

70/14

Rome, 1-5-70

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

This week:

page

The week began with the news of the nomination of Fr. G. Mahon Superior General of Mill Hill as Bishop auxiliary of Westminster. Fr. H. Mondé was soon on the phone to congratulate him and the following telegram expressed the common mood:

PLEASE ACCEPT OUR SOLIDARITY PRAYERS CONGRATULATIONS JOY ON YOUR ACCESS TO FULLNESS OF THE PRIESTHOOD AND ECCLESIAL MINISTRY. SEDOS.

SOCIAL COMMUNICATIONS: Agenda, working papers and the report on the encounter on Driebergen. The convergence on the irrepraceable function of communications in our missionary endeavour was remarkable. The Group is now exploring specific propositions.

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EXECUTIVE COMMITTEE: The minutes of the meeting of April 22, eloquently show present orientations of SEDOS: action in well defined areas, at the Generalate level.

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THE PWG PROJECT: The "official" translations of the questions which PWG would like the SEDOS group to consider.

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FORMATION: Report and working paper of the meeting of April 21st, and an interesting proposal for collaboration in missionary formation in Rome.

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ANNOUNCEMENT : A meeting for those in charge of documentation at the member Generalates. To follow up one of the decisions of the Executive Committee.

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PLEASE NOTE THE FOLLWING DATES:

S. AFRICA	5-5-70	16.00	Secretariat
MADAGASCAR	6-5-70	16.00	Secretariat
SOCIAL COMMUNICATIONS	6-5-70	16.00	Secretariat
DOCUMENTATION	8-5-70	16.00	Secretariat

Sincerely Yours,

Benjamin Tonna  
 Executive Secretary

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COMMUNICATIONS

SEDOS - Social Communications Working Group

There will be a meeting at SEDOS Secretariat on Wednesday May 6, at 16.00

AGENDA

1. Communication by Fr. Ramon Aguilo, S.J. on publication project:  
"Activities of the Catholic Church in the field of electronic media".  
(See in appendices 1 and 2 the position papers of Fr. Aguilo and Fr. Eilers on this subject).
2. Communication by Mr. Karl Höller, Executive Secretary of Catholic Media Council, Aachen, on audio-visual projects. (a position paper on this topic will follow).
3. Your comments and suggestions on the panel briefing held at Justice and Peace Office by our group. (see report in appendix 3).

Yves Périgny, O.M.I.

CHAIRMAN

April 25, 1970

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Ramon Aguilo.

TO SEDOS, 23 Aprile, 1970. (Appendix 1).  
S.C.G.

First edition of: ACTIVITIES OF THE CATHOLIC CHURCH IN THE FIELD OF  
ELETRONIC MEDIA (SEDOS)

Suggestions, after various consultations.

1. NAME: CATHOLIC ENGAGEMENT in the MASS COMMUNICATION AUDIO-VISUAL  
MEANS ( 1970) (Electronic media: does not cover the contents adequately)
2. CONTENTS: "Suggestions" will be left out.  
On my part, I am working on an evaluation of the total Catholic Commit-  
ment in the field of diffusion of Mass ideologies, with forecasts for  
the 70's.

The Contents would be:

1. Introduction.
2. Sources.
3. Catholic Radio and TV Stations.
4. Production activities.
5. Educational Radio, TV, FILM (Development)
6. Training Schools and Courses in Communication.
7. Press Agencies.
8. Promotional Activities.
9. Coordination Centres.
10. Ecumenical Collaboration.
11. Initiatives looking towards the future.
12. Conclusion. A Statistical Overview.
13. Index: alphabetical by city.

Also: 2 pages, one with a few questions, for later editions and another  
with more detailed questions on the institutions, for evaluation  
purposes.

### 3. FORM

- It cannot be like the preliminary edition which is difficult to use.
- Even if stencilled, it would have to be like a book, with tougher  
paper and covers.
- Perhaps it could be printed, but "AD INSTAR MANUSCRIPTI!" Should we  
interest a publisher?
- One could also produce a Spanish edition - which I could edit.

