

70/22

Rome, June 26, 1970

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

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EXECUTIVE COMMITTEE: This meeting reviewed the experience of the "launching phase" of the "meeting by country" programme. Result: these become "panels" who meet only when a major issue of common interest is at stake - in a particular country. The Committee also considered the "follow up" of the last Assembly. 509

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SOCIAL COMMUNICATIONS: The report of the meeting of June 10. The WG formed 3 task forces: publications, relations, communications within the Institutes. These task forces are now meeting regularly. The members produced reports about developments in the communications world. 519

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PLEASE NOTE THE FOLLOWING DATE:

Wednesday, July 1, 16.00, Secretariat: a meeting on CHINA MAINLAND to consider the recommendations of the Hong Kong meeting circulated in SEDOS 70/410 Chairman: Fr. H. Dargan sj. There will be no meeting of WG Social Communications on July 1, 1970.

Sincerely yours,

Benjamin Tonna  
 Executive Secretary

HEALTH SERVICES - NOVEMBER SEMINAR

A meeting of the organizers of the proposed Seminar on the future of Catholics in Health Care in Developing Countries (Rome, November, 1970), the ICCH and SEDOS, was held on June 13, 1970, at 11:30 a.m. at the SCMM-M Generalate. Present were:

Dr. E. Lippits, Bro. Sleyfers for ICCH; Sr. A.M. deVreede, scmm-m, Sr. Veronica Morris, Fr. B. Tonna for Sedos.

The Agenda:

1. Costing
2. Subsidies
3. Programme
4. Logistics
5. Quests

1. The ICCH, which had prepared a budget, requested the following data, which was supplied from the SEDOS files during the meeting:

- Cost of rent of hall, meeting rooms, secretariat rooms and simultaneous translation equipment: approximately \$400
- Cost of board (midday lunch and supper) : \$4 per person
- Fee of one simultaneous translator per day: \$50

So far, Sedos has received 10 answers from participants.

SEDOS requested information about the number of participants who had given their names to ICCH. This was not forthcoming because no deadline had been set by the ICCH in its letter.

2. The ICCH had filed a request for a financial subsidy to cover the costs of the Seminar to Misereor. The response was very positive but not yet definitive. In particular, Misereor would appreciate a plan, prepared by the organizers, to ensure follow-up on the Seminar. It was agreed that the Seminar itself should produce down-to-earth proposals on how its "message" could be handed on to the "operators" in the developing countries - whether these are Bishops' Conferences, their secretariats for Health Services, Associations of Major Superiors, Regional Offices of the ICCH or other "structures".
3. It was agreed that Fr. F. Ivern, sj, should replace B. Ward as the speaker of the first day. His place - on the crucial afternoon of the second day - would be taken by 2 speakers - an African and an Asian active in the field - who could study the question of "how" future health care programmes could be planned in these two continents. Fr. H. Mondé, as President of Sedos, would open the Seminar. The P.Fido representative would be asked to speak at the conclusion.

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4. It was agreed that SEDOS would assume responsibility to recruit animators for the discussion groups, and that they would ensure that they would know what is involved for the animation.

The three plenary sessions would need a moderator each. It was agreed that Sedos would ask a moderator for the session of the first day, and the name of Sr. Jane Gates was suggested. ICCH would ask the moderators for the 2nd and 3rd day for the plenary sessions.

Prof. Prims will do the overall moderating. Both would keep one another informed about new ideas and developments.

ICCH will take charge of the printing of the programmes. A registration form was already printed, but the ICCH address in Holland had been given as the return address. Therefore, it was decided that SEDOS would use its own form for registration, to be returned to the Sedos secretariat.

It was agreed that the list of participants should be complete by the 15th of September, so that by that time Sedos would know on how many participants to count.

5. It was agreed that representatives of the following would be invited (by ICCH, also in the name of SEDOS).
- a. Vatican: Propoganda Fide, Justitia et Pax, S.C. Religious, Secretariat for Christian Unity, Consilium de Laicis.
  - b. Religious bodies: USG, UISG, USMI(FIRO), ARIS, CRS, Misereor, Caritas Int.
  - c. International Agencies: Medicus Mundi, CIDSE, FERES, PMV, Unions of Pharmacists, Doctors, Nurses.
6. It was agreed that Sr. A de Vreede would meet with Sr. A. Lippits and Bro. Sleyfers when she would be in Holland at the end of September.

MEETING BY COUNTRYCONGO - KINSHASATHE CATHOLIC CHURCH OF THE CONGO OVER THE PAST TEN YEARS.

- A Congolese Church in a Congolese State.-  
Kinshasa, 5th June 1970 -(DIA)-

It would be a fatal error to reject the colonial past of the Church as this would be equivalent to the denials of its beginnings. In order to come to an exact idea of the real situation of the Catholic Church of the Congo, ten years after the attaining of independence, it is necessary to go back to its genesis in view of following the current of its evolution.

The Colonial Era.

