

Fr. Clementinus O.F.M. Cap.

DOCUMENTATION

SEDOS

26

Rome, September 5, 1969

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

Enclosed please find:

1	Development Work: Credit Unions	page 671
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3	Development Work: Sedos-Misereor Fund	679
4	The Missionary Responsibility of Bishops: a working paper	680
5	Missionary personnel: a model survey	691

Please note the following dates:

Sept. 10, 1969, Secretariat: Executive Committee

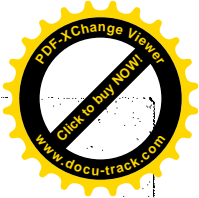
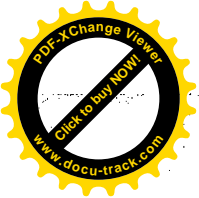
Sept. 11, 1969, Secretariat: Medical Contact Group.

Your prayers for Miss J. Overboss who is still gravely ill in hospital will be appreciated.

Sincerely yours,

Benjamin Tonna

Benjamin Tonna
Executive Secretary



DEVELOPMENT WORK

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Report of the special meeting on 25 August 1969 of the Sedos Working Group for Development (represented by Fr. B. Tonna, Fr. J. Schotte, and Sr. M. Pancevska) with the representatives of CUNA: Mr. Robertson, President, Mr. Shippe, Managing Director, Mr. Bailey, and Fr. van den Dries, to discuss the 1970 Credit Union Seminar.

The Sedos report D/21/69 (69/637 thru 642) was reviewed and confirmed with the following modifications, observations, etc.

Sponsors

CUNA and Cath. Rural Life Conf. are confirmed, but no definitive answer has yet been received from Cidse, and so this will continue to be pursued by van den Dries and Bailey. If Cidse does not come through, then CRS which is willing to be a sponsor, could be accepted, although it is preferred not to have too American an overtone to the sponsorship.

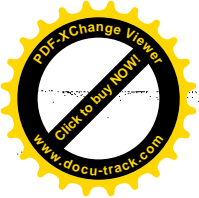
World Council of Churches - Earlier in the year it was anticipated that a special body was going to be formed in WCC with which contact would be made in connection with this Seminar. However, Tonna reported that he participated in the WCC meeting recently which dealt with this topic, and their decision was to defer any decision on forming such a group for the time being. Such being the case, it seems that an approach could be sought through Mr. Benton Rhodes. If the World Council declines to participate, the American National Council is willing, and perhaps World Council could be persuaded to lend its name and support to the American sponsorship so as to keep the international flavor.

The sponsorship will be definitely settled before any firm action on invitations etc. is taken.

Cuna Tour Group

Cuna expects to have a group of 100-200 persons on a European tour at the same time as the CU Seminar, and it was agreed that this group could be invited to attend the opening and closing sessions of the program and also form one group with the Seminar at the general papal audience, which would provide some good publicity for the project.

Cuna will inform the Secretariate by early 1970 as to the number of persons who are expected in this tour group so that any arrangements which include them (such as possible meals at the opening and closing sessions, tickets for the papal audience, etc) can be made well in advance.



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BUDGET

The tentative budget given in Sedos 69/583 was revised as follows, in view of a larger number of active participants and the need for Spanish translators.

Expenses

Rent of premises at \$100/day x 7 days	\$ 700
Simultaneous translation equipment for 50 persons at \$0.4/person/day	140
Board and lodging for <u>32</u> participants/speakers at \$5/person x 7 days	1120
Secretariat at \$1,500/month x 1 month	1500
Kits (incl. background papers in English & French)	750
Fees for <u>3</u> professional and non-professional simultaneous translators	1500
Fees for part time work	<u>600</u>
	6310
Approx. 20% contingency fund	<u>2690</u>
TOTAL	9000

Income

It was agreed again that it is impractical to try to charge a registration fee. However, participants and observers would need the kits, and a fee could be charged for these.

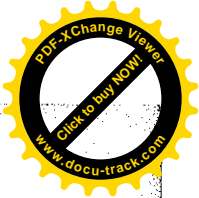
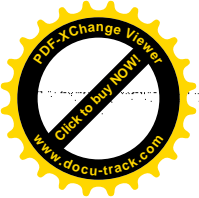
Free kits will be provided for 32 participants and for 30 Sedos generalates. For all others, the price will be cost x 2.

Representatives from development-related agencies and from the mission sending institutes who live at OMI Scholasticate will contribute to room and board:

\$10 per day x 7 days x approx. 20 persons = \$ 1400.

Background Material for Kits

Bailey and van den Dries will send the Sedos Secretariate by 1st May the English and French background reports, the yearbooks, copies of special articles, special magazine issues, etc. for inclusion in the kits. Printing



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will be handled by the Secretariate and the material put in some kind of simple briefcase.

Report

Cuna will take care of printing the final report.

Name of Conference

The ideas which were considered important to include in the name are: international, ecumenical, missionary, credit-union, conference. The following seemed the most satisfactory:

DEVELOPMENT THROUGH CREDIT UNIONS

An Ecumenical World Planning Session for Missionaries

Press

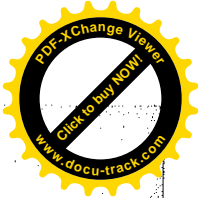
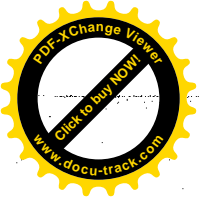
It would be possible to either hire a professional press service or to use the informal press contact facilities of the Sedos Working Group on Communications, and it was felt that the latter would be effective and adequate. Advantage will be taken of all opportunities for press coverage, including for example a release on this special meeting of Cuna to discuss the conference.

Timing of Action

Now: Sponsors will continue to be contacted and finalized.	1969
Invitation list and letters will be sent to Sedos by van den Dries and Bailey	1 Jan 1970
Cuna will advise Sedos on tour group	1 Jan 1970
Background material for kits will be sent from Cuna to Sedos for printing	1 May 1970
Kits will be mailed to participants	1 June 1970

Bailey and van den Dries will be in Rome again in November to check out the program.

Sr Maryann Panevska



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FORMATION

N.B. The following proposal is offered as a working document for the Working Group on Formation. Fr J.J. Considine m m insisted that it be considered as private. Considering his vast experience and the careful thought he has devoted to the topic, we thought that the proposal could be a useful point of departure for a fruitful discussion of this specific and urgent issue of our common missionary endeavour. Members of the Generalates who would like to participate in the next meeting of the Working Group are kindly asked to 'phone the Sedos Secretariat, tel. 571350.

