

4/19

Rome, 4 June 1971

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

A tous les Supérieurs Généraux
 A tous leurs délégués
 A tous les membres de SEDOS

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UPCOMING EVENTSPROCHAINES REUNIONS

<u>AM-Information et échange</u> sur la présence de l'Eglise au Monde Musulman - en français	
11-VI-71 - 16.00 - PA Generalate, Via Aurelia 269	
<u>DEVELOPMENT WORKING GROUP</u>	<u>DEVELOPPEMENT</u>
11-VI-71 - 16.00 - SVD Via dei Verbiti 1, (same address as SEDOS)	
<u>GENERAL ASSEMBLY</u>	<u>ASSEMBLEE GENERALE</u>
15-VI-71 - 16.00 - OMI Scholasticate, v della Pineta Sacchetti 78A	
<u>COMMON DOCUMENTATION AND INFORMATION SERVICE</u>	<u>SERVICE DE DOCUMENTATION COMMUNE</u>
16-VI-71 - 16.00 - CSSP Generalate, v. Clivo di Cinna 195 (Monte Mario, near Hilton)	
<u>EXECUTIVE COMMITTEE</u>	<u>COMITE EXECUTIF</u>
17-VI-71 - 09.00 - SEDOS	
<u>IN VISIBLE COUNTRIES</u>	<u>PAYS DERRIERE LE RIDEAU DE FER</u>
24-VI-71 - 16.00 - SSND Generalate, Via della Stazione Aurelia 95	
Yours sincerely, Leonzio Bano fscj	

SEDOS 71/400

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS will be held on
THURSDAY, JUNE 17, 1971 AT 0900 AT THE SEDOS SECRETARIAT with
the following Agenda:

1. Discussion of the consolidated report on the six meetings of
the Presidency with neighborhood groups of Generalates. (Report
sent to members with memo dated May 10, 1971.)
2. Report submitted by Bro. Th. More on the Geneva Meeting of the Division
of Inter-Church Aid, Refugee and Welfare Service (DWME).
3. Other matters.

Benjamin Tonna
Executive Secretary

ANNOUNCEMENT TO ALL DELEGATES FOR SEDOS

The Mission Secretaries (or those who are responsible for the corresponding office) of the Generalates, members of SEDOS, are cordially invited to a meeting in English and French on June 16, 1971 at 4.p.m. at the Generalate of the Congregation of the Holy Ghost - Via Clivo di Cinnia 195 - (See Sedos Bulletin No 17, pp 364 and 370: minutes of the Executive Committee Meeting.)

During the meeting the following resolution of the Assembly of Provincials of this Congregation will be discussed, with a view to seeing whether or not something could be done within the SEDOS group of missionary-sending Institutes.

- "That this Assembly wishes the General Council to collaborate with other Generalates towards organizing a common service of general mission news and documentation". (April 1971)

A paper is being circulated to all participants as a background to what is really at stake - in so far as the Mission is concerned.

I earnestly hope that the Mission Secretary (or his substitute) will be able to attend.

Sincerely,

B. Tonna
Executive Secretary

ANNONCE A TOUS LES DELEGUES DE SEDOS

Les Secrétaires des Missions (ou ceux qui sont responsables des missions) dans les Généralats membres de SEDOS, sont cordialement invités à une réunion en Anglais et Français, le 16.6.71 à 16h, au Généralat des Pères du Saint-Esprit - Via Clivo di Cinna (Voir le bulletin de SEDOS n°17 - pp. 364 et 370: Compte-rendu de la réunion du Comité Exécutif.)

Pendant la réunion, la résolution suivante de l'Assemblée des Provinciaux de cette congrégation sera discutée dans le but d'envisager si oui ou non quelque chose ne pourrait pas être fait à l'intérieur du Groupe d'Instituts missionnaires de SEDOS.

- "Ce que cette Assemblée souhaite, c'est que le Conseil Général collabore avec les autres Généralats pour organiser un service commun général de nouvelles et documentation missionnaires." (Avril 1971)

Un document a été envoyé à tous les participants, comme un argument à envisager, c'est-à-dire en ce qui concerne la mission.

Je suis convaincu que le Secrétaire des Missions (ou son remplaçant) sera dans la possibilité d'assister à cette réunion.

Sincèrement ..

B. Tonna
Secrétaire Exécutif

FORMATION OF MISSIONARY PRIESTS

Report of a meeting held at the Generalate of the White Fathers on May 17 at 4.p.m.

A previous meeting in January on this topic had proved very useful and today's meeting was a follow-up to report on the White Fathers visits to the Houses of Formation in England at Dorking (Spiritual Year) and at Totteridge (Theology), in Fribourg (Spiritual Year) in Switzerland, and in Strasbourg (Theology) in France.

Present were:-	Fr. Chaput pa	Fr. Leimeggar (Mill Hill)
	Fr. Denis ofm cap	Fr. O'Driscoll (St Columbans)
	Fr. Fornasari fscj	Fr. O'Sullivan cssp
	Fr. Grosskortenhause pa	Fr. Peters cicm
	Fr. Kaufman pa	

In the Chair: Fr. Grosskortenhause
From SEDOS: Miss Ashford

1. Intellectual / Pastoral Side

The meeting opened with the question: "How much stress is put on the academic side of formation?" Nowadays a degree was very important in the field of missionary work.

Fr. Grosskortenhause said with reference to Totteridge that he had the impression they were pushing the practical pastoral side at the expense of the intellectual side. Students who studied at Totteridge did not get degrees for their academic studies. However, since the basic need for degrees in missionary work was strongly emphasized, efforts were being made to remedy the situation. Fathers in charge of studies were exploring the possibilities of joining up with the Jesuit Heythrop College. Other possibilities for obtaining degrees were also being investigated.