For more than eighty years, Catholic missionaries have been working in the basin of the Congo - a territory four times as vast as France - preaching the Gospel and at the same time bringing the benefits of Christianity. In 1888, the apostolic vicariat of the Congo, comprising the entire territory of the present republic, was created and entrusted to the care of the Scheut Fathers (C.I.C.M.) Shortly afterwards, other men and women institutes and congregations joined them in their work. At that time, the White Fathers were already in the East of the country, where they founded the mission of Mulweba (Manzanza) in 1880.

The progress of the evangelization was such that at the eve of its independence June 30, 1960, the country was considered by many as a model. In the consideration of this progress, it must be pointed out that Catholic Christians represented 9 per cent of the total population in 1931; 30% in 1948; and 34. 8% in 1959. The 30th of June 1959, there were 2,776 priests, working in the 39 ecclesiastical circumscriptions. 389 of these priests were of Congolese nationality. Four of these ecclesiastical circumscriptions had a native ordinary or a native auxiliary, these were: Mons. Pierre Kimbondo, auxiliary bishop of Kisantu; Mons. Joseph Nkongolo, bishop of Luebo; Mons. Joseph Malula, auxiliary bishop of Leopoldville (Kinshasa); and Mons. Joseph Busimba, bishop of Goma. In addition to the priests, the hierarchy was assisted in its ministry by 1,212 religious, 3,747 Sisters and 21, 443 catechists.

Panorama of the First ten years after independence.

The first five years after the attaining of independence were characterised by an unhealthy political climate, which had its repercussions also on the Church. The church, however continued her mission of evangelisation and social promotion in spite of numerous difficulties, the most serious of which was the disastrous Simba rebellion from 1964 to 1965, which devastated two-thirds of the country.

The consequences of the rebellion were disastrous for the regions invaded by the Simbas: more than 900 missionaries were forced to leave the country; Congolese priests and Sisters had to hide themselves in the forest. Moreover, countless Catholic lay people lost their lives, whilst 167 members of the ecclesiastical personnel were killed, among whom there were 6 Congolese diocesan priests and one Congolese Sister.

It must here be added also that in 1962 the Bishops of the Congo went to the Second Vatican Council, and that they took the initiative for the setting up of a Pan-African secretariat of the Episcopate which met at the Via Transpontina. This organisation, which ceased to exist after the Council, might be considered as the beginning of the Pan-African Symposium of Bishops. In the course of the Council in Rome, the Episcopate of the Congo also started drawing up in broad outlines the apostolate with an African outlook.

With the accession of General Joseph-Désiré Mobutu as President of the Republic on the 24th November 1965 and the pacification embarked upon up to 1966, a new era opened for the Country and the Church, an era which was to be characterised, on both sides by a work in depth.

The year 1966 was for the Church an occasion to determine its position: a fresh start of the Apostolate in the liberated regions, and the impulse, according to the wishes of Vatican II, to the renewal of the Christian life, particularly in the regions which had not suffered from the rebellion. Summarising the activities of the Church of the Congo in 1966, we might say that that year was characterised: by the return of the missionaries in the Uele region; the re-inforcement of personnel in the Ituri, Maniema and Kwilu regions; a fresh start of the apostolate in all the regions of the country; the resumption of education; and even by efforts to start certain economic-social activities.

The main fact in 1967, the VIIth Plenary Assembly of the Episcopate of the Congo, which was held in Kinshasa. The ordinaries adopted a series of recommendations concerning the aid the Church has to give to the Nation in the socio-economic training of the people. With this aim in view, the Church must help to the promotion of the right appreciation of the dignity of work, the necessity for the acceptance of economic responsibility, and the acceptance of the value of money. It is to be noted that between this 1967 Assembly and the previous one in 1961 there was an interval of six years.

In the course of the year 1968, there are but very few outstanding facts to be mentioned. Nevertheless there was the catechetical renewal, the adaptation of the liturgy, the development of education and the beginning of ecumenical action. As striking facts are to be mentioned: the IVth Theological Week of Kinshasa, which opened unsuspected outlooks for the Africanisation of the Church and of theology; the Plenary Assembly of the Bishops, which in the month of October, particularly studied the promotion of a Congolese laity and set up the Academic Board of the Major Seminaries; and the appointment of Mons. Bruno Torpigliani as Apostolic Nuncio to the Congolese Government in succession to Mons. Jean-Baptiste Maury, the present archbishop of Reims, France.

The main event of 1969 was, no doubt, the raising to the cardinalate of Mons. Joseph-Albert Malula, archbishop of Kinshasa, which happened at the

secret consistory of the 28th April. The Congolese nation was truly honoured by this sign of confidence of the Sovereign Pontiff. In the course of the same year, there was also the annual Plenary Assembly of the Bishops, which had as its main themes: "the integration of the laity into the activities of the Church", and "the training of priests". Regarding this latter point, the bishops decided to give to the studies greater possibilities in the context of a cultural richness.

The situation of the Church after ten years of Congolese independence.

After this short survey of the history of the Catholic Church of the Congo during the first five years of the country's independence, and after having cited the outstanding facts and events from 1966 to 1969, it would be dangerous to proceed in the same way for 1970, which is but in its sixth month. At the same time, this temptation risks to alter the data by giving but a modified and uncomplete image which cannot reflect the reality as it is lived. Thus we shall try to give the situation of the Church of the Congo as it is in this month of June, 1970, the month of the 10th anniversary of the independence of the Congo.

