

70/28

Rome, Sept. 18, 1970

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

This week:

Page

DO IT YOURSELF DEVELOPMENT: This is how our press group is presenting our Credit Unions Seminar to the news agencies. 643

BRAZIL: Though the Bishops have taken action on the case of the two priests tortured last month, this document brings vividly to light the conditions under which our pastors in Brazil are living and working. 645

AFRICA: Fr. Arrupe presents to the Bishops of Africa, assembled in Abidjan, the principles guiding the activities of the missionary sending Institutes in that continent. We shall also circulate Fr. Van Asten's longer address to the same symposium. 648

COMING EVENTS: This list, though not complete, could be useful in planning your next moves. 652

NEW DOCUMENTS: Here is a new book by CARA which provides a useful frame of reference for evaluating formation work. 655

DIARY:

PLEASE REMEMBER THE FOLLOWING DATES:

Social Communications : Monday 21 - 9 - 1970, 16.00, Secretariat
 China Mainland : Tuesday 22 - 9 - 1970, 16.00, SVD Generalates
 Do It Yourself Development (Credit Unions) Special sessions for Generalates:
 Wednesday, 23 - 9 - 1970, 17.00, OMI Schoolsticate:
 Mr. A.A. Bailey.
 Thursday, 24 - 9 - 1970, 17.00, " " :
 Dr. Van den Dries.

PLEASE NOTE: Fr. Hanrahan new Superior General of Mill Hill, will be in town next week.

Sincerely yours,

Benjamin Tonna

Executive Secretary.

DO - IT - YOURSELF

DEVELOPMENT

An Ecumenical World Planning Session - Sept. 27 to Oct. 2, 1970

Place: Oblate International Scholasticate, Via della Pineta Sacchetti, 78A Rome

DO-IT-YOURSELF DEVELOPMENT is NOT a conference for armchair experts who love hearing themselves discuss ivory-towered theories in an aura of mutual admiration. Indeed, it is exactly the opposite.

DO-IT-YOURSELF DEVELOPMENT is an ecumenical world planning session for self-development in the Third World, especially through means of credit unions.

Fully experienced field experts -- pioneers who have successfully launched such self-help programs throughout Africa, Asia and Latin America -- will be gathering in Rome for this week-long exchange. They'll be coming from such widely separated points as Korea, Colombia, Ghana, Panama, India, the Congo, Vietnam, Honduras, the Philippines. In Rome they will be presenting their pool of knowledge and experience to major religious superiors, challenging them to work out a coordinated world-wide action program aimed at helping peoples of the Third World, in their struggle, individually and collectively, toward fuller human liberation.

Major world-wide funding agencies will also be at the conference with more than just a passing interest. They'll be sitting in on the sessions, keen to find out if the globe-circling participants can help them come up with more effective plans, criteria and directives for development programs. All in all, this ecumenical world planning session promises to be of major importance.

For further information and any background material, please contact:

Father Mark Reuver, O. Carm
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During the conference contact Father Hubenig at conference hdq. Tel. 628 0245.

LE DEVELOPPEMENT FAIT CHEZ SOI

Une Session Oecuménique et mondiale pour la programmation des caisses
populaires - 27 Septembre - 2 Octobre 1970

Place : Le Scholasticat international des Oblats - Via della Pineta
Sacchetti - 78 A - ROME

Le "Développement fait chez soi" n'est pas une conférence pour des experts académiques qui aiment ~~s'entendre parler~~ en discutant des théories impossibles dans un climat d'ambiance, d'admiration réciproque. C'est tout le contraire.

Le "Développement fait chez soi" est une session mondiale pour la programmation du développement personnel dans le Tiers-Monde et spécialement par le moyen des caisses populaires.

Des Experts (sur place) qualifiés et expérimentés, des pionniers qui ont lancé des projets d'efforts personnels partout en Afrique, Asie et Amérique Latine - se rencontreront à Rome pour un échange de vues qui durera toute une semaine. Ils viendront de tous les coins du monde : Corée, Colombie, Ghana, Panama, Indes, Congo, Vietnam, Honduras, et les Philippines. A Rome, ils présenteront leurs expériences et connaissances aux Supérieurs des Instituts Religieux, en les invitant à établir un programme mondial d'action coordonnée pour aider les peuples du Tiers-Monde dans leurs efforts individuels et collectifs - pour une libération humaine plus réelle.

Des agences de financement mondial et majeur participeront aussi à la conférence - avec plus d'un intérêt passager. Ils écouteront toutes les discussions et seront prêts à découvrir si les participants provenant de tous les coins du monde, pourront les aider à établir des projets plus efficaces, des critères et des directives pour les programmes du développement. En somme, cette réunion mondiale oecuménique de programmation a tous les éléments pour devenir un événement de très grande importance.

Pour tous renseignements et documentation, prière de prendre contact avec :

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Pendant la Conférence, veuillez prendre contact avec Fr. Hubenig à :
Au lieu de la Conférence : Tél: 6280245

BRAZIL

The following document (of which we have a photocopy of the original, in Portuguese) illustrates the gravity of the Brazil situation:

I am writing from the Prison of the Military Police in Sao Luis, Maranhao, Brasil. I am a priest of the Catholic Church, ordained in December, 1967.

