

DOCUMENTATION

SEDOS

29

Rome, September 26, 1969

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

A week ago we all were at Joan's funeral. A good part of this issue of the Sedos weekly service is dedicated to her memory. We could only select a few from the many messages of sympathy which, to date, have reached us.

All of us at the Secretariat will do our best to continue Joan's spirit of selfless service to the great missionary cause of cooperation for the mission. We are confident that she will be working with us and for us and in us.

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Please note the important date:

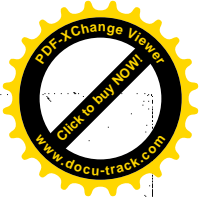
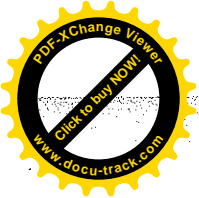
Assembly of Generals, September 30, 1969 at 16.30 at 78<sup>a</sup> Via Pineta  
Sacchetti - Roma.

Sincerely yours,

*Benjamin Tonha*

Benjamin Tonha

Executive Secretary



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JOAN OVERBOSS

Miss Joan Overboss passed away on September 17, 1969 at 04.30. At her bedside were her sister Tilde, her sister-in-law Bice, her old friend Puck, Sister Demetria of the White Sisters and Father Tonna. Joan had been in constant pain but, till the very end, she managed to pierce through with her old smile. Her relatives and friends had helped her with their prayers. Her willingness to make the supreme offering was obvious to all who were there. It was the crown of thorns fulfilling a life of dedication to her fellow men in Christ.

Father Tonna immediately said Mass for her at the Hospital Chapel.

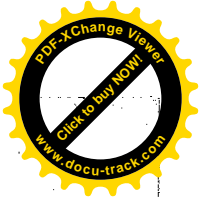
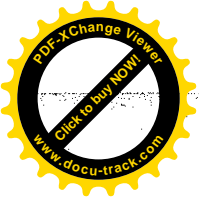
The funeral service took place in the Chapel of the Generalate of the Brothers of the Christian Schools, on Friday, September 19 at 09.00. The moving liturgy of the Resurrection provided the right setting for the concelebrated Mass. The principal celebrant was Fr. H. Mondé, Superior General of the SMA and President of Sedos. He was assisted by Fr. L. Deschatelets, Superior General of the Oblates of Mary Immaculate, and by Fr. B. Tonna, Executive Secretary of Sedos. The other concelebrants were: Fathers W. Goossens cism Superior General, Fr. Musinsky svd Superior General, Fr. V. Fecher svd; Fr. H. Hardy sma, Fr. G. Lautenschlager cmm, Fr. R. Lechasseur omi, Fr. J. Maertens cism, Fr. E. Mc.Carthy omi, Fr. G. Mesters oc, Fr. M. Reuver oc, Fr. J. Schotte cism, Fr. T. Stransky SSps, Fr. A. van den Weijden osa, Fr. F. Westhoff msc.

The prayers at the Mass struck the right note:

Entrance Prayer:

"Lord God, you were happy to give us the light of our eyes and to let us be born. You did not make us for darkness and death, but so that we should, with all our hearts, live and come closer to you. Be merciful to us then and take us by the hand and lead us to life today and forever.

O God, give your glory and your promised future to JOAN OVERBOSS. We cannot believe that her life has been spent in vain and that all she meant to other people is lost, now that she is no longer with us. But we share the faith by which she held onto you to the very end, to you, her God and ours, to you living and reigning for us today and every day, for ever and ever. AMEN.



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Bidding prayers:

- 1) For a spirit of hope in our glorious resurrection, let us pray to the Lord. (All) We pray, O Lord (sung).
- 2) For faith, that the sufferings of this life are not worthy to be compared with the glories of heaven, let us pray...
- 3) That her family, friends and all of us here will find peace, comfort and strength in Christ's promises of eternal life...
- 4) That we may all be deeply grateful for the good example Joan gave us and try to follow her in her faithfulness...
- 5) That all of us may learn from Joan how to live and die for the Lord...
- 6) That all the faithful departed may enter into eternal life in God's presence...

O God, have mercy on the soul of your servant JOAN, whom you have called from this world. Bid your angels receive her and bear her to our home in paradise. Since she believed and hoped in you, may she possess eternal joys, through Christ our Lord. AMEN.

Prayer after Communion:

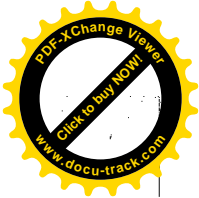
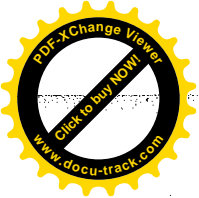
We thank you, God, for JOAN; who was so near and dear to us and who has now been taken from us. We thank you for the friendship that went out from her and the peace she brought. We thank you that through suffering she learned obedience, and that she was a person others could love while she was with us here on earth. We pray that nothing of her life will be lost, but that it will be of benefit to the world; that all she held sacred may be respected by those who follow her and that everything in which she was great may continue to mean much to us now that she is dead. We ask you that she may go on living in those she loved and served in their hearts and minds, their courage and their conscience. We ask you that we who were associated with her, may now, because of her death, be even more closely associated with each other, and that we may, in this togetherness and peace and friendship here on earth, always be deeply conscious of your promise to be faithful to us in death. Through Jesus Christ your Son. AMEN.

The readings were: I Cor. XV 35-58 (in French); Apoc. XXI 1-7 (in Dutch); and John VI 37-58 (in English).

Fr. H. Mondé sma delivered the funeral oration after the last reading:

"Lear Brothers and Sisters in Christ.

In Christ the hope of a blessed resurrection has shone upon us so



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that those who are afflicted by the certainty of dying may be comforted by the promise of life eternal. Life is changed, it is not taken away. When our earthly dwelling is destroyed, an eternal home is made ready in heaven.

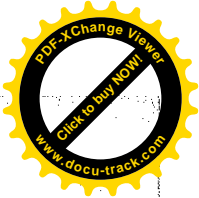
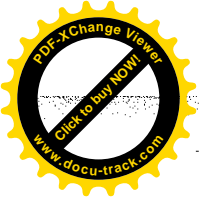
These words of the Eucharistic prayer cannot and do not mean to explain the mystery of death. But are they not wonderful words of comfort for those who believe. The liturgy of this eucharistic concelebration centers around our faith in the resurrection; it is the fundamental truth of our belief, without it death is cruel and meaningless, our faith would be in vain. But Christ is risen from the dead and he is the pledge of our own resurrection. Therefore, says St. Paul, we should not grieve like the rest who have no hope. For if we believe that Jesus died and rose again so through Jesus God will bring back with Him those who have fallen asleep.

We are gathered here round the altar and for the last time we have Joan in our midst. After a while we shall take leave of her and lay her to rest. During this concelebration we express our deep feeling of sorrow for the loss we all sustained; this sorrow will be tempered by feelings of profound gratitude for the privilege of having known her and of having worked with her. She truly was a gift from God.

