

70/18

Rome, May 29, 1970

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

This week:

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L'ANNONCE SEDOS MISEREOR: La traduction française du texte définitive préparé par le Groupe Development en consultation avec Misereor. A distribuer parmi les Supérieur Provinciaux.

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NO MEETING NEXT WEEK and June 2 is a holiday for the Secretariat.

Sincerely yours,

Benjamin Tonna

Executive Secretary.

SEDOS 70/404

Aux membres des Généralats de SEDOS
A leurs Provinciaux
A leurs Directeurs du Développement Régional
Aux Secrétariats des Unions des Supérieurs Majeurs.

Annnonce concernant le programme
du Développement du Personnel SEDOS-MISEREOR

Comme plusieurs d'entre vous le savent déjà, SEDOS et MISEREOR coopèrent pour assurer la formation des spécialistes du développement.

L'information concernant ce programme a été distribuée cette année. Les missions y ont répondu.

Pour assurer une réponse encore plus large et une utilisation de ce programme des bourses d'études, nous demandons votre aide pour circuler les informations incluses. Veuillez noter que ce programme est maintenant ouvert à tous les pays, mais il est limité aux spécialistes et non aux "generalists" comme il était prévu auparavant.

SEDOS-MISEREOR n'ont pas l'intention d'essayer de persuader les Evêques et leurs conférences, de former les spécialistes du développement, mais le programme est offert comme une aide pour les Instituts Religieux pour servir leur diocèse ou leurs conférences épiscopales nationales avec plus d'efficacité. Vous trouverez ci-inclus plusieurs copies de cette lettre et de cette annonce. Veuillez les communiquer à vos provinciaux et aux autres membres qui pourraient utiliser aux mieux ces informations.

Merci !

Le Groupe de Travail de SEDOS
pour le Développement

Mai 1970

Aux Généralats de SEDOS, Provinciaux, Directeurs du Développement Régional, et aux Secrétariats des Unions des Supérieurs Majeurs.

SEDOS est une organisation à ROME de 31 Instituts Missionnaires, dont le but est de partager les informations en ce qui concerne les matières d'intérêt commun et de promouvoir la coopération avec toutes les organisations dans chaque secteur d'activités missionnaires au niveau international et local.

MISEREOR est une organisation en Allemagne qui a le but de fournir des subsides financières aux efforts de l'Eglise dans le domaine du développement.

Le programme du développement du personnel de SEDOS-MISEREOR est un effort en commun qui s'explique de la manière suivante :

1. Lorsque l'Eglise du Tiers Monde devient plus engagée dans l'action sociale et dans les programmes du développement, elle trouvera les services des experts plus utiles dans ces domaines et bien plus nécessaires qu'auparavant.
 2. L'intention de Misereor est d'aider à obtenir pour ces mêmes Eglises les services permanents des experts de haute qualité pour la programmation et direction des programmes du développement, en assurant les fonds pour leur formation. Le moyen d'obtenir et de distribuer ces bourses d'études est par le programme du développement du personnel SEDOS-MISEREOR. La plus sûre condition pour obtenir une bourse d'études dans ce programme est l'engagement qu'après la formation, les personnes sélectionnées seront disponibles pour servir les conférences épiscopales (ou dans des cas spéciaux, à un Evêque ou un groupe d'Evêques) dans le domaine particulier de leur spécialisation.
 3. Ce programme est envisagé tout d'abord pour la formation du personnel des Instituts de SEDOS. De même, d'autres Instituts qui n'appartiennent pas à SEDOS, le clergé séculier, des laïcs peuvent être considérés s'ils sont nécessaires dans les programmes où les membres d'Instituts sont engagés, toujours avec le but de travailler avec et pour les Eglises locales dans leurs programmes de développement.
- Il serait idéal que de tels experts soient recrutés parmi les autochtones des eglises locales. Mais, dans une période à court terme et avec l'accord des Conférences Episcopales, les Instituts locaux de SEDOS pourraient offrir les services des missionnaires non-nationaux.