Shortly after my ordination, my Archbishop asked me to work with a French priest, Father Xavier De Maupeou in a parish in the interior of Maranhao. Xavier and I arrived in Sao Benedito do Rio Preto and Urbano Santos (twin parishes) in March, 1968.

We got on well together and always discussed and worked out our plans jointly.

After arriving in our interior village, we tried to experience personally the life of our people. They received us well, especially the humble and marginalized poor. We put a bible in the hands of many of these simple people and encouraged them to meet in order to read and discuss the bible, and thus unite together so as to better themselves and their village through cooperative efforts. We motivated them to begin local schools where they could resolve some of their health problems.

This "conscientizacao" aggravated some people since it meant that the poor would no longer be easily manipulated for votes at election time. However, voting and elections were not topics which we discussed with our people.

Hate grew among those who preferred that the "status quo" enslave the poor, and it became so intense that they finally denounced us to the police, saying we were communists. A local congressman took this as his duty, denouncing us publicly.

During the last week of July we were attending the annual meeting of clergy, sisters, and laymen when we received word that the police had broken into our house in Urbano Santos and taken out a great deal of communistic material.

I left Sao Luis at 11:00 p.m. on the night of August 2, 1970. Travelling all night by jeep, I arrived at 7:00 a.m. the following morning. I found desk drawers broken and our steel file forced open. Everyone in Urbano Santos was concerned and somewhat relieved when I arrived.

At 9:00 p.m. the Federal Police returned and asked that I go with them. There were six armed soldiers. I asked them where they were taking me, and they said that was none of my business. Thereupon, without having slept the previous night and having eaten practically nothing, I was forced to travel back to Sao Luis. We arrived about 8:00 a.m. the next morning.

Immediately they put me in jail and cynically remarked, "We've caught one more bird. Now to find his partner." Father Xavier had remained in Sao Luis. It was August 4.

At midnight I woke suddenly to discover Xavier quietly calling to me and whispering in my cell. At that moment my anguish was profound. Neither of us knew why we were prisoners.

In the early morning of August 5 the soldiers told me that my companion-priest was free. That made me very happy. Little did I know at that moment that it was a lie. He had been transferred to another jail.

CRUEL MOMENTS

At about ten o'clock that same morning, August 5, I was taken for my first interrogation.

"What do you think of communism?" was the first question. I answered that the little knowledge I had was of Christian doctrine. They showed me some papers on communism and said they had found them in my desk drawers. I denied that.

I was standing before two soldiers as they interrogated me. Suddenly, one of them gave me a violent slap on the face. The interrogation continued. At one point when I denied that I had encouraged the peasant farmers to revolt, one of the soldiers kicked me in the kidneys, and then he picked me up off the ground by the hair on my head and punched me in the stomach until I fell to the ground again. I continued to deny the unjust accusations they made. My interrogators seemed to get more and more angry because I remained calm. They called me the most vile and base names imaginable. What hurt most was that they claimed that they did this because they were good Christians.

That afternoon my bishop obtained permission to see me. I was incommunicado, so he could say nothing. In his presence the soldiers said, "He's in good health!" When the bishop left, one of them said, "He wants to see you every day. I told him that he'd find you alive."

TORTURES

On the following day, the 6th, I was once more summoned to present myself to the President of the inquest. He happened to be a former classmate of mine from the seminary.

"Reverend Father," he said mockingly, "we have to go to confession."

This time they wanted me to say that I was past of a group of terrorists and asked me to affirm that certain persons, whom I never heard of, were also part of the movement.

I denied that I knew these persons and they (the soldiers) then placed me on an instrument of torture. They tied my wrists together and my feet and hung me on a pole about a foot and a half above the ground. After hanging in this position for about an hour, they came back to interrogate me about everything. They wanted me to say that I was a terrorist. This torture continued for about two hours and then they returned me to my cell and told me to eat.

At four o'clock that afternoon they brought me back to the same punishment. I was terrified. They placed a pan of burning alcohol underneath me, heating my back. After an hour in this position I was absolutely unable to do anything. I couldn't even reason logically. One of the men placed his feet heavily upon my chest while interrogating me. The others knelt and said they were going to confession. They asked me the most absurd questions: How could a communist say Mass? Who was in the communist party with us? At this point I was capable of saying that I was the devil himself. I had to affirm everything that they said.

"We're going to kill you and throw you in the woods," they alleged. I felt that I was unable to exert even a minimal effort... My back was aching, my chest, my feet, my neck was stiff.

Thus it was that they extorted my confession. In my statement they had written: "The declarant freely expressed the following..." I could not even react. I signed the document without knowing the contents. At this second session of torture they extorted my confession after I hung for three hours.

The afternoon of the same day, to my great surprise, I saw Xavier and discovered at the same time that they had lied concerning his freedom. I knew nothing of what had happened to him. I had passed two days without knowing what had happened to him and without talking to anyone.