In the Democratic Republic of the Congo, there are at present 6 ecclesiastical provinces, subdivided into 46 dioceses, 26 of which are being governed by indigenous bishops. Then there is also a Congolese auxiliary bishop, Mons. Malunga, in the diocese of Kamina. The other bishops are missionary bishops, several of whom have already presented their resignation to Rome.

We experience therefore a real africanisation of the hierarchy. To be better convinced of this, we have but to compare the number of 4 bishops at the eve of independence to that of the 26 Congolese ordinaries and one auxiliary at present.

The prelates of the country are meeting regularly in the provincial assemblies and in the annual national Episcopal Conference. This latter has a National Office, a Permanent Committee, a General Secretariat and six Episcopal Commissions. There is thus a strong structuration of the national Catholic Church.

According to the latest statistics of the Ministry of Home Affairs of the Government of the Democratic Republic of the Congo, there are some 20 million inhabitants in the country. Enquiries held throughout the national territory show that 40% of the Congolese population claim to be Roman Catholics. This Catholic community, the greatest of Africa in absolute value, is entrusted to an ecclesiastical personnel of 8,304 persons: 587 Congolese diocesan priests, 81 of whom are still continuing their studies; 70 foreign diocesan priests; 2,774 missionary priests; 394 indigenous brothers; 286 missionary brothers; 1,115 Congolese Sisters and 3,078 missionary Sisters. These 8,304 apostolic workers are aided in their task by 11,746 catechists.

Save for the secular priests, this personnel belongs to 13 diocesan congregations of brothers, 22 indigenous Associations of Sisters; 42 congregations of

missionary priests; 8 societies of missionary brothers and 109 Institutes of missionary Sisters. These missionaries are represented in the Congo by two Assemblies of religious superiors: The ASUMA (Assembly of Major Superiors of the Congo), and the USUMA (Union of Major Superioresses of the Congo). This also indicates this spirit of structuration of which there has been question above.

The preparation and training of Congolese priests is being given at the six national major seminaries (Kinshasa, Kabwe, Lubumbashi, Mayidi, Mbuji-Mayi and Murhesa), at the Lovanium University and abroad. In the beginning of this academic year there were 352 Congolese major seminarians. According to the directives of the Council, the aggiornamento of the theological studies has already been undertaken in the national seminaries. Here is to be noted also the setting up, in 1968 of the Academic Board of Major Seminaries, unique in its kind.

In order to give the laity, and the catechists in particular a training in conformity with the requirements of the present times, study days and catechetical sessions are being organised all over the country. The Catholic press - written, spoken and audio-visual - as well as catechetical institutes all co-operate in this vast movement of information and formation. The laity takes an active part in the life of the Church by the Catholic Action movements, and the parochial councils as catechists or even as lay pastors as is the case in the diocese of Lucbo. Here it may be stressed that these lay pastors, still being trained, will direct vast regions comprising several mission stations.

By its economic-social realisations, the Church plays a complementary role by inserting its action in the general plan of the governmental policy of development in this country characterised by an "open secularity."

There is first of all education: a network of 6,197 primary schools and 107 secondary schools is remarkably being co-ordinate in Kinshasa at the National Catholic Education Office, directed by Father Martin Ekwa, a Congolese Jesuit. This network, integrated in the national Education, covers the entire country and represents 60% of the Congolese schools. Then there must be added the 10 non-university Institutes of Higher Learning. And at the top of this we find the first Congolese University, Lovanium, run by a Congolese secular priest, Mons. Tharcise Tshibangu, Master in Theology.

Whilst studying the statistics of the years 1962/63 and 1968/69 it will be seen that there has been a great progress in Catholic education. In primary education attendance passed from 1,300,000 to 1,700,000, and in secondary education from 56,000 to 97,000. In the Institutes of Higher Learning and the Universities this progress was even greater, as here, comparing the same academic years as above, the number of students passed from 800 to 2,900 in the Institutes of Higher Learning and from 1,200 to 5,400 at the Universities.

In the medical field, 682 Sisters devote themselves to the care of the sick in 243 mission hospitals, maternity homes and dispensaries, and 135 medical institutes belonging to the State or to private societies.

Then there are still the development activities which we find more in micro-realizations than in great projects. In this field are to be mentioned the research and study centres, centres of rural animations and schools for leadership training, social centres, co-operatives, homes for young people, such as "Our action for the development and human promotion of the rural population" of the archdiocese of Luluabourg with the realization of pastoral and development centres, the "Popular Progress" movement of Idiofa, etc. The Episcopal Commission for Development supervises all these activities.

The ecumenical movement is still in embryo, yet here ought to be referred to the good relations existing between the Catholic and Protestant hierarchy; the ecumenical collaboration between the press and the Bible Society; and the existence of an Ecumenical Group in Kinshasa.

This church of the Congo, well organised on solid structures, however also has its inside problems such as the shortage of indigenous ecclesiastical personnel, lack of financial means and the scarcity of vocations, as well as the too clerical structures. The Ordinaries try to find concrete solutions to remedy these deficiencies, which is clear from the discussions held in the Provincial Conferences as well as in the Plenary Assemblies of the Bishops of the country.

