

70/12

To all Superiors Generals
 To their delegates for SEDOS
 To all members of the SEDOS groups

Rome 17-4-70

This week:

page

EXECUTIVE COMMITTEE: The Agenda is quite loaded - the outcome of the dynamism of the revamped Working Groups (and the result of "skipping" the March meeting)

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INODEP : The Announcement (in French and English) of a new venture in missionary formation is encouraging. It confirms the wisdom of the SEDOS insistence on the training of generalists as an indispensable condition for the work of the specialists. The fresh approach to the method of missionary formation is also illuminating. The Franciscan Missionaries of Mary are behind the initiative.

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SOCIAL COMMUNICATIONS: The report of the last meeting of the Group emphasizes the link of social communications with other sides of missionary work. As the announcement on page 294 shows, the wider implications of communications to our work can emerge only in a live encounter with the Superiors Generals.

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PLEASE REMEMBER THE DATE OF THIS ENCOUNTER:

April 23, 1970, 16.00, JUSTITIA ET PAX, Palazzo S. Callisto

SUPERIORS GENERALS AND THEIR STAFFS ARE CORDIALLY INVITED.

Kindly also remember the following dates:

FORMATION	-	21-4-70	-	16.00	-	Secretariat
BRAZIL	-	22-4-70	-	16.00	-	Secretariat
EDUCATION	-	24-4-70	-	16.00	-	Secretariat
MALI	-	28-4-70	-	16.00	-	Secretariat
CONGO K.	-	29-4-70	-	16.00	-	Secretariat
E. AFRICA	-	30-4-70	-	16.00	-	Secretariat

A MASS FOR FR. VOLKER WILL BE CELEBRATED BY SEDOS ON TUESDAY 21-4-70 at 18.00 in the Chapel of the Generalate of the Brothers of the Christian Schools.

Sincerely yours,

Benjamin Tonna
 Executive Secretary

EXECUTIVE COMMITTEE

SEDOS 70/270

14 - 4 - 1970

A meeting of the Executive Committee of SEDOS will be held on Wednesday April 22, 1970, at 10.00 at the SEDOS Secretariat with the following Agenda:

Item	Documents
1. Minutes of the Executive Committee of February	70/148
2. Progress reports on --- the Secretariat --- Financial Report --- Meeting by Country	- Letter Kohler - memo Secretariat
3. <u>Proposals</u> a. Procedure : PWG, dates of meeting etc. b. Documentation : A steering Committee c. Membership fees d. Representation on INODEP	- Letter Sr. Gates - memo Fr. Mondè - Letter PIME - Letter Humbert; 70/271
4. Catechists: Information: Meeting of the 24 Decision : Procedure for June Assembly.	- Resolution of Assembly 70/230
5. Development Information: Misereor programme Decision : FAO-USG cooperation Membership in Fund Raising Body Representative at Food Congress Continuity Committee	- Report Gottwald - Letter Schotte + memo - Report Dupuich + memo
6. Health Services Information: Medicus Mundi Decision : November Seminar	- Letter Teillet - Seminar Project
7. Social Communications Information: Driebergen Decision : Encounter 23rd	- Letter Fr. Perigny

Sincerely yours,

Benjamin Tonna

FORMATION OF MISSIONARIES

ECUMENICAL INSTITUTE IN THE SERVICE OF THE DEVELOPMENT OF PEOPLES
(I.N.O.D.E.P.)

March 1970

THE PROJECT

Perspectives

The INODEP project is an effort to answer the need the churches feel of reviewing their action and re-thinking their option, in confronting them with men's aspirations towards a personal and collective liberation.

If the integral development of "the whole man and of all men" implies more than an economic growth, more than the transformation of structures, if this development must assume cultural mutations that favour the blossoming of spiritual values, and if in its final analysis it appears as a global phenomenon on the level of persons as on a communitarian level, then the Gospel has something essential to say.

Evangelization, which is the announcing of the salvation of man's liberty and which was brought by Jesus Christ, contributes to the man of development being born free, responsible, solidary and creative.

INODEP wishes to offer to Christians who desire it, the possibility of participating in the research of the times and of acquiring an indispensable formation.

Approach

INODEP is administered by an international association whose headquarters are at Geneva.

The orientation and direction are entrusted to an international administrative council of twenty members who name the executive bureau.

The first formation institute is located at 32-34 Avenue Reille, 75 Paris 14, France. The creation of other centres in other continents may eventually be envisaged.

Objectives

INODEP intends to dedicate itself to:

1. The promotion of agents of change:

- men who know how to read their own milieu, ever ready to give rise to climates of creativity,
 - capable of inventing new types of communication and of multiplying possibilities of expression,
 - men committed to the process of permanent education in a situation of alertness and research
 - agreeing to leaving ready-made securities and answers, and affront the risk of interrogation and being called into question.
2. The creation of a network of communication between individuals and groups engaged in activities relating to development and evangelization.

Specification

Formation Level

Formation is addressed to average cadres, having a profession exercised in a developing situation.

Basic Option

INODEP does not accept the false dilemma: "Evangelization or Development."