### 4. PREPARATION OF THE ORIGINAL

The material is ready. I think it would be about twice the preliminary  
edition. Could SEDOS secure for me the help of an English speaking  
Secretary who knows Spanish for 3 or 4 weeks part time ?  
This work would non include cutting the stencils.

Hand Book of Christian Communication Media

Appendix 2

Proposal

To produce a world Hand Book on Christian Communication Media to be used as a basic reference for possible involvement of Christian Communication Media in the development process.

Background

About a year ago the SEDOS Work Group on Communication started an inventory of the existing Catholic electronic media. The second draft of this inventory was made available to the Participants of the Driebergen Consultation. Discussion with Dr. Philip Johnson, Director of WACC, showed that WACC is willing and prepared to provide about the same information from their respective field and from the different fundamentalistic churches engaged in the electronic media.

Procedure

Since the SEDOS paper is going to be revised, it should be taken care of that the WACC paper be ready for distribution and revision as soon as possible. Both volumes should be available at the end of this year. After a nine-month period of up-dating and correcting, both volumes should be incorporated and issued as one common Hand Book on the Christian electronic media.

Further Developments

To start with a similar Hand Book of Christian press and literature work will be for many reasons much more difficult but we should begin as soon as possible with such a project even if it is only possible at the moment on a regional or national level.

April, 1970

Franz-Josef Eilers, s.v.d.

SOCIAL COMMUNICATIONS

During an encounter of the Working Group for Social Communications with Sedos Generalates at Justitia et Pax on April 23rd, 1970, at 1600, the "Driebergen experience" on Church-Communications-Development was presented by a panel of the group.

- 1) Fr. Y. Périgny, Chairman, introduced the members of the panel: Fr. M. Reuver O. Carm; Fr. A. Mills sj; Fr. F. Eilers svd; Fr. B. Tonna and Mr. Martin Haley (Co-Chairman of the Driebergen Consultation).
- 2) Fr. M. Reuver reconstructed the history of the consultation and Fr. Mills highlighted its concern to pass on a message to the "thinkers", the "doers" and the "policy makers". As Christians, we have a special role in today's world:- to give it freedom from hunger, justice, peace, the Gospel of Christ, our ideal being community building. A vital essential force in this process is communication - "the right information given to the people who need it at the right time - in a two-way process.
- 3) Fr. Mills described the consultation as a deep human experience and noted that it departed from normal meetings by a) declining to attempt to "convince the convinced", to appeal for funds and personnel, by b) ensuring position papers (and audio-visual presentation of what the participants stood for - on charts) before the convention, and by c) breaking up into six task groups, each of which faced the same set of issues (distilled from the position papers).
- 4) Fr. F.J. Eilers outlined six consequences of the consultation for the regional level: an emerging bibliography on the function of communications in development, the formation of a working group for Africa, the thrust to "let the locals do it", the project of a Christian Media handbook, the intensified study of satellite communications (by Christians), the project of a direct consultation with the media industry and Press, and the project for an ecumenic clearing house for production and training facilities. Fr. Tonna then offered suggestions for the Generalates (incorporated below under "suggestions")
- 5) Mr. Haley, of Haley and Associates, described the significance of Driebergen to his world of international business and politics. He had discovered that "day dreaming" is a technique which can usefully be applied to any meeting of intelligent people. He could trace three kinds of results:-

a) direct, long-range - still invisible; b) subsidiary - as described by Fr. Eilers; c) indirect - "spin-offs", like the present meeting. To him, the significance of Driebergen lay in its thrust towards a more sophisticated level of social communications. Christians have spent a lot of time at the awareness level, learning about its importance. The second level up, relating to projects, helped them discover social communications as essential for information. The third level consists in "programme in communications" which demands clear objectives and definitive commitments. Driebergen helped us at this third level.