In short, in the course of ten years of independence, there has been an africanisation of the Catholic Church of the Congo, and a great collaboration with the State in the socio-economic field. Thus the wish expressed by Cardinal Malula at his episcopal consecration: "A Congolese Church in a Congolese State" seems to come true.



EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS was held on June 17, 1970 at 09.00, at the Secretariat.

Present were: Sr. J. Gates scmm-m, Sr. M. Keenan rshm, Mo. Th. Walsh osu,

In the chair: Bro. C. H. Buttimer fsc

From the WG's: Fr. J. Schotte cicm

From the Secretariat: Fr. B. Tonna

1. The minutes of the meeting of May 13, 1970 (70/448 ff) were taken as read and approved.
2. Follow up of the June Assembly:
  - a) Relations with Justitia et Pax: It was agreed to ask the Working Group for Development to prepare the draft of a letter to Justitia et Pax, in which specific proposals on what the latter could do to sustain and promote the efforts of the missionary sending institutes in development field. This could help correct the vagueness of the function of Justitia et Pax on this particular point. But the letter should not be prepared until after summer.
  - b) Relations with the Catholic Media Council: It was agreed to ask Fr. Ellers to act as liaison between Sedos and this Council, according to the terms of reference proposed by the Assembly for such liaison. As a first step, he would be asked to promote a regular flow of information between the two agencies. The possibilities of a "mobile team" of communication experts and of a common "action programme" to develop this aspect of missionary work could be envisaged at a later stage.
  - c) Relations with FAO: It was agreed to go ahead with the activation of the recommendations of the Assembly. As regards the timing of the request for representation on the advisory board of Agrimissio, it was agreed to ask the WG Development to alert the Committee when this group thought that the time for such a request was ripe.
3. The Executive Secretary's report on the "meetings by country" and on the PWG programme was taken as the basis of a discussion of the two programmes. The following points were made:

a) Meetings by country:

- i) "Meetings by country" should be complemented by "meetings by region"
- ii) The "meetings" should be considered as panels whose members would meet
  - when a major issue of common interest has to be faced by Sedos
  - when an outstanding personality from a particular country accepts to meet its panel.

A temporary chairman would guide each meeting. With the group, he/she would establish the procedure best adapted to deal with each issue.
- iii) The members of these panels would act as advisers to the Secretariat, each in his individual capacity. In particular, they would guide its documentation services.
- iv) The Sedos Generalates should be approached by the Executive Secretary with a request to assign a member of their staff to each of the panels of the countries in which they are interested.
- v) The Executive Secretary would prepare a "blue print" of the programme for the Executive of October, '70.

b) PWG-SEDOS Programme

- i) Though Sedos advice on specific projects had been left out of the original understanding (Sedos 70/127), it was agreed to try to supply it whenever PWG requests it.
- ii) The Executive Secretary, however, should inform PWG as regards each projet on how far Sedos could go as regards such advice. In particular, scientific research was beyond its terms of reference. He would then decide on the best procedure to adopt for each project.
- iii) This would not affect the advice on the general orientations of pastoral works, (as spelled out in Sedos 70/127), which would continue to be formulated by the country "panels". These groups would follow the procedure established under a) ii above.
- iv) This advice would not be considered exhaustive or definitive. Sedos is aware of the complexities of the type of questions hitherto proposed by PWG. Indeed, it considers some of them as impossible to answer. Its contribution, or "advice", would consist in expressing its views, hoping that these would be complemented by the views of the other PWG advisers familiar with the same problems.

4. The report of Fr. Haramburu omi on INODEP, distributed to the members of the Committee a few days before the meeting, was accepted. It was agreed to adopt its recommendation to back INODEP in all possible ways but especially in helping it establish the critical "group relais" - or local support groups - where it seems to be most weak by supplying it with information on the missionaries it could approach when forming such groups. Such backing and help would be offered in an informal way, rather than by belonging formally to its "structures". The position would be reviewed in a year's time. Meanwhile Fr. Haramburu would be invited to continue to act as liaison.
5. Other matters:
  - a) It was agreed not to send a formal representative of Sedos to the International Catholic Migration Commission in Geneva next September, given the lack of response on this matter from the Generalates.
  - b) It was agreed to ask Bro. Schnepf to offer recommendations on the Sedos membership fee system during the next meeting of the Executive Committee, scheduled for Sept. 2.
  - c) It was also agreed that a "get together" - possibly before the summer recess-would be useful to introduce the new members of Sedos.
  - d) The Secretariat would be closed from Monday, July 20 and would open again on Monday August 17, 1970. An announcement would appear in the weekly bulletin.

NEW DOCUMENTS

Guide to sources of information on Developing Countries

Ministry of Overseas Development Library, UK.  
London, April 1970, 13 pp. - stencilled

The first section of the guide consists of profiles of the Institute of Development Studies at Sussex University, the Voluntary Committee on Overseas Aid and Development, the Overseas Development Institute and the Ministry of Overseas Development.

The second part is an analysis of information available in specific developmental fields: bibliographies, lists of experts, institutions, international organizations (documents and publications) projets, publicity material, research, technical assistance reports and training courses.