4. Le cours de formation pour spécialistes serait dans la ligne des études post-Universitaires de 2-3 ans.
5. La procédure pour la participation normale prend la marche suivante :
 - a. Les supérieurs majeurs intéressés, les conférences des supérieurs majeurs, ou les évêques considèrent leurs besoins particuliers dans le cadre du personnel spécialisé dans un ou plus des domaines suivants :
 - science sociale (pour la programmation-l'évaluation, etc.)
 - communications sociales
 - coopératives
 - syndicats
 - services médicaux
 - agriculture
 - technologie
 et établissent des plans pour assurer cela.
 - b. Ils indiquent des candidats pour la formation dans les domaines spécialisés, au Directeur du Programme du développement du Personnel de Sedos-Misereor. Tels candidats doivent de préférence appartenir au pays dans lequel ils travailleront.
 - c. Ils indiquent aussi le type, de durée, du lieu, et le but spécifique des cours de formation requise par les candidats, avec le coût estimé.
 - d. Finalement un contrat sera éventuellement signé par l'Institut Religieux qui offre la personne disponible ou par le futur employé qui demande la formation et par le Directeur du Programme.

Un autre contrat sera éventuellement signé entre le futur employé et le candidat avec le but de spécifier les conditions de service après la formation.
6. Le programme, premièrement limité au Congo-Kinshasa, East Africa, et l'Indonésie, a été étendu à tous les pays du Tiers Monde.
7. Ce programme voudrait former des spécialistes hautement qualifiés. Les autres candidats avec une expérience considérable dans le domaine sélectionné, qui pourraient bénéficier du plus court programme de formation et puis assumer le rôle d'intermédiaires entre les spécialistes et les travailleurs sur le "champ" (appelés "generalists") ne sont pas inclus dans ce programme mais ils sont encouragés à appliquer directement à Misereor, lequel a indiqué sa disponibilité à considérer chaque cas dans les limites de ses possibilités.

SEDOS 70/407

8. La date limite pour la demande des bourses d'études pour l'année en cours est le 15 Juillet 1970.

9. Le Directeur du Programme : Brother Vincent F. Gottwald FSC
SEDOS Personnel Development Programme
C.P. 5080
00100 ROMA, Italy

Veillez écrire à l'adresse ci-dessus pour plus de détails et renseignements complémentaires.

Mai 1970

REUNIONS PAR PAYS

ARGENTINE

Une réunion sur l'Argentine a eu lieu le 21.5.70 à 16 H
au Secrétariat de SEDOS.

Les membres présents étaient :

R.P. URQUIA.J, SM; R.P. Aldo GILLI, FSCI; R.P. V. GAUDET, OMI;
R.S. E. SOETENS, ICM; R.S. Reginarda, SSPS; Mlle Graciela RAGUCCI.
R.P. John.B. PETERS, CICM

Présents du Secrétariat de SEDOS :

R.P. Benjamin TONNA; Mlle Antoinette FERNANDEZ; Mlle Audrey CAPES

I. On a constaté qu'on ne peut vraiment considérer l'Argentine comme
pays de mission.

Les problèmes pastoraux sont identiques à ceux de tous les pays de
l'Europe.

L'Argentine a besoin pour se développer d'une aide dans le sens général : Développement économique et culturel.

Les Evêques du CELAM de la Commission Latino-Américaine, à propos
de l'aide des autres pays, ont énoncé :

- Nous devons nous suffire à nous mêmes.
- Nous reconnaissons le fait que les prêtres ou les religieux étrangers nous rendent service.
- Ces prêtres et religieux doivent être formés dans quelques Instituts d'Amérique Latine.

D'autre part, on a constaté que les prêtres étrangers peuvent obliger à la réflexion et aider ainsi les prêtres du pays du fait qu'ils sont plus indépendants; mais il faut choisir des prêtres étrangers capables de s'incarner et en même temps garder leurs distances à l'égard des problèmes pastoraux; les voir d'une façon beaucoup plus profonde, plus ample, que le simple problème de sacramentaliser ou de donner la Communion.