Proposal of a PEOPLES AND CULTURES SECTION

as a field work training course in missionary colleges. General priesthood studies not included.

Preliminary draft notes by J.J. Considine - Maryknoll, 121 East 39 St. New York N. Y. 10016 May 6, 1969.

This would be the title of a field work training course in missionary colleges which in the United States grant the AB degree after four years.

This particular proposal does not include the general studies for the priesthood.

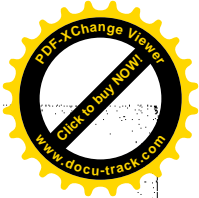
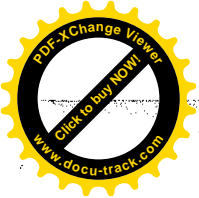
PEOPLES AND CULTURES SECTION - FIRST YEAR

OPENING TWO WEEKS: Before launching the standard program an introductory overview of this four year course in field mission formation will constitute the first item of the curriculum.

Observation 1 - Purpose of the introductory overview

From the first day of this proposed course its distinctive nature would be emphasized. Heretofore specifically missionary preparation has been postponed to later years. The ordinary college prides itself on providing a standard top-grade AB course in U.S. college education. With the Peoples and Cultures Section, the aim would still be a topgrade AB course but a course unique in nature because it would represent as well a top-flight course in highly relevant cross-cultural training for an overseas career.

Hence for two weeks at the start the fabric of such a fouryear course would be painstakingly delineated.



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FIRST SEMESTER: (6 hours weekly)

Observation 2 - The wisdom of six hours weekly

Many have noted the relatively slow advance in education during the past 50 years toward providing knowledge about a major subject of all learning, namely, man himself. When this concerns cross-cultural man the deficiencies have proven grave. Thus the urge toward a bold correction of this deficiency.

In a college week of 12 to 15 hours, 40 percent of the hours are proposed for this section of learning, a maximum of six hours per week.

1st Semester-Subject 1: HUMAN ECOLOGY - Confrontation of Africa with North America to demonstrate the great cultural and technical diversity.
- 3 hours weekly

Observation 3 - Why begin with Human Ecology?

Global Society and its environment places the student most immediately within the orbit of human beings and their habitats. Thus Human Ecology avoids the error, on the one hand, of too deeply a theoretical approach to man, and, on the other hand, too superficial an approach to area studies.

1st Semester-Subject 2: SCIENCE OF RELIGIONS 2 hours weekly

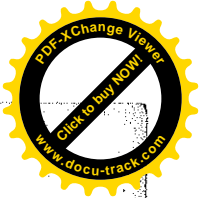
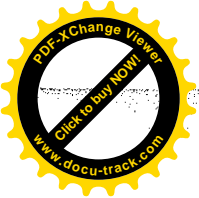
Observation 4 - The Scope of Science of Religions

In its four years this proposed curriculum would require 180 curriculum hours directed to the Science of Religions. Each semester would devote one or two hours weekly to it.

The subject, despite the fact that the college course does not include Theology as such, is huge and many-sided. It devotes itself to the living descriptive religious realities throughout the globe. Areas for consideration:

- i - Vatican II and our attitude toward the religions of man;
- ii - Religion since the beginning of man (the vertical line)
- iii - Present-day pervasion of religion throughout the human race (the horizontal line);
- iv - religious beliefs; social impacts of religions.

1st Semester - Subject 3: WORLD APOSTOLATE - History from Anno 33 to 1942
- 1 hour weekly



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SECOND SEMESTER

2nd Semester - Subject 1: HUMAN ECOLOGY - Confrontation of Latin America
with Asia to demonstrate diversity- 3 hours weekly

2nd Semester - Subject 2: SCIENCE OF RELIGIONS - - 1 hour weekly

2nd Semester - Subject 3: WORLD APOSTOLATE: 1492 to present
- 2 hours weekly

PEOPLES AND CULTURES SECTION - SECOND YEAR

FIRST SEMESTER:

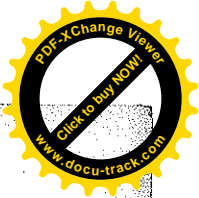
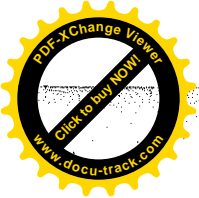
1st Semester - Subject 1: INTERDISCIPLINARY SOCIAL SCIENCES --
Sociology, Anthropology, Psychology, Social Economics to
establish a knowledge of social existence - 3 hours weekly

Observation 5 - Accent on the interdisciplinary During
World War II such students of the social sciences as Marga-
ret Mead began to apply to the cross-cultural programs the
theory that the social sciences did their best work when
presented to the student as a coordinated whole, with atten-
tion concentrated on the proper "mix". It has proven a major
problem to get agreement among professors as to the composi-
tion of the "mix".but the principle itself has been accepted.

1st Semester - Subject 2: SCIENCE OF RELIGIONS - 1 hour weekly

1st Semester - Subject 3: RELIGIO SOCIAL PRACTICES
(For selection see chart "World Design of Christian Action".
2 hours weekly

Observation 6 - Religio-social practices, Socio-Economic
practices, Social Communications practices The tyro
missionary, left to himself may unwisely plunge into one or
other apostolic practice (credit unions, feeding programs,
adult education) as the be-all-do-all for betterment in his
mission. He needs caution. On the other had there is much
to be said in favor of encouraging candidates in college
years to become skillful in a selected few practices during
this period.