List of National Freedom from Hunger Campaign Committees

FAO, Rome, 1969 revised, 111 pages

Missionaries usually find it easier to make contact with FAO through its Freedom from Hunger branches. This list can be used to refer them to the people responsible for such branches in their country.

DEVELOPPEMENT

La CIDSE a chargé Pro Mundi Vita de rédiger un questionnaire concernant les relations entre missions et développement. Voici - à titre d'information - le texte, que l'on pourrait considérer comme un instrument de travail pour l'analyse des rapports missions-développement.

QUESTIONNAIRE SUR LES RAPPORTS DEVELOPPEMENT - MISSION

1.- Relations entre organismes de développement et organismes missionnaires

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- 1.1. Y a-t-il dans votre pays d'importants organismes catholiques d'aide au développement autres que le vôtre (= membre de CIDSE)? lesquels? (brève description).
- 1.2. Avez-vous des relations avec ceux-ci? Sous quelles formes (contacts occasionnels, échange de documentation, commissions de travail communes, centre commun de documentation et d'information, comité de coordination)?
- 1.3.1. Y a-t-il un organisme central de coordination ou de collaboration groupant les différents instituts missionnaires (ou la majorité de ceux-ci)? Quel en est le nom? Donnez en la composition et décrivez brièvement ses activités.
- 1.3.2. Y a-t-il un organisme central groupant avec les instituts missionnaires d'autres organismes missionnaires? Quel en est le nom? Donnez en la composition et décrivez brièvement ses activités.
- 1.3.3. Etes-vous membre de cet (ces) organisme(s)?
- 1.3.4. Est-il (sont-ils) membre(s) du vôtre?
- 1.3.5. Pouvez-vous formuler un jugement sur l'efficacité de son (leur) travail?
- 1.4. Existe-t-il un lien opérationnel entre votre organisme et l'organisme (ou les organismes) de coordination missionnaire (p.ex. sous forme d'officier de liaison, de bureau, de commission)?
- 1.5. Dans quels pays principalement travaillent les missionnaires de votre pays (par ordre d'importance)?

- 1.6. Quels sont les cinq pays principaux auxquels votre aide est donnée (par ordre d'importance)?
- 1.7.1. Quel pourcentage (\*) des demandes d'aide adressées à votre organisme vient-il de la part de congrégations missionnaires ou ayant des missionnaires?
- 1.7.2. Recevez-vous davantage de demandes de la part des congrégations masculines que des congrégations féminines?
- 1.8. Quel pourcentage (\*) vient-il de la part de la hiérarchie des Eglises du Tiers-Monde? (notez que cette question couvre en partie la question 1.7. du fait que les demandes des congrégations sont ordinairement proposées par la hiérarchie).
- 1.9. Recevez-vous davantage de demandes de la part de représentants autochtones (évêques, religieux) des Eglises du Tiers-Monde que de la part de missionnaires?
- 1.10. Quel pourcentage (\*) de demandes vient-il par d'autres voies autochtones catholiques (c'est-à-dire autres que la hiérarchie et les congrégations religieuses)?
- 1.11. Quel pourcentage (\*) vient d'organismes non-gouvernementaux autres que catholiques ou par des organismes gouvernementaux?
- 1.12. Quelles sont les critiques adressées par les organismes missionnaires ou par l'organisme missionnaire de coordination de votre pays en ce qui concerne
  - 1.12.1. votre méthode de collecte des fonds?
  - 1.12.2. les procédures administratives concernant les projets?
  - 1.12.3. les exigences techniques imposées aux projets?
  - 1.12.4. les critères de sélection et les méthodes de décision?
  - 1.12.5. les modalités de financement?
  - 1.12.6. les comptes à rendre et l'évaluation des projets?
  - 1.12.7. d'autres domaines?
- 1.13. Quels sont vos critiques à l'égard des projets proposés en ce qui concerne
  - 1.13.1. la préparation administrative des projets?
  - 1.13.2. la compétence technique des oeuvres missionnaires responsables des projets?

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N.B. (\*) Par pourcentage nous entendons des estimations qui donnent un ordre de grandeur.

- 1.13.3. la réalisation des projets?
- 1.13.4. les décomptes et l'évaluation des projets?
- 1.13.5. la programmation générale de l'aide demandée?
- 1.13.6. d'autres domaines?
- 1.14.1. Dans quelle mesure avez-vous été gêné par le manque de coordination des congrégations missionnaires?
- 1.14.2. Notamment en ce qui concerne la collecte des fonds et la présentation des demandes?
- 1.15. Que pouvez-vous suggérer pour que ces organismes missionnaires arrivent à une meilleure coordination des demandes d'aide?
- 1.16.1. Dans votre pays à quoi attribuez-vous les difficultés dans les rapports entre organismes missionnaires et organismes de développement?
- 1.16.2. Existe-t-il une clarté suffisante entre développement et mission sur le plan doctrinal et théorique? Expliquez brièvement les éléments de votre réponse.
- 1.16.3. Y a-t-il une grande différence entre les jeunes missionnaires et les autres au sujet du rapport mission et développement?
- 1.17. Que suggérez-vous pour améliorer les rapports entre organismes missionnaires et organismes de développement dans votre pays?