On pense aussi qu'il faudrait que les laïques puissent développer l'Eglise comme le font les Protestants sans avoir besoin de prêtres.

En Argentine, il y a la moitié des écoles secondaires qui est dans les mains des Instituts Religieux.

Dans les écoles officielles on ne peut enseigner la religion. Donc l'Eglise doit envisager l'évangélisation des adultes en changeant peut être l'organisation des paroisses. Il y a beaucoup de baptisés mais leur foi n'est pas développée. Il faut donc s'intégrer dans ce problème et faire un effort très grand.

On remarque que les Pays d'Amérique Latine sont en train de s'en rendre compte et commencent à s'organiser.

L'Argentine traverse un moment tragique, plus difficile avec l'impacte de la sécularisation, toute la dimension sociale, justice sociale, revendication, contestation dans l'Eglise.

Comment aborder l'Evangélisation à travers les moyens modernes : les mass-médias, les transistors, la télévision ?

On pense que si l'Amérique arrive à traverser cette crise de façon positive, elle pourra peut-être évangéliser l'Europe, le Canada, et les Etats-Unis, parce qu'il y a des valeurs humaines en Amérique Latine qui sont plus évangéliques que dans d'autres pays.

2. Etude des documents du Medellin

Il y a eu des conférences épiscopales dans différents pays qui ont étudié les documents du Medellin et ont fait l'adaptation de ces documents à leurs pays; c'est d'ailleurs ainsi que l'on pourra mieux connaître les besoins.

Entrer en contact avec l'organisation Latino-Américaine qui se préoccupe de cela. Il y a dans chaque pays une conférence de tous les Supérieurs provinciaux qui donne les détails sur les besoins de l'Argentine.

3. Suggestion

Que les Généralats préviennent le SEDOS du passage à Rome des personnes connaissant bien l'Argentine afin de pouvoir organiser une réunion des membres des Généralats de SEDOS.

MEETINGS BY COUNTRYMAINLAND CHINA

As a follow up of the Sedos meeting on mainland China of January 28, 1970, a group of representatives of missionary sending Institutes met in Hong Kong to discuss research, planning and coordination of apostolic efforts for the eventual renewal of Church life on the China mainland. Present at the meeting were: Fr. Herbert Dargan, s.j.; Gabriel Allegra, o.f.m.; Henry Chong, s.j.; Edward Fazzioli, p.i.m.e.; Charles McCarthy, s.j.; William O'Hara, c.m.; Norbert Pieraccini, o.f.m.; Ernest Stassen, c.i.c.m.; John G. Sullivan, m.m.; Romanus Zeller, o.p.; Joseph Zen, s.d.b.; Fr. Ladislao Ladany, s.j. led the discussions. A full report is available for consultation at the Sedos Secretariat. The following recommendations were unanimously agreed on by the group:

As a group of priests, members of seven religious Orders and congregations, who have long lived in or close to the China mission field, and are conscious of the immense importance of Mainland China in the missionary perspective of the Church, we surveyed some of the existing works, promising opportunities and urgent responsibilities of an apostolate to the people of Mainland China, and respectfully submit the following recommendations.

1. We unanimously recommend that an organization (called for convenience the Christian China Institute) be established immediately to promote research, planning and coordination of efforts towards eventual renewal of Church life and apostolate on Mainland China. We believe that the geographical and political situation of HK render it singularly suitable to be the center of this Institute. And we agree strongly that the proposed Institute should be constituted under the authority of the Bishop of HK.
2. We recommend that among the first works of the Institute an Editorial Board be formed to select books and translators for production of a body of pre-evangelization literature, expositions of Christian theology and morality, etc., for the Chinese people, especially for those on the Mainland.
3. We urge that in HK a studio for production of Chinese radio program to be broadcast to Mainland China be set up as soon as possible, and recommend that close collaboration with Radio Veritas be sought in transmission of these programs.