In Strasbourg on the other hand, the emphasis was academic. Pastoral work was done at parish level mainly to keep contact with the people. When exams came though, the academic side took priority over pastoral work.

It was also mentioned that of all the students attending the Strasbourg course, only one was having difficulty in following the studies at University level.

The group agreed that the ideal was for the Institute to provide the basic orientation and for the individual groups to be active in pastoral work. The importance of following up the students' pastoral work was obvious. Any good activities the students were engaged in, might prove of little value for their pastoral and human formation, unless properly evaluated and guided by both the Fathers in charge and the students.

At Totteridge, they have decided to appoint one man to integrate the intellectual and pastoral sides.

Four other points were also mentioned:-

- a) The Chicago Theological Union - it is now following a missionary programme and taking in missionary groups.
- b) The group agreed to write to the Paris Formation Centre for their syllabus. There, one man was in charge of a common pastoral programme and the students were responsible to him and to their Superiors.
- c) The need for a University in Africa on the lines of the Catholic University in Manila.
- d) In the French province of one missionary group, the students spent a 'stage' cooperating with the mission instead of doing military service. They thus prepared for a specific mission by learning the language and reading up information etc. This was not the general rule, however, among missionary groups.

2. Training in Community Life

From the discussion it was evident that the present trend was to live together and work in small groups. At Strasbourg the students themselves said they preferred to be no more than 18/20 in one house, and to form 4/5 teams meeting for meals and mass and occasionally for sport etc. At Totteridge the need for team groups and their importance was strongly stressed. A pilot group was pressing for the right to live outside the community. The Pros and Cons of this project as well as its feasibility were discussed openly by a sub-committee of Fathers and students alike.

In connection with community life, the old problem of the gap between the older and younger missionaries in the field was brought up. Either side is to be helped and encouraged by contacts and information to acquire a better mutual understanding.

N.B. See footnote at end of report.

3. Spiritual Year

Too little spirituality was more akin to the peace corps mentality, and the importance of spiritual formation was evident to all, though the form it took differed quite considerably.

The White Fathers had a spiritual year incorporated into their student programme, and England and Switzerland were enthusiastic about it. It lasted in effect only six months plus one month spent doing some practical pastoral work in hospitals etc. This practical part of the spiritual year involved the giving of oneself in the service of others and the finding of oneself in one's spiritual life.

Facilities for spending a spiritual year in America were mentioned and one member of the group agreed to forward the address to all those present.

In this connection, other missionary groups stressed the importance of a retreat. In Spain and Portugal for instance, the students went on retreat immediately they entered the seminary; in North America on the other hand, they had their retreat after college.

Some students had asked whether instead of sharing a common retreat with their own Institute, they could not have a student-orientated retreat. The group decided to investigate the possibilities of coordinating retreats among the different student missionary groups.

4. Lifetime Commitment

It was agreed that the idea of temporary vows suggested a vocation "with reservations". Canon Law stated that priests must be committed for life, and a true spiritual vocation should not entail any doubt as regards commitment for life.

The difference between the committed missionary priest and the lay or voluntary priest was stressed. The latter could always leave the mission and transfer to the diocese but he always remained a priest.

5. Changing Missionary Mentality

When talking to the students one became very aware of their need for encouragement. They want to see and to talk to missionaries who sincerely believe in their work and their future, and who radiate missionary enthusiasm. The pessimism of some missionaries returning from the field was the opposite of encouraging.

There was a need for the missionary to follow refresher courses to keep in touch with a broader picture and to allow him to assimilate the new ideas. Formerly the missionary had faced physical problems with the paternal outlook of a pioneer; today's attitude has changed and involves psychological problems, a sense of insecurity and a readiness for complete disponibility. Students should be informed right from the start of all the problems involved.

7. Spiritual Directors

All those present agreed that this was a difficult and demanding job. These men are aware of the new trends and often feel unable to cope with them, since they are not up to date with them.

Would it be possible to set up a course based specifically on formation and at University level?

Up to now most of these courses were too academic. It was agreed to explore the matter further eg. by studying the programme of a course at the Antonianum set up by the Friars Minor and the Capucins, which is now in its first year.

Also mentioned was the problem involved in trying to get missionaries to return home and become instructors. One proposal was the rotation system.

The trend now was for the Spiritual Fathers to act as personal animators and to collaborate in teams with the students and as a team amongst themselves.

8. In conclusion, it was suggested that the group hold another meeting in about a year's time.

N.B.

A report on small communities by Fr. Paul Boyle cp, President of the Conference of Major Superiors of Men of USA, can be obtained from:

The Secretariate, Conference of Major Superiors of Men of USA (CMSM).
724 Dupont Circle Building, Washington DC 20036, USA - Price \$0.30.

The report consists of 12 pages covering 6 working meetings organized by the CMSM. About 30-35 people attended each meeting:- Major Superiors of men and women and some experts.

A. Ashford.

"FORMATION DES PRETRES MISSIONNAIRES"

Rapport de la réunion du 17.5.71 qui s'est tenue à 16h au Généralat des Pères Blancs, 269 Via Aurélia.

Les membres présents étaient les suivants:

Président: Rév. P. NEVEN Wally, pa

Rév. P. Chevillard Gérard, pa	Rév. P. Maertens Joris, cism
Rév. P. Perrier Joseph, pa	Rév. P. Verschuur Antoine, svd
Rév. P. Sanches Georges, cssp	Rév. P. Douau Noël, sma
Rév. F. Lammelin Roger, fsc	Rév. P. Colombo Fernando, fscj

Secrétariat du SEDOS: Rév. P. Benjamin Tonna et Mlle Antoinette Fernandez.

