

Rome, 2 July, 1971

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71/23

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 de Sedos
 A tous les membres de Sedos

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Yours sincerely,
 P. Leonzio Bano fscj

COMMON SERVICES FOR DOCUMENTATION AND INFORMATION

Report of an "ad hoc" meeting held at the Holy Ghost Generalate on JUNE 16th, 1971 at 4.p.m. in both English and French.

Present were:

Sr. Avonts sa	Fr. Bullmann ofm-cap	Fr. Meyer pa
Sr. Baldwin ssnd	Sr. Burke sndn	Sr. D.McGonagle ssnd
Fr. Bano fscj	Sr. J. Clijsters scmm-t	Fr. Moody pa
Fr. Bartolucci fscj	Fr. Denis ofm-cap	Fr. O'Sullivan cssp
Bro. Basterrechea fsc	Mo. van Dun osu	Sr. M. Palum sfb
Sr. A. Bems afb	Fr. Goosens cicm	Fr. Périgny omi
Fr. Blanes msc	Fr. Ibba sx	Fr. Poggi sj
Fr. Bouchaud cssp	Sr. M.A.Loughlin fmm	Fr. Tannam cssp
Bro. Boyle cfx	Fr. Masson sma	Sr. G.de Thélín rscj
		Mo. M.T. Walsh osu

In the Chair: Fr. G. Tannam cssp
 From Sedos: Fr. B. Tonna
 Miss Ashford

The Meeting had been called to discuss the following resolution of the Assembly of Holy Ghost Provincials 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". -

A paper - THE MISSION TODAY - by Fr. Tonna, was also circulated, explaining the background of what is really at stake, in so far as the mission is concerned. (See Appendix)

1. The Chairman opened the meeting by saying that he wished to present a few practical ways which would serve as a beginning towards a goal of common information and documentation services. They concerned the structure of such services and some concrete pilot schemes. (See 4. below)
2. Before continuing, he mentioned a few presuppositions which needed to be made clear to all SEDOS Member Institutes. They were:-
 - a) The proposed services do not exclude the family news sheets, which every society needs in one form or another.
 - b) Some congregations e.g. those active in the educational and medical fields may not at present see how they can fit into a centralised service. It would be wrong for them, however, to rule out the value

of such services for them. They will be able to find their place and profit from such an initiative, because the contemporary trend is towards a 'Pastoral d'ensemble'.

C) When the Holy Ghost Provincials met and made their resolution, they were thinking within the context of their own congregation, dealing with general practice and mainly priests. They had found that often not all publications and information were available to the general practitioner due to financial and other reasons and they felt he needed to be orientated etc. in his choice of information etc.

3. The Chairman then put the following question to the meeting: IS THERE A STRONG CONVICTION AMONG MISSIONARY INSTITUTIONS THAT THERE IS A NEED FOR COOPERATIVE EFFORTS IN THE FIELD OF MISSIONARY DOCUMENTATION?

The Holy Ghost Fathers thought there was a need, and to explain why, the Chairman introduced Fr. Darricaud from Strasbourg. An outsider with practical journalism experience, he had been called in by the Holy Ghost Fathers to give them a rough estimate of how much a really effective institute Information and Documentation Service would cost in money and personnel. His report had been 'staggering'; his suggestions and their estimated cost were more than the Holy Ghost Fathers alone could commit themselves to. They thought the time was now ripe in Rome for a common service of general mission news and documentation. It was a costly effort to continue investing money and personnel to run an institute service which could be done better by a cooperative effort, thus saving personnel and money for better priorities. Their objective was:

- to improve input so the available material could be better processed;
- and to improve output so all (Sedos) Institutes could be informed.

4. To get such a scheme off the ground as it were, the Chairman suggested some concrete pilot schemes which Sedos could set up.