With untiring energy and great enthusiasm she gave her life to Christ and the Church. During her last years she spent all her energy for the work of the Sedos Institutes. To all of us she was a continual source of inspiration, an example of dedication and devotion to duty, so much so that she often put me to shame. Nothing that I could say would adequately describe what Sedos owes to her. She was the driving force behind all our activities, she was in a sense the soul of Sedos. Her going away will leave a blank that will be most difficult to fill. Sedos without her will never be the same again. For all she has done we are deeply grateful to God and to Joan.

The best way to show our gratitude is to pray for the repose of her soul, to keep her example in mind, to continue the work she so enthusiastically began and to which she so generously gave all her qualities of heart and mind.

Why then did God take her away from us? She was still full of energy and plans for the future and there remains so much to be done. But who are we to question the ways of God. He called her to her eternal reward and we can only bow our heads. Moreover we know that it is only her body we put to rest. Her spirit will live amongst us and we shall always remember her as a shining example of how much good can be done by a person in a relatively short span of time.



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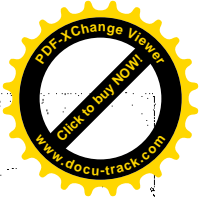
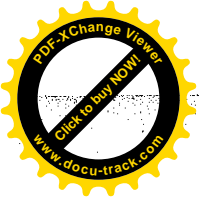
To her brother and sister, relatives and friends, I wish to express our sincerest sympathy for the loss of a dearly beloved relative. It may console them to know that Joan spent the last years of her life working hard and happily in Rome for the good of the church, especially the church in developping countries and that she succeeded by her zeal and devotion to bring about a closer collaboration between missionary institutes.

I know that Joan would want me to thank all and every one of you for the sympathy shown to her during her illness. I wish to thank in a special way the sisters who took it upon them to nurse Joan day and night. Though in great pains she reaslised very clearly what was hap-pening around her and she had a smile and a "I thank you" for every one of us. It was wonderful to see how every member of Sedos wanted to show Joan how much she was held in esteem.

May I now conclude with a prayer:

Grant, o Lord, we ask you, to Joan and to all who are at rest in Christ a place refreshing, of light and peace through Christ our Lord. Amen."

Joan was laid to rest at the Cimitero Flaminio, via Flaminia, km. 14,5 at about 11.00. Among those present were her brother and sister, her niece, her sister-in-law, her friends Puck and Mr. and Mrs. Pierattini, representatives of the Sedos Institutes and the President of the Grail.



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The news of Joan's departure spread quickly. It was announced in the "Osservatore Romano" and on "Il Messaggero", Rome's biggest daily. It was broadcast by Vatican Radio on September 19 on its international services:

"This morning the funeral took place in Rome of the Dutch born Director of the Secretariat of SEDOS, the centre for study and coordination of the men's and women's missionary institutes. She was Miss Joan Overboss, who died the day before yesterday. The funeral service was concelebrated by 17 priests at the Generalate of the Brothers of the Christian Schools and was attended by numerous representatives of the religious orders and congregations associated with the centre."

The Secretariat was literary flooded with expressions of sympathy. As one of the first came in a telegram from the World Council of Churches:

Father Tonna SEDOS

"Our appreciation for life and work of Joan Overboss unites us in sympathy with you and your colleagues at this time stop her witness has enriched us all stop her going leaves us poorer stop we ask Gods blessing on the continuing cooperation to which she was committed stop Christ has risen. Hellberg LWFCWM McGilvray CMC Potter DWME - Geneva."

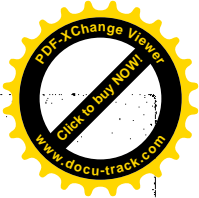
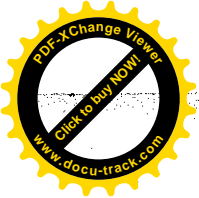
The President of the Grail, Miss Eileen Schaffler, present at the funeral, wrote to Father Tonna:

"Once again I must express my gratitude for all you have done for Joan. Certainly the working relationship with you has been very fruitful. But more than that I realize from what I know of your being with her in those last hours. You have been her spiritual friend... May the Lord bless you and the work of SEDOS, Father. As you yourself mentioned, Joan shall continue to be concerned about that!"

Dr. W. J. J. Kusters, Director of KASKI, the research centre of the Dutch Bishops, wrote to Fr. H. Mondè:

"The sad news of Joan's death has struck us terribly. She was a great friend and a most devoted and reliable worker. Those here in my Institute, who have known her, especially myself, Mr. van den Ende and the secretaries, have always been impressed by her indefatigable zeal, her





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cheerfulness and her fidelity to a vocation for the fulfilment of which she took any opportunity that life provided. We all keep her in grateful and even sacred memory."

The Sedos Generalates had some touching comments to make:

"Miss Overboss gave herself so to a work of the Church that surely death was just a matter of at long last seeing what was always there". (M.M. Goncalvez, Superior General, RSHM).

"All of us who have been associated with Sedos are deeply conscious of the debt we owe to her untiring and selfless work during the past years". (Sr. Th. M. Barnett, Superior General, SCMM-T).

A moving tribute came from Sister Demetria of the White Sisters, who, with Sisters from other Sedos Institutes, had been taking turns in helping Joan in her suffering:

"Miss Overboss' death was the most impressive and beautiful, that I have seen in my years of nursing.

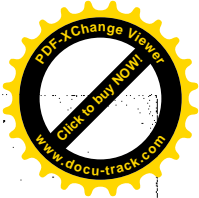
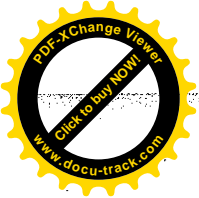
Upon entering her room I went over to her bed and greeting her said that Sr. Albertine and all the Sisters send their love and were praying for her. She responded by her usual sincere and lovely smile and said she was glad I was there and then said, "Sister soon", referring to her death. This she said several times during the course of the evening.

Her breathing was already somewhat laboured and became increasingly so as time went on.

She remained very alert mentally and followed our movements in the room with her eyes. It was only about an hour before her death that she became unconscious. Her only complaint was of the severe abdominal pain. Any service rendered her for comfort was replied to by a smile and her saying "thats better".

At 10.30 p.m. she was again given medication to alleviate pain, and oxygen was administered. Neither she nor her family wished her to have this, but after explaining the purpose they accepted. I think they were afraid this would only prolong her agony.

Towards 11.30 p.m. her condition worsened considerably and we telephoned Father Tonna, who wished to be present. He arrived very soon afterwards, and together with all of us present, i.e. her sister, sister-in-law and a dear friend, began praying with her. Despite her



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extreme difficulty in breathing, she too prayed aloud. Father gave her general absolution and remained at her bedside, praying silently most of the time but occasionally aloud. He reassured her of our being with her and of God's love for her.

Joan's sister, too, was indeed brave. Several times she told her that God and Our Lady were waiting for her.

Shortly after 4.30 a.m. and after having suffered a great deal with an admirable and edifying patience, she expired.

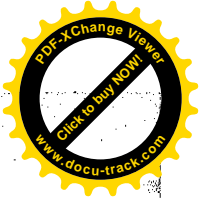
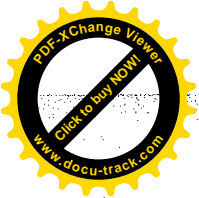
At 5.30 a.m. we went to the hospital chapel where Father Tonna offered the Holy Sacrifice of the Mass for her and her family.