Cette réunion faisait suite à celle du 22 Janvier 1971 (Bulletin SEDOS du 19 Février 1971). Elle avait pour but d'échanger les expériences au sujet de la formation des futurs prêtres missionnaires, et de chercher si, dans certains domaines, une collaboration inter-congrégations ne serait pas possible.

Un certain nombre de questions furent donc abordées après que l'assemblée eut décidé d'un ordre du jour.

1. FORMATION DANS LES PETITES COMMUNAUTES :

Nous ne nous étendrons pas sur ce point car il avait été longuement abordé au cours de la réunion du 22.1.71, et ce qui a été dit au cours de cette réunion a été plus ou moins une redite des échanges du mois de janvier.

Il a cependant été noté que les jeunes qui partent se former dans les grands séminaires africains sont des exceptions et que cela suppose des gens bien équilibrés, car une telle expérience n'est pas facile.

On a noté également qu'il n'est pas facile de faire des études tout en travaillant pour subvenir à ses besoins. Certaines expériences tentées dans ce sens ont souvent été des échecs.

La difficulté d'ouvrir les jeunes étudiants à une dimension missionnaire a été également soulevée. Notons, l'expérience intéressante des Pères Comboniens dont les étudiants à Rome font de l'animation missionnaire. Ceci suppose évidemment que les formateurs soient des gens créatifs sachant explorer des chemins nouveaux.

2. IMPORTANCE DE LA VALEUR DE L'EQUIPE D'ANIMATEURS DANS LES CENTRES DE FORMATION

- La majorité des membres de l'Assemblée a reconnu la difficulté pour un animateur d'être à la fois professeur et animateur. D'ailleurs un professeur n'est pas toujours un pédagogue.
De plus, malheureusement, les professeurs ou animateurs des Centres de Formation n'ont pas toujours une expérience missionnaire.

3. RETRAITE DE 30 Jours

- Le Père Neven des Pères Blancs posa la question pour savoir si les jeunes étudiants des autres Congrégations missionnaires faisaient la retraite de 30 Jours au cours de leur formation et dans le cas d'une réponse positive, le Père demanda s'il ne serait pas possible et intéressant de regrouper, en certains cas, les étudiants des diverses congrégations. En ce qui les concerne, les Pères Blancs seraient favorables : soit à accueillir des jeunes étudiants non Pères Blancs pour les Grands Exercices à Rome chaque année, soit à envoyer leurs étudiants aux grands exercices donnés par un membre d'une autre congrégation.

Après le tour de la table, il s'avéra qu'en fait, seuls les Pères Blancs ont maintenu la retraite de 30 jours pour les étudiants. Dans les autres congrégations les formules sont différentes et diverses. Cependant, l'un ou l'autre faisaient remarquer que peut-être certains de leurs étudiants demanderaient à profiter de l'offre faite par le Père NEVEN.

4. FORMATION MISSIONNAIRE DANS LES CENTRES DE FORMATION

- Est-il possible d'avoir une théologie orientée dans un sens missionnaire ?

Un peu partout on est en recherche. Le problème est difficile du fait, en particulier, qu'un certain nombre de Congrégations envoient leurs candidats dans les Universités Catholiques ou d'Etat qui ne regroupent pas que de futurs missionnaires. Il y a donc un danger, pour certains, que l'esprit missionnaire ne se perde.

D'autre part, ainsi qu'on l'a noté plus haut, tous les animateurs des Centres de Formation missionnaire n'ont malheureusement pas tous une expérience concrète de la vie de mission. Il leur est donc difficile parfois de donner une orientation missionnaire à leurs Centres ou à leurs Cours.

Certes, une solide formation biblique et théologique est la formation missionnaire de base, car elle aide à relativiser.

Il y faut un complément de sciences humaines : linguistique, anthropologie, islamologie...

Mais le danger évident est que tout cela reste théorique.

Il faut une formation non seulement à la pastorale ordinaire, mais aussi une formation au dialogue avec les non-chrétiens. Ceci devrait être la formation principale du futur missionnaire. Or, au point de vue pastoral, l'Europe est trop souvent donnée en exemple, dans les Centres Occidentaux.

L'exemple du Consortium de Lyon, avec le P. Bonfils, est cité comme un exemple de recherche valable. De même, celui de l'Institut de Londres où l'on fait un effort pour la connaissance des religions non chrétiennes, l'étude de la polygamie, des diverses superstitions ou du culte des ancêtres....

A Ottawa, après 3 ans de Théologie, les étudiants font un an de missiologie (travaux pratiques). Ayant déjà leur nomination, ils peuvent donc orienter leurs travaux dans un sens concret.

Les stages en Afrique, au cours de la formation, sont également des éléments de valeur pour une formation missionnaire à condition que le candidat ne doute pas de sa vocation et soit soutenu par une communauté d'accueil valable.

5. CONTACTS ENTRE PRÊTRES ET FRÈRES D'INSTITUTS DIFFÉRENTS ?

-La question fut posée par le représentant des Frères des Ecoles Chrétiennes, car pour lui, il y aurait avantage à ce que Prêtres et Frères se connaissent et se comprennent mieux. Car pour certains Frères, il peut y avoir un danger de rester trop sur leur plan d'éducateurs.

- N'y aurait-il pas la possibilité que Prêtres et Frères se retrouvent au cours des retraites, ou bien au cours des recyclages ?

- II N'y aurait-il pas aussi possibilité pour les Jeunes Frères arrivant en mission de partir, comme les Pères, apprendre une langue africaine dans les Centres de langue, là où ils existent ?

Ils vivraient ainsi en équipe avec de jeunes prêtres pendant plusieurs mois, les uns et les autres apprendraient à se connaître et les jeunes Frères, connaissant une langue africaine pourraient par la suite s'insérer davantage dans la pastorale ou le milieu africain.