Regional Information and Documentation Service

- An experienced team could be set up to deal with French and English speaking West Africa for instance.
- There could be a team to cover Brazil, leading eventually to a Spanish speaking Latin American team.
- There could be a team to cover tropical Africa, French Equatorial Africa, English speaking Central Africa, Latin America, eventually even Asia.

5. At this point, the Chairman invited questions concerning the proposals and Fr. Darricaud's project.

Q.1. - "Is Fr. Darricaud's project bigger than the resources of an average missionary Institute to have been so frightening? What did he put in his report?"

Fr. Darricaud's reply contained the following points:

- a) The information given should be readable. Missionaries are tired at the end of the day and prefer to relax with Paris Match for example.
- b) Most mission news is badly written and too administrative. It is senseless to spend money so as not to be read. To be effective, news e.g. the outcome of Superior Generals' Meetings, needs expert re-styling.
- c) To do this needs a background of three years journalistic training and studies. In the case of the Holy Ghost Fathers, a full-time team of 5, trained by one qualified person, was suggested. A team member would e.g. have to attend Press Conferences in the various capitals, thus incurring travel expenses etc.

For the Holy Ghost Fathers alone, the project was impossible.

- Q.2. A. The Chairman was asked for more precise details about the aim of a common general news service.
- B. "Would it take the form of a Bulletin, review etc. for the man in the field, or what?"

The Chairman replied that the Holy Ghost Fathers envisaged a well-produced bulletin, geared to the man in the field, with information and documentation overlapping at the start. It would cover the Church and political news of interest to missionaries, and contain key documents in digested forms. It would feed the missionaries simplified forms of 'missionary thinking' and cover the entire question of missionary experience in similar cultural regions to widen the missionary's limited horizon. It could eventually lead to the full treatment of contemporary problems.

As regards the precise format, Fr. Tannam said it would be produced as economically and perfectly as possible. In the early stages it would be dangerous to embark on anything too elaborate.

6. Fr. Tonna was then asked to make a few points about his paper (see Appendix).
- He began by saying that it covered a much wider field than the Holy Ghost Fathers' proposal.
- He thought it a tragedy that most news passes through Rome where there is least synthesis of it made.
 - A common information and documentation service has to specify its "clients": either the Superiors General or the general missionaries.

7. The meeting was now thrown open to questions.

- 1) One member said that before agreeing to the proposal, one should study to what extent the missionaries in the field do not have access to documentation. He suggested that they had adequate access and that a separate service was unnecessary. Full use should be made of SIM, PRO MUNDI VITA, PROPAGANDA FIDE, FIDES etc.
- 2) He also said he would like to see more missionary news in the secular press e.g. Sedos naming and paying a priest or layman to circulate in Nairobi and then report.
- 3) Another point was that the missionaries in the field, already feeling the need to share information and documentation among themselves, had already created their own services.
- 4) "Would the common bulletin replace subscriptions to other sources of information?"
- 5) Another member did not think that information from interviews given by travelling reporters was as valid as news from people who are in a place for three months or so, and who really understand what is involved.
- 6) The difficulty of creating a common bulletin for Asia, India and Africa was brought up.
- 7) The fundamental question was raised: "Is a common bulletin possible?"
 - It was pointed out that it would overlap with other bulletins in the field, eg. SIM, Peuple du Monde, German and Dutch reviews etc. Documents on episcopal conferences etc. were easy enough to find. As far as he saw, there was a lack of information to missionaries only in the field of mission theology and pastoral development.
- 8) It was also mentioned that the family bulletin is aimed at the members of a particular Institute. It had permission to reprint from other sources because it was an internal bulletin. A common effort would have to pay reproduction rights.
- 9) Also brought up was the fact that each congregation worked in the languages most suited to it. Collaboration among the different language groups would be difficult.
- 10) The Chairman was then asked if the Holy Ghost Fathers' proposal responded to a "felt need in the field or at another level?" The White Fathers for example have found that men in the field are tired of documents, letters etc. and are looking for other stimuli.
 - The Chairman replied that the proposal had resulted from the Holy Ghost Chapter and the Assembly of Provincials. It was 'a felt need' though no actual research had been done in the field.