If it is true that we die as we have lived, then Miss Overboss led a life of charity in all its aspects".

We also wish to thank the following who expressed their sympathy in writing and everybody else who will pray for Joan:

Monsignore L. G. Ligutti, Fr. Pedro Arrupe sj, the Missions Etrangères de Paris, the Suore Missionarie Pallottine, the Generalate of the Filles de la Sagesse, Sr. Hélène de l'Annonciations, Sr. Marjorie RSHM.





## CONGREGATION OF THE MISSIONARIES OF MARIANHILL (CMM)

### Important dates in the Congregation's history

- 1882 founded as Trappist Monastery by Abbot Francis Pfanner (an Austrian) at Marianhill nr. Durban/South Africa.
- 1909 transformed into a Mission Congregation (Religious of Marianhill: RMM) under Pope Pius X, because the aim (formation of a native middle class, i.e. good craftsmen and farmers) could no longer be brought into accord with the rule of the Trappists.
- 1920 Fr. Bernard Huss started his social apostolate among the Zulus under the slogan "better fields, better houses, better hearts" and worked successfully until 1945 (setting up training centers, credit unions etc.).
- 1936 the rule and the mission statute of the congregation were approved by the Holy See and the Society became known as the Congregation of the Missionaries of Marianhill (CMM)

### Mission fields, home provinces and main tasks

#### Africa

Dioceses of Umtata (Transvaal) and Bulawayo (Rhodesia): grass root mission work and schools.

Diocese of Marianhill (S.A. Republic): Minor Seminary for Africans, Teachers Training College for Africans (the only one in S.A.), High School, grass-root missions and parishes.

Diocese of Umzimkulu (S.A. Republic): Some members of the congregation work there with African priests and with the OMI.

House of Studies: in Pretoria (for Students of Theology)

#### New Guinea

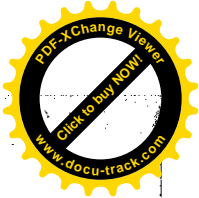
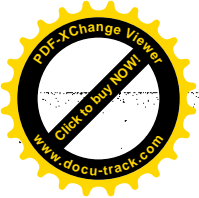
In 1959 the territory of Lae was taken over from the SVD-fathers and became a Diocese in 1966 (the priests work in teams with lay missionaries; the brothers form a building group, available not only to their own but also to other Dioceses in need of the group).

#### Latin America

The parish of Ibes, Archdiocese of Vittoria do Espirito Santo/ Brasil, was taken care of in 1964 (pastoral work in the slums; on an experimental basis some of the priests work for their own living part of the time).

#### Europe and USA/Canada

In 1905 some Trappists returned to Europe, where in the course of time provinces were founded in Holland (1905), Germany (1912), Switzerland (1927), Austria (1936) and Spain (1961). In 1920 the activities were extended to America and Canada. From 1939 to 1957 the house in England was seat of the Generalate.



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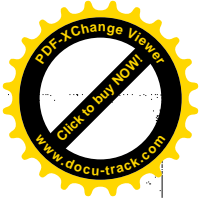
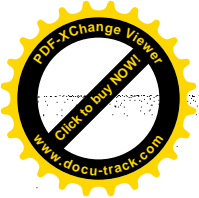
The home provinces are mostly concerned with recruiting work and teaching. The mission center for Europe is at Würzburg/Germany, where the formation of clerics, brothers and lay missionaries takes place and where attempts are made to prepare the teams for the mission fields.

#### Members

At present the congregation counts approx. 620 members, approx. 2/5 being brothers. Approx. 270 members of the congregation are in the missions, 2/5 of them being brothers.

#### Generalate

Superior General:	Fr. Ferdinand Holzner
Councillors General:	Fr. Pius Rudloff, Fr. Dr. George Lautenschlager, Fr. Martin Gämperli
Procurator General:	Bro. Bruno Marbet
Address:	Via di S. Giovanni Eudes 91, 00163 Rome tel. 6229807



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ASSEMBLY OF SUPERIORS GENERAL

Review of some activities of the Sedos representative in Geneva since the beginning of this year 1969.

In my last report I mentioned a possible appeal of the INTERNATIONAL CATHOLIC MIGRATION COMMISSION (ICIMC) on the Catholic Missionary Institutes for collaboration in the field of help to migrants in Africa.

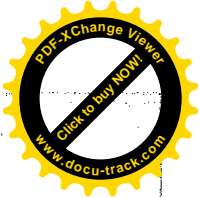
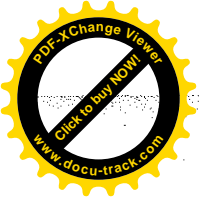
At the last general Assembly of this Commission the ICMC Secretariate was asked to make an enquiry in the African countries south of the Sahara on the refugee problem, and it was specifically mentioned that this should be done with the help of Missionaries in the field.

This enquiry has been made since. I have collaborated with them to make it.

The Secretariate of ICMC has made a report of 70 pages on African migration. This report contains a number of proposals that will be submitted to the next general Assembly that will take place on September 25-27, 1969.

I have been asked to attend it when the meeting will discuss those proposals. The idea is that the ICMC takes care of the finances necessary for the realisation of those projects, either alone or in collaboration with the UNHCR (United Nations High Commissioner for Refugees). The role of the Missionaries would be to help to find the personnel on the spot. The preference of the ICMC goes to an African personnel as much as possible, so the main task of the missionaries would be to find the right persons. If suitable Africans can be found, the ICMC would call one or the other to Geneva for 2 or 3 months in order to initiate him (or her) in the methods used by the Migration Commission and show him clearly what is expected from such a person on the spot.

The ICMC distinguished two kinds of migrants: those who go to another country for economical reasons and those that leave their country for political reasons. The latter ones are usually called refugees. Often those two categories are mixed and it is not always easy to make a distinction between the two. The ICMC tries to help both while the UNHCR excludes from its activities the economical migrants and limits its activities to refugees proper. In cases where the two categories are mixed the ICMC is willing to give or find the money necessary for the economical migrants and to request from the UNHCR funds for the refugees.



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The best answers with concrete proposals to the enquiry came from three countries: Rwanda, Burundi and Uganda. That is why the Secretary General of the ICMC is going to propose to the General Assembly of his organisation to make a start in those three countries. However if any SEDOS members think that other countries should have priority on account of the migrant situation, he is willing to consider concrete proposals.

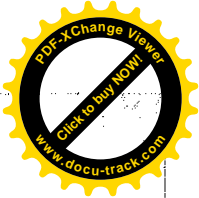
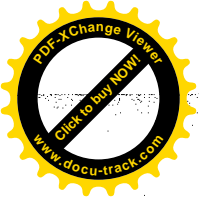
As a study of the migrant situation between Upper Volta and Ivory Coast has already been made a couple of years ago, those countries have not been the object of this enquiry. The Secretariate of SEDOS in Rome and the interested Institutes have received the information necessary for concrete proposals to the ICMC and this organisation is still waiting for the response of those interested to come into action on the spot.