- 6) Fr. H. Monde' thanked the panel and enquired about the existence of any agencies that could sensitivize the mission Bishops to this need "to programme". Sr. Gates noted that our existing facilities are mostly geared to the first or second level mentioned by Mr. Haley. It was suggested that Sedos should express its concern about this gap in Christian communications. The permanent services of a professional communicator to AMECCA (East African Bishops' group) was mentioned as an excellent example of what could be done.
- 7) During the discussion which followed, the following points were made:-
  - a. Development can be considered as the process of the liberation of man. Communication is an essential element of the process. As such it does not move "towards" but with developing peoples. In today's competition for man's mind, no goal can be achieved without total communication.
  - b. Total communication involves use of the mass media. But the inverse is also true: there can be no intelligent use of the mass Media unless one is clear about what total communication implies. Our first task is to become aware that the Church, as message, as Sacrament, must teach today's man - who communicates, to a large extent, through the media.
  - c. The function of communication in the mission process is most evident in the pre-evangelization stage, where an image of the Church is projected, mainly through radio and TV. It is also evident in the post-evangelization stage, where the Press helps to deepen the faith. It assumes an auxiliary stance (mainly through audio-vizual aids) in the process itself, the latter being an essentially personal matter.
  - d. Each aspect of this total communication involves at least two questions: what? and how? - to communicate. The communicators can answer the second question only if they are in close contact with the "experts" of the particular message in hand. The inverse is also true.

e. The mobilization of the media by our missionaries should be conducted on an ecumenic basis, with the emphasis on what is Christian rather than on what is Roman Catholic. The example of Roman Catholic missionaries listening in every morning to the Protestant station of Liberia was referred to as very significant.

8) The following suggestions were made during the encounter:-

- a. A letter could be sent by Sedos to the Pan African Episcopal Conference (scheduled for Abidjan this summer) in which the irreplaceable function of social communications in integral human development, is again stressed, with an expression of the intention of the missionary sending institutes to work with the Bishops in this promising field (especially in training communicators). A similar letter could be sent to the Pontifical Commission for Social Communications. A request could also be made that the issue be studied by the Plenarium of Propaganda Fide.
- b. Sedos should continue its work on an inventory of the social communications commitments of the Church in developing countries by covering Africa systematically and comprehensively, as it has done for the electronic media and for Latin America. The Sedos Institutes could pool all their data on the subject.
- c. In order to familiarize the Generalates of the missionary sending Institutes with the "works" of social communications and with the opportunities they offer, the following possibilities could be explored:-
  - i. devote one of the monthly sessions of the USG to the topic
  - ii. convene a special seminar (in which experts would participate) on the subject
  - iii. organize periodical meetings of Generalates with professional social communicators based in Rome
  - iv. visit by members of the Sedos Social Communications Working Group to the Generalates which request briefings on the topic
- d. In cases where a Generalato could not secure the permanent services of a communicator on its staff, it could have recourse to the "ad hoc" services of the Sedos Working Group. The Generalates could also encourage the Provincialates (or equivalents) to do the same.
- e. The topic of Social Communications as an integral part of the development and evangelization processes should be firmly inserted in the programmes of the seminaries of the Institutes. This would ensure requests for specialization in the subject. Such requests should be encouraged and

4. Freedom of expression and of information, both from political and more subtle forms of repressions.
5. Open-ness to and for youth.
6. Use of the most modern technical progress.
7. The sensitizing of church planners and decisions makers to the importance of the communication media.