Later the Federal Police visited me, looked at the marks left by the tortures and said they were due to a false I had created. A doctor (at the official request of the Bishop) examined me and verified the marks.

At present I am with my brother-priest, Xavier, in my cell. I am still weak and nervous as I write. The tortures left me unable to steady my pen because my fingers still have no sense of touch.

Pe. José Antonio Monteiro
Sao Luis
August 15, 1970

AFRICA

Allocution du T.R.P. Arrupe, Président
de l'Union des Supérieurs Généraux, au
Symposium des Conférences Episcopales
d'Afrique et de Madagascar, à Abidjan
(Côte d'Ivoire) le 22 août 1970.

Eminences, Excellences, Chers amis,

Il m'est particulièrement agréable de pouvoir adresser quelques mots à votre auguste assemblée, au nom de l'Union des Supérieurs Généraux et spécialement au nom de ceux dont les confrères oeuvrent en Afrique et Madagascar. Je voudrais vous assurer que leur désir le plus sincère est de collaborer le plus efficacement possible à faire croître l'Eglise dans ces régions.

Voilà déjà une centaine d'années que l'Eglise fit un nouvel et important effort pour évangéliser l'Afrique. Elle fit pour cela appel à de nombreux Instituts missionnaires. C'est ainsi, comme l'a rappelé Mgr. YAGO dans son discours inaugural, que les religieux prirent une part importante dans l'implantation de l'Eglise sur le Continent. Nous sommes heureux aujourd'hui de voir la Hierarchie Africaine et Malgache se développer rapidement. Ce sont les Eglises d'Afrique et de Madagascar qui prennent en main leurs propres destinées. Le rôle des religieux est en passe d'y devenir ce qu'il est dans l'ensemble de l'Eglise: des coopérateurs de l'Evêque dans les oeuvres d'apostolat.

Afin que la collaboration des religieux à cet apostolat de l'Eglise en Afrique et Madagascar porte de plus en plus des fruits abondants, nous croyons pouvoir vous faire part de quelques suggestions:

1. Les besoins de l'Eglise en Afrique et Madagascar deviennent, en maints endroits, très grands et leur solution revêt un caractère d'urgence. Le manque de prêtres est tel dans certains pays qu'on a pu dire que la côte d'alerte y avait été atteinte. Les Supérieurs Généraux sont assaillis de demandes diverses et nombreuses. Elles émanent la plupart du temps, d'Evêques préoccupés d'assurer à leur diocèse la collaboration de religieux pour telle ou telle oeuvre. Ne serait-il pas de l'intérêt de l'Eglise que des demandes d'aide puissent être présentées par des Conférences Episcopales, après étude d'une planification, ou, du moins, avoir appui. On éviterait ainsi d'aider un diocèse qui en a moins besoin au détriment d'un autre qui est dans les choix qu'ils ont à faire si les Conférences Episcopales pouvaient leur indiquer quels sont les secteurs qui, dans leur région, doivent par priorité être aidés. Une demande émanant d'une Conférence Episcopale a toujours plus de chance d'aboutir que lorsqu'elle provient d'un seul diocèse.

2. Afin que la collaboration entre Evêques et Religieux soit rendue plus facile et plus effective, il serait utile d'avoir à tous les échelons, des institutions de dialogue.

Dans cette ligne, l'exemple donné par le Symposium des Conférences Episcopales d'Afrique et Madagascar est digne d'éloge. Les religieux y sont invités et y participent à tous les travaux. Il nous semble que cette façon d'agir serait bénéfique à l'Eglise d'Afrique et Madagascar, si elle pouvait être imitée par toutes les Conférences Episcopales en y invitant des représentants des Supérieurs Majeurs. En plusieurs endroits cette heureuse collaboration est déjà réalisée.

D'autre part, dans l'Eglise d'aujourd'hui, il y a pas mal de tendances divergentes quant à la façon de concevoir l'apostolat, le rôle de l'Eglise, le rôle des prêtres, l'exercice de l'autorité, le sens de la vie religieuse, la catéchèse, la liturgie, et tant d'autres choses. L'Eglise d'Afrique et Madagascar ne sera épargnée par aucun de ces mouvements d'idées et aucune des tensions qu'elles pourraient provoquer. Il est utile que les opinions, même les plus opposées, puissent être exprimées et discutées en commun. Cela suppose que chacun soit animé du désir de faire une recherche loyale de la vérité et soit prêt à accepter les décisions qui après discussion, seront prises par les responsables. Les institutions de dialogue qui faciliteront cette recherche en commun ont été prévues par le Concile: nous parlons du "Conseil presbytéral" et des "Conseils paroissiaux". Nous croyons qu'il est indispensable que ces Institutions fonctionnent régulièrement et d'une manière efficace. Leur bon fonctionnement aidera l'Eglise d'Afrique et de Madagascar dans la recherche de sa propre identité dans un monde en pleine évolution.