I have been in contact with our Secretariate in Rome concerning another request for collaboration with a Catholic organisation. The ICCB (International Catholic Children Bureau), too, has asked SEDOS to collaborate in an enquiry regarding the children of prisoners in Africa. This enquiry is being done by the ICCB in collaboration with 15 other private organisations, Catholic, Protestant, Jewish, etc... In the mind of the organisers, "prisoners" are more especially, though not exclusively, political prisoners, because it is felt that in this last case their children (and wives) risk to suffer because their father (or husband) is in prison: economical handicaps, difficulties to be admitted in schools, negative reactions of their neighbours or other children in school, etc.

The aim of this enquiry is to arrive at a concrete action in favour of those children. This action is envisaged as a common enterprise of various Institutions in the private sector. The governmental Institutions cannot do anything here because they cannot risk to interfere in the internal affairs of other countries.

It was and is still hoped that the Missionary Institutes will give their collaboration for this enquiry and later for the realisation of the decisions following the enquiry. All understand, of course, that this is a delicate affair requiring much prudence. However it is felt, too, that this is no reason to remain inactive even if some risk has to be taken.

I have not to insist on the collaboration that has been created with



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the CHRISTIAN MEDICAL COMMISSION (CMC). Those interested in this venture are regularly and fully informed by Syster Anna Maria de Vreede, Secretary for the liaison between the CMC and the Catholic Institutes and Organisations active in the medical field.

I have also participated at the CONFERENCE HELD AT EVIAN (near Geneva) on the EUROPEAN FOUNDATIONS, the word "Foundations" being understood for fundraising agencies in the private sector. I have sent the papers distributed at this conference to the SEDOS Secretariate; others have still to come and a book will be printed. I have the intention to make a résumé of what can be of interest to the SEDOS members, as soon as I have all the material. I sent already a paper on the background of this conference that has been published in the SEDOS Documentation. On September 22 and 23 there will be in Geneva a follow-up of this conference. I shall participate in this too and make a report of it.

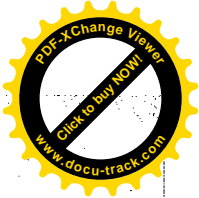
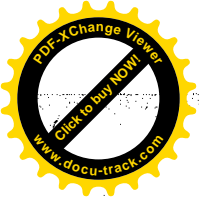
OTHER PROJECTS are coming but it is too early to say if they will result into any concrete proposals for the SEDOS Institutes. One of them is an eventual collaboration with I.M.O. Father Joblin, S.J. is making a tour of Africa at this moment and it is only after his return that we can know if anything practical for us comes out of this.

Another perspective is a collaboration with W.C.C. in educational work. The special W.G. of SEDOS is preparing discussion on the best way of proceeding. In the WCC a special division for education is also planned. As soon as both start working, it can be seen how they could collaborate.

FINALLY a liaison has been established between the Protestant Missionaries in Islamic countries and Catholic ones. At the last meeting of Catholic Missionaries for Islam 4 Protestants have been invited.

Fr. Leo Volker wf.

Rome, 15th September 1969.



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### FORMATION

On May 13, 1969, a CARA survey team formed by Fathers John Tra, Richard Rashke and Louis Luzbetak presented a preliminary feasibility study on a National Mission Institute for the USA.

The following are extracts from their conclusions:

### SURVEY SUMMARY

These are the questions we have been asked, and here are our answers:

Is there a NEED for U.S. mission-sending societies to pool their training and research resources?

YES.

How might such a cooperative venture be best STRUCTURED?

- As a COALITION of interested missionary agencies
- Tied in with one or more LARGER ACADEMIC COMPLEXES.

Is such a coalition FEASIBLE?

YES.

Where could such a National Mission Institute be LOCATED?

- Definitely, as shown in our survey, in Washington, D.C.
- Most probably also in Berkeley, Boston, Chicago, or New York, but further research would be necessary.

### NEED

Our first question is: Is there a need for a national coalition for missionary training?

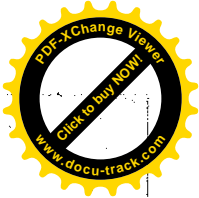
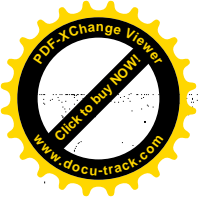
Our answer is a very definite Yes.

### FELT NEEDS

Despite the progress made in recent years regarding mission methods and training, and without in the least wishing to deny or belittle the achievements of the past, mission-sending societies today are dissatisfied with their training programs and methods. This dissatisfaction is widespread and deep. We feel that there is only one answer to this frustration -- collective action.

The weakness of mission-sending societies lies in their isolation. One agency does not know what the other is doing; they go about their tasks zealously and more or less successfully, but alone. Only too often, missionary experience, abilities, and talents of the various missionary groups are reserved for themselves, although they are on the same team with other mission agencies, whose common task is to extend the Mission of Christ to the farthest corners of





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the earth. If missionary training and effectiveness are to correspond to present-day needs and challenges, mission-sending organizations must, without necessarily destroying their autonomy or distinct spirit, form broader communities among themselves. By pooling human resources and facilities, what none of the agencies now possess all will possess. A powerhouse, until now nonexistent, would be created and made available to all. Instead of isolation and weakness, there would be a wide sharing of experience and constant mutual stimulation and challenge. Instead of frustration there would be well-founded hope.

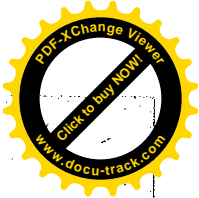
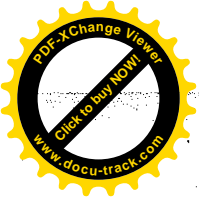
Mission-sending societies are weak and ineffective because they are splintered. In their struggle for needed strength, they are beginning to spread themselves thinly across the country, associating themselves with larger and stronger complexes, such as universities or coalitions which, however, are not mission-oriented. We feel mission-sending groups must first band together, and then, once united, avail themselves of resources and facilities of broader complexes.

Only by means of a unified thrust from a national powerhouse of learning and research will the missionary voice be heard; only through such a thrust will an image be projected that would reflect the missionary's present-day relevancy and indeed importance. No single group of missionaries has a voice strong enough to be heard in the excitement of today's world.

#### THE NEED FOR PROFESSIONALIZATION

Today, there are almost 10,000 U.S. Catholics serving the Church overseas in "strange" cultural situations; thousands of other Catholics are engaged by the Church in a variety of subcultural conditions in the homeland, among immigrant groups, deprived minorities of Appalachia, and especially among the Blacks throughout our land in urban as well as non-urban surroundings. For lack of a better and generally accepted term, we shall call such Church workers "missionaries": priests, religious, or laymen who serve the Church in a culture or subculture other than their own. Our basic thesis is that missionaries need a specifically missionary training, and, in fact, a professional missionary training.

The Church is entering a period of history in which her credibility, effectiveness, and even her relevance is being judged largely by human standards of professionalism. The modern world is beginning to tolerate less and less individuals who in the name of the Church involve themselves in tasks or leadership roles for which they are not fully qualified.