- 11) Another member posed the following question: "Isn't there already enough information to satisfy needs? No common bulletin could ever compete with Paris Match"

Fr. Darricaud replied:

- a) He was not aiming at a 'pious' Paris Match.
- b) He put the question: "Isn't it convenient to have one review replace ten or more others?"
- c) He said that often the grass roots did not know what is necessary for them to know.
- d) He mentioned that missionaries are not confident that we can at present give them the information they are looking for.

- 12) Several suggestions were then put forward concerning the next step to be taken. It was pointed out that individual bulletins are already picking from the Sedos weekly bulletin, and so Sedos news is reaching the field. It was agreed that Sedos could widen its sphere of activities.

A. Refer to SEDOS Working Groups

One member suggested that the idea of a common information and documentation service needed time to mature. He proposed that together with a working paper it be referred to the Sedos work groups in the Autumn to be studied as to its effectiveness and possibilities.

B. Information Service

It was pointed out that there was a need for an Information Service somewhere to process the material here in Rome. It was suggested that Sedos could carry out this function and thus find its original goal as a clearing house of information. Briefly this would involve:

- a wide range of documents and periodicals
- daily screening and marshalling under headings
- information on conferences, committees, meetings, training centers, nominations, foundations, people in the news etc
- a calendar which could be published twice yearly and repeated in detail each month
- the concise noting of reports, speeches, documents and key articles. Photocopies would be available at Sedos for a small charge.

C. Permanent Groups

In addition to the permanent working groups for education, development, health, social communications and eventually pastoral matters, the setting up of permanent groups was proposed. These would cover specific areas or countries, and consist of a permanent panel meeting to report four times a year and pass on their information through the Sedos weekly bulletin.

- To begin with a special group for Brazil was suggested, to be followed by others for English and French speaking Africa for instance. (Informal groups have already met to discuss Brazil).

CONCLUSION OF MEETING

THE MISSION TODAY : An Essay - PART II

(What SEDOS could become)

Chapter I: WHY WE DO NOT COOPERATE MORE

A hard, detached look at the Mission situation today inevitably leads to a deeper awareness of the pressing need for closer cooperation among all those engaged in Missionary activity. It also reveals that such cooperation, though readily accepted and proclaimed as a goal by Missionaries, seems to be beyond their grasp.

The reasons are not hard to find. They seem to stem from the Missionary spirit itself -- at least as it has been understood during the last few centuries: Missionaries have to be pioneers and, as pioneers, they have to rely mostly -- if not only -- on their own resources. This is certainly valid when opening up new territories and when breaking through the apathy and self-righteousness of a satisfied, static Church. It was thanks to this pioneer spirit that the African and Asian and, indeed, all local Churches were born. A real danger appears, however, when this spirit takes hold of the missionary movement in such a way that, paradoxically enough, it deprives it of the core pioneer values: a pioneer has to back out when the pioneering is done. And he must strive to conclude and go beyond this stage as quickly as possible.

It seems that the Seventies will make us more aware that our Missionaries have reached this stage. Our main concern will then be to adjust their sights and to transform their attitudes. They must cease to be pioneers in order to become a "support" force. Their approach would then move from that of "doing it alone" to that of "supporting the others". In their case, the "others" could be the Christians who are "already there" -- seen as the embryo of the local Church -- and who must be supported in their efforts to become, in their turn, pioneers. In other words, the pioneer spirit must not continue to be locked up in them but liberated in order to take hold of these local Christians. As the product of our pioneering work, these must also show the pioneering drive. No seed will germinate, however, unless it dies. That is why the pioneering spirit of our Missionaries must die.