3. Enfin il y a un troisième point qui pourrait, croyons-nous, aider l'Eglise d'Afrique et de Madagascar à parvenir à sa pleine maturité et ainsi soutenir les Evêques dans leur tâche. Nous pensons qu'il est nécessaire que soient favorisées les vocations religieuses de Frères, de sœurs et de Prêtres africains. La vie religieuse, nous dit le Concile, appartient inséparablement à la vie et à la sainteté de l'Eglise (L.G. 44). Construire l'Eglise locale c'est favoriser à la fois le développement du clergé diocésain et du clergé religieux africain. Ce dernier fait partie intégrante du clergé local. Il y a pour le moment en Afrique plus de 3.000 prêtres diocésains africains et seulement environ 200 prêtres religieux africains. Historiquement cette grande différence peut s'expliquer. En effet les directives de la Congrégation pour l'Evangélisation des Peuples furent pendant très longtemps telles qu'en Afrique la priorité soit donnée à la formation du clergé diocésain à l'exclusion du clergé religieux. Les religieux missionnaires ont généreusement travaillé selon ces directives pendant plus de 50 ans. Depuis une vingtaine d'années Rome a estimé que petit à petit on pouvait commencer à former des religieux prêtres africains. Nous savons qu'actuellement cette autorisation est devenue un désir positif de la Congrégation pour l'Evangélisation des Peuples.

Nous croyons qu'il y va du bien même de l'Eglise d'Afrique et Madagascar à voir se multiplier les vocations de prêtres religieux africains. Ils aideront à donner l'Eglise de ce continent sa pleine maturité et son visage authentiquement africain. Ils resteront au service de l'Eglise d'Afrique et

Madagascar; certains d'entre eux donneront même à cette Eglise sa dimension missionnaire, en étant appelés leur apostolat dans d'autres pays.

A côté de congrégations religieuses strictement africaines, il est utile que se développent aussi des Congrégations qui ont été fondées sur d'autres continents. Celles ci feront participer L'Eglise d'Afrique et Madagascar au charisme religieux de l'Eglise universelle.

Ce charisme religieux fut donné par l'Esprit-Saint, d'abord aux Fondateurs d'Instituts religieux, et ensuit à ceux qui, poussés par le même Esprit, entrent dans ces Instituts.

Chacun de ceux-ci et leurs membres ont, en vertu même de ce charisme, une mission spéciale dans l'Eglise. Elle est reconnue par la Hierarchie par le fait même de leur approbation solennelle par le Pontife Romain en tant que Pasteur de l'Eglise universelle et Chef du Collège des Evêques.

Cette approbation et cette confirmation ne sont pas simplement un "Nihil obstat" de la part du Souverain Pontife, mais un acte positif par lequel ces Instituts sont insérés d'une façon définitive dans la vie et les structures de l'Eglise, et leur confère une mission charismatique spéciale au service du Peuple de Dieu.

Le développement de la vie religieuse sacerdotale africaine répond au désir du Concile Vatican II qui dit que "dans les jeunes Eglises, les diverses formes de vie religieuse doivent être cultivées avec soin, afin de montrer les divers aspects de la mission du Christ et de la vie de l'Eglise" (A.G. 18). De plus, la présence d'un nombre grandissant de religieux prêtres africains donnera à l'Eglise d'Afrique et Madagascar cette nécessaire mobilité du personnel sacerdotal dont on a déjà plusieurs fois parlé au cours du ce Symposium et qui semble indispensable pour répondre à certains besoins urgents de l'Eglise dans ces régions.

Pour un Evêque c'est certes un sacrifice que de voir entrer un jeune homme de son diocèse dans un Institut religieux. Mais ne devons-nous pas nous dire que c'est l'Esprit qui invite tel ou tel à devenir prêtre ou à devenir religieux. Il est donc nécessaire et équitable de respecter cette action de l'Esprit. Un jeune homme ou une jeune fille qui aurait un désir réel de se consacrer à Dieu dans la vie religieuse doit pouvoir le faire en toute liberté. C'est Dieu qui les appelle.

4. Je crois pouvoir vous dire un mot au sujet des très nombreuses religieuses qui se trouvent en Afrique. Ilya en elles un immense potentiel de dévouement. Certaines ont été remarquablement préparées; elles sont pour l'Eglise d'Afrique et Madagascar une réelle source d'espérance. Mais elles se demandent parfois si elles sont employées au mieux de leurs possibilités et dans les secteurs qui ont le plus besoin de leur aide. Elles sont désireuses de services désintéressés, mais un bon nombre parmi elles souhaiteraient parfois pouvoir participer davantage à l'élaboration de plans apostoliques et aux décisions qui

sont prises à leur égard par les autorités ecclésiastiques. Elles voudraient ainsi collaborer plus efficacement avec leurs Evêques.

5. Qu'il me soit permis en terminant de vous redire, Eminences, Excellences, notre gratitude pour l'invitation qui nous a été faite par le Président du Symposium; elle est le signe évident d'un désir de collaboration franche et loyale. La présence de plusieurs Supérieurs Généraux à vos travaux sera certainement une source d'encouragement pour beaucoup de religieux et religieuses.