4. We urge upon the religious Superiors belonging to SEDOS that they investigate who among members of their societies will be qualified to staff the CCI with its necessary personnel and generously assign such persons to this work.
5. We respectfully ask that SEDOS lend to this project moral and material support by commending it to the Papal Secretary of State or other appropriate agencies of the Holy See, explaining the need and merits of allocating funds to the Institute so that it may realize a growing number of apostolic enterprises for the future of China's church.
6. That the Institute be given assistance for recruitment and training of some priests, religious and lay scholars to become experts in China-related fields; these experts by their special competence could contribute to progress for the welfare of the Chinese people, could make China more truly known in the Western world, represent the Church in circles of China-oriented scientific and cultural scholarship, and be ready to enter the Mainland really qualified to let the voice of the Church be heard whenever such entry becomes possible.
7. We believe that the CCI can initiate and maintain very useful contacts with Chinese students and professional persons at present in Western or S.E. Asian countries but capable of eventually exerting strong, salutary influence on the academic and cultural life of Mainland China.
8. We submit that an important service of the Institute will be to investigate the impact of indoctrination, of social and political structures in China over the past 20 years on the psychology and communications of the bulk of the Chinese people.
9. We would recommend that the proposed Institute help to coordinate the research and planning of the Church with regard to a renewed evangelization of Mainland China together with other Christian groups working towards similar goals.

MEETINGS BY COUNTRY

EAST AFRICA (Kenya, Malawi, Tanzania, Uganda, Zambia).

The Panel for E. Africa met on 30th April, 1970 at 4 p.m. at Sedos. The following were present:-

Bro. J. Devadder, cfx; Sr. Arlene Gates, sa; Sr. Pauline Greene, rscm;
Bro. Leo Kirby, fsc; Sr. Helen Harrison, sa; Fr. Paul F. Moody, pa;
Fr. Thomas S. Walsh, mm.

From Sedos Secretariat: Fr. B. Tonna + Miss Capes.

The questions on the agenda drawn up by the Sedos Secretariat were answered as follows:

1. General aims of the Panel?

It was agreed that the goal of the Panel was primarily the exchange of information relevant to our missions in East Africa.

2. The group then studied particular questions asked by PWG about education in this area

A. Which are the consequences and experiences resulting from school conflicts and nationalizations of the recent years?

Schools have been nationalized in Tanzania but Churches have not been forced out of the picture and religious instruction has not been forbidden in the schools.

The Bishops of Tanzania have their own secretariat and representations are made through them to the Ministry of Education. The relationship was reported to the group as being good.

It was considered by the Panel that "undenominationalization" (the now religiously mixed state schools) had made a difference. The Catholic Church, although aware of the necessity for substitute religious teaching, did not know exactly what to do about it.

A distinction had to be considered here pertaining to:

- 1) Elementary Schools
- and 2) Secondary Schools

The Panel asked if PWG was interested in both or just in one of the two?

The Primary schools have also been taken over by the Government, but most are attached to missions and have permanent staffs of Catholic teachers, although not invariably. So, this question

of religiously mixed state schools has mainly affected the secondary schools.

B. Teachers of Religion in Public Schools and their salaries:
financial situation? Employment of full-time catechists?

It was assumed by the group that in this question the PWG is not envisaging paying teachers to teach religion in secondary schools.

The following are suggestions which were discussed regarding the need for substitute religious teaching in the State Secondary Schools in E. Africa:

1. At the outset of the discussion the group agreed that they did not consider the employment of full-time catechists to be a solution.
2. If we could appoint African chaplains at that level (secondary school) this would be a possibility. Perhaps we could think in terms of regional chaplains to cover certain areas? In this case PWG might be approached to help regarding their payment? The answer would not be to appoint European specialists.
3. It was felt that Catholic school teachers, if given the possibility to equip themselves in the teaching of religion, would jump at the opportunity of teaching this subject in addition, or in place of, some of their other subjects. A training course might be set up at a University campus during the summer vacation, this would permit large numbers to attend. (Something at the local level could also be done in conjunction with the Teachers' Training Colleges for Elementary Schools). The course could run for 3 to 4 weeks at a time with eventual diplomas and increase in salary could be considered. All expenses would be paid: i.e. board, lodging and travel.

The group proposed that a proposal along these lines be forwarded to PWG.