A second, not less fundamental obstacle to closer cooperation, originates from the stubborn resistance, on the part of the current Missionary context, to radical change. This is most evident in the present structures of the Church for Missionary activity -- structures which do not always help cooperation. This might be another remnant of the old, Roman way of doing things: "divide et impera" -- divide in order to dominate. Fully autonomous Missionary Institutes, each owing vertical allegiance only to the Pope (who acts through Propaganda Fide) were encouraged to develop -- without any serious concomitant attempt to ensure horizontal, inter-Institute, links. Theoretically,

Propaganda Fide is supposed to provide such links (through its coordination functions) but, in fact, each Institute tends to go straight to it to obtain its mandate, its juridical instruments, its financial support and, in rare cases, its information. After that, it operates on its own. It is clear that Propaganda Fide can control the Institutes much better this way: it is always easier to deal with one Institute at a time than with the whole group of Institutes all the time. But such efficiency at the top often led to the dispersal of energies in the grass roots.

A third obstacle to closer cooperation was partly an unforeseen consequence of this set-up: the need of each Institute to define and assert its identity, a need which was often expressed as a firm -- if not fierce, concern to build and defend its autonomy. In itself this was a good thing. But it often became a threat to the whole missionary effort when it monopolized too many of the energies of the Missionaries. To members of the Institutes, this might not be so evident. After joining their Institute, they went through a whole socialization process (often called "formation") which somehow conditioned them to take their particular Institute as their frame of reference for judging the whole Missionary elan. The world was neatly divided into two: the Institute world and the non-Institute world. This frame explains many of the solutions they later devised. But it also limited their range of possible solutions: they can only think in terms of solutions which somehow fit into their Institute-world. What seems to be urgent now is to enlarge this frame so that the whole Church, indeed, simply the whole world, becomes our main frame of reference. The very need for identity must find a response in terms of the superior values, brought in by this planetary frame of reference.

These and other obstacles to closer cooperation must be quickly surmounted. Otherwise the message of our Missionaries will continue to lose its credibility. In their "internal" links among themselves, normally structured through their Institutes, Missionaries must leave no room for doubt that they take the Lord's Will seriously: "If there is this love among you, then all will know you are my disciples" (John 13, 35). And yet we must not hide the fact that, evident as cooperation is as a Christian value, it is no less a very elusive one.

Our hope is that a more sustained and systematic sharing of available knowledge among all missionary agents (including our Institutes) -- supported by the new information technology -- can bring us closer to the desired goal. Knowledge, in fact, is the basic way of promoting consensus -- itself the necessary base for any serious move towards closer cooperation. In wider, more essential terms, we can state that there can be no community without a minimum of communication. If Missionaries want to promote the Community of Communities -- which is the Church Christ founded -- they must structure their efforts in such a way as to ensure a maximum of communication.

In more pragmatic terms our hope is that we could give a new, honest push to this community building process right here in our Generalates, by combining the talents and resources of each General Secretariat of the interested Sedos Institutes and then placing the "pool" at the service of the Mission.

The advantages would not be limited to the area of "giving witness" to our belief in closer cooperation. The inherent pioneering thrust of the missionary institutes could be re-directed, in this way, from the local (where, as we have seen, we have become "support troops") to the international front. This shift in our missionary approach would, of course, be welcomed by the local churches as a sign of our will to cooperate in new ways.

The most striking advantage, however, would be the positive impact on the second obstacle to closer cooperation. We would be acting to start building horizontal links between Institutes at one of the most strategic points: the information collection and distribution units.

There can be no doubt that, in the long run, this would also impinge on the third obstacle: the too one-sided interpretation of the autonomy of each Institute. The information process is intimately connected with the decision-making and "management" process. Thus a new type of information process cannot but lead to a different style of "management" and decision-making.

In the next chapter, we offer a sociological interpretation of how such connections would work. It is the outcome of ongoing research on the interplay of knowledge and power - the two major forces which shape the social systems in which we live - whether these are our own missionary institutes or the local societies in which they operate.