The concept of development having been retained in its fullest acceptance, it is obvious that evangelization cannot be opposed to it, nor simply added to it, but that evangelization is situated at the very heart of the process of development.

Community of Life and Work

In a Christian community, starting from concrete realities and the contributions of various cultures: research of a commitment.

Instance of Mediation

INODEP is envisaged as a place of encounter, giving rise to an open research and collaboration on a universal scope.

It is intended to be a movement rather than an educational structure.

Formation

It lasts for a period of two years:

- . A preparatory year in the field,
- . A cycle of formation at INODEP.

PREPARATORY YEAR

Beginning each year on October 1st, its purpose is to help future trainees to arrive at:

- a) a more systematic knowledge of their country and milieu:
 - . conditions of life,
 - . problems and needs,
 - . cultural values.
- b) a self-evaluation of their own activities,
- c) a reflection on the insertion and the involvement of the Church in a given country or milieu,
- d) an adequate mastery of French.

General lines of the Programme for the Preparatory Year.

C O N T E N T	METHODS	FREQUENCY	INODEP'
		Relays(1)	
1. Description and first interpretation of the experience.	Various possible expressions (Written, oral/ tape, etc)	Several times	(once at the end
2. Introduction to critical reading and analysis. (With light coming from without through a sum of information leading to reflection)	Setting up of texts.	At least three times during the course of the Year.	
3. Collection of all useful documentation on the activities, the country or the region concerned, to be used as basic references during the formation cycle at INODEP.	ad libitum	During the whole year.	
4. Reflections on various themes, permitting an evaluation on: - the quality of the trainees' information, - their judgment on situations - their evolution.	In various ways, for example: a "log-book"	During the whole year.	
5. In the midst of usual activities learn to perceive better: - cultural values, - the pedagogical dimension.	By means of the work or living team (analysis should be made by INODEP)	During the whole year.	
6. To have the needs and aspirations of the future trainees discovered and brought out: - felt needs - expressed needs - real needs	By sending a letter-report	Two or three times a year.	

(1) Collaborators - organized bodies - persons - charged with the following up of the trainees in the field.

ANNUAL CYCLE

From October 1st to June 30th, in successive phases with continuous evaluation of the progress being made.

P A R T	C O N T E N T	Light from these fields of reference
I	<u>INITIAL PHASE:</u>	
C	<u>Situational and relational approach</u>	
I	. Knowledge of persons	
P	- formation of a community	
A	- group dynamics	
T	. Knowledge of cultures	
I	- cultural anthropology	
O	- great religions	
N	- trends of contemporary thought	E
(W	<u>2nd PHASE:</u>	X
A	<u>Introduction to social analysis</u>	P
Y	. Impregnation of the milieu extending	E
S	hospitality (Participation in the French	R
O	way of life through stages spent in	I
F	families, etc.)	E
I	. Analysis of the given milieu according	N
N	to the chosen criteria:	C
V	- milieu that is rapidly changing	E
E	- under-developed milieu	(P
N	- platform between city and country	A
T	(urbanization block)	S
I	- in the midst of which various actions	T
N	are carried on: syndicalism, groups	-
G	dedicated to the service of human	P
W	development, etc.	R
I	. Participated survey incorporating	E
T	members of the milieu concerned:	S
H	- in order to perfect working instruments	(P
O	and methods,	A
U	- and to pose problems in terms of his-	S
T	tory and dynamic	T)
C	An enterprise of long duration supposing:	
E	- information	
A	- analysis	
S	- interpretation	
I	and allowing the cultural distance to	
N	be measured with empathy.	
G)		

P A R T I C I P A T I O N (W A Y S O F I N V E N T I N G W I T H O U T C E A S I N G)	C O N T E N T	Light from these fields of reference.		
		E X P E R I E N C E	S O C I O - E C O N O M I C	E V A N G E L I Z A T I O N
	• Return to experience, and re-in- terpretation of the experience of the trainee (see: preparation year) proceeding by analogy.			
	<u>3rd PHASE:</u> <u>Global interpretation of the</u> <u>situations called underdeveloped</u>			
	Situation of the experience in an historical and international context.			
	• The phenomena of domination (extra-version, disintegration, etc)			
	- their historical, economic and cultural causes,			
	- the social functions of religions			
	• Study of dialectic: development/ underdevelopment.			
	<u>4th PHASE:</u>	(P		
	<u>The problematic of action</u>	A		
	• politics	S		
	• strategies	T		
	• techniques	-	P	
	- Basic education/ awakening	P	R	
	consciousness	R	O	
	- Literacy	E	B	
	- Education in nutrition and	S	L	
	Health	N	E	
	- Problems of administration	T)	M	
	- Syndacalism		S	
	- Co-operatives			
	- Self- Administration			
	- Mass information			
	- Participation methods, etc.			
	<u>5th PHASE:</u>			
	<u>Evangelization in the heart of the</u> <u>process of development</u>			
	• Theological and practical research on evangelization.			

Sources of enlightenment and fields of reference

During the unfolding of these five phases, reference will always be made to three elements:

- experience (past and present) of the trainee
- socio-economic problems
- evangelization.