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SECOND SEMESTER:

- 2nd Semester - Subject 1: INTERDISCIPLINARY SOCIAL SCIENCES. Continuation
as detailed above. - 3 hours weekly
- 2nd Semester - Subject 2: SCIENCE OF RELIGIONS - 2 hours weekly
- 2nd Semester - Subject 3: SOCIO-ECONOMIC PRACTICES Selection as proposed
above - 1 hour weekly

PEOPLES AND CULTURES SECTION - THIRD YEAR

FIRST SEMESTER

- 1st Semester - Subject 1: INTERDISCIPLINARY SOCIAL SCIENCES: Continuation
of the second year program - 3 hours weekly
- 1st Semester - Subject 2: SOCIO-ECONOMIC PRACTICES: Selection as proposed
above with focus on the process of development - 2 hours weekly
- 1st Semester - Subject 3: SCIENCE OF RELIGIONS - 1 hour weekly

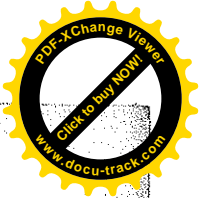
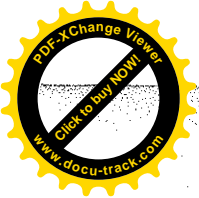
SECOND SEMESTER

- 2nd Semester - Subject 1: INTERDISCIPLINARY SOCIAL SCIENCES
- 3 hours weekly
- 2nd Semester - Subject 2: SCIENCE OF RELIGIONS - 2 hours weekly
- 2nd Semester - Subject 3: SOCIO-ECONOMIC PRACTICES Selection as proposed
above - 1 hour weekly

PEOPLES AND CULTURES SECTION - FOURTH YEAR

FIRST SEMESTER

- 1st Semester - Subject 1: FINE ARTS ; knowledge of people of other cultures
through their art; survey of the fine and practical
arts of the Third World - 2 hours weekly



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Observation 7 - Knowledge of man through his art.

Opinions differ as to the necessity for the missionary to "contact the elite." The answer seems to be in favor of it. Certainly for dealing with neophytes belonging to cultures other than our own, appreciation of local art forms, literature and music has importance. By the introduction of the vernacular into our liturgy Vatican II has placed tremendous burdens on both missionary and neophyte. The root studies of such art forms had best be undertaken during the early formative years of the college.

1st Semester - Subject 2: LINGUISTICS, the key to languages
- 2 hours weekly

Observation 8 - The value of linguistics Father Rathe of the White Fathers expresses puzzlement at the many who lack comprehension of linguistics as the open sesame to the philosophy of languages in general. He notes the importance of studying linguistics before undertaking the study of any individual language.

1st Semester - Subject 3: SCIENCE OF RELIGIONS - 2 hours weekly

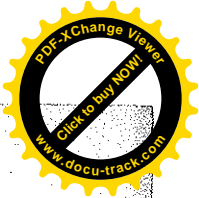
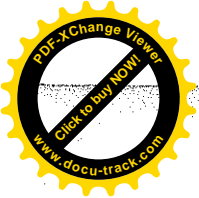
SECOND SEMESTER

2nd Semester - Subject 1: ATTITUDINAL RESEARCH - Do we really understand?
- 2 hours weekly

Observation 9 - Life-long sensitivity to our attitudes Father Kaufman, the Swiss White Father, and Father Mertens, the Belgian Jesuit, both of whom are Africanists, note the innocent tendency of some missionaries to acquire a great deal of what can be called phenomenological information regarding peoples without necessarily acquiring a perception of the qualities of men's minds and hearts. As a result, such students can easily fail to develop a capacity for attitudinal research that leads us to cross-cultural sensitivity. It is no longer the differences alone among men which are worthy of notice but their remarkable likenesses.

2nd Semester - Subject 2: LINGUISTICS - 2 hours weekly

2nd Semester - Subject 3: COMMUNICATIONS PRACTICES - A survey for delivering the message
- 1 hour weekly



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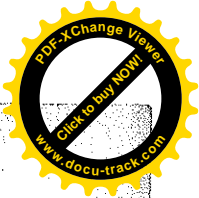
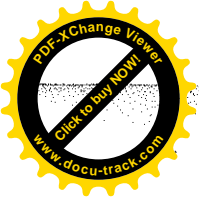
DEVELOPMENT

Sedos Misereor Scholarship Fund

The following items of information appear on the application form forwarded to the Sedos Secretariat by Misereor. Member Institutes interested in the Sedos Misereor Scholarship Fund are kindly requested to provide such information when applying for scholarships for their men and women. As on August 31, 1969, firm applications had been received from the Episcopal Conference of the Congo-K and from the Marianists.

- 1) Surname:
- 2) Given names (Christian names):
- 3) Permanent address:
- 4) Present address:
- 5) Date of birth:
- 6) Place of birth:
- 7) Sex:
- 8) Status (single, married):
- 9) Number and age of children:
- 10) Nationality:
- 11) Religion:
- 12) Name and address of the bishop of your home diocese:
- 13) Name and address of the home parish priest:
- 14) Schools attended:
- 15) Present occupation:
- 16) Description of course and qualification or degree which you hope to obtain:
- 17) University or institution at which you propose to study:
- 18) Date of commencement of the course:
- 19) Duration of the course (in years):
- 20) Indicate whether you are starting this course or whether you have already begun. If so, state how many years you have already completed.
- 21) State the cost of your studies or training for one year, distinguishing between fees, books, food, accomodation and other expenses (like pocket money):
- 22) Indicate how much of the above sum can be provided by yourself or other sponsors and how much is requested from Misereor annually.

Signature of the applicant



VARIA

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N.B. The following Working Paper was prepared by Fr. Seunpois, OMI, at the request of the Executive Committee of Sedos. It is hoped that, (with the other paper being drafted on the same topic), it will provide a useful basis of discussion, within the Sedos group, of the activation of the missionary responsibilities of Bishops. The English translation (prepared by the Secretariat) precedes the French original.

MEANS AT THE DISPOSAL OF MISSIONARY INSTITUTES FOR THE
ACTIVATION OF THE VATICAN II NORMS ON THE MISSIONARY
RESPONSIBILITY OF BISHOPS

1 - The Central Ecclesiastical Level

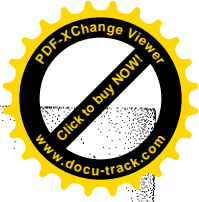
A - Synod of Bishops

The Synod of Bishops must also consider the general missionary issues of major importance: "The Synod of Bishops ... among its affairs of general concern, should give special consideration to missionary activity. For this is a supremely great and sacred task of the Church" (Ad Gentes, 29,a).

Ten Religious, representing the clerical Religious Institutes and elected by the Roman Union of the Superiors General, participate, by right, in the general assemblies of the Synod of Bishops: "Ten Men Religious join these to represent the Clerical Religious Institutes, elected by the Roman Union of Superiors General (Paul VI, Apostolica Sollicitudo, n.V, 1-d, 15.9.65, AAS 1965, 778).

B - Plenary Assembly of the S.C. for Evangelization

The central governing body of the S.C. for Evangelization (SCEG) has been expanded, through a new form of the "plenaria" in which the Superiors General of Missionary Institutes also participate: "In the direction of this office, an active role ... should be exercised by selected representatives of all those who cooperate in missionary work: Bishops as well as the moderators of Institutes and of Pontifical Works" (Ad Gentes 29,e).