Mlle Antoinette FERNANDEZ.

"PASTORALE"

Rapport de la réunion sur "L'AFRICANISATION DES STRUCTURES DE L'EGLISE LOCALE" qui s'est tenue au Généralat SVD - Via Dei Verbiti n°1, le 24.5.71 à 16h.

Les membres présents étaient les suivants:

Président: Rév. P. Houdijk, cssp

Sr Martin Anne-Marie, crsa	P. Vincenzo Poggi, sj
Sr Maria Axpitarte, fmm	P. Camille Benoît, cm
Sr Elisa Garcia, fmm	P. Rafael Fainz, cicm
Sr Alma Dufault, fmm	P. Joris Maertens, cicm
Sr Joséphine Magliorie, fmm	P. Antoine Verschuur, svd
Sr Joan Burter, sdn	F. Paulus Adams, fsc
Sr Marie Chantal Schweitzer, sdn	F. Roger Lammelin, fsc
Sr Agnès de Jésus Daniellou, osu	F. Bernard Mérian, fsc
Sr Geneviève de Thélín, racj	P. Cirillo Tescaroli, fscj
Sr Claire Rombouts, icm	F. Jan Devadder, cfx
Sr Alma Cornely, shcj	P. Bundervoet, msc
P. Gaudet, omi	P. Chevillard, pa
P. Douau, sma	P. Tannam, cssp

Secrétariat de SEDOS: P. Benjamin TONNA et Mlle Antoinette FERNANDEZ.

Le Président introduisait la réunion en présentant l'Agenda publié dans le Bulletin de SEDOS - 71/371....374.

La discussion du Groupe se centrait surtout sur le premier point de l'Agenda, c'est à dire: sur l'Utilité ou la Nécessité pour SEDOS de mettre sur pied un groupe de travail et d'élaborer un plan d'étude des questions pastorales.

Le Groupe admettait que la responsabilité et les initiatives sur le plan pastoral appartenaient en premier lieu aux Evêques. Les orientations pastorales doivent être données par les Evêques, mais puisque les missionnaires font partie du Presbytérium du diocèse, ils ont une contribution à apporter, surtout lorsqu'il s'agit de problèmes qui doivent être résolus en dialogue.

Pas mal de missionnaires se sentent peu préparés à ce dialogue et ils demandent des orientations aux supérieurs concernés.

Parce qu'il s'agit d'un problème commun ou presque commun, on s'interroge pour savoir si les Généralats membres du SEDOS ne pourraient pas fournir des orientations à leurs missionnaires, pour les aider à mieux se situer sur le plan pastoral.

Un membre du groupe faisait remarquer qu'il fallait faire une distinction entre directives pastorales et orientations pastorales. Les directives pastorales doivent être données par les Evêques mais les orientations peuvent aussi venir du côté des missionnaires. La question était cependant de savoir si les Evêques seraient prêts à accepter des idées venant de l'extérieur.

Il y a une différence de mentalité et il arrive qu'il y a des questions considérées par nous importantes, mais qui ne sont pas vues de la même façon par les responsables ou le clergé du pays. Le dialogue sera seulement possible, s'il y a une vraie atmosphère de confiance entre eux et nous.

On constatait que des jeunes missionnaires n'étaient pas suffisamment préparés pour le dialogue avec les gens du pays.

Le Président suggérait qu'il y avait ici, déjà une possibilité pour les membres de SEDOS d'étudier ensemble les orientations à donner aux jeunes pour les aider à pouvoir dialoguer avec les gens du pays. La constitution d'un petit groupe de travail pour aborder cette question pourrait être très utile.

Il rappelait que le projet SEDOS-MISEREOR pourrait fournir des bourses d'études pour préparer quelques spécialistes.

Un autre membre suggérait qu'il serait aussi utile pour les membres de SEDOS d'organiser ensemble des cours de recyclage pour nos missionnaires. On pourrait former des équipes inter-congrégationnelles, des prêtres, frères et soeurs pour donner des cours de recyclage. Ces cours de recyclage, non seulement prépareraient les missionnaires au vrai esprit de service pour l'Eglise locale, mais ils fourniraient aussi des éléments de réflexion sur la pastorale que les missionnaires pourraient utiliser dans le dialogue à l'intérieur du presbytérium.

Un membre remarquait qu'il fallait avoir l'accord des Evêques pour envoyer des spécialistes donner des cours de recyclage.

Un autre membre faisait aussi remarquer que les différentes congrégations devaient d'abord être convaincues de la nécessité ou de l'importance de ces cours de recyclage, puisque des cours organisés existaient déjà en Afrique, mais il s'avérait que l'on devrait suspendre les cours par manque d'intérêt du côté des missionnaires.

Une question fut posée quant au rôle que les Soeurs doivent jouer dans l'oeuvre de la Pastorale de l'Eglise. Le groupe constatait que plusieurs soeurs sont directement engagées dans la catéchèse. D'autres sont occupées dans les Services Sociaux, mais toutes ces actions sociales font partie de la Pastorale d'ensemble. Celles-ci servent à la formation de la Communauté chrétienne et la promotion humaine. Par conséquent, tout ce qui avait été dit sur l'indigénisation et les recyclages, concernaient aussi les Soeurs.

Un membre rappelait que le but de cette réunion était de sonder les Généralats pour savoir, s'il serait opportun de former à l'intérieur du SEDOS, un groupe de travail pour pouvoir donner des orientations pastorales aux missionnaires. Bien qu'il paraissait délicat de parler des orientations venant de l'extérieur, il pensait qu'on ne devrait pas s'effrayer du mot "orientation". Il soulignait que les missionnaires attendaient des suggestions venant de leurs supérieurs mais que l'on ne pourrait y arriver si l'on ne discutait pas. Même si l'on ne parvient pas au but entier prévu, on pourrait tout de même faire un pas dans cette direction.