## 2.- Formation adaptée des missionnaires pour le développement

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- 2.1. Les missionnaires reçoivent-ils une formation générale missionnaire avant leur départ?
- 2.1.1. Est-ce seulement le cas pour les membres d'instituts explicitement missionnaires?
- 2.1.2. Y a-t-il des différences à signaler pour prêtres, religieux non-prêtres, religieuses, laïcs?
- 2.2. Reçoivent-ils une formation missionnaire particulière, orientée vers leur pays de destination?
- 2.3. Reçoivent-ils une formation générale, les préparant à comprendre les problèmes de développement?
- 2.3.1. religieux?

- 2.3.2. socio-économique?
- 2.3.3. linguistique et culturel?
- 2.4. Reçoivent-ils une formation spécifique pour
  - 2.4.1. des secteurs déterminés (p.ex. enseignement, santé, action sociale, mouvements de base, développement communautaire)?
  - 2.4.2. et pour des aspects particuliers de leur pays de destination (ethnologie, histoire, système politique, etc.)?
- 2.5. La formation est-elle donnée
  - 2.5.1 avant le départ?
    - 2.5.1.1. - au pays d'origine?
    - 2.5.1.2. - dans des centres régionaux des pays d'occident?
  - 2.5.2. en partie avant le départ, en partie au pays de destination?
    - 2.5.2.1. - au pays de destination lui-même?
    - 2.5.2.2. - dans d'autres centres régionaux des pays de destination
- 2.6. Y a-t-il une tendance vers une formation intercongrégationnelle? et quelle en est l'importance?
  - 2.6.1. - au pays d'origine (ou dans un groupe de pays d'origine)?
  - 2.6.2. - dans des centres régionaux des pays de destination?
- 2.7. Y a-t-il des formules de formation oecuméniques?
- 2.8. Y a-t-il une tendance vers ces formules?

3.- Information aux missionnaires et de la part des missionnaires

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- 3.1.1. Les instituts missionnaires de votre pays disposent-ils d'informations suffisantes sur votre travail et sur celui d'organismes similaires dans les autres pays?
- 3.1.2. Les instituts missionnaires dans le Tiers-Monde disposent-ils de ces informations?
- 3.2. Les missionnaires dans le Tiers-Monde sont-ils suffisamment au courant des problèmes du développement de leur pays d'accueil?
- 3.3. Quels sont éventuellement les obstacles majeurs expliquant un manque d'information?
- 3.4. Quels seraient les moyens les mieux indiqués pour les aider?
- 3.5. Avez-vous assez d'information sur les activités des missionnaires?



3.6. Votre organisme profite-t-il assez de l'expérience et des connaissances acquises par les missionnaires?

4.- Structures de développement des Eglises du Tiers Monde

4.1. Dans les 6 principaux pays où se réalisent des projets avec votre appui financier, et, en dehors des responsables directs de ces projets, disposez-vous d'un partenaire pour l'ensemble de vos activités?

oui - non (si nécessaire, détaillez par pays)

4.1.1. Qui est ce partenaire?

- la conférence épiscopale
- une commission épiscopale
- un évêque individuel
- un prêtre individuel
- un organisme qualifié en matière de développement
- le gouvernement national
- les gouvernements régionaux
- quel autre organisme?

4.1.2. En quoi consiste son activité en ce qui concerne:

- la préparation des démarches
- la programmation des projets
- l'examen préalable des projets en vue de leur présentation à vos organismes de décision
- la supervision des projets en cours d'exécution
- le contrôle financier des projets
- l'évaluation des projets

4.2. Cette forme de collaboration vous donne-t-elle satisfaction

- quant à la programmation de l'ensemble des projets?
- quant à la détermination des priorités?
- quant aux garanties techniques au sujet des projets?
- quant à l'évaluation préalable des projets?
- quant à la coordination des projets au plan national?
- quant à l'évaluation des projets après leur réalisation?

4.2.1. Avez-vous des propositions à faire en vue d'améliorer la situation existante? Veuillez-bien les formuler.

4.2.2. Comment voyez-vous les relations de ces organismes avec les conférences épiscopales?

- 4.3. Croyez-vous que les Eglises du Tiers-Monde devraient se concerter régionalement afin de mettre sur pied un organisme d'étude et d'évaluation commun?
- 4.4. Estimez-vous nécessaire une coordination avec d'autres organismes de promotion du développement:
- les autres églises chrétiennes?
  - les gouvernements des pays en voie de développement?
  - les gouvernements de vos propres pays?
  - les institutions internationales officielles?
  - les Organisations Internationales Catholiques?
  - les ordres missionnaires?
  - les autres ONG?
- 4.4.1. Comment concevez-vous une telle coordination
- avec les Eglises chrétiennes?
  - avec les institutions religieuses non chrétiennes?
  - avec les gouvernements?
  - avec les institutions internationales?
  - avec les OIC?
  - avec les autres ONG?