What is important to note here is that it could be applied to study and adjust the relationships between a General Secretariat (the "technical" organ responsible for the information process) and a General Council (the "management" organ responsible for decision-making and general administration) of each Institute in SEDOS. It is with this in mind that we present, in Chapter 2, a rather theoretical digression into the "sociology of knowledge". Our aim, of course, is to arrive, in Chapter 3, at an excursus on how the "technology of knowledge" can - and should - be applied at the Generalate level to harness the processes of the sociology of knowledge to community building in its widest sense - that is, the building of the Universal Church through the proclamation of the Gospel (alias the Mission).

Chapter II: HOW KNOWLEDGE WORKS FOR CLOSER COOPERATION

Sociologists, in fact, see knowledge as -- with power -- one of the two prime movers of social change. It can therefore be harnessed to reverse the trend towards dispersal evident in our missionary agencies into one of closer cooperation. This new trend, in turn, could transform the whole context of our Missionary activity.

Social change, in fact, is a question of inter-action among individuals. Under normal conditions, it is a number of interacting persons, rather than the lone individual, who can successfully initiate change in Man's social context. This happens through their ability to adjust their social relationships. In the process, they are usually aware of what they are doing, of their goals, and of their ability to transform the social context. Missionaries generally satisfy these conditions. But they do not always go far enough to interact fully with all the different actors in the "mission" territory. Still, it is only by joining with these in "social" acts that they can impinge on the total context. Whenever they do undertake such an effort, they -- like all social actors -- make use of two basic instruments, both derived from social action: force (or power, often under the form of objects like arms) and symbols (the normal vehicle of knowledge). The two are intimately linked: objects create symbols and symbols "move objects".

Objects and symbols are incessantly exchanged between interacting "actors" and the end product is always some kind of shift in their mutual relationships and thus, ultimately, in their social context. The problem of our missionaries is to decide whether they should allow this process to go its own way or whether they should guide it to the desired goals. If they opt for the second alternative, they would have to use two further social processes: social control and consensus building.

In our case, both could be mobilized to weld the Missionary Institute closer together and thus reverse the trend towards exaggerated autonomy. Thus, in view of the common objective of adapting to and changing the whole context of Mission on-going control, in a downward movement, could help the Institutes cooperate more closely. In a concomitant upward movement, the Institutes -- and in particular their members -- would respond by "feeding back" their experiences and thus build consensus. The "central" control unit would act as a rallying point, but the real consensus would spread widely among those at the "periphery".

It is obvious that both movements depend on the right use of knowledge -- a use which is much more than cybernetics. The latter can only control heavy units by means of lighter ones through systems of signals. It never produces the energy required to change human relationships and thus to transform the context. Only consensus building (and the use of power) can do it.

The question then becomes: how does the right use of knowledge achieve this control and consensus? Knowledge performs two basic functions: a) it establishes a relationship between men and objects (including the objective reality which is Man's environment or social context) and b) it evaluates these objects in terms of what these same men consider worth striving for (that is, in terms of their values). Knowledge thus becomes an essential asset -- of social human existence. It is to a man's world what a map is to the road. As such it can be examined from the two angles of production and distribution.

Knowledge can always be added to and its production is cumulative. This happens when peripheral units feed information to a central point. What is very critical is the organization of the different parts of the accumulated knowledge in some coherent "whole". The process is called synthesis. It is often a fact, however, that at these central points -- where these many "parts" continually come in and are added to the existing store -- this synthesis tends to be very weak. The Propaganda Fide library and archives offer a clear example: many "parts" of Missionary knowledge have been coming in during the last four centuries, but the attempts to synthesize them into a single global vision have been very few. And yet it is only when such a synthesis is achieved and is fed back to the other peripheral Missionary activities that these are somehow welded together and thus harnessed to impinge, as a single force, on the total world context.