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Four Superiors General are nominated by the Pope (Paul VI, Ecclesiae Sanctae, 6.8.66, III, 15; AAS 1966, 785) after being presented by the Roman Union of Superiors General: "The Unio Romana Superiorum Generalium, will send to the S.C. for the Evangelization of the Peoples the list of candidates, who must be Priests and Superiors General of some Clerical Institute engaged in the missionary activity of the Church, and who are well known for their knowledge, experience and prudence in missionary matters At least twelve candidates would be proposed" (Instructio SCEG de membris adiunctis et de consultoribus, 1, n.6, 26.2.68; Bibl.Miss 1967, Suppl 10, p. 28).

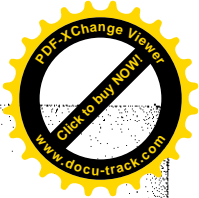
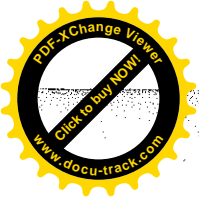
Conclusion: It is not difficult to understand the importance of a well organized Roman Union of Superiors General, and especially of its Missionary Commission - not only for the selection of the representatives but also for the preparation of the missionary questions to be considered in these assemblies.

2 - The Regional Ecclesiastical Level

A - In the missions

The Council has considerably increased the importance of the Episcopal Conferences - including those in the missions - as regards the regional government of missionary activities. (Paul VI, Ecclesiae Sanctae, III, 18; AAS 1966, 786). It is, above all with these that the Missionary Institutes must collaborate on the regional missionary level.

Besides the religious prelates or members of Institutes who form part of these Episcopal Conferences, and whose services can be easily secured by the Missionary Institutes to express their wishes and their views on the various problems of missionary action, the Institutes can also make use of their own regional organization, the Conference of Men Religious (and the Union of Women Religious), in order to coordinate their activities on the regional level and to promote constructive collaboration with the Episcopal Conferences: "Communities engaged in missionary activity in the same territory should find ways and means of coordinating their work. Therefore, extreme usefulness recommends conferences of religious men and unions of religious women, in which all communities working in the same country or region can take part. These conferences should try to discover what things can be done by combined efforts, and should be in close touch with the Episcopal Conferences" (Ad Gentes, 33,a).



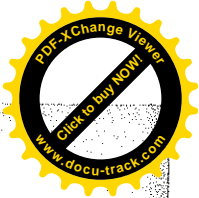
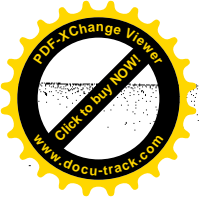
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In any case there exists the obligation to set up in all missionary regions, these Conferences of Religious: "In the missions, Conferences of Men Religious and Unions of Women Religious, in which the Major Superiors of all the Institutes in the same nation or region, take part and through which their various initiatives ~~are coordinated~~, should be set up" (Paul VI, Ecc.S. III, 21, AAS 66, 787) and there exists the obligation - both for the Bishops and the Religious Conferences - to establish two way links in matters which affect the apostolate: "With respect to those works of the apostolate which religious are to undertake, Bishops or episcopal conferences, religious superiors or conferences of major religious superiors should take action only after mutual consultation. In order to foster harmonious and fruitful relations between bishops and religious, at stated times and as often as it is deemed opportune, bishops and religious superiors should be willing to meet for discussion of those affairs which pertain generally to the apostolate in their territory" (Christus Dominus, 35, n. 5 & 6, cf. Perfectae Caritatis, 23).

B - For missionary cooperation

As regards missionary cooperation on the home front, an area where the roles of the residential Bishops and those of the Episcopal Conferences have been considerably strengthened by the Council (Ad Gentes, 38; cf. Lumen Gentium, 23; Christus Dominus, 6), the Institutes can make use of the national or regional Conferences of Major Superiors in order to explain their views to the regional hierarchical authorities. Since the issues of missionary cooperation and collaboration are more directly connected with the Episcopal Commission for the Missions (which must be established within each Episcopal Conference - Paul VI, Ecclesiae Sanctae, III, 9, AAS 66, 784; Instructio SCEG, 24.11.69 on missionary cooperation n.5) and whose juridical structure has been spelled out in the Instructio of the SCEG of 24.11.69 on missionary cooperation (n.6, AAS 69, 278), the Missionary Institutes would usefully concentrate their efforts on the activities of this Episcopal Commission.

This Commission, in its turn, must make use of the national or regional Missionary Council, "formed by the Directors of the Pontifical Works and by the Missionary Institutes in existence in the country or region" (Ecclesiae Sanctae, III, II; AAS 1966, 784; with a number of explanations in the instructio SCEG on missionary cooperation, n.7, AAS 1969, 278). It is through this national Missionary Council that the Missionary Institutes can take action so that the missionary



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cooperation of the Bishops and of the people becomes effective - on condition, however, that they coordinate their activities in the missionary work of the region, either through a special organ or preferably through a missionary department of the national or regional conference of Major Superiors.

We must add that the principle that the initiatives of missionary collaboration in the dioceses must not adversely affect the Pontifical Missionary Works or the Institutes has been underlined by the SCEG in its instruction on the Missionary Cooperation of the dioceses: "all forms of this direct collaboration of the diocesan territories under common law with the Missionary circumscriptions, whether it is a question of sending men and women or of supplying economic aid and founding new institutions with missionary purposes, are wholeheartedly recommended, as long as they do not prejudice the Pontifical Works and the Missionary Institutes (B - 3; AAS 1969, 280-81).

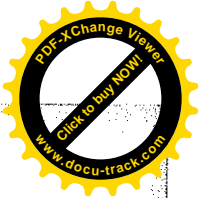
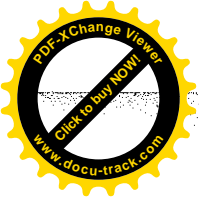
Conclusion: At the regional level, both as regards the undertaking of missionary initiatives in the missionary territories and as regards the missionary cooperation of the dioceses on the home front, the Institutes have at their disposal, first the different Conferences of Major Superiors, which should be set up, in all places, according to some prudent formula which ensures the full representation of all the Institutes actually engaged in missionary work and present in the country. Certain difficulties can emerge because of the dominant part of some Institutes in this or that particular country.

On the home front, it is especially important to establish a well organized department or a missionary commission, serviced by a really competent secretariat, within the different Conferences of Major Superiors. It is the sine qua non for the effective action of the Missionary Institutes in the management of Missionary cooperation at the national level.