Je puis vous dire au nom de 220 Supérieurs Généraux, et je crois pouvoir être l'interprète des 2.500 Supérieures Generales, que notre seul désir est de servir l'Eglise. Nous souhaitons collaborer le plus et le mieux possible avec les Evêques. Ce désir, nous souhaitons le voir se réaliser toujours davantage en Afrique. Notre collaboration vous est assurée.

Sans doute nous sommes limités par le nombre de nos religieux, sans doute avons-nous commis parfois des erreurs et des fautes dans notre mode de collaboration - ou notre absence de collaboration... - mais vous pouvez être assurés que, selon ce qu'attend Vatican II, notre volonté est d'être de dévoués coopérateurs des Evêques. Nous souhaitons oeuvrer au développement des pays où nous travaillons et aider l'Afrique à devenir toujours davantage elle-même, enfin, nous voudrions surtout, par la diversité des charismes différents, collaborer à "la construction du Corps du Christ au terme de laquelle, comme le dit St. Paul, nous devons parvenir tous ensemble à ne faire plus qu'un dans la foi et la connaissance du Fils de Dieu" (Eph. 4, 12).

COMING EVENTS

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
Sept. 21	FAO FREEDOM FROM HUNGER CAMPAIGN	Near East Regional Conference	Islamabad, Pakistan
Sept. 21-24	ASSOCIATION FOR THE STUDY OF WORLD REFUGEE PROBLEM (AWR)	20th General Assembly	Nice, France
Sept. 27- Oct. 3	SERVIZIO DI DOCUMENTAZIONE E STUDI (SEDOS)	"Do-it-yourself Development" An Ecumenical World Planning Session on Credit Unions for Missionaries sponsored by CUNA International, CIDSE, and SEDOS	Rome, Italy
Sept. 28- Oct. 7	UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES	Executive Committee. 21st Session	Geneva, Switzerland
Sept. 30- Nov. 12	INSTITUTE OF DEVELOPMENT STUDIES	16th Study Seminar "Food and Nutrition: planning policies and programmes"	University of Sussex, Brighton, UK
Oct. 5-7	FAO FREEDOM FROM HUNGER CAMPAIGN	Africa Regional Conference	Algiers, Algeria
Oct. 12- Nov. 10	UNESCO	General Conference 16th Session.	Paris, France
Oct. 19-24	UNITED NATIONS	General Assembly. Commemorative Session for 25th Anniversary of the UN.	New York, USA
Oct. 21	FAO FREEDOM FROM HUNGER CAMPAIGN	Latin American Regional Conference	Caracas, Venezuela
Oct. 26- Dec. 18	UNIVERSITY OF PITTSBURGH	Institute on Development administration	Pittsburgh, Pennsylvania, USA
Nov. 9-20	INTERNATIONAL LABOUR OFFICE	180th Session of the Governing Body and its Committees.	Geneva, Switzerland
Nov. 15-18	WORLD ORT UNION	90th Anniversary Congress	Geneva, Switzerland

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
Nov. 15- Dec. 19	INSTITUTE OF DEVELOPMENT STUDIES	17th Study Seminar "Project evaluation and planning"	University of Sussex, Brighton, UK
Nov. 23-26	INTERGOVERNMENTAL COMMITTEE FOR EUROPEAN MIGRATION	33rd Session of the Council	Geneva, Switzerland
Dec. 9-18	FAO/FOOD AND AGRICULTURE ORGANIZATION	Technical Conference on Marine Pollution and its Effects	Rome, Italy
<u>1971</u>	INTERNATIONAL YEAR FOR ACTION TO COMBAT RACISM AND RACIAL DISCRIMINATION		
Jan. 1	COMMENCEMENT OF SECOND DEVELOPMENT DECADE		
Jan. 1	UN HIGH COMMISSIONER FOR REFUGEES	Twentieth Anniversary of creation	
Jan. 4-22	UNIVERSITY OF PITTSBURGH	Seminar on Leadership and organizational inno- vation	Pittsburgh, Pennsylvania, USA
Jan. 4- April 16	UNIVERSITY OF PITTSBURGH	Institute on Administra- tive Management for Develop- ment	Pittsburgh, Pennsylvania, USA
Jan. 11-13	UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL	Organizational meetings	New York, USA
Jan. 19- (appr) 22	WORLD HEALTH ORGANIZATION	Executive Board. 47th Session	Geneva, Switzerland
Feb. 12-19	WORLD ALLIANCE OF YMCAs	President's Committee and related meetings	Geneva, Switzerland
Apr. 26- May 21	UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL	50th Session	New York, USA
May 4- (appr) 22	WORLD HEALTH ORGANIZATION	World Health Assembly Twenty-fourth Session	Geneva, Switzerland
May 10- July 30	UNIVERSITY OF PITTSBURGH	Institute on Management of Development Projects	Pittsburgh, Pennsylvania, USA.
June 27- July 2	INTERNATIONAL COUNCIL OF VOLUNTARY AGENCIES (ICVA)	General Conference "International Voluntary Action for Human Need"	New York, USA

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
July 5-30	UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL	51st Session	Geneva, Switzerland
July 7-16	WORLD ALLIANCE OF YMCAs	Executive Committee and related meetings	Geneva, Switzerland
July 8-18	PAX ROMANA - IMCS/ICMICA	50th Anniversary Assemblies	Fribourg, Switzerland
July 21-25	WORLD ASSOCIATION OF JUDGES	Third World Assembly	Belgrade, Yugoslavia
<u>1972</u>	WORLD CONSERVATION YEAR		
Sept. 25-29	INTERNATIONAL SOCIETY FOR REHABILITATION OF THE DISABLED	Rehabilitation Interna- tional's Twelfth World Congress and 50th Anni- versary	Sydney, Australia
<u>1974</u>	WORLD POPULATION YEAR .		