Such syntheses are also crucial for the distribution, or "consumption", of knowledge, which often takes place from that central point. Available syntheses are used by the peripheral units to organize and share new "parts" of knowledge -- parts which they are continually acquiring. The synthesis can be compared to the decision of the motorist to go to a definite place; while the organization, or "fitting in", of new parts resembles the steering movements he makes according to the conditions of the road, but always within his overall direction. Knowledge, of course, is also distributed directly from the same central points to the units of the periphery.

The most important social consequence of the processes of the production and distribution of knowledge is that there can be no real change in the "parts" before a corresponding change in the "whole". People are committed to an overall direction -- to the current synthesis -- which they seldom discuss. When asked to "do this or to try that", they automatically check if such new "part" fits into this synthesis. If the "steering movement" suggested does not fit, they reject it. Then, the only alternative is to convince them that they should change the overall direction. This means that any attempt at renewal in our Missionary efforts must either be fitted into our existing "synthesis" or else be preceded by a change in such "synthesis". We cannot renew things unless we convince our men that this renewal is related to their synthesis -- or, if this is not the case -- to their ultimate purposes. We must change the attitude before attempting to change the structures.

It seems that we have reached a stage where a change in our Missionary synthesis has become essential and urgent. It also seems extremely difficult that such a change could be achieved by the central missionary agents. This is equivalent to saying that the existing synthesis can only be changed from the base -- that is from the periphery. The best the centre can do is to change some parts -- but -- again -- this can be done only when the changed parts can be fitted into the existing synthesis. Attempts which go beyond this could be neutralized by the indifference and, eventually by the protests of the base.

This condition highlights the relationship between knowledge and the other major agent of change -- power. People in power, like central administrators and political elites, cannot really do much to change syntheses of knowledge which are already in the minds of the people they lead. Because the latter will only change their syntheses if they are convinced that change is necessary. But then, who can convince them? It seems that the people best equipped to do it belong to the category of the moulders of public opinion. Prominent among these are the intellectuals and the experts who usually operate through their criticism of the current synthesis (or "system"). They are particularly successful when they enact this role in a stance of independence vis-a-vis the people in power and vis-a-vis current schools of thought.

The duty of those in power is clearly to ensure the active presence of this critical function among the people they lead. This becomes imperative as our societies move towards more emphasis on the production and distribution of knowledge -- with symbols becoming more important than objects in the process of society building. Current signs are encouraging: a higher priority is being assigned to investment in education and training, in research and development and, in general, in human capital rather than to investments in other fields. After all, knowledge is not just a question of symbols in people's minds: it is the root, as well as the expression, of the political, economic, socio-cultural commitments of these people.

The consequences of these processes for the Mission are not hard to draw. The Mission can be considered as the proclamation, by the Church, of the Good News brought to the planet by Jesus Christ. As such the Church becomes a unit for the production and distribution of a special kind of knowledge, but knowledge all the same: the Good News of Man's salvation by God. This is knowledge performing its two functions of informing about and evaluating the world's realities. The Church does not have objects to offer to the world. But it does offer it new information (the Good News) and new evaluations (meaning of Man).

What is specific (and "special") and particularly interesting about this knowledge is that this Good News directly concerns relationships between man and man and, ultimately between man and God. It consists in the message that Man is invited to become God's son and that men are invited to become brothers. In terms of the processes outlined above this means that the knowledge "produced"

and "distributed" by the Church is not only capable of "changing" the world and its context because it is knowledge, but also because it is itself a map (= knowledge) of ideal human relationships. And, as we have seen, social change is really a question of shifts in these human relationships.

The responsibility of the Church in reviewing its links with other units of knowledge production and distribution becomes heavier in an age when these are undergoing radical renewal and extensive expansion. It would help to conclude this theoretical section by sketching an ideal picture of what such a review could entail.