3 - The Diocesan Level

A - In the Missions

1) Agreements between missionary dioceses and Institutes: While the "jus commissions", which structures the relations between Missionary Institutes and local hierarchies, remains intact in the Apostolic Vicariates and Prefectures, a new juridical system of the collaboration of Missionary Institutes with the Bishops of the diocese, called "mandatum" in a special sense, will go into effect on 24.2.70. It implies agreements on one region or on one work,



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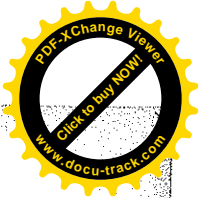
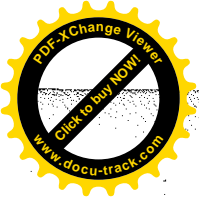
between the two parties (Institute and diocese) and officially approved by the SCEG.

This new juridical system of collaboration between the Institutes and the Missionary Dioceses, desired by the Council (Ad Gentes, 32; Paul VI, Ecclesiae Sanctae, III, 17) is described in the Instruction of the SCEG of 24.2.69 about the relations in the mission territories between Ordinaries and Institutes (AAS, 69, 281-287). It is destined to develop the relative autonomy and the stability of the missionary initiatives of the Institutes in the mission Dioceses and to ensure the Institutes of the best guarantees for their life and their work.

2) Consilium Presbyterale and Consilium Pastorale: In the Missions, the Bishop must set up, when possible, a Pastoral Council in which clerics, religious and laymen must be represented (Ad Gentes, 30-b; Christus Dominus, 27; Paul VI, Ecclesiae Sanctae, III, 20). The Consilium Presbyterale, besides, can also include religious clerics (Presbyteriorum Ordinis, 7-b, Paul VI - Ecclesiae Sanctae, 1-15). The two consultative bodies enact a consultative role in the pastoral and apostolic government of the diocese and can provide the Institutes with two official platforms for expressing their views to the missionary Bishops (see Paul VI, Ecclesiae Sanctae, 1, 15-17 on the relationship between the two bodies).

B - On the Home Front

1) Private agreements between Dioceses and Institutes: Such agreements exist as regards the Fidei Donum (diocesan) priests. In this way, the Institute of the Missions Etrangers de Paris, accepts such Priests as (full) members for the period of their missionary service when this is not less than 6 years. The Foreign Missions of Cucujaes also decided to take charge of the diocesan priests in the Portuguese overseas territories, according to a formula of temporary membership (of the Institute) in agreement with the Portuguese Bishops. The Foreign Missionaries of Pont-Viau (Quebec) have received, during the last nine years, these Fidei Donum priests according to a special statute of association effective during the missionary service of the latter. The Canadian dioceses of Amos, Trois Rivières, S. Jerome, Chicoutimi and Moncton, inspired by Mgr. Sanschagrin OMI, have signed agreements with the Foreign Missions of Quebec spelling out which support the Institute must provide for the Fidei Donum priests of these dioceses at work in Latin America as well as which aid must be forthcoming from the relevant diocese (cf. Mondo e Missione, March 69, p.139).



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As regards members of the Institutes, we can point out that the Institute of the Missions Etrangères de Paris after the last General Assembly (16.7.68-13.9.68) accepted the possibility of each of its members remaining incardinated in his own diocese of origin. The French Bishops had agreed in principle on such incardination (Lourdes, Nov. 67) whose details, however, are still under scrutiny.

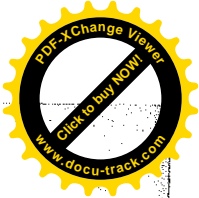
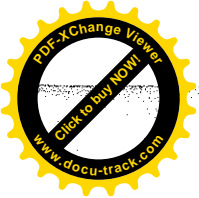
2) Participation of the Institutes in the diocesan cooperative missionary effort: Such participation has been spelled out by Paul VI in "Ecclesiae Sanctae". Bishops will also use Missionary Institutes in order to enkindle among the faithful the missionary flame and to offer them the opportunity to inspire and promote within the normal limits missionary vocations among the young and to obtain aid (III, II)". There are definite advantages in the more direct insertion of the Institutes in the cooperative missionary effort of the Bishops, within the Diocesan Missionary Councils and the Pontifical Missionary Works. It is in this sense that the last General Assembly of the MEP has expressed the wish that missionaries on leave place themselves at the disposal of the Bishops of France in the new diocesan missionary structures, for missionary information and "animation" service.

General conclusions:

- 1) The Missionary Institutes must not expect the Bishops to do all things - as if their former missionary responsibilities were now passed on to the Bishops. The role of the Institutes remains considerable and predominant.
- 2) The missionary role of Bishops has certainly been strengthened by the new structures set up by Vatican II. But the Institutes still have wide access to these new structures - if only they set up, at each level, the organs required by inter-Institute missionary collaboration.
- 3) The effective animation of the missionary role of the Bishops remains, to a large extent, dependent on the effort of the Missionary Institutes within the new structures.

Rome, 12-8-69

André Seumoïs, O.M.I.



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Moyens dont disposent les Instituts Missionnaires pour la mise en exécution des normes de Vatican II sur la responsabilité missionnaire des Evêques

1- NIVEAU ECCLESIASTIQUE CENTRAL

A- Synode des Evêques.

Le Synode des Evêques doit aussi s'occuper des questions missionnaires générales d'importance majeure: "Synodus Episcoporum... inter generalis momenti negotia, activitatis missionalis maximi sanctissimique Ecclesiae muneris, specialem habeat rationem." (Ad Gentes, 29-a)

Aux assemblées générales du Synode des Evêques partipent de droit 10 religieux représentant les Instituts Religieux cléricaux, élus par l'Union Romaine des Supérieurs Généraux: "His accedunt decem viri religiosi qui partes agunt Institutorum Religiosorum Clericalium, electi ab Unione Romana Superiorum Generalium" (Paul VI, Apostolica Sollicitudo, n.V,1-d; 15 sept. 1965; AAS 1965, 778)*

B- Assemblée Plénière de la S.C. pour l'Evangélisation.