## SOCIAL COMMUNICATIONS

A meeting of the WG Social Communications took place on June 10th, 1970 at SEDOS at 4 p.m. Fr. Mills, in the absence of Fr. Périgny, was in the Chair. The following were present:

Sr. Frieda Avonts, sa; Fr. S. Bamberger, sj; Bro. J.P. Basterrechea, fsc;  
 Sr. F. Clijsters, scmm-t; Miss Caroline Cohen, Justitia et Pax;  
 Mo. M.-J. vanDun, osu; Fr. F.J. Eilers, svd; Sr. N. Franssens, icm;  
 Fr. P. Kelkermans, cicm; Fr. S. MacCarthy, sma; Sr. H. McCarron, fmm;  
 Fr. A. Mills, sj; Sr. A. Oosschot, scmm-m; Fr. M. Reuver, O.Carm;  
 Sr. Edith Ryan, snd-n; Sr. M. Tully, rscm; Sr. Th. Vroom, scmm-t.

From the Secretariat: Fr. B. Tonna and Miss Capes.

Fr. Mills reported that with regard to point 2 on the Agenda, Fr. Christiaens, was unable to be there, and his talk to the group had therefore been postponed.

### 1. News and Information

a. A letter from WGD concerning mainly news releases in general, then more particularly releases about the Credit Union Seminar and the World Food Congress, asked if one or more WGD members could be present at this meeting to discuss these releases. As it was not possible to put this subject on the already full agenda, it had been suggested to WGD by telephone that they might get in touch with a particular member of this group regarding the Credit Union Seminar release.

### b. Driebergen Follow-Up

1. Another Driebergen follow-up meeting in Rome. Superior Generals of religious congregations who were not members of Sedos were to be invited to a meeting with the Driebergen participants from Sedos WGSC.
2. Driebergen follow-up in Africa. Participants from Africa at the Driebergen meeting were going to meet on 10th July, 1970 in Nairobi to which meeting 10 - 12 other communications people in Africa were being invited.
3. The Roman Driebergen Group had decided to give active and concrete support to the creative workshop for youth on the theme "Communication in Development" proposed by the African Driebergen group.
4. Fr. Mills had written to the Africa Driebergen group, addressed to the Canon in charge of the Training Centre in Nairobi regarding "The Youth and Communications Media, to the effect that the Roman Driebergen group might be able to help them not only by encouragement but also financially, thanks to Fr. Bamberger.

1. c. A handbook on Christian Communication Media, to be used as a basic handbook for Christian Communications work and development, was agreed upon between the World Association of Christian Communications (WACC) and the Sedos Communications Working Group. Last year Sedos started an inventory of Catholic activities in the electronic media. In the meantime, WACC had started to gather the necessary information to facilitate corrections and the final implementation of one joint edition of the handbook.
- d. SONOLUX: (Sound-slide project which was printed in Sedos Bulletin 70/419). There was a little booklet entitled "VITA" which complemented SONOLUX, which was available at Sedos.
- e. Pontifical Commission for Communication had its plenary session and was producing documents on communications. Pope Paul received them in audience and said that Social Communications should be studied on the doctrinal level and also a further study should be done on public opinion in the Church." In a press release The Pope also "hoped for greater pastoral use of the mass media".
- f. Project for Health Education Through Radio:  
Fr. Mills drew attention to this project that the Medical Missionary Sisters were investigating. Sr. A. Oosschot is responsible for this project and could give further information.
- g. Fr. Eilers reported that from 15th July to 18th or 20th July of next year, 1971, the World Congress of the Catholic Press will be held in Luxembourg.
- h. Fr. Reuver reported that the French magazine "Vie Catholique", on occasion of its 25th anniversary, is organizing a pilgrimage bringing the group to Rome 6 and 7 July, 1970. "Vie Catholique" has invited 8 young communicators from the Third World to join the pilgrimage. They would arrive in Rome 27, 28 or 29 June. Justice and Peace were giving them accommodation until July 6. Fr. Reuver had been asked to draw up a programme for them for the days they are alone in Rome. Most of the 8, working in India, Zambia, Mexico and Bolivia, were still studying. They were the future communicators of these countries, especially in development, and Fr. Reuver requested collaboration should they decide to visit the Sedos Secretariat and some of the Sedos Generalates.
- i. The Head of the Training Centre in London, St. Gabriel's, was at present in Rome. He was also the President of UNDA, the Catholic International Radio and Television Organization. He was staying at the "Albergo" Nazionale, or could be contacted at Vatican Radio on 11th June, 1970.