#### IV. RECOMMENDATIONS

1. That there be an ecumenical entity to focus on continuing and future concerns and to coordinate approaches to them.
2. That communications programmes be provided for, and communications experts be involved in, the planning and implementation of church development efforts.
3. That modern communication theory, techniques and methods be included in training programmes for clergy.
4. To make a global inventory of existing church communications media facilities.
5. To be concerned with ongoing communications research work on international, national, regional and local levels.
6. To set up documentation clearing houses and production centres where needed.
7. To set up ecumenical regional training centres.
8. To set up a global ecumenical communications body.
9. To encourage a two-way information flow between grass-root and policy-making bodies of the churches.
10. To take definite steps to give voice to the policy of the churches in satellite communications.
11. To encourage appropriate agencies to assume the role of advocate in order that the third world will have adequate use of satellite communications.



b) Relationship of Sedos with the newly appointed Chairman of the Commission for Catechists (Mgr. Van Cauwelaert)

The question was how far would Sedos do the work of PF. It was agreed that many things could and should be done by Sedos in this field but that it would be wise to bring the proposals made by Mgr. Van Cauwelaert to the Executive. The matter could also be discussed by the Group with each of the 31 Generalates.

DEVELOPMENT

4. Fr. J. Schotte introduced the points of the Development Group:

- a) It was noted that Misereor had rejected two important items proposed by Sedos and despite the protracted dialogue, had stuck to its original proposal of scholarships for specialists without formal provisions for consultation during the selection stage. This was regretted but it was agreed to distribute the texts of the conditions for the scholarships among the Generalates with a request to make them known to their provinces.
- b) It was agreed to accept Fr. Schotte's proposal to handle the logistics of the FAO-USG's programme of periodical briefings for a year, until Agromissio takes over. It was also agreed that the pattern of the relationships of Sedos with other agencies could be usefully studied by the Assembly. Meanwhile Sedos should not compromise its freedom but could consider specific requests for ad hoc services which fall within its overall purpose (cooperation of Generalates for the mission) in a spirit of collaboration with each as a free agent rather than as a subsidiary ("we work with you, not under you").
- c) It was agreed to apply for membership in the group of European fund raising agencies, as recommended by Fr. Dupuich omi.
- d) It was agreed to adopt a "wait and see" attitude as regards the Consultation Round Table and its Continuity Committee (Fr. O. Rink).
- e) It was agreed to let the Development Group decide on who was to "represent" Sedos at the second World Food Congress.

## HEALTH SERVICES

5. Sr. A.M. de Vreede introduced the points of the Health Services Group
  - a) Medicus Mundi, in its efforts to recruit and train doctors for the mission would like to establish closer relationships with Sedos, probably to ensure a common policy. It was agreed to ask Sr. Gates, who sits on their board, to explore forms of cooperation when she goes to their meeting in May.
  - b) November Seminar: Time was running short and no formal commitment as regards the required financial subsidy had been received from the IOCH. It was agreed to phone Dr. Lippits with a request for such a commitment by April 30. Otherwise the Seminar would have to be dropped and Sedos could organize its own study day.

## COMMUNICATIONS

6. In the absence of Fr. Périgny, Fr. Tonna informed the committee about preparations for the encounter prepared by the Social Communication Group for the Superiors General for April 23, 1970.

## PROPOSALS

7. Procedure:
  - a) It was agreed that the Executive Committee, when possible, meet on the 3rd Wednesday of the month at 09.00 at the Secretariat. The next meetings, however, would be on May 13, June 17 and September 2, 1970.
  - b) Fr. Tonna reported on the Secretariat and on finances. Two Working Groups Secretaries had been hired for a trial period until July. About \$ 1500 had been saved during the first quarter, mostly on salaries.
  - c) It was also agreed that, for the time being, the Executive Committee would be in charge of the emerging Sedos-PWG programme. The Executive Secretary was instructed to ask PWG not to quote Sedos when the latter's reports would be submitted.
8. It was agreed to form a group to guide the work of the documentation service of the Secretariat. The members of the group would be the persons in charge of documentation at the Generalates. The first meeting would consider the working paper on the subject approved by the December Assembly in an effort to avoid duplication and to further specify its functions.

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9. It was agreed to ask Bro. Schnepf to study the implications of reviewing the criteria hitherto used for the membership fee paid by the Sedos Institutes.
10. It was agreed to ask Fr. R. Haramburu omi to report on the implications of the INODEP request for Sedos representation, after attending its meetings as an observer.