Participation

1. Throughout the whole cycle and at all levels, a call will be made to this essential dimension.
2. The pedagogical approach must allow the calling into question of former patterns of behaviour - (hierarchical pattern, moralistic patterns, etc).
3. A collective reflection will be made several times during the course of the cycle of formation, in order that the discovery of a lived participation may be interpreted and systematized.

PEDAGOGICAL SUPPORTS

As the formation is conceived as a project and a research, it supposes a dynamic pedagogy.

The Pedagogical Formation Team

Being at the sametime both a community of work and a community of life, the pedagogical team is responsible for the formation as a whole. At the outset, it is made up of four full-time members, lay or religious, of different nationalities, having complementary specializations: pedagogy, psychology, sociology, development.
This pedagogical team is assisted:

- on the field: by persons or relay-groups
- at the Institute itself: by experts grouped in study commissions (cf. Organigramme)

The Teachers

Professors, directors of the different stages, practical instructors, will assure teaching or animation as required at INODEP.

Moreover, trainees can benefit from courses, seminars, conferences, sessions, etc. organized by other institutes of formation.

Themes of Research

They are elaborated on the basis of the propositions made by the candidates on the questionnaire-test which they have to fill in, and the documentation collected during the course of the preparatory year.

Work Groups

At the end of the initial phase, these groups will be constituted around the chosen themes. Each group will then specify: its composition, the object of its specific research, the way in which it is proposed to achieve this end, the courses or collaboration that it considers necessary, the sessions or journeys required, etc.

The work group must play a double role, since it is at the same time both a pedagogical instance - having non-directivity as principle - and an instance of self-evaluation.

It should permit the trainees to benefit from the rich advantages of teamwork to confront its difficulties, and to evaluate the knowledge gained and the quality of their human relationships.

Counsellors

Whether they are members of the pedagogical team, of the relay- INODEP, or various collaborators, they are interlocutors always ready for dialogue in view of a better attainment of objectives.

Evaluation System

It answers two needs:

- to replace examination by a permanent evaluation of the work (personal and in group) of each trainee .
- to help each trainee in his personal formation (especially in his capacity to adapt himself, and in his progress and general evolution).

This evolution is made according to different means:

- questionnaires (open or closed on general courses and lectures).
- syntheses of seminars,
- reports of the work groups,
- auto evaluation of each trainee,
- evaluation of the pedagogical formation team.

CONDITIONS FOR ADMISSION

Candidature

The two-year formation period (preparatory year and INODEP cycle) begins on October 1st. Candidature for each preparatory year should be made, each year, before the month of May, at:

SECRETARIAT de l'INODEP
7 Impasse Reille,
75 - Paris 14^e

Each candidate's initial dossier should include:

- . a letter requesting admission written by the candidate him/herself.
- . a copy of diplomas already obtained,
- . a curriculum vitae,
- . a letter from the superior concerned, in the case of men and women religious.

After these documents have been examined, a questionnaire-test will be sent to the candidate, in order to obtain a better understanding of his/her motives and abilities, and - should it be necessary - to permit a selection.

Criteria of selection:

- complete secondary school level and a profession;
- worthwhile experience - at least two years - in field work and the desire to undertake reflection on this work in order to re-assume it in a new way;
- leadership qualities manifested through living and experience;
- the capacity to question oneself and to re-structure one's thought and personality;
- capacity to analyse situations in relation to fundamental values;
- a strong militant and evangelical motivation;
- age: at least 25 and not more than 45.

Tuition Fees:

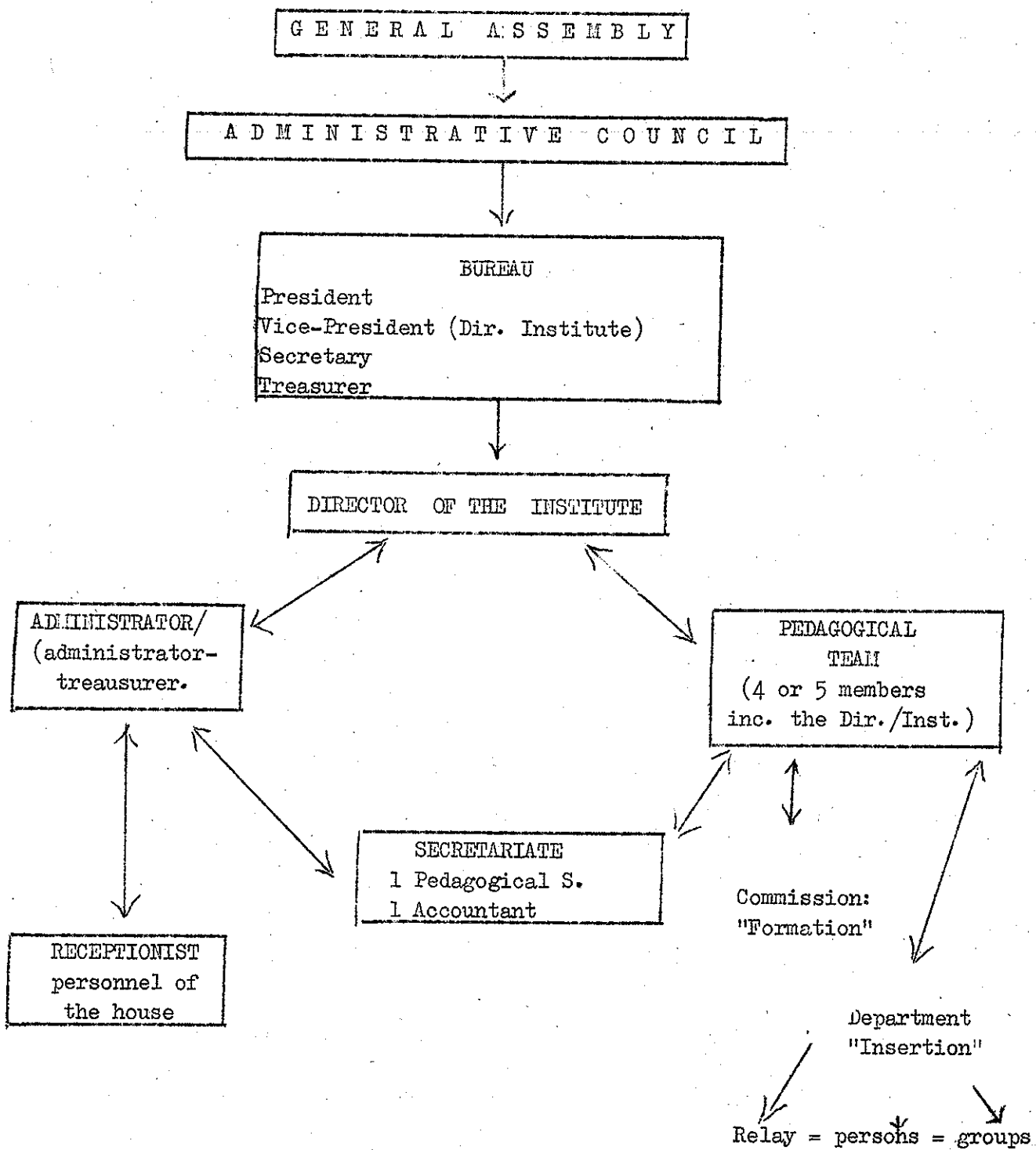
These will amount to 3,000 Frs per year, although the actual cost of training, per student, is estimated to be much higher.

Board:

From October 1971, the beginning of the annual cycle in Paris, fifty rooms, in the INODEP building itself, will be at the disposal of those trainees who wish to rent one.

APPENDICES

ORGANIGRAMME



INSTITUT OECUMENIQUE
AU SERVICE DU DEVELOPPEMENT DES PEUPLES
(I.N.O.D.E.P.)

Le P R O J E T

Mars 1970

Perspectives.

Le projet de l'INODEP est un essai de réponse au besoin ressenti par les Eglises de revoir leur action, de repenser leur option, en les confrontant avec l'aspiration des hommes à une libération personnelle et collective.

Si le développement intégral "de tout l'homme et de tous les hommes" implique plus que la croissance économique, plus que la transformation des structures, s'il doit assumer les mutations culturelles, favoriser l'épanouissement des valeurs spirituelles, s'il apparaît en dernière analyse comme un phénomène global au niveau des personnes comme au niveau communautaire : l'Evangile a quelque chose d'essentiel à dire.

L'évangélisation, qui est l'annonce du salut de la liberté de l'homme apporté par Jésus Christ, contribue à faire naître l'homme du développement: libre, responsable, solidaire, créateur.

L'INODEP veut offrir aux chrétiens qui le désirent la possibilité de participer à la recherche de ce temps et d'acquérir la formation indispensable.

Mise en oeuvre.

L'INODEP est géré par une association internationale dont le siège social est situé à Genève.

L'orientation et la direction en sont confiées à un Conseil d'Administration international d'une vingtaine de membres, qui nomme le bureau exécutif.

Les locaux du premier Institut de Formation sont situés en France, 32-34 Avenue Reille - 75 PARIS 14^e. La création d'autres centres pourra être éventuellement envisagée dans d'autres continents.

Objectif.

L'INODEP entend se dédier à :

I. La Promotion d'agents de changement :

- des hommes qui sachent lire leur milieu,
- toujours prêts à susciter des climats de créativité,
- capables d'inventer de nouveaux types de communication et de multiplier les possibilités d'expression,
- des hommes engagés dans le processus d'éducation permanente, en situation d'éveil et de recherche,
- acceptant de laisser les sécurités et les réponses toutes faites pour affronter le risque de l'interrogation et de la remise en question.

2. La création d'un réseau mettant en communication des individus et des groupes engagés dans des actions de développement et d'évangélisation.

Spécificités.

Niveau de formation.

La formation s'adresse à des cadres moyens, ayant une profession exercée dans une situation de développement.

Option de base.

L'INODEP refuse le faux dilemme : "Evangélisation ou Développement".

Le concept de développement étant retenu dans son acception la plus totale, il apparaît clairement que l'évangélisation ne peut lui être opposée, ni simplement adjointe, mais qu'elle se situe au coeur même de son processus.

Communauté de vie et de travail.