NEW DOCUMENTS

CAREER DEVELOPMENT FOR PRIESTS AND RELIGIOUS

A Framework for Research and Demonstration of John F. Kinnane

As a manual designed to provide a comprehensive review of the psychological structures underlying successful career development within the vocational life of priests, brothers, and sisters, this book should be of special interest to bishops, major superiors, and individual priests, brothers, and sisters who are seeking understanding of the complexities of evolving religious careers, or looking for actual data and interpretation of data on the topic, or searching for a model for career decision-making on diocesan or provincial levels. As a framework for research, the manual provides a basis for extensive surveys of occupational talent in the Church, for analysis and classification of occupational demands in the various endeavors of the Church, and for promotion of career development within religious formation. As a framework for demonstration, it provides the schema for immediate practical experimentation in corporate decision-making in the area of religious careers.

John F. Kinnane, associate professor of psychology and director of training in counseling at the Catholic University of America, is research and clinical consultant for several hospitals and clinics and for the U.S. Department of Defense. He is a member of the American Psychological Association, American Personnel and Guidance Association, Psi Chi, Sigma XI, and other professional groups. His publications have appeared in several journals, including Journal of Counseling Psychology, the American Psychologist, Personnel and Guidance Journal, the Psychological Record, Homilectic and Pastoral Review. He was a contributor to the New Catholic Encyclopedia. He has carried on research under V.R.A. and H.E.W. grants and won the Evening Star Award for "A Longitudinal Study of the Development of Values in College Students."

CENTER FOR APPLIED RESEARCH IN THE APOSTOLATE

1717 Massachusetts Avenue, N.W. - Washington, D.C. 20036

134 pages (no price indicated)

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I. ROLE CONFLICT IN THE PRIESTHOOD

One Critical Survey
Role Conflict and the Priest
The Broader Basis of Conflict
Success and Satisfaction
Facing the Dilemma

II. ROLE CONFLICT IN RELIGIOUS COMMUNITIES

"Privatism" vs. "Maintenance"
The Dynamics of Dropouts
The Consequences of Crisis and Conflict
Conflict in Community
Ideal Relations in Community
Anxious Relations in Community

III. THE SOCIAL SCIENCES CAN SERVE: A PLEA FOR ACTION

A Wide Array of Challenges
Why Now?

IV. CAREER DEVELOPMENT: SOME THEORETICAL APPROACHES

V. THE NORMAL LIFE STAGES

Self-Concept Theory: Occupational Development
Psychoanalytic Theory: Vocational Development

VI. SHAKE-UP IN FORMATION

Seminaries of the Sixties
Solutions in the Seventies
Conclusion

VII. TALENT UTILIZATION IN THE MANPOWER SHORTAGE

Function and Form: Sacred and Secular
Career Decision-Making A Corporate Process
The CARA Job Bank
Comprehensive Personnel Programs

APPENDIX

MATERIALS: MANPOWER AND TALENT UTILIZATION PROGRAM

Center for Applied Research in the Apostolate - Washington, D.C.

- A. Copy: News Release Explaining Manpower and Talent Utilization Project March 26, 1969
- B. List of Ministries and Ministry-Related Occupations Distributed to All Dioceses by CARA March, 1969
- C. Sample: Letter to Bishops of United States and Accompanying List of Job Applicants
- D. Form N: Description of Church Personnel Needs and Request for Search
- E. Form C: Candidate's Application for Church Employment