Fully in accord with this general demand for expertness on the part of the modern world is the insistence of Church workers themselves that they be given a truly professional training for the roles that they are to play. This insistence and corresponding response are growing. Witness, for instance, the trend toward amalgamation of facilities and resources for a more effective training of future priests; or witness the trend toward the development of degree programs, with the movement of seminaries and houses of formation to or near university campuses. One need not be a prophet to say that in the very near, if not immediate future, job satisfaction and fulfillment in a Church vocation will become well-nigh impossible without professionalism. Those dedicating their lives to the service of the Church are insisting that their talents and capabilities be utilized to the fullest, a demand that offers the Church a power for good that she has never had before, a demand that calls for the re-organization of missionary training and research on the basis of genuine professionalization.

Above all, if it is indeed the love for Christ and fellowman that urges the Church to extend Christ's mission to all cultures and subcultures, the Church cannot be satisfied with anything less than the fullest use of the knowledge and skills with which our age is blessed. Meant here are the many modern skills, arts, sciences, research methods, and especially the various theological disciplines, which are the basic ingredients of missionary professionalism.

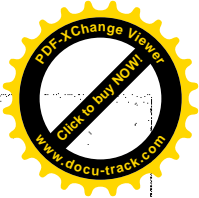
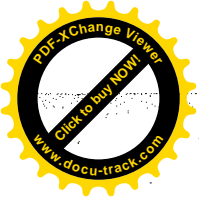
Missionary professionalism is a complex reality. It requires special training based on a broad program of continuing research. Its end product must be a specific preparation for missionary life and work which must provide at least three essential elements: namely, a special missionary personality; a special occupational expertness; and a special cross-cultural sensitivity.

#### A. THE DEVELOPMENT OF A "MISSIONARY PERSONALITY"

A "missionary personality" includes both a certain ascetical maturity and a number of essential character traits which missionary effectiveness is out of the question.

While admitting, and in fact emphasizing, that there is much that we do not yet know regarding the ideal program of spiritual formation for future missionaries, it cannot be denied that there is such a thing as "missionary asceticism". To repeat the eloquent words of Bebedict XV in his missionary encyclical Maximum Illud (no. 26-27):

..... for the man who enters upon the apostolic life there is one attribute that is indispensable. It is of the most critical importance, as we have mentioned before, that we have sanctity of life.



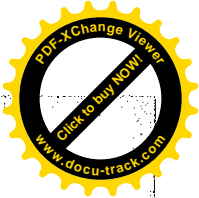
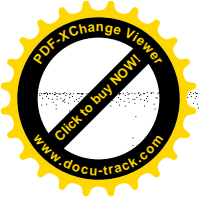
For the man who preaches God must himself be a man of God. The man who urges others to despise sin must despise it himself. Preaching by example is a far more effective procedure than vocal preaching ... Give the missionary, if you will, every imaginable talent of mind and intellect, endow him with the most extensive learning and the most brilliant culture. Unless these qualities are accompanied by moral integrity they will be of little or no value in the apostolate ... especially let him be a devout man, dedicated to prayer and constant union with God, a man who goes before the Divine Majesty and fervently pleads the cause of souls. For as he binds himself more and more closely to God, he will receive the grace and assistance of God to a greater and greater degree.

Closely related, if not actually identified, with the ascetical formation is the growth and development of various personality traits essential for missionary effectiveness. These, too, must somehow be developed through guidance and through various programs and policies. Bishop James Edward Walsh in the Maryknoll Spiritual Directory, for example, emphasized such characteristics as adaptability, affability, and accessibility. Cleveland, Mangone, and Adams in their well-known research report on the selection, training, and effectiveness of U.S. government, business, and church personnel, emphasize empathy. (1) A special task force of the World Federation for Mental Health and UNESCO, consisting of outstanding authorities in the field, single out such characteristics as the ability to communicate and adaptability. (2) Then, of course, there are the social virtues of considerateness, spirit of cooperation, interest in others, kindness, charity -- traits appreciated by all human beings but expressed in an infinitude of ways, depending on the particular culture or subculture in question. (3) Finally, it must be emphasized, that a true "missionary personality" calls for a deep "belief in mission".

#### B. OCCUPATIONAL EXPERTNESS

The range, specialization, and growing complexity of the roles required everywhere in modern religious, educational, and developmental activities require that the missionary now in training be prepared to bring a new standard of occupational expertness to whatever form of service

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- 1 Harlan Cleveland, Gerard J. Mangone, and John Clarke Adams, The Overseas Americans, New York, Toronto, and London, McGraw Hill, 1960. 316 pages.
  - 2 Mottram Torre, M.D., M.P.H. (ed.), The Selection of Personnel for International Service, Geneva, New York, World Federation for Mental Health; 1963. 163 pages
  - 3 Louis J. Luzbetak, SVD, The Church and Cultures: An Applied Anthropology for the Religious Worker, Techny, Ill., 1963. 417 pages.  
See especially pp. 230-39.



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his missionary work will take. Depending on their particular roles, modern missionaries must be expert pastors, religious educators, catechists, liturgists, or moralists; they must be expert doctors, nurses, dietitians, and social workers; they must be expert anthropologists, linguists, and sociologists; they must be expert organizers of co-operatives, credit unions, and community development projects. In brief, they must be experts in whatever specific field of activity they choose as the setting of their missionary contribution.

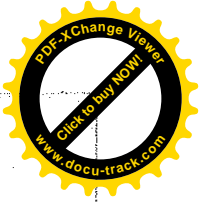
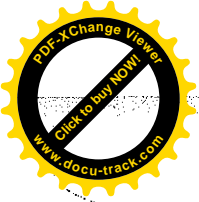
It remains true, of course, that many missionaries will have roles in their missionary work which will call upon them to do something like "general practitioners."

Such a position, however, almost paradoxically calls for a kind of occupational expertness of its own. Without attempting the impossible task of becoming specialists in every role, most missionaries will urgently need enough knowledge of the various specialities to appreciate them, to understand the increasingly severe limitations of their own position as "general practitioners," and to appreciate when and how the specialists themselves can be called upon for consultation or for the fulfillment of a permanent need.

The knowledge and ability necessary to bring to bear upon missionary work the combined contributions of teams of specialists is, again, a speciality of its own. It calls for particular professional training such as envisioned by the Second Vatican Council in its decree on missionary activity:

"Some missionaries should receive an especially thorough preparation in missiological institutes or in other faculties or universities. As a result they will be able to discharge special duties more effectively and to be a help, by their learning, to other missionaries in carrying on missionary work ... (Decree on the Missions, no. 26.)

Many missionary activities (whether it be in the area of liturgy, general education, health, or some other ministry) will call for considerable pioneering; pioneering invariably calls for specialists. Moreover, apostolic methods must be geared to the speed of our times, and it is up to the missionary specialist to make it possible for the Church to keep up with such speed. The problems and needs of our times are indeed so complex, and in most cases so new, that only through the teamwork of specialists can the Church ever hope to be able to re-think and re-shape the various ministries, to bring apostolic methods up to date, and effectively answer the challenges of such pronouncements as Pacem in Terris, and the Progressio Populorum,



and of the various documents of Vatican II. (1) It is the specialist, through research, who will keep missionary training equal to the needs and challenges of the times.