## MEETING BY COUNTRY

### EDUCATION IN THE MISSION

Questions proposed for study to the SEDOS groups by PWG Aachen.

As the group began tackling the questions circulated in SEDOS 70/231-239, they often had to check the English and French translations with the German original. In the meantime the Secretariat received the PWG translations whose general questions, (where most of the difficulties were located) are given below.

Question: Catholic schools in countries of the third World.

#### Prerequisite:

Aid given to the mission is understood as a help for the local churches in the Third World (Churches in developing countries). According to this the following questions are classified:

- 2.0. developed countries
- 3.0. developing countries

2.0. Among the developed countries where churches need support from outside we include Japan, Taiwan, South Africa (?), Korea (?).....

2.1. Should private (catholic) education in developed countries be financed from outside?

2.2. In these countries like in Moslem countries kindergartens and schools serve to help the Church to contact population.

Should private education be supported for this reason?  
(in these countries normally no financial help can be expected of the government).

2.3. Are catholic schools really means of pre-evangelization or do they promote an anti-christian attitude among the students (as they do often in Europe)?

2.4. May a mission method rely on private education if nationalization of the schools could deprive church of these principle means at any time?

2.5. Would pre-evangelization not be more effective, if catholic teachers were employed with public schools?

2.6. Often catholic educational institutions are founded for the poor.  
Is this a valid reason for supporting private education from outside ?

3.0. For the developing countries we limit our questions to Africa and Asia.

- 3.1. Does the cath. educational system meet the two fold task
  - offering a qualified formation ?
  - as a field of (pre-)evangelization?

This question has to be referred to

- 3.1.1. countries like Congo K, South Africa (?) etc. where cath. schools are existing as a complement to public schools.
- 3.1.2. Countries where private schools are allowed in edition to public schools.
- 3.2. Which are the consequences and experiences resulting from school conflicts and nationalizations of the recent years (Ceylon, Upper Volta, Cameroons, Tanzania)?
- 3.3. Which practical criteria could we apply concerning the countries mentioned under No. 5? At least, which tendencies should be taken account of?
- 3.4. Which support from outside is necessary (for these countries) and possible (for voluntary agencies)?
- 3.5. Which organizations are occupied with the school problem, and which organizations are participated in supporting
  - construction of schools
  - school material
  - salaries for teachers
  - employment of teachers coming from overseas
  - scholarships for students.
- 4.0. There are still some problems which are not subject to the classification developed - developing countries.
- 4.1. Should private (catholic) schools be continued, if the State does not subsidize them enough or not at all, at the same time, however, canceling school fees (sometimes even free school material) and so charging the local church with an intolerable burden?
- 4.2. Is it possible to make a general statement (or a differentiation one for some groups of countries) concerning the problem of religious instruction and payment of religion teachers?
- 4.3. Should the Church continue schools as a part of developing assistance without regard to their cost?
- 4.4. The problem of formation referring to practical work is often discussed in developing countries:  
The school system influenced from Europe - leading to a high demand of "white collar jobs" -, replaced by a new system of formation combined with practical work (see "UNESCO's programme for functional literacy, the Tanzania experiment in Uyamaa"). Could the Catholic Church initiate experiments in this field?
- 4.5. Could the catholic educational system be brought into accord with UNESCO projects? (1970 - Education year).
- 6.0. The above--mentioned questions are to show the subject. They are neither exclusive nor complete. The answer might even show that they are wrong.

(Translated from the German by PWG).

REUNIONS PAR PAYS

EDUCATION DANS LA MISSION

Questions proposées pour l'étude du Groupe de SEDOS par PWG Aachen

Lorsque les groupes ont commencé à étudier les questions qui ont circulé dans les bulletins de SEDOS n° 70/231/239, ils ont eu à contrôler les traductions anglaises et françaises avec le texte original allemand.