BIBLIOGRAPHY

II. PASTORAL WORK

- 101-15 Pastor of
 01 a city or suburban parish
 02 a town or country parish
 03 a ghetto (inner city) parish
 04-15 an ethnic parish consisting mainly of
 04 Chinese
 05 Germans
 06 Italians
 07 Japanese
 08 Negroes
 09 Poles
 10 Spanish-speaking people
 11-15 Other ethnic groups
- 116-30 Assistant (Associate) pastor of
 16 a city or suburban parish
 17 a town or country parish
 18 a ghetto (inner city) parish
 19-30 an ethnic parish consisting mainly of
 19 Chinese
 20 Germans
 21 Italians
 22 Japanese
 23 Negroes
 24 Poles
 25 Spanish-speaking people
 26-30 Other ethnic groups
- 131-40 Pastoral Care of Migrant Workers
 31 Spanish-speaking
 32-40 Other
- 141-50 Pastoral Care of Refugees
 41 Spanish-speaking
 42-50 Other
- 200-99 Chaplain of a
 01 General Hospital
 02 Mental Institution
 03 Nursing Home
 04 Retarded Children
 05 Home for Unwed Mothers
 06 Prison
 07 Reformatory
 08 Physically Handicapped
 09 Sisters' Convent or House of Formation
 10 Brothers' Community
 11 Rehabilitation Center for Drug Addicts
 12-13 Rehabilitation Center for Alcoholics
 12 Priests and Religious
 13 General Public
- 14-17 Chaplain of a School
 14 Elementary school
 15 High school
 16 College or jr. college
 17 University
- 300-99 "New" + Experimental Ministries
 01 Marriage Counseling
 02 General Counseling
 03 Clinical Psychological + Psychiatric Help for Priests, Religious
 04 Clinical Psychological + Psychiatric Help for General Public
 05 Recreation Centers, Camps, etc.
 06 Industrial Ministries
 07 Catholic Information Center
 08 Ecumenical (+ inter-faith) center
 09 Apostolate to the Unchurched
 10 "Floating" Parish
 11 "Team" Ministries
 12 Shopping-center Ministry
 13 Apartment-house Ministry
 14 Ghetto "live-in" Ministry
 15-99 Other "new" or experimental ministries
- 400-11 Retreat-type Activities
 (e.g., spiritual recollections, parish missions, cursillos)
 01 For priests
 02 For seminarians
 03 For religious
 04 For teenagers
 05 For young adults
 06 Pre-Cana Conferences
 07 Cana Conferences
 08 For adults
 09 For the aged
 10 Other specialized retreat-type activities
 11 ANY retreat-type ministry (i.e., no preference or specialized competence in this area needed)
- 412-99 "Home Missions"
 12 U.S.-Indian Missions
 13 Appalachian Missions
 14 U.S. Southern Missions
 15 Alaskan Missions
 16-99 Other priest-short dioceses

III. SEMINARY WORK.

- 500-15 Seminary Administration
- 01 Rector (Director, President)
 - 02 Treasurer (Procurator)
 - 03 Dean of Men (Prefect, Disciplinarian)
 - 04 Dean of Studies (Registrar)
 - 05-15 Other administrative positions
- 516-25 Counseling
- 16 Academic Counseling
 - 17 Spiritual and Formational Counseling
 - 18 Psychological Assessment of Candidates
 - 19 Psychiatric Assistance
 - 20-25 Other Forms of Seminary Counseling
- 526-35 Extracurricular Seminary Activities
- 26 Librarian
 - 27 Physical Educator (Sports Director)
 - 28 Drama Director
 - 29 Music Director
 - 30 Forensics Director
 - 31-35 Other
- 536-660 Teaching
- 36-65 High School Level
 - 36 Eng. Grammar + Composition
 - 37 English Literature
 - 38 Latin
 - 39 Greek
 - 40 German
 - 41 French
 - 42 Spanish
 - 43 Italian
 - 44 Polish
 - 45-50 Other Languages
 - 51 History
 - 52 Mathematics
 - 53 Religion
 - 54 Social Sciences
 - 55 Natural Sciences
 - 56 Public Speaking
 - 57-65 Other High School Subjects
 - 66-99 Junior College Level
 - 66 Eng. Grammar + Composition
 - 67 English Literature
 - 68 Latin (Advanced)
 - 69 Greek (Advanced)
 - 70 German (Advanced)
 - 71 French (Advanced)
 - 72 Spanish (Advanced)
 - 73 Italian (Advanced)
 - 74 Polish (Advanced)
 - 75-80 Other Advanced Language Courses
 - 81 JC History
 - 82 JC Mathematics
 - 83 JC Religion
 - 84 JC Social Sciences
 - 85 JC Natural Sciences
 - 86 JC Public Speaking
 - 87-99 Other Junior College Courses
 - 600-60 Philosophy (3rd + 4rd year College and Theology Level)
 - 01 Logic
 - 02 Epistemology
 - 03 Ethics
 - 04 Psychology
 - 05 Cosmology
 - 06 Theodicy
 - 07 History of Philosophy
 - 08 Modern Philosophy
 - 09 World Philosophy
 - 10-15 Other Courses in Philosophy
 - 16 Religion (College Level)
 - 17 Public Speaking (Homiletics)
 - 18 Education
 - 19 Sociology
 - 20 History
 - 21 Anthropology
 - 22-30 Non-ecclesiastical college-level subjects not named above
 - 31 Introduction to Theology (Fundamental Theology, Introduction to Sacred Scriptures, Ecclesiology, etc).
 - 32 Dogmatic Theology
 - 33 Moral Theology
 - 34 Canon Law
 - 35 Sacred Scriptures
 - 36 Hebrew
 - 37 Pastoral Theology (Pastoral Psychology)
 - 38 Ascetical Theology
 - 39 Mystical Theology
 - 40 Missiology
 - 41 Patrology
 - 42 Oriental Theology
 - 43 World Religions
 - 44 Liturgy
 - 45 Guided Pastoral Field Training
 - 46-60 Other ecclesiastical subjects on major seminary level.