Plusieurs suggestions furent énoncées:

- Il serait important de faire un inventaire des questions et problèmes qui se posent sur le plan pastoral et sur l'indigénisation pour chercher ensemble l'attitude commune à prendre.
- SEDOS pourrait fournir plus d'informations sur les visites, faites par ses membres dans les différents pays et organiser davantage de réunions d'échanges sur les expériences acquises pendant ces visites.
- SEDOS pourrait faire un inventaire, tenir un fichier des experts disponibles dans tous les Instituts-Membres, pour arriver à la formation des équipes inter-Instituts en vue de donner des cours de recyclage.
- SEDOS pourrait signaler aux Instituts-Membres ce qui se faisait dans les différents pays d'Europe et ailleurs sur le plan du recyclage.
- La même information pourrait être donnée par SEDOS par rapport aux prédicateurs de retraites.

- Il serait préférable d'organiser des cours de recyclage sur place en Afrique, en Asie ou en Amérique Latine, de façon que le clergé local puisse aussi y participer. Cela serait en même temps, un commencement de dialogue.
- SEDOS pourrait élaborer un plan d'étude pour aider les missionnaires qui se trouvent dans une impasse par rapport à l'indigénisation.

CONCLUSIONS:

Il fut proposé pour l'année prochaine, de former des petits groupes de travail, afin d'étudier les questions soulevées.

Le Père Tonna faisait remarquer que le Comité Exécutif avait l'intention pour l'année à venir, de lancer des groupes de travail "ad hoc" selon les besoins ressentis et il pensait que les questions soulevées par la réunion d'aujourd'hui pourraient entrer dans ce plan.

Document à signaler concernant l'insertion des religieuses dans la Pastorale:

"Allocution du Cardinal Agagianian aux Supérieures Majeures -15.5.1968.-

Ce Document se trouvant à SEDOS est à la disposition de toutes les Intéressées.

Mlle Antoinette FERNANDEZ.

REPORT ON "MEETING OF ASSISTANTS FOR EAST ASIA" - Wednesday, May 26, 1971, 4:00 PM
At the Jesuit Curia

List of Participants:

Sr. Joan Bland snd-n	Fr. J. Groenen msc
Sr. Julia Buerman icm	Fr. A. Ibba'sx
Sr. Maria Ignazia Bunuan fsp	Bro. Michael Jacques fsc
Sr. Joan Burke snd-n	Fr. G. Linssen cicm
Sr. Elisabetta Capello fsp	Fr. A. Luca sx
Sr. Margaret Conroy fmm	Fr. G. Mesters o-carm.
Sr. M. Loretto Gies ssn-d	Sr. Marie Jose van Dun osu

In the Chair: Fr. H. Dargan sj

From SEDOS: Fr. B. Tonna, Executive Secretary
 Miss Gay Tierney

1. Fr. Dargan explained that this informal meeting was convened as a result of the expression of need for this type of gathering during the series of meetings held by Fr. Van Asten pa, President and Sr. Jane Gates, scmm-m, Vice President, with Member Institutes. He felt communication on this subject at the Generalate level would be helpful to those involved in similar work as an information exchange on the various problems encountered, as well as the methods for approaching such problems.
2. The first three items on the Agenda (see SEDOS 71/350) concerned the participants introducing themselves and describing: A) the areas of Asia for which responsible; B) general nature of work -- advisory or decision making; and C) specific nature of work -- time spent travelling, tasks in Rome, and conduct of visitations to the areas. The next three items concerned themes for the next Plenary Assembly of the Congregation for the Evangelization of the Peoples. It was decided to deal with this item first as it involved less time. (Item III on the Agenda as to the desirability of future meetings was discussed at the end of the meeting -- see Par. 8 of this report; see Par. 9 for the disposition of Item ID).
3. The participants had no suggestions for additional themes (Agenda Item II), and it was agreed that the theme "A General Survey of the Mission Situation During Recent Years" -- which had the majority vote at the last Plenary Assembly -- would involve considerable time and study. It was feared that one year would not be sufficient.
4. The individual introductions by the participants then took place. The areas of responsibility varied geographically, but included E. Pakistan, Indonesia, Japan, Philippines, Formosa, Hong Kong, Thailand, Laos, Korea, Viet Nam, Malaysia, Ceylon, Singapore, New Guinea, Burma, Taiwan, Australia and New Zealand. (Some of the participants were not actually Assistants for these areas, but were involved in some way or interested as resource people).
5. The general nature of the work (Agenda Item IB) was similar for all Assistants -- the performance of administrative work, liaison for the Superior General, solving those problems which could be done quickly and referring more serious ones to the Superior General and to the Council, and dealing with the local authorities. In most

cases, the work was in an "advisory" capacity. The authority to make decisions varied from none to participating in a "team"; however on occasion, Assistants were temporarily delegated full authority by their Generals.

6. The specific nature of the work also proved to be similar. A large percentage of the time is spent travelling, but all spent some period in Rome with other Assistants. While in Rome, the time was occupied with correspondence, meetings, study and contacts. The conduct of visitations depended upon the situation. Some visited with field Missionaries individually or in groups. Some spent a certain part of time at schools and with teachers. Other activities included dealing with Missionaries newly arrived or in process of leaving for home; formation; living in the Communities; and visiting other congregations on occasion.