### C. CROSS-CULTURAL SENSITIVITY

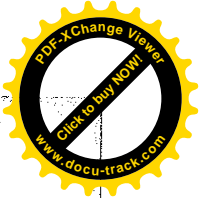
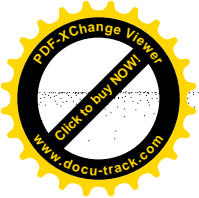
As J.W. Masland in The Art of Overseasmanship put it: "You can send an Einstein to an Iraqi village, but if he cannot get over what he knows to the villagers, he will be a failure." (2) The Church can send thousands of specialists to all corners of the earth, but if they cannot get over to the people what they know, they and the Church will be a failure. A missionary, whatever his primary occupation and however perfect his training in the particular trade, art or science, is not necessarily what this Report would understand by a "professional missionary." Even if he already possesses a degree in theology, education or agronomy, or has successfully practiced medicine for many years, he may indeed be a professional theologian, educator, agronomist or physician. As long as he has not learned how to apply his knowledge and skill to the particular needs of the "strange" culture or subculture, he is anything but a well-trained missionary. In fact, any specialist in the mission field without the necessary cross-culture sensitivity of which we speak may turn out to be a rather dangerous "expert" indeed.

Missionary work, no matter what it is, is essentially a matter of communication. A successful missionary is one who can communicate his message, whatever it is, effectively, that is, in such a way that his "strange" hearers will institutionalize (3) the message. However, this type of communication is impossible without cross-cultural sensitivity. Such sensitivity is not acquired in a brief one-semester course in anthropology or a six-weeks course in missiology.

A listener or learner understands a message only in terms of his own cultural experience. If the "language" used by the missionary is

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- 1 Louis J. Luzbetak, S.V.D., op. cit., pp. 310-12. Calvert Alexander, S.J., The Missionary Dimension. Bruce, Milwaukee, 1867.
  2. Harlan Cleveland and Gerard J. Mangone (eds.), Syracuse University Press, 1960.
  - 3 We are using the term "institutionalize" in the sociological rather than modern, and at times pejorative sense.



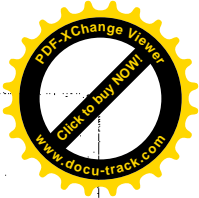
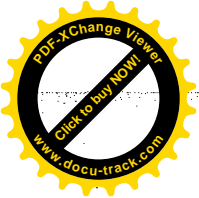


poorly constructed or mispronounced, -- and we are speaking here of the "silent language" or culture -- his message will either be misunderstood or not understood at all. There is really little that the confessor, for example, might suggest to his penitent if he does not understand the penitent's problems -- the problems as they occur in the penitent's full cultural context. The preacher, in much the same way, can suggest very little indeed that will make sense to his congregation unless he is thoroughly familiar with his congregation's value system. Everything in a culture, we are saying, has a "price tag", the price being determined by the local people, not by the foreign missionary. Communication across cultures presupposes the ability to speak in terms of the "price tags" of the people receiving the message. Without such a grasp of native values, the missionary may succeed at best in producing a hodgepodge of Christianity and theologically untenable beliefs, practices, and values. To offer still another example, it is easy for the missionary catechist to teach his congregation to recite the Decalogue by heart; but it will take a cross-culturally sensitive catechist to teach the people the love of God and neighbor in terms of their daily lives.

We cannot enter here into the whole theory of cross-cultural communication. . . . **Communication** is the tool that every church worker, whatever his particular occupation, must be able to wield skillfully, whether overseas or in a subcultural at home such as that of migrant farmers in Texas or Southern California or among the people of Appalachia. The same holds true in regard to inner city work in any of our urban areas. If communication is to be effective, it must be transmitted on the proper wavelength, the socio-cultural context of the receiving society. An essential task of the future missionary is to learn to think, feel, and react as much as possible according to native values. Whatever the missionary's particular occupation, his basic tool will be communication.

The type of communication which we have in mind is more than the imparting of information about the Gospel, about hygiene, about the importance of fertilizing farmland. He must also convince and persuade so as to institutionalize Christianity (i.e., form a Christian community, if you will), institutionalize health and dietary habits, so that the practice continues as a part of the life-way of the people, even if the foreign missionaries would have to leave the particular mission field. Such conviction and persuasion, in turn, will call for effective argumentation and motivation, which in turn presupposes a grasp of the premises, values, and motives of the people, especially the basic premises, values and motives, those that are responsible for a wide range of belief, attitudes and decisions -- the basic premises, values and motives commonly called "the mentality" of a people;





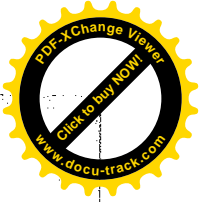
The missionary's task is "Change through cooperation!" -- a task that calls for a cross-cultural, problem-oriented training. (1) Take, for example, the case of a missionary nurse. A professional training in nursing has taught the nurse how to build and run good hospitals and clinics, but it has not taught her how to make people use hospitals. Here is not a medical problem but a cultural one. The doctor has learned during his medical training and internship how to interview patients and how important it is to get an exact medical history of the patient. But what does he do when the culture in the particular mission area says that a good doctor doesn't ask questions: it's the quack who asks questions because he knows so little? The mission agronomist has learned during his professional training how to grow good hybrid corn, but he has not learned how to get people to plant and eat such corn. The expert mission cattle raiser has learned how to raise cattle, but to introduce cattle in a cultural situation where such an introduction would upset the division of labor between men and women, he has not learned. Only a cultural sensitivity training will make that possible.

This cross-cultural, problem-oriented training is given best of all simultaneously while the future expert is being trained in the elements of his speciality. This simultaneous missionary orientation can be achieved through special courses, through seminars, readings, and discussions, and through special emphases in the regular basic matter required by the particular specialization, whenever such emphases are possible.

We are saying that a missionary needs, besides a professional occupational training, a specifically missionary thrust or orientation. Such a training will differ in various ways from that of a non-missionary. (1) There will be a difference as to content-matter and emphasis in the curriculum. Cultural Anthropology, Descriptive Linguistics, and Area Studies are vital in any missionary curriculum but not necessarily in every diocesan seminary in the homeland. A professor of Moral Theology preparing priests for the home diocese might justifiably skip over the First Commandment rather rapidly, or even merely assign special reading and not treat the First Commandment at all in class. However, in a training program geared to mission needs, the First Commandment would demand a very thorough and extended coverage in the classroom. There is need for an emphasis on the basics of morality, church law, and other fields precisely because the missionary

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1 George M. Foster, Traditional Cultures: And the Impact of Technological Change. New York, Harper and Row, 1962. Conrad M. Arensberg and Arthur H. Niehoff, Introducing Social Change: A Manual for Americans Overseas. Chicago, Aldine; 1964.

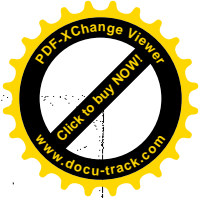
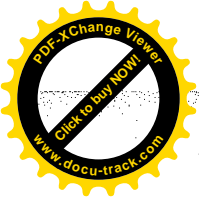


will have to do a lot more creative thinking -- pioneering, writing of own textbooks, making own decisions, etc. -- than his counterpart at home who follows a well-established tradition and has many specialists to do for him what the missionaries must do by themselves.