Specifically, the Church would adopt, in a concrete context, the critical stance and thus become a unit of critical knowledge. Acting independently of the power elites and of existing syntheses of knowledge (in the mind of the masses) it would direct its "knowledge" activities towards a change in the latter. Aware that the best way to do this is to switch on an upward movement from the base, it would focus on convincing the masses of the proposed changes. Currently, the signs show that this could be effected in the human development sector. It is here that the Church, particularly through its Missionaries, can speak to the masses by doing something for them. The first stage would necessarily consist in fitting new parts into the existing synthesis. But the real change would come only when the process reaches the upper layer, the layer of synthesis where the Gospel values could operate. Both stages imply a continuous supply of knowledge -- particularly about the masses and about their synthesis. But this can be achieved by linking up with other knowledge production and distribution units. The real contribution will consist of the emergence of a new synthesis -- a synthesis which would hopefully organize the "parts" in the Gospel frame. This is possible, however, only if the Church adopts the pluralist stance.

Chapter III: HOW INFORMATION TECHNOLOGY CAN HELP OUR INSTITUTES

The day-to-day reality of our Mission is, unfortunately, only too different from the ideal picture sketched above. We often are not well informed about the essential "parts" of the non-Christian context, let alone about the current syntheses which support this context. Indeed we often do not know enough of what our fellow workers in the Mission are doing and thinking. The situation could be hardly tolerated a generation ago. But it has become unbearable for the present generation, already hit by the first impact of the irreversible tide of the breakthrough in information science and technology.

This "communications explosion" is not just a question of computers. It is not even merely one of more rational ways of storing and retrieving information in the process of producing and distributing knowledge. It is, above all, a question of undreamt of facilities in organizing one's knowledge in fresh syntheses -- a process which, as we have seen, cannot but affect the very contexts in which we live and thus initiate social changes. If we want to actively guide these changes rather than passively accept them, we must take note of the consequences of this breakthrough.

Recent developments in the field of information utilities (iu's) help to illustrate what is happening -- and what could be at stake for the Mission. Looking at the matter from our Superiors' General desk (or airplane seat), we can pin down their work to the following mental processes: to remember, analyze, interpret, judge facts and ideas and to reason out, postulate, forecast, plan, weigh alternatives and solutions. In fact, they do very little in the traditional decision making sense, but they do need much information -- and as quickly as possible.

Information technology would not relieve them of all these mental processes. But it could help them enter into a partnership with its "machines" which would tremendously enhance their capabilities to perform them -- especially in the areas of remembering and looking for alternatives. Man and machine join forces in a creative process in which the first tips off the second by asking relevant questions and the second "switches on" the exquisitely human capabilities of the first by providing, thanks to its "relating" capabilities, all sorts of unthought of answers.

This happens in a series of steps of "displayed choices". By picking one of the several choices offered (and actually displayed) by the "machine". Superiors General will guide the latter (while simultaneously being guided by it) to the next step. The choices can refer to information items or to action decisions. What is also fascinating is that the Superior Generals can tell the "service" what is to be remembered, how it is related to other information items and action decisions and how they should be reminded to ask for its retrieval. This actually means that the users are continuously adjusting the programmes of the "machine".

In other words, they are working on the input and on the output of the information service. The input consists of what is to be remembered and its links with other relevant facts -- two sets of data which are conveniently called data files. The output goes by the name of services and is usually dependent on the right use of descriptors and chain pointers, as the categories of "what is to be remembered" and of their links with other data are respectively called.

The "iu" comes in at this point because it seems to be the most rational means of achieving this input-output flow in the man-machine information partnership. Like the other four major "utilities" -- water, electricity, telephones and gas -- it offers a user the information he needs in the quantity and at the time he needs it. Each user will have a terminal -- or an input-output device -- in the place he works. But a large number of users share the central services of a computer or other data processing and memory complex. It is these which actually perform the storage, retrieval, processing and computing operations required.