7. Fr. Dargan stated that since this was a first and experimental meeting, the participants could deviate from the Agenda as submitted. Sr. Joan Bland, S.M., requested a discussion on the participants' experience in internationalizing Missions. Specific experiences were described. Some pointed out that there were administrative advantages in having one province (of one nationality) in charge of one Mission -- especially in the areas of financing. But internationalizing the Mission with a balanced representation of various nationalities proved to be conducive to the growth and dynamics of a province. It also minimized the possibility of a "colonial" mentality prevailing. Further, the "people there" preferred an international team rather than a national team. Financing this type of Mission was always a problem, so that this factor would require a different approach. It was suggested that internationalizing on the Assistants level first would be wise. The SVD was given as an example of an Institute which has always emphasized the international approach, and successfully. The Franciscans have also worked in this direction. All agreed that this was the trend, irrespective of problems.

8. Item III concerning the utility of having regular meetings of Assistants for East Asia was discussed. It was agreed that it would be helpful to have such meetings -- perhaps every 2 or 3 months. The problem was raised as to the fact that many of those interested would be travelling. However, it was agreed that SEDOS would convene another meeting in mid- or late-September. It was suggested that an inquiry as to subject matter be circulated prior so that a general outline could be followed, but that the meeting should be flexible in nature so as to allow for discussion of other subjects.

9. Several members expressed interest in discussion of Item 1D, relevant to suggestions as to assistance the Generalate can give to those in the field, and in what priorities. However, this subject would entail lengthy discussion and it was decided that it could be included as a subject for a future meeting.

10. All participants agreed that in view of the fact that this was an exploratory meeting, it had served its purposes. The important purpose of acquainting the people who have similar responsibilities with one another was accomplished and future individual contact is now possible.

11. Fr. Dargan thanked the participants and adjourned the meeting at 5:45 pm.

G. Tierney

H E A L T H

Report on a meeting of the Contact Group for Health Services, held at the House of the White Sisters, Via XXX Aprile 15, on May 25 from 3.30 - 6.30.p.m.

Present were:- Sr. Brigid Flanagan sfb
 Sr. Hélène de l'Annonciation fs
 Sr. Geneviève Samson sa
 Sr. Annemarie de Vreede scmm-m

In the Chair: Sr. DeVreede
 From SEDOS: Miss Ashford

1. Review of report of meeting of April 13th

The chairman informed the group that the recommendations regarding the future cooperation with the Christian Medical Commission which resulted from the previous meeting, had been submitted to and approved by the Sedos Executive Committee at its meeting of 16th April.

Re: Point 5,ii of the report: copies of the approved mandate for the Sedos/CMC liaison person were given out and studied. (See Appendix)

Regarding the mandate, the following questions were raised:-

re: no.4.

Sr. de Vreede was asked to explain further the 'pertinent information' mentioned in 4b.

- She replied that it took the form of the Sedos weekly bulletin, which gives the reports of all meetings, and any specific information she receives from the Generalates on Health Services in the Missions.

re: no.5.

One member questioned if the attendance of the annual meeting of CMC was sufficient contact and she wondered if more personal contact - visits to Geneva - would not be desirable.

- It was explained that besides the annual meeting of one week, the liaison person also attends the Executive Committee meeting which allows for personal contact with the CMC staff.
- It was agreed to keep close contact with Sr. Gilmory Simmons when she is on the staff of CMC, for which reason it may be good to invite her to Rome once or twice a year.

re: no.6.

Sr. de Vreede explained that Sr. Jane Gates had received \$1,000.00 from private donors in the USA two years ago for this cooperation. This money has been given to Sedos and is used to cover the expenses of the liaison person with CMC. There is still appr. \$300.00 left of this amount to cover this year's expenses. Sedos had guaranteed future expenses.

2. EVALUATION OF THE LARGE MEETING OF APRIL 27

Three positive points emerged after discussion of the meeting:-

- a) The set-up of the meeting had proved very satisfactory consisting of a short talk, discussion in groups which then presented questions to the speaker in a plenary session.
 - The reports of the groups were not read, but printed and distributed with the report of the entire meeting later on.
- b) The approach to the topic had been far more open than at the previous meeting last June, and this fact had contributed much to the success of the meeting which was expressed by all participants.
- c) The discussion groups were of great value, as participants often find it easier to raise questions and admit ignorance in a small group than in a plenary session.
- d) All agreed there should be a follow-up.

3. FUNCTION AND MEMBERSHIP OF: A. Contact Group

Because of confusion between the small and large health groups, it was decided to refer to the smaller group in the future as the Task Force of the Health Group, and to keep its numbers down to 6 or 7, of which number perhaps 3 or 4 may be in Rome at the time of a meeting.

It was not thought desirable to have a member of the Task Force replaced by another sister if the member herself is unable to attend a meeting, unless the other sister is fully informed.

B. Large Medical Group

In future this should be referred to as the Health Group only and will continue to include Sedos and non-Sedos members.

For the non-Sedos members a registration fee will be charged for each meeting.

4. PROGRAM FOR THE NEXT YEAR: Sept 71 - June 72

a) Follow-up of "Implications of Population Growth for Mission"

This follow-up was considered very important and desired by all participants of the April 27th Meeting.

The first meeting of the Health Group after the summer will be on this topic again, and at that meeting it may be decided if more meetings are desired and in what way.

October 20 was tentatively set as a date for this meeting, from 3 - 8 p.m., including supper.

A tentative agenda was outlined which would include a short report on the annual meeting of the Christian Medical Commission.

Preferably there should be a panel of three speakers, including a doctor and theologian, who could speak on the subject of Population Problems.

Sr. Jane would be reminded of her promise to make a descriptive list of all contraceptive methods available and a bibliography on the subject.

One member of the group asked for a paper to be prepared with some pointers on the developments of the thoughts of the Church on the subject, eg from the encyclicals. This was considered a good idea, but it was not decided who would prepare the paper.

b) Frequency of meetings

It was decided to organize three meetings again: one in October, one in February/March, and one in May.