Entre-temps, le Secrétariat a reçu les traductions de PWG; donc les questions générales (où l'on a trouvé la plupart des difficultés) sont les suivantes :

Les écoles catholiques dans les pays du Tiers-Monde.

I.O. Supposition : L'aide apportée à la Mission est comprise comme aide pour les Eglises au Tiers-Monde (Eglises dans les pays en voie de développement).

Par conséquent les questions suivantes sont posées pour :

- les pays développés,
- les pays en voie de développement-

2.0. Parmi les pays développés économiquement, nous comptons :

LE Japon, l'Union Sudafricaine (?), la Corée (?)

2.1. Les frais de l'enseignement privé (catholique) dans les pays développés devraient-ils être financés de l'extérieur ?

2.2. Dans ces pays, ainsi que dans les pays Islamiques, les jardins d'enfants et les écoles sont les moyens de contact de l'Eglise avec la population.

Est-ce que les frais de l'enseignement privé devraient-être assurés pour cette raison ? (Habituellement, on ne peut espérer des subventions de l'Etat).

2.3. Est-ce que les Ecoles catholiques sont vraiment encore un moyen de pré-évangélisation ou est-ce qu'elles amènent (comme souvent en Europe) à une attitude critique (sc.opposition) de la part des élèves ?

2.4. La méthode de mission doit-elle s'appuyer sur les écoles, comme il y a le danger que le gouvernement puisse supprimer cette base du travail (par la nationalisation des écoles) ?

2.5. Est-ce que la pré-évangélisation sera plus efficace avec le personnel catholique dans les Ecoles Gouvernementales ?

2.6. Quelquefois, ces institutions catholiques sont créées pour les couches sociales les plus défavorisées.

Est-ce que cette intention justifie ou non une aide financière de l'extérieur ?

3.0. Nos questions se limitent aux seuls continents d'Afrique et d'Asie.

3.1. Est-ce que les écoles privées (catholiques) remplissent leur double fonction donnée :

- offre d'une formation qualifiée ?
- comme domaine de la (pré)-évangélisation ?

La question est à référer à :

3.1.1. Des pays comme le Congo-K, l'Afrique du Sud (?) etc. où les Ecoles privées sont complémentaires à celles de l'Etat.

3.1.2. Des pays où les écoles publiques sont la règle, tandis que les écoles privées (catholiques) existent en plus (supplémentaires) ?

3.2. Quelles sont les conséquences et expériences des conflits scolaires et des nationalisations des écoles dans les dernières années (Ceylon-Haute-Volta-Cameroun - Tanzanie..) ?

3.3. A quel règlement devrait-on aspirer concernant (les écoles privées dans les pays nommés sous No. 5..., Au moins, de quelles tendances du développement devrait-on tenir compte ?

3.4. Quelle aide respective est nécessaire et possible (par l'extérieur) ?

3.5. Quels organismes s'occupent de toute la question de l'enseignement privé, et quels organismes contribuent au financement des secteurs différents

- construction des écoles
- matériel scolaire
- salaire du personnel enseignant
- professeurs venant des pays industrialisés
- bourses pour les élèves.

4.0. D'autres questions pour lesquelles la distinction entre pays développés-pays en voie de développement n'est pas importante.