It was felt by the group that the African Bishops would be unlikely to turn down such a project as long as the cultural level would be acceptable to them and they are not likely to be landed with big debts. They would view the project more favourably if African specialists were the teachers. The group was informed that there are plenty of them.

It must be kept in mind that it is a mistake to try to inject religious values that are foreign to people. Teachers must be trained to teach in a way which is culturally acceptable in the countries in which they are working. The lesson should be given in the spirit of an offering "I've something for you and you've something for me" and not something you throw at the class.

One of the advantages of such a project seen by the group is that it would be a rich experience for the children receiving the Word of God from different specialists (historians, mathematicians, poets etc).

The need is not for the old method of routine "40 minutes a week of Bible class", but for well trained teachers in religion who can communicate religious values and Christian idealism in the schools, through their teaching as well as by example.

4. Malawi: Originally the Ministry of Education had said that all private schools would have all African teachers by 1972. Now this would not be possible, and the Ministry estimates that for Government schools this would not be the case until 1974 and for private schools it would be 1975 at the earliest.

5. Uganda: Since the attempt at assassination of the President, Uganda has become a virtual police state, with tapping of telephone wires etc.

2. C. A Request for Personnel from the University of E. Africa:

Miss Louise Pirouet of Makerere, working at the religious department, E. Africa University, has made this appeal:- Miss Pirouet says they have more applications to join courses than they can handle. This year they had to refuse 300 students due to incapacity of the administration. She asked if Sedos could lodge an appeal. It was suggested that she send a job description to Sedos upon her return to Nairobi. Present administrator is Protestant financed by some Church agency. She suggested someone attached to the pastoral institute, Gaba, who could also be co-administrator. It is not necessary to have someone full-time, the job calls for administrative and personnel management.

3. Working Method of the Panel

- a) Members of the Panel are asked to alert the Sedos Secretariat when a "resource" person is passing through Rome, so that a meeting of the Panel can be called, and the resource person invited to brief the members. The group was informed that Bishop Milingo of Zambia was to be in Rome shortly, and immediately note was taken to contact him upon his arrival.
- b) A meeting would also be called should the Panel be asked to reply to specific questions on E. Africa.

EDUCATION IN THE MISSIONS

Report of the meetings of the Education Group held on May 13 and 20, 1970, at 16.00, at the Secretariat and at the ICM Generalate respectively
Present: Fr. G. Lautenschlager acting chairman, cmm. Sr. C. Rombouts, icm. Fr. B. Tonna from the Secretariat.

1. The report of the WG meeting circulated in SEDOS 70/357 was corrected as follows: delete "intrinsically" under 4, and insert "often".
2. It was noted that most of the members of the Wg would be out of Rome or "booked" for May. It was agreed that the members present would act as a task force to prepare a draft of the answer to the PWG questions which had not been tackled. The draft would be circulated to all members, for eventual comments, and then discussed as amended in a full meeting of the WG before forwarding to PWG. This would ensure representation of the views of interested Generalates.
3. It was agreed that under their present form, the questions could not be given a straight answer. But they were the sort of questions which Generalates would be asking themselves, in any case, and so, with its limitations, a qualified answer could be given to PWG -- with the possibility of it becoming an "ongoing" answer -- that is an answer susceptible of modifications as the experience of the WG is enriched.
4. The task force then went on to tackle the PWG questions.

2.5 Would pre-evangelization not be more effective, if Catholic teachers were employed with public school ?

Catholics often do not envisage other possibilities for apostolic educative action, outside those provided by Catholic schools. But the time seemed to be ripe to assess the whole situation and to consider "mixing" with the "others" in order to be the leaven of the "one" humanity. In any case, the real danger existed that the Catholic school system become a "ghetto".

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

It is a valid reason when society fails to provide for its poor. But private education must then be seen as a subsidy -- to be given only as long as the abnormal situation persists.