The second meeting should be geared to Community Orientated Health Care and the topic for the third meeting would be considered later in the year. A progress report on cooperation with CMC should be included in each meeting.

c) The Population Problem was considered of such importance that it was suggested to ask the Chairmen of the Education and Development Working Groups to also study this subject in the coming year, but from their own specific angle, education and development respectively. In this way, this burning question would have a greater chance of reaching the Generalates.

d) It was thought a good idea to ask the Generalates for their priorities for study topics in the Health Field. This could probably best be done by sending out a list in September, and/or by asking the participants of the October meeting.

5. It was agreed to call the next meeting of the Task Force in September 1971 and September 29th was set as the tentative date.
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APPENDIX HEALTH

Mandate as proposed to the Executive Committee of Sedos for the SEDOS/CMC liaison person.

1. The person is to be nominated for this post by the Health Contact Group for appointment by the Executive Committee of SEDOS.
 2. The appointment will be 'ad nutum' and can be discontinued on request by CMC, SEDOS, or the person concerned after mutual agreement.
 3. The person provides an official link between the Christian Medical Commission (CMC) of the World Council of Churches and SEDOS, but will also seek to include in the activities non-Sedos Institutes engaged in Health Services in developing countries.
 4. The main task of this person will be:
 - a) to keep the channels of communication open between CMC and RC religious engaged in health care.
 - b) to provide CMC with pertinent information from SEDOS and to communicate to SEDOS and other religious Institutes in Rome new trends and developments in Health Care, survey findings, reports, policies etc, made available by CMC.
 - c) to help arouse awareness among Generalate Staff for the need in the developing countries for cooperation in Health Services among our own Institutes as well as with all other Christians and Government.
 5. This person will attend the meetings of CMC by mutual agreement between CMC and SEDOS.
 6. SEDOS guarantees this person the travel and administration expenses (postage etc) involved in this appointment, but the services will be on a part-time, voluntary basis.
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DEVELOPMENTSPOTLIGHTS ON DARK CORNERS No. 13

"A MISSION FOR THE CHURCHES": The Human Issue in Asia's Cities.

Richard Poethig in IMPACT (Nov. 1970) pp. 22-25.

The rapid growth of major Southeast Asian cities, and their modernization, requires a new understanding of the church's role in the Asian metropolis. The churches must choose their involvement carefully, since with their limited resources and personnel, they cannot hope to do all the jobs required for humanizing the urban environment.

In all Southeast Asian cities there is an overriding concern for the squatter population and its effect on urban growth. The Asian Churches, Catholic and Protestant, have a role to play: they can help sponsor regional conferences on the planning of Asian cities from a human point of view; sort out major issues confronting the Southeast Asian city; look for attempted solutions; develop guidelines for planning cities.

New patterns of living are being shaped by the multi-storied apartments which now compose a large part of housing in HONGKONG and SINGAPORE. High density living has upset traditional parent-child relationships, since crowded conditions in apartments have forced children out into the streets, lessening parental control and increasing crime (assaults, attacks, robberies). And even with its remarkable record of building houses for 700,000 of its 2,000,000 people, the Singapore government will not be able to provide shelter for the lowest stratum of the people who compose twenty percent of the city's population.

In BANGKOK, the total Christian community is very small, the area covered by the city is vast, and people committed to the urban ministry are few. It is imperative for the churches to concentrate their efforts in one urban district, where issues of poverty and justice are clearcut. A municipal adviser of Bangkok estimates 100 slum and squatter areas in the city. The churches should look to the laity in the development of ministries: students of social sciences, architecture, engineering; Asian regional agencies of both Catholic and Protestant churches should develop a joint strategy and organize an ecumenical team of urban missionaries.

Deep-seated racial tension shapes the church's mission in KUALA LUMPUR; the task of reconciliation among Chinese, Malay and Indians is central to any work undertaken in the city. Major issues in Kuala Lumpur-Petaling Jaya are low incomes and the assurance of a place to live without threat of eviction. These problems are centered in squatter kampongs (avelas, bidonvilles). The government has been attempting relocation, with scant success. Since squatters compose 30 percent of Kuala Lumpur, the problem of finding adequate living space and sound living conditions has become a primary issue, and should be a main concern of Christian missions. An ecumenical committee could gather information and lay the foundation for community action projects: organizing people in kampongs to achieve land ownership; to win services such as roads, water, electricity, drainage; to establish training programs for increasing employment possibilities.

The problem of urban-industrial mission is just beginning in DJAKARTA. The National Christian Council can direct its ministry to a crucial area of Indonesian life - the mass migration to the urban areas of Java. The government has placed the problem of rural-urban immigration on the top of its priority list. The policy is to send migrants into areas that need manpower for development (tin, rubber plantations, forest areas): individuals and families are gathered from the streets and sent to camps; families are screened and trained for development work. Many return to vagrancy in Djakarta or other cities.

Those in urban mission should be encouraged to explore ad hoc types of action programs which draw people together across religious lines around an urgent need. There is a need to make sure those in authority take account of the problems of the poor.

NEW DOCUMENTS - NOUVEAUX DOCUMENTS

Available at SEDOS for consultation.

1. Nous venons de recevoir du Centre d'Information des Organisations Internationales Catholiques dirigé par M.T. Szmitkowski les circulaires 16 et 17/1971.

En voici des résumés qui peuvent intéresser nos Missionnaires.

Plusieurs copies de ces circulaires sont ici à la disposition de ceux qui les demandent. Il suffit de nous téléphoner et nous vous les enverrons avec le Service Documentation Sedos.