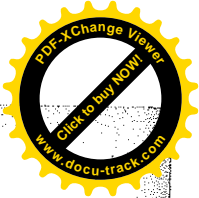
La direction centrale de la S.C. pour l'Evangélisation a été élargie par la nouvelle forme de "plenaria", à laquelle participent aussi des Supérieurs Généraux d'Instituts Missionnaires: "In directione huius Dicasterii partem actuosam... habeant repraesentantes selecti omnium illorum qui in opere missionali collaborant: Episcopi... necnon moderatores Institutum et Operum Pontificalium..." (Ad Gentes, 29-e). Il s'agit de 4 Supérieurs Généraux, à nommer par le Pape (Paul VI, Ecclesiae Sanctae, 6 Août 1966; III,15; AAS 1966, 785) sur présentation de la part de l'Union Romaine des Supérieurs Généraux: "Unio Romana Superiorum Generalium mittat ad S.C.* pro Gentium Evangelizatione elenchum candidatorum, qui debent esse sacerdotes moderatores supremi alicuius Instituti Clericalis quod partem habet in activitate missionali Ecclesiae, scientia, experientia ac prudentia in quaestionibus missionariis probati... Proponantur saltem duodecim candidati..." (Instructio S.C. pro G.E. de membris adiunctis et de consultoribus, I, n.6; 26 fév.1968; Bibliografi Miss., 1967, Suppl. n. 10, p. 28)

C o n c l u s i o n : On saisit toute l'importance d'une bonne organisation de l'Union Romaine des Supérieurs Généraux, et spécialement de la Commission Missionnaire de cet organisme, non seulement pour le choix des représentants, mais aussi pour la préparation des questions missionnaires à traiter dans ces assemblées.

2- NIVEAU ECCLESIASTIQUE REGIONAL

A- Dans les missions.

Le Concile a accru fortement l'importance des Conférences Episcopales, y compris dans les missions pour tout ce qui concerne la direction



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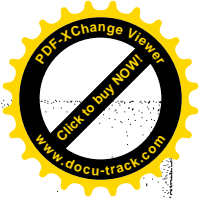
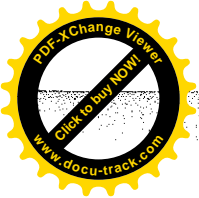
régionale de l'entreprise missionnaire (Paul VI, *Ecclesiae Sanctae*, III, 18; AAS 1966, 786). C'est avant tout avec celles-ci que les Instituts Missionnaires doivent collaborer sur le plan missionnaire régional.

Outre les prélats religieux ou membres d'Instituts qui font partie de ces Conférences Episcopales, dont les Instituts Missionnaires peuvent facilement disposer pour exprimer leurs désirs et leur vues sur les problèmes divers concernant l'action missionnaire, les Instituts peuvent aussi disposer d'une organisation régionale propre, la Conférence des Religieux (et l'Union des Religieuses), en vue de coordonner leur activité sur la plan régional et d'entretenir la collaboration constructive avec les Conférences Episcopales: "Instituta vero, quae in eodem territorio activitati missionali incumbunt, vias et modos inveniant oportet, quibus opera coordinentur. Quare summae utilitatis sunt Conferentiae Religiosorum et Uniones Religiosarum, in quibus omnia eiusdem nationis vel regionis Instituta partes habeant. Hae Conferentiae inquirant, quatenus communi conatu peragi possint, et arcta relatione cum Conferentiis Episcopalibus connectantur." (Ad Gentes, 33-a)

D'ailleurs, il y a obligation à constituer partout dans les régions missionnaires ces Conférences de Religieux: "In missionibus condantur Conferentiae Religiosorum et Uniones Religiosarum, in quibus Superiores Maiores omnium eiusdem nationis vel regionis Institutorum partem habeant et quibus eorum incepta coordinentur" (Paul VI, *Ecclesiae Sanctae*, III, 21; AAS 1966, 787); et il y a aussi obligation tant pour les Conférences Episcopales que pour les Conférences de religieux, d'entretenir des relations mutuelles concernant les oeuvres d'apostolat: "Episcopi vel Episcoporum Conferentiae et Superiores religiosi vel Conferentiae Superiorum Maiorum, pro operibus apostolatus quae a Religiosis exercentur, praevisis consiliis mutuo inter se collatis procedere velint. Ad fovendas concorditer et fructuose mutuas relationes inter Episcopos et Religiosos, statis temporibus et quoties id opportunum videbitur, Episcopi et Superiores religiosi convenire velint ad negotia tractanda, quae universim ad apostolatam in territorio pertinent" (Christus Dominus, 35, n.5 et 6; cf.: *Perfectae caritatis*, 23)

B- Pour la coopération missionnaire.

Egalement pour ce qui concerne la coopération missionnaire de l'arrière, domaine dans lequel le rôle des évêques résidentiels et des Conférences Episcopales a été fortement accru par le Concile (Ad Gentes, 38; cf.: *Lumen Gentium*, 23, *Christus Dominus*, 6), les Instituts disposent de la Conférence Nationale ou Régionale des Supérieurs Majeurs pour faire entendre leur voix auprès de l'autorité hiérarchique régionale. Mais puisque les questions de coopération et collaboration missionnaire des diocèses relève plus directement de la Commission Episcopale des Missions, qui doit être constituée au sein de chaque Conférence Episcopale (Paul VI, *Ecclesiae Sanctae*, III, 9; AAS 1966, 784; Instruction de la S.C. pour l'Evangélisation du 24.II.69 sur la coopération missionnaire (n.6; AAS 1969, 278), les Instituts Missionnaires auront avantage à porter leurs efforts dans le travail de cette Commission Episcopale.



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Or la Commission Episcopale des Missions doit se servir du Conseil National ou Régional Missionnaire "quod constabit ex Directoribus Operum Pontificalium et ex Institutis Missionalibus in natione aut regione existentibus" (Ecclesiae Sanctae, III, 11; AAS 1966, 784; avec certaines précisions dans l'Instruction SCPF sur la coopération missionnaire, n. 7, AAS 1969, 278). C'est par ce Conseil National Missionnaire que les Instituts Missionnaires peuvent agir pour que la coopération missionnaire des évêques et de la nation s'exerce de façon heureuse; à condition toutefois de s'entendre entre eux et de coordonner leur activité dans le domaine missionnaire régional, soit en un organisme spécial, soit de préférence en un département missionnaire de la Conférence Nationale ou Régionale des Supérieurs Majeurs.