En communauté chrétienne, à partir des réalités concrètes et des apports des diverses cultures : recherche d'un engagement.

Instance de médiation.

L'INODEP est envisagé comme un lieu de rencontre suscitant une recherche et une collaboration ouvertes sur l'universel.

Plus qu'une structure d'éducation, il entend être un mouvement.

LA FORMATION

Elle se fait sur deux années:

- une année préparatoire sur le terrain,
- le cycle de formation à l'INODEP.

ANNEE PREPARATOIRE.

Commencant le 1^{er} octobre de chaque année, elle a pour but d'aider les futurs stagiaires à accéder:

- a) à une connaissance plus systématique de leur pays et de leur milieu:
 - condition de vie,
 - problèmes et besoins,
 - valeurs culturelles.
- b) à une auto-évaluation de leurs propres activités,
- c) à une réflexion sur l'insertion et l'engagement de l'Eglise dans un pays ou un milieu donné.
- d) à une maîtrise suffisante du français.

Les grandes lignes du programme de l'année préparatoire

C O N T E N U	METHODES	FREQUENCE	
		Relais(I)	INODEP
1. Description et première interprétation de l'expérience.	Expressions diverses possibles (écrits, orals/bandes etc.)	Plusieurs fois.	1 fois à la fin.
2. Introduction à la lecture critique, et à l'analyse. (éclairage venu de l'extérieur, apport d'informations pour aider à la réflexion)	Montages de textes.	au moins 3 fois au cours de l'année.	
3. Accumulation de toute la documentation utile sur les activités, le pays ou la région concernés, et devant servir de base de référence pendant le cycle de formation à l'INODEP.	ad libitum	pendant toute l'année.	
4. Réflexion sur divers thèmes permettant d'évaluer: -la qualité de l'information du stagiaire, -son jugement sur les situations, -son évolution.	Sous des formes variées. Par ex.: "carnet de bord 2"	Au moins 3 fois	
5. Au sein des activités habituelles: apprendre à mieux percevoir -les valeurs culturelles, -la dimension pédagogique.	Au moyen de l'équipe de travail ou de vie, (l'analyse devant être faite à l'INODEP)	Pendant toute l'année	
6. Faire rechercher et apparaître les besoins et aspirations des futurs stagiaires: besoins ressentis, besoins exprimés, besoins réels.	par l'envoi d'une lettre-rapport.	Deux ou trois fois.	

(I) Collaborateurs-organismes, groupes ou personnes - chargés de suivre les stagiaires sur le terrain.

CYCLE ANNUEL.

Il se déroule du 1^{er} octobre au 30 juin, en phases successives dont la progression est sans cesse évaluée:

C O N T E N U		Eclairages, Terrains de référence		
PARTICIPATION (modes à inventer sans cesse)	<u>PHASE D'INITIATION :</u>	L E V É C U (PASSE - PRÉSENT)	LES PROBLÈMES SOCIO - ÉCONOMIQUES	L'ÉVANGÉLISTIQUE
	<u>MISE EN SITUATION ET EN RELATION</u>			
	- Connaissance des personnes formation d'une communauté, dynamique de groupes, etc.			
	- Connaissance des cultures anthropologie culturelle, grandes religions, courants de pensée contemporains.			
	<u>DEUXIÈME PHASE :</u>			
	<u>INTRODUCTION A L'ANALYSE SOCIALE</u>			
	- Imprégnation du milieu d'accueil (participation à la vie française par des stages dans des familles, etc.)			
	- Analyse d'un milieu donné dont les critères de choix seront: milieu en changement rapide, milieu sous-développé, plate-forme entre ville et campagne (îlot d'urbanisation), au sein duquel s'exercent des actions diverses (syndacalisme, groupes au service de la promotion humaine, etc.)			
	- Enquête-participante incorporant des membres du milieu concerné: afin de mettre au point des instruments de travail et des méthodes, de poser les problèmes en termes d'histoire et de dynamique.			
	Démarche longue supposant : l'information, l'analyse, l'interprétation, et permettant de mesurer, avec empathie, la distance culturelle.			

(suite)

C O N T E N U

Eclairages,
Terrains de
référence

-Retour au vécu, et ré-interprétation de l'expérience du stagiaire (voir : année préparatoire), en procédant par analogie.

TROISIEME PHASE:INTERPRETATION GLOBALE DES SITUATIONS DITES
SOUS-DEVELOPPEES

Situation de l'expérience dans un contexte historique et international.

- Les phénomènes de dominations (extra-version, désintégration, etc.)

leurs causes historiques, économiques, culturelles, etc.

les fonctions sociales des religions.

-Etude de la dialectique : développement / sous-développement.

QUATRIEME PHASE :PROBLEMATIQUE DE L'ACTION

- les politiques,
- les stratégies,
- les techniques :

éducation de base / conscientisation,
alphabétisation,
éducation nutritionnelle et sanitaire,
problème de gestion,
syndacalisme,
coopératives,
auto-gestion,
information des masses,
méthodes de participation, etc.

CINQUIEME PHASE :L'EVANGELISATION AU COEUR DU PROCESSUS DE DEVELOPPEMENT

-Recherches théologiques et pratiques sur l'évangélisation.