(2) The methods and practical applications in one's own culture are often not relevant elsewhere. The knowledge and skills learned in Pastoral Theology, Homiletics, Catechetics, and Liturgy intended for "home use" will always be an asset in the missions, but such knowledge does not guarantee effectiveness in a strange culture. The professor of Homiletics in a diocesan seminary, for instance, may very well emphasize the necessity of a "logical" structure of a sermon, "graceful" and "meaningful" gestures, and a "natural" modulation of the voice, but his counterpart in a missionary training centre would have to do more: he would teach not only the elements of persuasion as found in his own culture but would also call the attention of the budding orators to cross-cultural communications theory, reminding them of the fact that, once they leave their culture or subculture, logic may cease to be logic, the monotonous delivery they strove so hard to overcome may be the preferred and more dignified form of delivery, and graceful gestures may be considered ridiculous. The professor of Homiletics would also perhaps give up preaching altogether and dialogue with his people instead. In any "strange" culture the listeners are re-interpreting the foreigner's language in terms of their culture. The art of preaching in missionary situations must often be focused on directing this re-interpretation, proceeding much more carefully and systematically from the known to the unknown, from the culturally known to the culturally strange, from the culturally appreciated to the culturally still-unappreciated. To teach Liturgy, to offer still another example, the same way in a missionary seminary as it is taught seminarians intended for home parishes may merely prejudice the future missionary as to what is "beautiful" and "proper". Even how we are to address God in prayer is culturally determined, calling for deep cultural sensitivity on the part of any non-native religious instructor. (1)

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1 Louis J. Luzbetak, S.V.D., op. cit., pp. 308 ff.



## II STRUCTURE

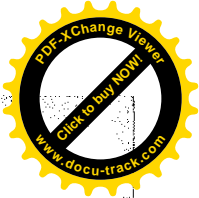
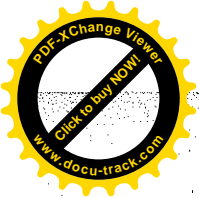
Our second question is: What is the most suitable structure for the proposed institute?

The answer will depend on the goals, which we briefly enumerate here.

### GOALS

The general objective of a National Mission Institute may be described as the establishment of a national community of professional missionaries, bringing together the members of as many mission-sending agencies as possible in order to achieve together goals which they cannot achieve individually, or cannot achieve as well. Chief among these goals are the following:

- to provide for missionaries still preparing for assignment (priests, religious, and laymen) the facilities and programs for a thoroughly professional education and formation specifically designed for their needs. The program, utilizing the facilities of the Institute itself as well as of a larger academic complex with which the Institute would be associated, will include:
  - (1) an opportunity for solid pre-ordination theological training;
  - (2) an opportunity for professional specialization in a variety of mission-related skills, arts, and sciences;
  - (3) an opportunity for a spiritual and personality development such as is required of church workers outside their own culture or subculture;
  - (4) an opportunity for the development of a deep cross-cultural sensitivity and belief in mission.
- to provide a meeting-ground where members of as many mission-sending agencies as possible may share their experiences and insights, establish communication and bonds of cooperation with each other.
- to provide a broader base for a more concerted effort by as many mission-sending societies as possible to generate a greater awareness of an enthusiasm for the missionary vocation, and to spread this awareness and enthusiasm across the United States and the world.
- to provide a pool of human and material resources for carrying on intensive programs of research in all fields of knowledge relevant to missionary selection, training, and effectiveness, and for channelling the results of this research to the various mission-sending agencies.



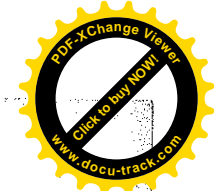
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- to provide a staging area for missionaries who have already received their assignments to a specific mission field, and who are seeking the specific orientation courses and other proximate preparation in the homeland and home culture before their departure.
- to provide a home base to which missionaries can return on furlough to find the refresher courses and other advanced training and formation which will renew their energies and abilities before returning to their work.
- to provide a missionary community of scholars in the ecclesiastical sciences, who may study intensively the nature and concept of the missionary work of the Church in its theological breadth and depth, preserving and developing the heritage of missionary dedication at the heart of the Christian way of life.

#### MEANS OF ACHIEVING THESE GOALS: THE PROPOSED GENERAL STRUCTURE

Several approaches might be taken to the establishment of a community of professional missionaries for the achievement of the goals listed above:

- 1 The mission-sending agencies may seek to establish their own pool of personnel and resources, carrying on their efforts together, but independently of any larger complex of facilities for training and research. Such action is not recommended. The resources of mission-sending societies, even if pooled, would not equal the need.
- 2 The mission-sending agencies may separately and individually establish residences at the same larger and more general center, such as a university campus, each group making use of the offerings at hand, and trusting to their physical proximity to each other to achieve in a natural and informal manner most of the goals described above. This procedure is likewise not recommended: it lacks necessary organization.
- 3 The mission-sending agencies may assemble as large a concentration as possible of their personnel and resources on the campus of a large university, or even in the heart of a consortium of universities, there set up the structure of a national mission institute in order to organize themselves most effectively, and by a concerted effort through this National Mission Institute take maximum advantage of all the possibilities both of their own pooled resources and of the total resources of their environment. This structure is strongly recommended. It would have organization and all necessary resources for training, research, and for missionary and professional contact.



- 4 The National Mission Institute, inasmuch as it believes in the need for further in-service and continuing field training, will co-operate with and gear its program as much as possible to existing training and research programs in the field.

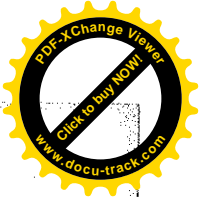
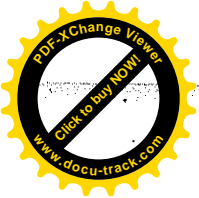
### III FEASIBILITY

#### GENERAL OBSERVATIONS

Our third question is: Is an institute such as has been described in the preceding two chapters really feasible? Our answer is Yes. We base our judgement on criteria summarized here in outline form. This outline, we wish to emphasize, must be interpreted in light of the values set forth in Chapters I and II. A number of points, in particular, should be noted.

- (1) The spiritual formation and personality development will be the concern mainly of the individual mission-sending agencies; however, the programs and policies of the Coalition as such should, as much as possible, support the efforts of the individual missionary agency.
- (2) As far as occupational expertness is concerned, it should be kept in mind that the university or consortium of universities will provide many if not most of the facilities needed. It should also be remembered that seminarians are not the only students who will attend the Institute. There will be Sisters, Brothers, lay pupils, and ordained diocesan and religious priests as well. The needs of the seminarians cannot be considered the only important value. On the other hand, the needs of the seminarians preparing for ordination and at the same time for missionary work must be of prime concern. Moreover, the Mission Institute must be interested more in pre-ordination theology, without in any way belittling the general importance of the latter for the development of the Institute. Also in connection with pre-ordination theological training, it would be well to emphasize, the Institute must be interested in a ministry-oriented rather than in a predominantly or totally speculative theology.
- (3) Not only must the city considered for the Mission Institute have opportunities for courses and complete programs in cross-cultural training, but, as a city, it itself must have a cross-cultural milieu that will foster and sustain mission interest. The contacts of the students must serve to strengthen the "belief in mission," i.e., the value of the presence of church workers in other cultures and subcultures, rather than dissipate such interests. The university, like the city itself, must have an international atmosphere. Furthermore, we are interested in cross-cultural training not in an academic sense but as a preparation for real-life encounter.