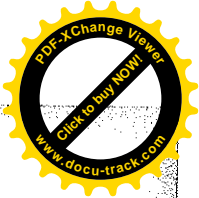
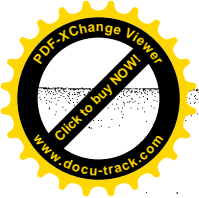
Ajoutons que le principe suivant lequel les initiatives de collaboration missionnaire des diocèses ne portent dommage ni aux Oeuvres Pontificales Missionnaires ni aux Instituts, a été souligné par la S.C. pour l'Evangélisation dans son Instruction sur la coopération missionnaire des diocèses: "Omnes formae huius directae collaborationis Diocesum territorii iuris communis cum Circumscriptionibus Missionalibus, sive agatur de personis mittendis..... sive de subsidiis oeconomicis atque de fundatione operum missionalem finem respicientium, plane commendantur, dummodo tamen ne detrimentum exinde capiant Pontificalia Opera atque Instituta Missionalia." (B-3; AAS 1969, 280-281)

C o n c l u s i o n : Au niveau régional, tant pour la conduite de l'entreprise missionnaire dans les territoires de mission que pour la coopération missionnaire des diocèses dans les diverses nations de l'arrière, les Instituts disposent surtout des diverses Conférences des Supérieurs Majeurs, à organiser partout selon la juste formule pleinement représentative de tous les Instituts s'occupant réellement d'action missionnaire et présents dans le pays. Certaines difficultés peuvent provenir de la recherche de prépondérance de la part de certains Instituts dans tel ou tel pays. Spécialement à l'arrière, il importe de mettre sur pied un département ou une commission missionnaire bien organisée et confiée à un secrétariat réellement compétent, au sein des diverses Conférences de Supérieurs Majeurs. C'est la condition préalable pour une action efficace des Instituts Missionnaires dans l'organisation de coopération missionnaire à l'échelle nationale.

3- NIVEAU DIOCESAIN

A- Dans les missions.

1) Conventions entre diocèses missionnaires et Instituts : Alors que le "ius commissionis" réglant les rapports entre Instituts Missionnaires et hiérarchie locale reste en vigueur dans les Vicariats et Préfectures Apostoliques, par contre pour les diocèses missionnaires entre en vigueur à partir du 24 fév. 1970 le nouveau système juridique de collaboration des Instituts Missionnaires avec les Evêques de ces diocèses, appelé "mandatum" dans un sens spécial, celui de convention relative à une région ou à une oeuvre importante, passée entre les deux parties (Institut et diocèse) et officielle-



ment sanctionnée par la S.C. pour l'Evangélisation.

Ce nouveau système juridique de collaboration entre Instituts et Diocèses missionnaires, souhaité par le Concile (Ad Gentes, 32; Paul VI, Ecclesiae Sanctae, III, 17), est délimité dans l'Instruction de la S.C. pour l'Evangélisation du 24 fév. 1969 sur les relations dans les territoires de missions entre les Ordinaires et les Instituts (AAS 1969, 281-287); il est de nature à développer l'autonomie relative et la stabilité des entreprises missionnaires des Instituts dans les diocèses de mission, et à conférer ainsi aux Instituts de meilleures garanties de vie et d'action.

2) Consilium Presbyterale et Consilium Pastorale : Dans les missions, l'évêque doit constituer, lorsque c'est possible, un "Conseil Pastoral" dans lequel les clercs, religieux et laïcs doivent être représentés (Ad Gentes, 30-b; Christus Dominus, 27; Paul VI, Ecclesiae Sanctae, III, 20). En outre, le "Consilium Presbyterale" peut aussi comprendre des clercs religieux (Presbyterorum Ordinis, 7-b; Paul VI, Ecclesiae Sanctae, I, 15). Ces deux organismes qui ont un rôle consultatif dans la conduite pastorale et apostolique du diocèse (sur leur agencement: Paul VI, Ecclesiae Sanctae, I, 15-17), peuvent ainsi fournir aux Instituts une double plate-forme autorisée pour faire entendre leur voix auprès des Evêques missionnaires.

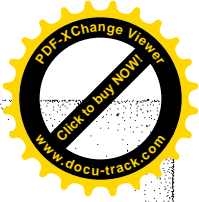
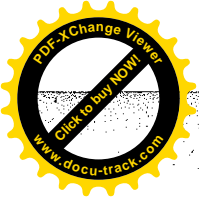
B- A l'arrière.

1) Conventions privées entre Diocèses et Instituts

A propos des prêtres diocésains "Fidei donum, de telles conventions existent. Ainsi les Missions Etrangères de Paris acceptent ces prêtres comme membres de la Société à part entière pour la période d'engagement missionnaire, lorsque celle-ci n'est pas inférieure à 6 ans. Les Missions Etrangères de Cucujaes ont décidé de prendre en charge ces prêtres diocésains dans les territoires de l'Ultramar portugais, selon une formule d'agrégation temporaire à l'Institut du consentement de l'épiscopat portugais. Les Missions Etrangères de Pont-Viau (Québec) accueillent depuis 9 ans ces prêtres "fidei donum" en un statut spécial d'association durant leur engagement missionnaire. Spécialement sur initiative de Mgr. Sanschagrin O.M.I., les diocèses canadiens d'Amos, Trois-Rivières, S.Jérôme, Chicoutimi et Moncton, ont conclu une convention avec les Missions Etrangères de Québec, stipulant quel appui doit fournir l'Institut aux prêtres "Fidei Donum" de ces diocèses travaillant en Amérique Latine ainsi que l'aide provenant des diocèses respectifs (cf.: Mondo e Missione, Mars 1969, p.139)

A propos des membres d'Instituts, signalons que les Missions Etrangères de Paris lors de leur dernière assemblée générale (16 juillet - 13 sept. 1968) ont admis la possibilité pour chacun des membres de la Société de rester incardinés dans leur diocèse d'origine; l'épiscopat français avait donné son accord de principe sur cette incardination (Lourdes, nov.1967), dont les modalités sont actuellement à l'étude.

2) Participation des Instituts à l'effort de coopération missionnaire diocésaine : Une telle participation a été établie par Paul VI dans



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"Ecclesiae Sanctae": "Episcopi utantur etiam Institutis Missionalibus ut studio rei missionalis fideles accendant eisdemque opportunitates praebeant, servato recto ordine, vocationes iuvenum pro missionibus excitandi et fovendi et stipem quaerendi" (III, 11). Il y a avantage pour les Instituts à s'insérer plus directement dans l'effort de coopération missionnaire des évêques, à l'intérieur des Conseils Missionnaires Diocésains et des Oeuvres Missionnaires Pontificales. C'est en ce sens que la dernière assemblée générale des MEP a souhaité que les missionnaires en congé se mettent à la disposition des évêques de France dans les nouvelles structures missionnaires diocésaines, pour un service d'information et d'animation missionnaire.