L'E V A N G E L I S A T I O N
LES PROBLEMES SOCIO - ECONOMIQUES
L'E V E C U (PASSE - PRESENT)

PARTICIPATION (modes à inventer sans cesse)

Les Eclairages et Terrains de référence.

Au cours du déroulement de ces cinq phases, il sera toujours fait référence à trois éléments:

- le vécu (passé et présent) du stagiaire,
- les problèmes socio-économiques,
- l'évangélisation.

La participation.

1. A travers tout le cycle et à tous les niveaux, il sera fait appel à cette dimension essentielle.

2. La mise en oeuvre pédagogique devra permettre la remise en question d'anciens modèles de comportement (modèle hiérarchique, modèle moraliste, etc.)

3. Une réflexion collective sera faite plusieurs fois au cours du cycle de formation, pour permettre d'interpréter et de systématiser la découverte d'une participation vécue.

LES SUPPORTS PEDAGOGIQUES

La formation étant conçue comme un projet et une recherche, elle suppose une pédagogie dynamisante. Les supports en sont :

L'équipe pédagogique de formation.

A la fois communauté de travail et communauté de vie, l'équipe pédagogique est responsable de l'ensemble de la formation. Elle se compose, au départ, de quatre membres à plein temps, laïcs ou religieux, de nationalités diverses, possédant des spécialisations complémentaires : pédagogie, psychologie, développement.

Cette équipe pédagogique est assistée :

- sur le terrain : par des personnes ou groupes-relais,
- à l'Institut lui-même : par des experts réunis en commissions d'étude (cf. organigramme).

Les enseignants.

D'après les besoins, des professeurs, des maîtres de stages, des praticiens assureront l'enseignement ou l'animation requise à l'INODEP.

par ailleurs, les stagiaires pourront également bénéficier de cours, séminaires, colloques, stages, etc. proposés ou organisés par d'autres Instituts de formation.

Les thèmes de recherche.

Ils sont élaborés à partir des propositions faites par les candidats dans le questionnaire-test qu'ils ont à remplir, et la documentation recueillie au cours de l'année préparatoire.

Les groupes de travail.

A la fin de la phase d'initiation, ces groupes doivent être constitués autour des thèmes retenus. Chaque groupe précise alors:

- sa composition,
- .l'objet de sa recherche spécifique,
- .les moyens envisagés pour la faire aboutir,
- .les cours ou collaborations qui lui paraissent nécessaires,
- .les sessions ou voyages requis, etc.

Le groupe de travail doit jouer un double rôle puisqu'il est à la fois une instance pédagogique - où la non-directivité est posée comme principe - et une instance d'auto-évaluation.

Il doit permettre aux stagiaires de bénéficier des richesses de travail en équipe, de s'affronter à ses difficultés d'évaluer l'acquisition de leurs connaissances et la qualité de leurs relations humaines.

Les conseillers

Membres de l'équipe pédagogique de formation, relais-INODEP, enseignants, ou collaborateurs divers, ils sont des interlocuteurs toujours prêts au dialogue, en vue d'un meilleur accomplissement des objectifs.

Le système d'évaluation.

Il répond à deux nécessités:

- .remplacer les examens par une évaluation permanente du travail (personnel et en groupe) de chaque stagiaire,
- .aider chacun des stagiaires dans sa formation personnelle (spécialement: sa capacité à se situer, sa progression et son évolution générales).

Cette évaluation permanente se fait selon divers moyens:

- .questionnaires (ouverts ou fermés sur des cours généraux, des exposés, etc.),
- .synthèses de séminaires,
- .rapports de groupes de travail,
- .auto-évaluation par l'équipe pédagogique de formation,
- .test, etc.

LES CONDITIONS D'ADMISSION

Les candidatures.

les deux années de formation (préparation sur le terrain et cycle à l'INODEP) commençant le 1^{er} octobre, les candidatures pour l'année préparatoire doivent être déposées, chaque année, avant le mois de mai, au:

SECRETARIAT de l'INODEP
7, Impasse Reille
75 - PARIS 14^e

Le dossier de départ de chaque candidat comprend:

- .une lettre de demande d'inscription rédigée par lui-même/elle-même,
- .une copie des diplômes obtenus,
- .un curriculum vitae,
- .dans le cas de religieux, religieuse, une lettre du supérieur concerné.

Après examen du dossier, un questionnaire-test est envoyé à chaque candidat, afin de mieux connaître ses motivations et ses capacités, et - le cas échéant - de permettre une sélection.

Les critères de sélection.

- .Niveau de fin d'études secondaires et une profession,
- .expérience valable - au moins deux ans - de travail sur le terrain et désir d'entreprendre une réflexion sur ce travail pour l'assumer d'une manière nouvelle,
- .qualités de leadership se révélant à travers la vie et l'expérience,
- .capacité de se remettre en cause et de re-structurer sa pensée et sa personnalité,
- .capacité d'analyser des situations par rapport aux valeurs fondamentales,
- .forte motivation militante et évangélique,
- .âge: au moins 25 ans, 45 ans au plus.

Frais d'études.