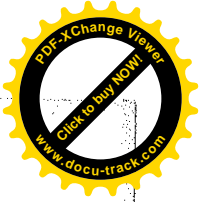
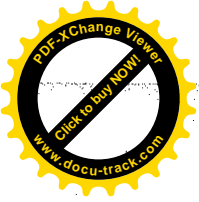
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(4) Research, we have stressed, is an essential function of the Mission Institute. Research must inspire training, give it life and meaning. Consequently, we deem the presence of libraries and research centers that are both relevant to mission work and available as an important criterion for the Institute's location. (5) Finally, we wish to emphasize, there are important down-to-earth considerations, such as the availability of housing and the actual presence of many mission-sending communities at a given location. As much as one might wish that financial and similar considerations would not enter into a decision regarding the establishment of the Institute, one must nevertheless weigh them against the more basic values.

GENERAL OUTLINE OF CRITERIA FOR JUDGING THE FEASIBILITY OF A MISSION INSTITUTE

- A. OPPORTUNITY FOR (MISSIONARY) SPIRITUAL FORMATION AND PERSONALITY DEVELOPMENT.
- B. OPPORTUNITY FOR PROFESSIONAL MISSIONARY TRAINING IN A PRIMARY OCCUPATION
  - 1 General Pastoral Ministry and Pre-Ordination Training
    - a. Basic Criteria and a Desirable Theological Training
      - Curriculum      - Faculty      - Ecumenical Dimensions
      - Accreditation or Affiliation Possibilities
    - b. Basic Criteria for a Desirable Clinical Pastoral Education
      - Supervision and Qualified Faculty
      - Missionary Relevance      - Ecumenical Dimensions
      - Variety of Experiences
  - 2 Specialized Ministries (i.e., other graduate training relating to any form of mission activity, such as Education, Religious Education, Liturgy, Nursing, Social Work, Sociology, Anthropology, Linguistics, Agriculture, Technical Development, etc.)
    - Basic Criteria
      - Types of Programs Available
      - Reputation of the School
      - Availability of the Programs      - Tuition
- C. OPPORTUNITIES FOR CROSS-CULTURAL SENSITIVITY TRAINING - BASIC CRITERIA
  - International Milieu of the Location
  - International Contacts for Professor and Student
  - Area Studies
  - Language Studies
  - Applied Anthropology, Missiology, Comparative Religion
  - Intercultural Communications Studies





D. OPPORTUNITES FOR RESEARCH

- 1 Opportunities for Library Research -  
Basic Criteria
  - Size of Holdings
  - Nature and Relevance of Holdings
  - Staff
  - Accessability
  - Budget
- 2 Opportunities to Utilize Resources of Research Centers -  
Basic Criteria
  - Type of Research
  - Size of Staff
  - Degree of Relevance for the Institute

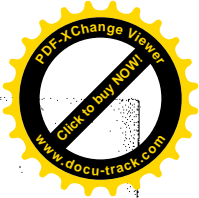
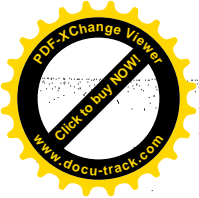
E. PRACTICAL CONSIDERATIONS

- 1 Primary Considerations -  
Basic Criteria
  - Urban Setting
  - Housing Facilities
  - Availability of Potential Faculty
  - Availability of Undergraduate Programs
  - Realistic Possibilities for Affiliation and Accreditation
  - Relative Distances between Facilities
  - University Environment
- 2 Secondary Considerations -  
Basic Criteria
  - Cost of Living
  - Recreational Facilities.
  - Cultural Facilities

IV The study then proceeds to apply these criteria to Washington, D.C., Berkeley California, Boston, Mass., Chicago, and New York and ends with the following conclusion:

We have set out to examine the need and the feasibility of pooling the training and research resources of interested U.S. mission-sending societies. Our inquiries have left no doubt that such a "National Mission Institute" is both necessary and feasible.

We then proceeded to investigate as to the most suitable structure such an institute might take. After much consultation and visits to possible sites, we have concluded that the Institute should be structured as a coalition of voluntary missionary groups. This coalition, however, is not to be a kind of self-contained school but an organization making the fullest use possible of larger academic and other resources of the area, especially of universities and research centers.



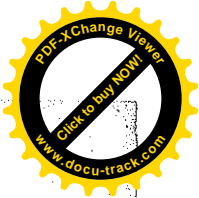
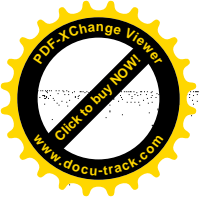
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Our next move was to examine a dozen locations that seemed most promising as far as the goals of the institute were concerned. On the basis of our essential criteria, we eliminated more than half of the original "possible" locations. We then proceeded to discover an unquestionably suitable location and found that Washington, D.C. is beyond doubt such a place.

We found that four other locations (Berkeley, Boston, Chicago, and New York) were very promising possibilities, but, owing to the limited time and funds allotted for the survey, we could not take a stand on any of these four cities with as much confidence as we can in regard to Washington. We feel that these four locations are indeed promising, but that they require further study.

It is also our feeling that no matter how much study is done, it will be impossible to establish the best location in the U.S.A. -- a judgment that will vary according to the weighting of advantages and disadvantages of the leading contenders and on how predictable or unpredictable one considers the outcome of some of the developments now underway at all places classified in our survey as "promising".

This was a preliminary, but we hope useful survey.



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NEWS FROM THE SECRETARIAT

Recent visitors:

15.9.69 Rev. John A. Tra, SVD, 1717 Mass. Ave., N.W. Washington D.C. 20036, in charge of the South Sea desk of CARA.

Issues raised:

- The proposed National Mission Institute for missionary training in the US
- Common instruments for a common file of missionary personnel

Miss Frances McGillicuddy, St. Joan (of Arc) International Alliance, 435 West 119st, N.Y., New York 10027, U.S.A.

Issues raised:

- The place of women in the Church and in mission: the problem of polygamy
- The assumption of pastoral duties by women
- The ordination of women

17.9.69 Rev. W.J. Mehok, SJ, in charge of statistics at the Cambridge (Harvard) centre for social studies, Cambridge, Massachusetts 02138, U.S.A.

Issues raised:

- Common instruments for a common file of missionary personnel and data banks
- Statistics for the Sedos Education Group:  
Fr. Mehok as consultant
- The Catechist Survey
- Social Indicators

18.9.69 Rev. J. William Roetenberg M.A., MHM, 24 Nassim Road, Singapore 10, in charge of evaluation for the CRS - Asia programme.

Issues raised:

- Sedos participation in a Seminar on Development for Malaysia
- Asian candidates for the Sedos-Misereor Scholarship Fund.

Mr. Laurence N. McMaster, Communications Consultant for Sodepax, Geneva.

Issues raised:

- Communications as an instrument of power for development
- An ecumenical study week on the use of modern communications systems for the mission