1. j. Survey of Audio-Visual Aids in the Seventies:  
Fr. Bamberger had made a summary in a publication.
2. As stated above, Fr. Christiaens talk had had to be postponed.
3. Suggestions on What This Group Should Be Doing
  - a. On behalf of Fr. Périgny and the 2 Vice-Presidents, Fr. Mills said they had been impressed by the written suggestions sent in, and wished to thank those members of the group who had cooperated. There were 14 items (see Sedos 70/402) for study. The secretariat agreed to type out the suggestions in full and circulate them to all members of the group.
  - b. A report on The Relationship of the Catholic Media Council with Sedos - from the General Assembly Discussion Group of 9th June, 1970 - was circulated to members of the group. The General Assembly Discussion Group asked that the WGSC handle this project and appoint a person from this group to be the liaison man with the above Council. It was proposed that this be added as No. 15 to the list of proposed projects to be discussed at a later date.
  - c. It was suggested that 1) a group be appointed to take care of the publication project "Who's Who in Latin America". 2) Definitive steps be taken in order to inform the two Roman Unions of men and women about social communications in general.
  - d. At this stage it was felt by the members that group structures and procedures should be set up. Sub-groups should be formed to be responsible for different types of projects. It was pointed out that what the Generals expect from this group were practical concrete projects. It was stated that there were now 17 projects on the agenda, but these would require to be discussed and the non-feasible ones discarded. It was suggested that these sub-groups be formed immediately. The following three sub-groups were then formed:
    - 1) PUBLICATIONS + RESEARCH PROJECTS

Miss Caroline Cohen, (Justitia  
Sr. A. Dosschot, scmm-m<sup>et Pax</sup>  
Sr. E. Ryan, snd-n  
Bro. J. P. Basterrechea, fsc  
Fr. S. Bamberger, sj.
    - 2) INTERNAL COMMUNICATIONS

(to foster internal communications between the Generalates)  
Sr. A. Dosschot, scmm-m  
Sr. M. Tully, rscm  
(Sr. E. Ryan, snd-n -  
when possible)  
Sr. Frieda Avonts, sa  
Fr. P. Kelkermans, cicm  
Sr. H. McCarron, fmm  
Sr. N. Franssens, icm  
Sr. M. J. van Dun, osu
    - 3) EXTERNAL COMMUNICATIONS

(Relations with Superiors  
General + other Organizations)  
Sr. M. Tully, rscm  
Sr. F. Avonts, sa  
Fr. S. MacCarthy, sma  
Bro. J. P. Basterrechea, fsc  
Fr. F. J. Eilers, svd  
Fr. M. Reuver, O. Carm  
Fr. John Mills, sj.

Sub-group No. 1 agreed to meet on 13th June, at 10 a.m.  
 Sub-group No. 2 agreed to meet on 17th June, 4 p.m. at Sedos  
 Sub-group No. 3 agreed to meet on 19th June, at 5 p.m. at Justice and Peace.

It was observed that since the WGSC group was made up of "experts" and "learners", it was up to the experts to draw up precise memos of proposals as to WHAT, HOW and WHEN, to guide the sub-groups. In this regard any sub-group should feel free to call upon experts from one of the other groups to help them organize a first workshop and for advice when needed.

Each group, having considered the project suggestions listed which come under their group heading, should: 1) come back with something concrete to propose and to be discussed 2) determine priorities and 3) maybe try to "coopt" person(s) from another group to give expert advice. Each sub-group should forward progress reports to the Chairman of the WGSC at least a week before the WGSC meetings.

4. Briefing by Fr. Bamberger on the Chicago Religious Communications Congress, April 8 - 10, 1970, under the title of "New Dimensions in a Secular Age".

This was a general interdenominational and practically, although not exclusively, American Congress. There were some representatives from Canada and from other countries.

The Congress was called by two bodies - the Catholics and the Protestants. There tended to be more talk about underlying matters than about communications in themselves. - as the first panel indicated: "Religion in the Seventies", another "The Churches lose their nerve". Fr. Bamberger added that as a European he found it fascinating to see how the Americans nowadays analyse their internal general and religious situation. In fact, this was the topic of the Congress, an analysis of the American spiritual and social situation.

Occasionally there was talk about the specifics of communications, but generally people were disappointed with the panel themes not being very much to the point.

The Congress was held in an Ecumenical "climate", which hopefully will develop into real cooperation between Catholics and Protestants. Fr. Bamberger urged more immediate practical concern in our work, he had observed at the Congress that there was evident lack of preparation on the part of the Catholics regarding book displays etc. "We must," admonished Fr. Bamberger, "be active and operational and show that even now there is some life here in Rome".

5. Other matters:

Provisional date for the next WGSC meeting: 1st July, 1970  
 Agenda: Follow-up on the 3 sub-groups.

SOCIAL COMMUNICATIONS

From the Chairman of the WGSC:

Date: 22 June, 1970

The following points are published:

1. By common consent the Social Communications Working Group will not have a full meeting on July 1st as had been provisionally decided.
  2. The sub-groups will, however, circulate reports among all the members of the Social Communications Working Group, and will continue their work.
  3. The work of the sub-groups will be point No. 1 on the agenda for the next Social Communications WG meeting at the beginning of September.
  4. The Heads of the sub-groups will meet before the WGSC meeting in September.
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SEDOS 70/524

DIARY

- 21 - 6 - 1970 Fr. H. Mondé back in Rome.
- 22 - 6 - 1970 Fr. Reusch, Passionist Superior of the Philippines visits the Secretariat. Issues raised: the missionary in underdeveloped areas; membership in SEDOS.
- 23 - 6 - 1970 Staff meeting: preparation of documents for the September Seminar on Credit Unions.
- 24 - 6 - 1970 Social for staff at the Suhari's, EUR.
- 26 - 6 - 1970 Fr. Bano arrives in Rome.