- 4.1. L'enseignement privé est-il à continuer là où l'Etat ne le subventionne pas assez ou pas du tout, décrétant en même temps que tout l'enseignement (parfois même le matériel scolaire) soit gratuit, ce que charge l'Eglise locale d'un poids financier insupportable ?
- 4.2. Une prise de position concernant la catéchèse dans l'enseignement scolaire et concernant le salaire des catéchistes - maîtres - une telle prise de position est-elle possible en général ou pour des régions spécifiées ?
- 4.3. L'Eglise devrait-elle continuer à entretenir les écoles privées comme participation au travail de développement, sans tenir compte des charges financières que cela implique ?
- 4.4. Pour le domaine des pays en voie de développement on parle du problème d'une formation scolaire préparant au travail professionnel: le système scolaire conçu en fonction de celui en Europe et qui mène à un vrai assaut aux "white collar jobs", serait à remplacer par une formation différemment structurée impliquant l'exercice pratique du travail professionnel envisagé. (voir UNESCO: alphabétisation fonctionnelle; l'expérience des villages Ujamaa en Tanzanie).  
L'Eglise pourrait-elle lancer des expériences dans ce sens-là?
- 4.5. L'enseignement privé (catholique) pourrait-il joindre les activités de l'UNESCO ? (1970 - l'année de l'éducation).
- 5.0. Pour les pays suivants se posent des questions plus détaillées à cause de demandes faites auprès du PWG. Les questions formulées ci-dessus sont à référer à chacun de ces pays en fonction des données du pays même:
- 6.0. L'intention des questions posées est de mettre en évidence le thème. Elles ne sont ni exclusives ni complètes. Les réponses peuvent même démontrer que ces questions sont fausses.

(Traduction de l'Allemand du PWG)



## FORMATION

A meeting of the Formation Working Group took place on 21st April, 1970 at 4 p.m. at the Generalate of the Brothers of the Christian Schools.

The following were present:

Sr. M. Albert, osu; Bro. P. Basternechea, fsc; Bro. Jan Devadder, cfx;  
Fr. P. Elias de Labiano, ofm.cap; Fr. L. Kaufmann, pa;  
Sr. Marjorie Keenan, rshm; Fr. Serofino Pavan, ofm.cap;  
Fr. F. Sackett, omi; Sr. Francoise Schelleman, scmm-t;  
Sr. Elza Soetens, icm; Sr. A. deVreede, scmm-m;  
Mo. M.-Th. Walsh, osu.

Present from Sedos Secretariat: Fr. B. Tonna and Miss Capes.

- 1) Corrections and additions to the Minutes for the previous meeting of 4 March, 1970:-
  - a) Addition: Due to the absence of Fr. Kaufman, pa, at the meeting of March 4th, the presentation of the points on the agenda had not taken place.
  - b) Correction: See page Sedos 70/247, point number 2 d, third paragraph:- delete from "Fr. Devadder" to "uniformity in methods" and insert "It was noted that in two American provinces which are geographically very close to each other, the Formation policy is quite different. An effort should be made to insist on unity"
- 2) Missionary Formation in a missionary institute
  - a) "Missionary Elements in Formation"
 

Fr. Kaufmann gave a report, in French, on this subject with regard to the Missionary Institute London, outlining the elements that make up the missionary formation. A full description of the course is available at Sedos for those who would like a copy, and the summary given by Fr. Kaufmann was based on the information given on pages 17 to 30.
  - b) Fr. Sackett read to the group the following paper entitled "SPIRITAN GUIDELINES (The Green Paper ....)"
 

"The Missionary Slant in Training:

The missionary approach must be the DOMINANT FEATURE in ALL training. This orientation should apply to every subject; the THEOLOGY OF THE MISSION will be integrated into the whole of theology to bring out clearly the missionary nature of the Church.

(b) Therefore:

- i. As far as possible all the aspirants will follow their course of studies in a MISSIONARY INSTITUTE. Where this is not possible ...(authorities) will provide for the indispensable MISSIOLOGICAL STUDIES necessary to their training. (Ad Gentes 26)
- ii. Directors of scholastics will (maintain) liaison with major Superiors of districts, in order to avail themselves of the experience of MISSIONARIES who are returning ON LEAVE. Conferences, or courses on various well defined topics based on the concrete pastoral experiences of missionaries, and given by them, could be of great benefit to aspirants.
- iii. It is important for future missionaries to have practical general knowledge of various subjects, e.g.  
 Anthropology, Sociology, Economics of developing countries, Linguistics, Education, Journalism, Medicine, Mechanical Engineering, Business Methods, etc.

This is not, of course, a question of specialization.

Practical initiation to missionary work during years of study.