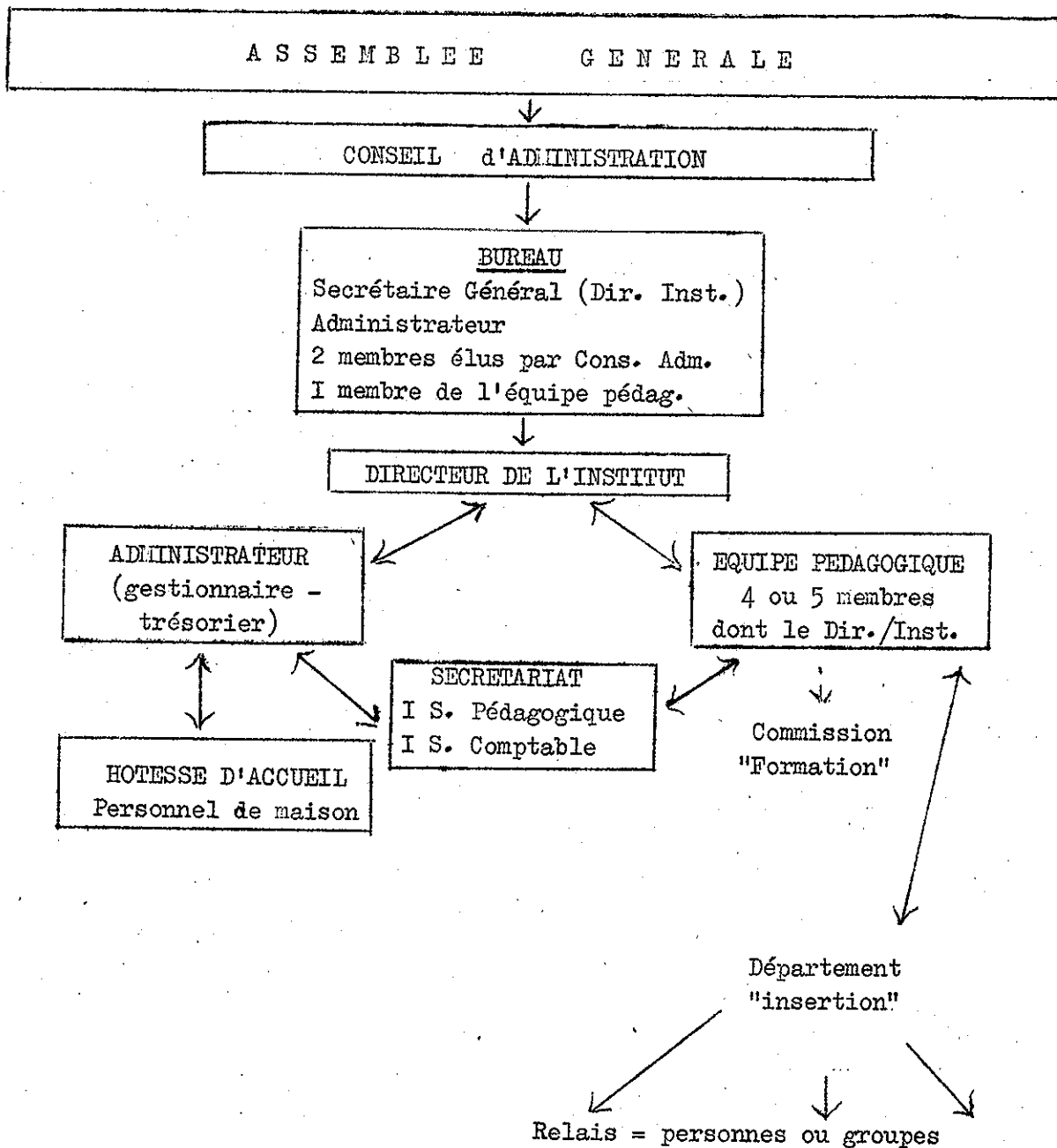
Ils sont de l'ordre de 3.000 francs par an, bien que le coût réel de la formation par stagiaire soit estimé très supérieur.

Pension.

Dès octobre 1971, début du premier cycle annuel à Paris, une cinquantaine de chambres, situées dans le bâtiment même de l'INODEP, pourront être mises à la disposition des stagiaires qui désireraient en louer une.

A N N E X E

ORGANIGRAMME



ANNOUNCEMENT

Social Communications

CHURCH-COMMUNICATIONS-DEVELOPMENT

The Working Group for Social Communications invites all Superiors General and their staffs to an encounter on April 23, at 4 p.m. at JUSTITIA ET PAX, Palazzo S. Callisto. Scala 2 I° piano.

The Group will present to the Superiors General the conclusions of the ecumenic consultation of March 12-16, 70, on CHURCH-COMMUNICATIONS-DEVELOPMENT and will discuss with them the implications for Missionary sending Religious Institutes in view of the Group's programme for 1970-71.

Copy of the letter addressed by Fr. Perigny omi to the Executive Committee:

Rev. Fr. Benjamin Tonna, Executive Secretary
SEDOS
1 Via dei Verbiti
ROMA

Rome, April 9, 1970

Reverend and dear Father Tonna,

An international consultation on Church-Communication-Development took place at Driebergen, Holland, March 12-16 1970, at which five members of the Sedos Social Communication Working Group were present. Our group suggests that we brief the generals personally on this consultation because of its unique importance.

