medical work, pending the visit to Rome of Mr McGilvray in October. Fr Th. Stransky of the SPCU would be consulted before the meeting with Mr J. McGilvray.
4. During these meetings (cfr. CMC 2/4.10.68 and CMC 3/15.10.68) it emerged that it was most desirable to coordinate RC medical work with that of the CMC. It was suggested to create a committee of five sisters in order to facilitate and promote cooperation among the Institutes (RC) active in medical work in developing countries and between these and the CMC.

It was also evident that coordination between RC institutes and professional medical bodies (international) should be stepped up.
5. The main practical conclusions of the meeting with Mr McGilvray on October 18 (cfr. CMC 4/10.68) at which Frs Hamer and T. Stransky of the SPCU were also present, were the following:
 - The person who will be responsible for the Medical Group in Sedos will be considered as a member of the Geneva staff of the CMC.
 - The CMC would like to have RC consultants on its General Assembly. Pending the creation of an RC equivalent, Sedos could propose names - on a professional rather than representative criteria - for nomination to the SPCU.
 - Contact had to be established with the RC bodies.
 - Liaison should be taken up immediately with the RC funding agencies.
6. On November 22, 1968, the Sedos Medical Group invited other RC Institutes to inform them about the developments which had taken place and to offer them the possibility of joining the cooperative effort. The Institutes present expressed their interest and approved the idea of a liaison person from Sedos. It was agreed to meet again on January 16, 1969, to discuss the mechanism best suited for cooperation (cfr. CMC/6/22.11.68).

7. During its Assembly of Generals on December 12, 1968, Sedos voted for the creation of a post of Medical Secretary to take charge of the RC group of institutes and of relations with the CMC. Sr. Annemaria de Vreede was selected to fill the new post. She spent 5 days at the CMC Secretariat in Geneva (January 2-6, 1969).
8. The decisions reached at the meeting of RC Institutes on January 16, 1969, were as follows:
 - It was desirable to create a technical committee which would assist the Medical Secretary; it would meet once every six weeks. The following persons volunteered: Srs B. Flanagan sfb, Veronica Morris msv, Hélène de l'Annonciation dw, Mary Lavender fmm.
 - The overall policy would be set by the general assembly of the Superiors General, which would convene three times a year.
 - The Superiors General would appoint a delegate with the power to vote, who would attend the general assembly in case of unavoidable absence of the former.
9. The technical committee, further known as the Contact Group, met three times to date: on January 22, March 1 and April 12, 1969. During these meetings it defined its terms of reference, composed the terms of agreement for operational relationships between Sedos and non Sedos Institutes, prepared a short questionnaire on statistical data of the Institutes which had committed themselves to cooperation and outlined the agenda for the general assembly of the RC Institutes in June, 1969.
10. Mr McGilvray with Fr Volker, Sedos Representative in Geneva, embarked on a visit to RC and other funding agencies in December 1968. They also contacted several International Catholic Medical Organizations.
11. Mr McGilvray and Fr Volker came to Rome on February 19, 1969, to discuss with Sedos the relationships with all concerned for effective cooperation between the CMC and the RC Medical Institutes. On the following day Fr Mondé and Mr McGilvray visited Mgr Willebrands and Archbishop Sergio Pignedoli who both expressed their approval of cooperation between the CMC and RC Medical Institutes and agreed with the appointment of five Catholic consultants to the CMC. During the discussion on February 19, Mr McGilvray brought up the subject of a possible two-day Conference in Rome on the Christian role of the healing ministry, to which the members of the Generalates would be invited. It was thought desirable to invite the ICCH to co-sponsor such a Conference.
12. In her capacity as the Sedos Medical Secretary Sr Annemaria de Vreede attended the meeting of the CMC Executive Committee, Geneva, March 24-26. The Committee agreed on the appointment of five Catholic consultants to the CMC after nomination by the SPCU. The consultants would be invited to the CMC General Assembly in August 1969. Upon her return to Rome Sr Annemaria and Sister Jane Gates visited Fr Stransky of the SPCU to inform him about this decision of the CMC Executive Committee. It was agreed that Sr Gates would sound several persons competent in the medical field in different parts of the world if they would accept nomination. To date the following persons have accepted to be nominated, but no nomination or appointments have been made yet: Mrs E.D. Muguluma, Matron-in-Chief, Ministry of Health, Uganda; Dr F. Ronnefeldt, Instituut voor Tropische Geneeskunst, Belgium; Miss Ch. van Massenhove, CICIAMS, Belgium; Rev. R. Devoto, University of Buenos Aires.

The Contact Group will meet on Saturday, May 31, 4 p.m. at the Generalate of the Franciscan Missionaries of Mary, Via Giusti, 12 - Rome, with the following

A G E N D A

1. Report on contacts made with other Institutes (cfr. ME/11/69)
2. Answers on acceptance of nomination as RC consultants to the CMC
3. June meeting of Superiors General and/or delegates
 - final formulation of the agenda
 - date and place
4. Report on discussions with CIDSE, Mgr Sanders and Br Sleyffers
5. Health Conference in November
 - sponsors
 - preparations
 - program
 - finances
6. Other matters.