But we must avoid the mistake of setting up separate schools -- one for the rich and one for the poor -- on the assumption that the school for the rich would pay for the school of the poor. As the Church has the duty to help the underprivileged, so it has the duty to preach social justice in the schools of "the rich". Ideally, we should develop a system which ensures subsidies to help poorer students enjoy the same benefits, in the same schools, as those of the more privileged. The problem, of course, becomes acute in the higher educational establishments.

As regards channelling funds from overseas, for making such "subsidiary schools" possible, it was justified only in "emergency" situations. Ideally, no stone should be left unturned, by the local Catholic, to persuade the state to "cover the uncovered" areas. Overseas aid should be envisaged as a first push to correct the unbalance. But the definitive correction should be done by the local people -- that is by the local Catholics and their Government. We should not build structures (permanent overseas aid) which are not rooted in the local situation, we might have to start gradually, in patterns which fit in this situation, but our guiding star should be that of helping the local people to help themselves, insofar as they are ready to help themselves. Possible approaches invest in men rather than in buildings, more funds for scholarships.

3.1 Does the Catholic educational system meet the twofold task of offering a qualified formation and as a field of pre evangelization?

The Catholic educational system does offer facilities for professional training. It is often a powerful means of pre-evangelization, in the sense of preparing individuals for the announcement of the good news. But it often fails as a means of evangelization. -- that is of producing mature Christians. Sometimes our schools have not reached the spiritual level required for evangelization proper. This does not mean that they do not continue to sow the good seed -- especially in terms of integral human development. It simply means that sometimes they fail to go all the way -- because of limited resources. The questions we should continually put to ourselves are: what Catholic schools should really try to do, and what Catholics should really try to do when they no longer can operate their own school system. Young missionaries are often afraid of schools because these take too much of their time, inhibiting, in some way, their missionary elan.

3.2 Which are the consequences and experiences resulting from school conflicts and nationalizations of the recent years (Ceylon, Upper Volta, Cameroon, Tanzania)?

The WG had already discussed these consequences and the reports can be found in previous bulletins. In general, its conclusion tended to affirm that we must no longer rely on schools as primary pastoral instrument. We have to explore other approaches. The Congo K. Bishop, for example, now considers schools as an instrument for development (rather than for direct pastoral action.)

3.3, 3.4, 3.5 These questions should be referred to the meetings by country. As regards 3.5, the Task Force noted that it was becoming very difficult to raise funds to build schools. It also noted that the central inventory of projects compiled by CIDSE should be consulted in order to obtain an objective answer to this question.

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, cancelling school fees (sometimes even free school material) and so charging the local church with an intolerable burden?

The answer is negative for primary schools. It is positive for secondary schools -- on the condition that these are specialized -- that is, they perform a specific, justified function in the local society. The solution of course, is not to ask for permanent subsidies but to mobilize the local resources.

4.2 Is it possible to make a general statement (or a differentiated one for some groups of countries) concerning the problem of religious instructions and payment of religion teachers?

A general statement is not possible. But the Eastern Africa group had arrived at the conclusion that for secondary schools the best approach would be that providing the Catholic teachers already employed in them, with free facilities for training as teachers of religion (free summer courses etc.) In the Congo K. an effort is being made to train mothers as teachers of religion. In S. Africa, the Marianhill missionaries had formed the St. Anne society to train mother to perform similar function. In any case, we should avoid making salaries depend permanently on sources located outside the local community. Subsidies should be sought only where this local community is not yet able to "make it".

4.3 Should the Church continue schools as a part of developing assistance without regard to their cost?

The Church should not be too involved in development programmes of this sort. Though it is difficult to distinguish development from evangelization, we should avoid the danger of submerging the latter in the former. It is true that if it is a question of real, integral development, it is also evangelization. But the job specifications given to missionaries do not always allow for this real, integral development. And, then, schools are only one aspect of this process. In any case, costs must be taken into account in any school programme -- even for the simple reason that they can be covered by a wider secular development programme.

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?

Experiments should be encouraged but we must keep in mind that they can only succeed when we have aroused self awareness and responsibility among the local populations. This means helping them to reach a stage when they do not simply " imitate " European models but respond to their real needs. This question was raised by the Africa group with Fr. J. Joblin of ILO.(70/1/86)

4.5 Could the Catholic educational system be brought into accord with UNESCO projects?

By all means: the ghetto times are over.