Regular pastoral activity, adapted to their special circumstances.

Lengthy period on missions, during the years of training.

A year or more on the missions, before final commitment. For best results, reflect on the experience (candidate himself) evaluate methods adopted, and aim of experience, analyse his reactions, and how he has done his work helped by the Director of pastoral training.

Training in an International Milieu"

- c) Field Work Training Course in Missionary Colleges  
 (Proposing a Peoples + Cultures Section)  
 Details can be found in SEDOS Bulletin No. 26 pages 69/674-678.

3. Continuing Formation

Discussion took place regarding the following proposed joint project for:-

- a) Initial preparation of candidates for the mission prior to going out into the field ( 1 yr. course?)
- b) Updating and retraining missionaries (short course)

With regard to point a) above, it was suggested that such a project here in Rome could be for sisters and brothers. Students would live in their own institutes. The language

would be English and Italian (with simultaneous translation) not French.

Regarding the teachers, the Generalates could be sounded as to whether they have any specialists who could give courses on a given nation; also, the Panels on Meetings by Country could be approached in this regard.

The Ursuline Sisters of the Roman Union feel the necessity for such a course here in Rome, and are prepared "to go it alone" if necessary, but would prefer the project to be a joint venture.

How to discover other Generalates (non-members of Sedos as well as members) who would be interested? First, it was decided, it is necessary to draw up a draft programme for the project and publish it in the Sedos Bulletin, asking those Generalates who are interested to contact Sedos. In this regard, a small group consisting of Fr. Kaufmann, Bro. Basterrechea, Mo. Walsh and Sr. A. deVreede (and a resource person to be called in) agreed to meet on Friday May 8th at 4 p.m. to draw up a draft programme for the project. The basic course should be for a period of not more than 9 months, and should be drawn up in English and Italian. It has still to be decided how to reach the non-Sedos members.

With reference to b) - the short course for updating and retraining of missionaries - this is a separate problem to be gone into at a later date.

4) Field Training Programmes

Updating and retraining of personnel in the field. Some Generalates would like to know what is available, or projected in the mission fields. How can they get this information? It was suggested that the Panels of Meetings by Country could answer most of these questions.

- 5) Date of meeting of small group: 8 May, 1970 at 4.p.m.  
 Date of meeting of large group: Monday 25th May, 1970  
 4 p.m. at Sedos.

ANNOUNCEMENT

During its meeting of April 22, 1970, the Executive Committee considered Fr. H. Mondè's proposal (memo below) that a working group be formed to guide the activities of the documentation services of the Sedos Secretariat. The proposal was accepted (p. 329) and the group is being convened on May 8, 1970, at 1600 at the Secretariat. The Sedos delegates are being asked by letter to advise the person in charge of documentation at their Generalate.

The Agenda will be the study and the further development of the working paper approved by the Assembly of December 9, 1969 and distributed in Sedos 69/925-930.

Memo on: A Proposal for a Working Group for documentation  
 From: Fr. H. Mondè  
 To: The Executive Committee  
 On: 13.4.70.

1. With the passage of time, and with more Institutes joining Sedos, the documents coming into the Secretariat will increase in such a way as to cause serious problems for storage and retrieval.
2. It is proposed that a working group be formed from among the persons responsible for documentation in the Generalates of Sedos.
3. The group will study and offer recommendations - on the following points: a) how to pool the information available at the Generalates b) how to use this pool in order to answer queries of particular Generalates.
4. The group will carefully select the areas which the desired information could cover. The outline presented to the December 69 Assembly (69/925-930) could be developed by the group.
5. The group could also divide among its members the work of acquiring, abstracting, analyzing and circulating documents relevant to the selected areas (4, above). This could develop into a useful, specialized service to the member Generalates.
6. Finally the group could act as a steering committee to guide the day to day work on documentation which goes on at the Secretariat. Its periodical meetings (perhaps every 2 or 3 months) would evaluate its achievements as well as explore new openings for further development.