We would propose to arrange an informal gathering with them at Palazzo San Callisto, Justice and Peace Offices, on Thursday April 23, at 4 o'clock.

We should like:

- a) to give a brief report on this beyond expectation successful "new style consultation";
- b) discuss its findings in the light of the future of religious orders and the social communication media, and
- c) invite proposals from the generals as to what the Sedos Social Communication Group could do for them.

Yours sincerely,
Yves Périgny, O.M.I.

SOCIAL COMMUNICATIONS

The Social Communications Working Group met on Tuesday 7th April, 1970 at 4 p.m. at SEDOS. The following were present:

Sr. Frieda Avonts sa, Fr. Dick ocic (observer),
 Sr. J. Dumont sfb, Fr. F.J. Eilers swd, Fr. P. Kelkermans ciom,
 Fr. S. MacCarthy sma, Fr. A. Mills sj, Sr. A. Oosschot scmm-m,
 Sr. F. Pemberton sfb, Fr. Y. Périgny omi, Fr. M. Reuver O.Carm.,
 Sr. E. Ryan snd-m, Sr. M.-J. van Dun: osu.

Present from the SEDOS Secretariat were: Fr. B. Tonna,
 Miss Gapes and
 Miss Fernandez.

Father Tonna advised the group of the following matters:-

- 1) The Maryknoll Missionaries are revising the "schema" of the reports of their missions. They would like to have as many questionnaires about missions and generalates as possible, as specimens. So, please would the different congregations send copies to them.
- 2) Request from Catholic Media Council for list of experts.
- 3) An announcement for the Association of Pastoral Sound Slides and Sights, for June.
- 4) Request from WGD for a joint meeting. It is agreed that the Steering Committee of this group arrange to meet Sr. Panevska and the two Vice-Chairmen from the WGD.

1) DRIEBERGEN CONFERENCE - briefing by members of the group who attended this Conference.

The participants were divided up into 6 small commissions or working groups, each drew up a report at the end on their discussions, final essential points turned out to be similar in all the reports.

The topics were:-

- a) Affirmations
- b) Continuing Concerns
- c) Some recommendations to SODEPAX.

The meeting was held in a new style. There was no programme, no papers and no agenda, and the Chairman invited the questions to come from the floor.

Participants were 50% protestants, and the other 50% catholic, and all remarked on the wonderful family relationship that there was. The meeting lasted for 4 days with 4 sessions per day. In the evenings they were shown slides and films.

The participants felt that the Driebergen Conference was only the first consultation, and to be effective it must be followed up by further meetings on International, national, regional and religious levels.

2) FINALIZING of MEETING with THE GENERALS and BRIEFING THEM on the DRIEBERGEN CONFERENCE REPORT.

The Generals are invited to an Encounter with the Social Communications Group on April 23rd (Thursday) at 4 p.m. at Justice and Peace.

Fr. Reuver is going to draft a statement - on the basis of the Driebergen Report - on the lines "Future of Religious and Social Communications". This statement will point out how important communications are today and how they can serve the Generals. (This statement to be circulated to the Generals before the meeting).

The Generals will be invited, at the meeting to ask questions and to discuss how what has come out of the Driebergen Report can be of service to them and how this group can be of help to them, so that propositions can be followed up by actions at all levels.

Announcement of the meeting with the Generals will be on the Agenda of the Executive Committee Meeting which takes place on Wednesday 22 April, 1970 at SEDOS at 10 a.m.

It must be emphasized that in the interest of development the right information is required by the right people at the right time. Since a policy on social communications is not always apparent in the provinces, this should be remedied by the Generals.

3) Communication Day - 10 May, 1970.

The theme is:- "Social Communications and Youth".

Comments on the theme:

a) Pontifical Document on Social Communications:

Aims are 3: 1) To awaken in society a sense of responsibility
2) To make Christians aware of their duties
3) Responsibility of the Church to see the Word reaches the individual and institutions.

b) It was suggested that a meeting might be arranged in Rome between the Generals and some of the Communications experts in Rome i.e. from RAI and Press.

c) It was suggested that a statement be drawn up after the meeting of WGSC with the Generals and copies sent out to missionaries in the field ON Communications Day, which would give it more impact.

Date of next WGSC meeting to be fixed immediately after the meeting with the Generals on 23rd April, 1970.

AGENDA: Meeting held with Generals on 23rd April, 1970.

EDUCATION IN THE MISSIONS

Revised Agenda for the Meeting of April 24, 1970

1. Consideration of the questions proposed by PWG Aachen (SEDOS 70/231-239)

- Clarification concerning aim of questions and nature of answers expected.
- What questions should be studied by the Working Group for Education?
- How can they best be studied?

2. Continuation of discussion of questions proposed (SEDOS 70/147)

- Priorities in concentration of efforts on specific types and/or levels of education
- Additional remarks
- Consideration of alternative methods of education when work in schools is seriously hampered or impossible.

Presentation of experiences and possibilities.