SOCIAL COMMUNICATIONS - ANNOUNCEMENT

SONOLUX

Office for audio-visual aids (Centre pour aides audio-visuelles - Arbeitsgemeinschaft für audio-visuelle Mittel.)

Postfach 53
34, Grand Rue
CH 1700 FRIBOURG 2/Switzerland.

1. Foundation

On July 10th 1968 the study group for pastoral sound-slides was founded. As from December 1969 it has been called "SONOLUX", OFFICE FOR AUDIO-VISUAL AIDS.

The purpose of SONOLUX is the production and advancement of sound-slide programs in the service of the spread of the Gospel especially on the missions.

2. The sound-slide program and missionary work

The decree of Vatican II ON THE INSTRUMENTS of SOCIAL COMMUNICATIONS enumerates these means as the press, film, radio, television and others. The sound-slide program belongs to this last group.

The sound-slide program synchronizes the projection of coloured slide with the replay of a dramatized text on tape.

While industrial concerns and schools have for quite some time recognized and availed of the sound-slide program in its advertising training and educational power, nonetheless this medium has as of yet been scarcely taken into consideration in the spreading of the Gospel. Furthermore what is affirmed in the whole world of the above mentioned decree of Vatican II is valid also for the sound-slide programs.

" The church....recognizes that if these instruments are rightly used they bring solid nourishment to the human race, for they can contribute generously to the refreshment and refinement of the spirit and to the spread and strengthening of God's own kingdom."

The sound-slide program is especially suitable for the religious proclamation. The meditative character of the still picture produces an atmosphere of contemplation. The truth presented through the combination of sound and picture has a strong suggestive effect, activating as it does the imagination and producing motivation.

In view of the fact that for its presentation a simple technical equipment (a projector and a taperecorder) it has wide possibilities.

3. The program of SONOLUX

" It would be dishonourable indeed if sons of the church sluggishly allowed the word of 'salvation to be silenced or impeded by technical difficulties." (Art.17 the decree on Social Communications Vatican II).

SONOLUX wishes to make a positive contribution to remove this draw-back on the missions in so far as the sound-slide is concerned.

- a. We offer mission-countries help and instruction with the production of audio-visual aids, especially sound-slide programs.
- b. We offer our help and cooperation in the exchange of text-books and programs.
- c. We advise and help with the production of original tapes and with the correct use of audio-visual aids.
- d. We offer information on the suitable technical equipment (slide-projector, tape-recorder, screen) in accordance with the special conditions of each country.

4. The work and membership of SONOLUX

The foundation of SONOLUX followed after discussion with and with the approval of the president of the Papal Congregation for the Evangelization of Peoples, Archbishop Sergio Pignedoli.

The national directors of Papal Mission Societies in Aachen, Brussels, Fribourg, Munich and Vienna, as also OCIC, UNDA and SEDOS, have identified themselves with the programs of SONOLUX.

Up to the present, nine further catechetical or pastoral Institutes in Africa, Asia and Latin America have become members of SONOLUX. With a view to promoting the international cooperation in what concerns the sound-slide programs concrete contacts have been established with eight further institutes of this nature. The advantage of this world-wide coordination is already evident in the first production of sound-slide programs. After many years of work 23 sound-slide series were produced in Africa for adult education in the faith. (VITA series with African pictures). These series are being translated and adapted for Korea, Indonesia, Formosa and Ceylon. Latin America and also India are interested in them.

This world-wide coordination and cooperation inspires the initiatives in the individual countries, spares precious time, talents and money.

The work to date has been rendered possible through aid from the Papal Congregation for the Evangelisation of Peoples, Rome, the Lenten Fund of the Swiss Catholics, the German Episcopal Conference and several Mission Societies.

5. SONOLUX and the missionary congregations

The missionary congregations are, as those especially responsible for missionary work, in the best situation to offer inspiration for the pastoral work on the missions. SONOLUX offers them the sound-slide series as an aid in this commitment. We will keep them continually informed of our work and plans but, in the interests of their missions, we wish to request their active cooperation.