IV. EDUCATIONAL WORK
(Excluding Seminaries and Chaplaincies)

700-40 High School

01-07 Administration
01 Principal (Rector,
President, Superior)

02 Treasurer

03 Dean of Studies

04 Dean of Men (Prefect, Dis-
ciplinarian, etc.)

05-07 Other Administrators

08 Guidance + Counseling

09-30 Teaching

09 Religion

10 English Grammar
and Composition

11 English Literature

12 Mathematics

13 History

14 Public Speaking

15 Art

16 Music

17 Natural Sciences

18 Social Sciences

19 French

20 German

21 Spanish

22 Latin

23 Industrial Arts

24-30 Other Subjects

31-40 Extracurricular Activities

31 Librarian

32 Dramatics Director

33 Sports + Physical Ed.

34 Music, Choral

35 Music, Instrumental

36 Forensics

37-40 Other Extracurricular
Activities

741-99 Junior College/College

41-47 Administration

41 Chief Administrator

42 Treasurer

43 Dean of Studies

44 Dean of Men (Discipli-
narian, Prefect, etc.)

45-47 Other Administrators

48 Guidance and Counseling

49-93 Teaching

49 Religion

50-51 English

52 Mathematics

53 History

54 Public Speaking

55 Art

55 Music

56-60 Social Sciences

56 Sociology

57 Anthropology

58-60 Other Social Sciences

61-70 Natural Sciences

61 Physics

62 Biology

63 Geology

64 Chemistry

65-70 Other Natural Sciences

71-80 Modern Languages

71 French (Advanced)

72 German (Advanced)

73 Spanish (Advanced)

74-80 Other Advanced Language
Courses

81 Latin

82 Greek

83 Education

84-93 Other college-level courses

94-99 Extracurricular Activities

94 Physical Education, Sports

95 Music, Choral

96 Music, Instrumental

97 Forensics

98 Dramatics

99 Other Extracurricular
Activity

800- Graduate Level Educational Work

01-07 Administration

01 Chief Administrator (Rector,
President, etc.)

02 Treasurer

03 Registrar

04 Dean of Studies

05-07 Other Administrators

08 Guidance and Counseling

09-50 Teaching

09 Philosophy

10 Theology

11 Scriptures

12 English Literature

13 Mathematics

14 History

15 Art

16 Music, Choral

17 Music, Instrumental

18 Sociology

19 Anthropology

- 20 Economic
- 21 Law
- 22 Education
- 23 Physics
- 24 Biology
- 25 Geology
- 26 Chemistry
- 27-75 Other Graduate-Level Fields
- 76-82 Extracurricular Activities
 - 76 Librarian
 - 77 Dramatics Director
 - 78 Music Director
 - 79 Physical Education + Sports Director

V. HEALTH AND WELFARE SPECIALIZATIONS

882-99

- 82 Social Worker
- 83 Child Care
- 84 Industrial Relations
- 85 Employment
- 86 Housing
- 87 Credit Unions
- 88 Cooperatives
- 89-99 Other Health and Welfare Specializations

VI. NATIONAL MINISTRIES

900-25

- 01-04 Military Ordinate
 - 01 Chaplaincy in Armed Forces
 - 02 Administration
 - 03 Training
 - 04 Veterans Administration
- 05-15 U.S. Bishops' National Secretariats + USCC Personnel Needs
- 16-25 Other National Ministries and Ministry-Related Occupations

VII. INTERNATIONAL MINISTRIES

926-99

- 26-40 Chancery + Diocesan-(Vicariate)-Level Activities
- 41-50 Pastoral Work
- 51-60 Religious Education
- 61-70 Seminary Work
- 71-80 General Education Work
- 81-90 Health-Related Specializations
- 91-97 Economic Development
 - 91 Food and Agriculture
 - 92 Industrial Development
 - 93 Housing
 - 94 Labor Unions
 - 95 Credit Unions
 - 96 Cooperatives
- 98 Social Work
- 99 Socio-religious Research and Planning.

D I A R Y

11 - 9 - 1970

Meeting of Task Force for Credit Unions Seminar at the OMI Scholasticate. Conference rooms distributed.

Fr. Tonna sees Fr. Lazzarotto on his refresher course for Italian missionaries on leave.

14 - 9 - 1970

Fr. Van den Dries arrives: Fr. Tonna picks him at the airport.

Meeting of Fr. Tonna with Fr. Van Asten and Fr. W. Grosskortenhuis on the SEDOS-PWG programme.

15 - 9 - 1970

Assembly of Superiors General at the OMI Scholasticate, moderator: Bro Ch. Henry, fsc, President: Sr. J. Gates, scmm.

Concelebration at the OMI Scholasticate to commemorate the first anniversary of the departure of Miss J. Overboss, Principal Concelebrant: Fr. Dechatelets, omi.

Mr. Rene Ryter of the Protestant Agricultural missions in the Congo Kinshasa meets Fr. Tonna, Fr. L. Maertens, cicm and Fr. V. Mertens, sj.

16 - 9 - 1970

Irish Provincial of sma, Fr. Connelly, calls at Secretariat, with Fr. Scanlan, sma and Fr. I. Gorman, sma.