C o n c l u s i o n g é n é r a l e :

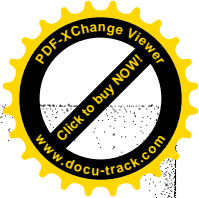
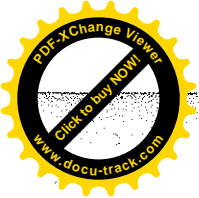
1) Les Instituts Missionnaires ne doivent pas tout attendre des évêques, comme si leurs anciennes responsabilités missionnaires étaient désormais passées aux mains des évêques. Le rôle des Instituts reste considérable et prédominant.

2) Le rôle missionnaire des évêques a certes augmenté selon les nouvelles structures établies par le Concile Vatican II; mais les Instituts ont de larges possibilités d'entrer dans ces nouvelles structures, à condition toutefois de mettre aux divers niveaux les organismes nécessaires de collaboration inter-Instituts missionnaires.

3) L'animation effective du rôle missionnaire des évêques reste largement dépendante de l'effort des Instituts Missionnaires à l'intérieur des nouvelles structures.

Rome, ce 12 Août 1969

André Seunois, O.M.I.



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PERSONNEL

The Secretariat has taken up contact with Marquette University, with MARCC (Missionary Advanced Research Computer Centre) and with Rev. Delos A. Humphrey M.M. in order to find out the best way of developing its statistics in view of the common needs of the Generalates. The following communication from Maryknoll could provide a new starting point for a more specific answer to the question: "How can Sedos Statistics help the member Generalates?" Your comments and suggestions will be very welcome.

MANPOWER SURVEY IS RELEASED BY MAJOR SUPERIORS ON TAIWAN

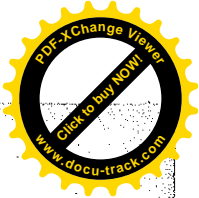
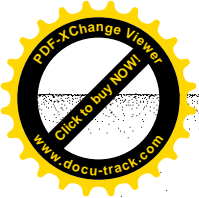
Catholic Church officials here have at their fingertips computerized access to the capabilities, backgrounds and experiences of nearly every priest, Brother, Sister and lay institute member working on Taiwan.

The information, contained in a 170-page IBM computer report, is a result of a manpower survey sponsored by the Association of Major Superiors of Religious Men and Women in China. In May the association published its findings in a 24-page Personnel Profile of the Catholic Church in Taiwan.

The survey questionnaire, the manpower report and the Personnel Profile, believed to be the first program of its kind ever undertaken in a mission area of the Catholic Church, was directed by the Rev. Delos A. Humphrey, M.M., chairman of the association's pastoral activities subcommittee for planning and survey.

Father Humphrey said 1742 questionnaires were completed and returned out of 2490 distributed. This 70 percent return might compose a valid sampling of Taiwan's ecclesiastical personnel, but the committee has not attempted to project an "image" of the Catholic Church on Taiwan nor interpret the data.

Two specific goals were in mind when the survey was being planned, said the Maryknoll priest. One, to provide ecclesiastical superiors with a complete report of their clerical and religious personnel and, two, to assist the preparation of national pastoral workshops by finding competent resource persons and by locating the interests and needs of Church personnel in general.



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The condensed Personnel Profile, published in Chinese and English, is intended to demonstrate how superiors might gather and use the information necessary for cooperative planning and work.

In introducing the profile, the Apostolic Pro Nuncio to China, Archbishop Luigi Accogli, stated: "In this time of rapid, social, economic and psychological change on Taiwan, cooperative planning and coordinated efforts among our dioceses and religious institutes are not luxuries; they are a necessity which forces upon us an urgent challenge."

The reports were presented to the national hierarchy and Archbishop Accogli one year to the day after the nuncio had spoken to the major superiors and urged them to undertake such a study.

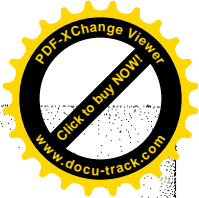
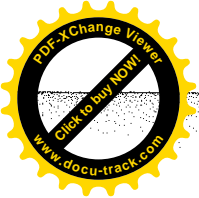
The survey results have been used in a "talent search" by the Episcopal Commission for Mass Media, by the Jesuit Fathers in the preparation of a manpower survey of their own society and by the theology department of the Catholic University when there was sudden need for a doctor of theology.

The most intensive use of the survey has been in locating personnel to prepare for the first in a series of annual workshops on indigenization of the Church. Cathetical, liturgical and anthropological field teams have been organized and are working closely with the planners and directors of the November workshop.

When the national workshop convenes to study "Indigenization; The Church as a Living Community," it will have several major questions to explore:

- What is the present situation of the church-as-a-living-community in Taiwan; its organization, its teachings, social activities, and its liturgy?
- What is the present sociological-anthropological structure of Taiwan; how and when do the people "feel together," and how is this expressed in social relationships?
- How does the Church in Taiwan fit -- or not fit -- into the sociological-anthropological structure; what has to be adapted, added or abolished in matters of organization, social activity, in order to create the right conditions for building a living Church Community?

The following are highlights of the survey findings, taken from the Personnel Profile:



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- About one-half of the respondents (48 percent) list one of the Chinese dialects as their native language and, for one-half of these, the dialect is Mandarin.
- 179 respondents were born on Taiwan.
- Among the native languages of foreign missionaries, English is predominant with 11.6 percent. German followed with 10.1 percent; Spanish and French each had 7.5 percent.
- The average age of the respondents is 41.5 years.
- A majority of the respondents were not born in Taiwan, and had arrived there within the past twenty years.
- Parish work is the major task of the largest number of respondents -- 339 priests, 144 Sisters, six Brothers and one Seminarian.
- The majority of priests and Sisters involved in parish work are in country area and large towns which serve outlying areas. Major city parish work has only a small percentage of Church personnel.
- Education is the second largest work sector: 158 priests, 144 Sisters, seven Brothers and five Seminarians.
- Medical work follows: 14 priests, 127 Sisters, four Brothers and ten Seminarians.
- Ecclesiastical Administration has 120: 65 priests, 50 Sisters and five Brothers.
- Social Apostolate: five priests, 15 Sisters and two Seminarians.
- Spiritual Direction: 14 Priests, three Sisters.
- Mass Communications: 13 priests.

Source: Maryknoll News/Media Relations, 1.8.69