O.I.C. CENTRE D'INFORMATION - CIRCULAIRE 16/71

Rapport de la deuxième session préparatoire de la Conférence de l'ONU sur l'Environnement (Genève 8. 19 février 1971).

L'ENVIRONNEMENT, voilà une des préoccupations de la Communauté Internationale. Du Monde Industrialisé ainsi que du Tiers-Monde.

A cette 2ème session du Comité Préparatoire a participé pour la première fois, Mr Strong, Nouveau Secrétaire Général de la Conférence de Stockholm.

Les états non-membres étaient représentés en grand nombre par des Observateurs. Pour le St. Siège étaient présents le Père de Riedmatten et Mme GRABER-DUVERNAY. Les discussions de fond furent reléguées au second plan par la préoccupation de mettre au point l'organisation de la Conférence.

Le Programme de travail de la Conférence fut proposé par Mr Strong dans le souci de caractériser les diverses classes des sujets.

Au Niveau I les Savants du Monde entier devraient présenter un RAPPORT SUR L'ETAT DE L'ENVIRONNEMENT. Au Niveau II un plan d'action serait arrêté et proposé aux Gouvernements. Au Niveau III viendraient les questions au sujet desquelles la Conférence aurait le pouvoir de prendre des mesures définitives:

- 1) Projet de déclaration
- 2) Pollution du milieu marin
- 3) Surveillance de l'environnement
- 4) Sols
- 5) Conservation

Dans le Projet de Déclaration, l'on prévoit de proclamer le droit de l'individu à un environnement satisfaisant lui permettant de jouir des Droits de l'Homme.

Tandis que le Monde Industrialisé, affirme Mr Strong, est de plus en plus inquiet : sujet de l'environnement, le Tiers Monde reste hésitant: De quelle façon les préoccupations que le Milieu inspire au Monde Industrialisé se répercuteront sur la tâche dont le Tiers-Monde même doit s'acquitter en priorité et qui est de répondre aux besoins immédiats et fondamentaux de leur population, en matière d'alimentation, de logement, d'emploi, d'éducation et de santé?

O.I.C. CENTRE D'INFORMATION - CIRCULAIRE 17/71

Rapport de la 27ème session de LA COMMISSION DES DROITS DE L'HOMME (Genève 22.2.-26.3.71). L'ordre du jour de la session, qui comptait plus de 25 Points, touchait des sujets que l'on peut regrouper en 2 parties:

- Ceux qui visent les problèmes politiques de l'heure.
- Ceux qui portent à compléter l'appareil général des Définitions et des mesures de défense de droits de l'Homme.

La Session a ainsi traité les problèmes de la discrimination raciale, de l'apartheid, du Nazisme, de la situation au Moyen Orient (Controverse Arabo-Juive), de la décolonisation.

Les différentes délégations se sont caractérisées, c'était à prévoir, selon les blocs politiques de provenance.

En ce qui concerne le 2ème groupe de sujets à l'ordre du jour est à remarquer l'étude du progrès de la Science et de la Technique par rapport aux Droits de l'Homme:

- a) les découvertes scientifiques et leurs applications technologiques ouvrent d'immenses perspectives de progrès économique, social et culturel.
- b) il faut prévoir les conséquences de ces découvertes sur la mise en oeuvre des Droits de l'homme et des libertés fondamentales de la personne humaine.

La présentation de la part de Pax Romana d'une communication écrite a marqué le débat général sur un autre point de l'ordre du jour: Les droits de l'homme et les jeunes. La résolution finale adoptée à l'unanimité reconnaît à ce sujet, que la jeunesse a un rôle vital à jouer pour la promotion de la paix mondiale, de la justice, du progrès économique et social et du respect de la valeur et de la dignité de la personne humaine.

2. TO-SEI NEWS (Tokyo) No. 605, 26 February 1971 - A 2pp. summary of MISSION NEWS of the CHURCH IN SOUTH-EAST ASIA: Burma, Thailand, Laos, Vietnam (North and South), Cambodia, Malaysia, Singapore and Brunei, Indonesia, Tiöor, Philippines.
3. CIMC CHRONICA, Nos. 414 and 415, May 13 and 24-1971, report the conclusions of the GENERAL CONFERENCE and CENTRAL COUNCIL of the Scheut Congregation, with relevant points for other Societies.

ANNOUNCEMENTS

1. The "NATIONAL CATHOLIC SECRETARIAT, DEPARTMENT OF PASTORAL AND SOCIAL ACTION" of ACCRA, Ghana, has produced its first issue of "INFORMATION SERVICE".
Object:
 - to digest the essential points of official documents, decrees, etc.
 - to inform on proposals, experiments, etc., especially in the field of pastoration, in other parts of Africa.
 - to offer material for meetings and discussions.
 - to draw attention to publications, audio-visual aids, etc.Every issue will contain about ten sheets, four times a year. Address: "CATHOLIC PASTORAL CENTRE", P.O. Box 1989, ACCRA, Ghana.
2. BIBLE STORIES ON COLOR VIDEO-CASSETTES. First cassette (out of 12): "Nativity of the Savior". Japan production. (Mission Intercom, 1325 Massachusetts Ave., N.W. WASHINGTON, D.C. 20005, U.S.A.)
3. SISTERS PARISH ASSISTANTS in Kinshasa 20 parishes (out of 47). They should "know the vernacular language of the parish, have solid theological and pastoral training, not be too "gentle" but boldly give her point of view and her "female touch" to parish affairs, attend meetings on both parish and deanery levels, devote themselves particularly to girls and women, not to be "maid-servant" of parish priest, but integral, full-fledged member of parochial community".
4. PASTORAL TRAINING INSTITUTE for leaders in the pastoral field, will be opened in Wa Diocese in October 1971, Ghana.