Good sound-slide series cannot be made amateurs. Experts are required for this. Theological and catechetical advisers, text-book authors, directors for recording and photography.

Each missionary congregation has one or several priest-, brother-, or sister-members actually engaged in the field of audio-visual work or at least show a particular capability for this work. We kindly request them to inform these people about the possibility of cooperation in SONOLUX. We submit to them the following concrete requests:

- a. To inform members who are engaged in audio-visuals about SONOLUX and to make them available for cooperative work in one form or another.

Good pastoral aids are a great help for the missionary work. Consequently the producers of such aids work as multipliers of missionary potentials.

- b. To allow competent members of their communities to be trained for work in audio-visuals. The future will require a great deal from us in this particular field.

We gladly offer them concrete information on the possibilities of cooperation.

- c. To equip their missionaries with audio-visual aids for their missionary work. They can thereby multiply the effectiveness of their missionary efforts. We gladly offer them information on the concrete possibilities for the individual countries and continents.

NEW DOCUMENTS:

Archives des Pères Blancs, Maison Generalia, Archives of the White Fathers, The Generalate - Catalogue 1, 80 pp. printed, 21 X 13 cm, prepared by R. R. Lamey archivist, 25-4-70,

This first catalogue gives a brief list of documents composed by White Fathers. We have included also books, treatises, and extracts from reviews, written by White Fathers and usually difficult to find.

In addition, on our shelves are books and articles which we list here; though not the work of White Fathers they are the sort of thing that researchers might be glad to have at hand.

Most of the titles refer to manuscripts, by which we mean handwritten, typed or duplicated texts.

The catalogue covers writings relating to Africa and the White Fathers Society; much of the work is ethnographic. We would call attention to those documents of which the reference number is preceded by "T": these are the results of an enquiry set on foot by Mgr. Durrieu and directed by Fr. Mazé.

The classification follows a geographical order:

Africa in general where are found those works relating to several regions or to the whole of Africa, to general questions of evangelization and to the White Fathers Society.

Then come: North Africa (Algeria, Tunis, Lybia); West Africa (Upper Volta, Guinea, Mali, Ghana, Nigeria); former British Equatorial Africa (Uganda, Tanzania, Zambia and Malawi); former Belgian territory in Africa (Congo-Kinshasa, Rwanda, Burundi); and finally Mozambique.

It is obvious that this catalogue only includes part of the archives preserved at the White Fathers Generalate; these are available to researchers who submit an application to consult them (cf. accompanying regulations); the increasing number of applications has prompted the publication of this Catalogue 1.

Finally, I would like to call attention to the Chroniques Triemstrielles and the Rapports Annuels from 1879-1950 relating to those regions in which our missionaries work; of interest too may be the diaries of some missions, pastoral directories, and so on.

We hope that this catalogue will be of service to researchers and to our White Father colleagues who are often asked for information on such matters.

Rome, the 25th April 1970.

R. Lamey, Archivist.

DIARY

MONDAY MAY 25 : The meeting of the WG on Formation had to be canceled: most of the members were out of town or too busy; the rest had to attend a special session of commission VI of the USG.

TUESDAY MAY 26 : Miss A. Fernandez is introduced to the documentation departments of the WF and OMI. Frs. Van Asten, Chaput and Perrier, WF visit the Secretariat.

WEDNESDAY MAY 27: Fr. Tonna sees the Council of the Sisters of the Sacred Heart to discuss the implications of membership in SEDOS. He also visits Br. Th. More for briefing about the next Assembly.

THURSDAY MAY 28: Fr. Van den Dires and Mr. Bailey of CUNA arrive from Nairobi and discuss the last details of the Development through Credit Union (DCU) Conference of September 1970 with the Task Force.

FRIDAY MAY 29 : Fr. Van den Dries and Mr. Bailey see Fr. H. Mondé, Mgr. L.G. Ligutti and Fr. M. Reuver (in charge of press relations for the DCU).