In practice, our Superiors General would have a terminal to an "iu" on their desks. Through it they could "feed" into the central computer information relevant to his six basic data files:

1. Individuals: The name of each individual related to the Institute is associated, through chain pointers, with other descriptors; the latter would refer to addresses, telephone numbers, affiliations, "prime" relationships, responsibilities, dates, etc.
2. Organizations: The name of each organization of importance to the Superior General is associated through chain pointers to relevant data (see above 1.)
3. Calendars: Indication of appointments -- from three to six months in both directions -- index to memo's or reports about each, etc.
4. Current Activities: Comparable to "things to do" lists or "work in progress" files -- "hot items", outstanding telephone calls, etc.
5. Correspondence: This could be contained under 1., 2., or 3. above, but sometimes it is useful to control it separately.
6. Travel Schedules: Especially useful for those who travel extensively.

The Superiors General would use the same terminal to ensure help under the form of nine basic services, mostly through the correct use of simple descriptors and chain pointers. These services would:

1. find an item of information hic et nunc necessary for their current work and which had previously been "fed" into the memory of the computer.
2. guide them in finding an item which they need but which had not been "fed" to the memory. This process begins with a limited set of descriptors.

3. add an item to the data files with chain pointers.
4. locate for them the item indicated in the correspondence files.
5. display all items related to a particular problem.
6. display the relationships of these same items to other items.
7. change a list of items as required.
8. change the display of items as required.
9. change an operation already programmed by the "machine".

What is revealing in this example is that the "iu" not only makes accessible information already "fed" into the machine, but also provides the possibility of access to other, hitherto inaccessible data, simply by relating (through the same "iu") to existing data banks. This is another way of saying that the "iu" helps the Superiors General plug in and listen to new information relevant to the Mission, and eventually add his own data to the bank. This ensures the presence -- and eventual impact -- of our message in the context.

The process would gather momentum as the data files are developed to meet other needs than those of Superiors General. Thus they could include records of the experiences of our Missionaries in the day-to-day confrontation of life and Gospel -- the locus where God usually reveals his plans. Another set of data would be concerned with the syntheses operating in the local contexts -- as these are revealed by Government plans, by official declarations and, indirectly, by critics. The services would naturally expand -- in terms of offering us a wider range of possible solutions and thus alert all interested to the new openings in the total Mission context.

It is clear, however, that no single Institute has, or can have, the resources to acquire and continuously update this kind of knowledge, let alone to computerize it. But it is no less clear that a number of Institutes could go a long way in this direction -- if they decide to pool their resources and if they agree to begin by concentrating on a particular geographical region, or on a specific sector of missionary activity. The group of Institutes could then decide to share their data with other information centres. ⁽¹⁾

Such a decision would be of a technical nature and would not directly involve the decision-making processes of each Institute. It would immediately affect the Secretariats, rather than the General Councils of the Institutes. There can be no doubt; however, that ultimately it would affect the work of these Councils -- simply by the higher quantity and quality of the information which each Secretariat would be able to provide its own Council -- at the time this Council needed it.

DEVELOPMENT

A. NEW DOCUMENTSMaryknoll Apostolic Workshops : Maryknoll Sisters' Apostolic Workshops on Social Justice, Six booklets, 1965-1970

Through the courtesy of the Maryknoll Sisters, six important documents have been added to the SEDOS collection: the papers delivered (with discussion reports) at their "Apostolic Workshops on Social Justice", held at the Maryknoll Motherhouse at intervals between October 1965 and February 1970.

The pattern followed by these workshops was not always the same. Since it is impossible to summarize the wealth of material which the six booklets contain, an overview of the contents of each is here offered with the understanding that readers of the SEDOS Bulletin will have access to the originals at the SEDOS Secretariate.

FIRST APOSTOLIC WORKSHOP ON SOCIAL JUSTICE , October 1965:

- 1) Introductory paper, "Dialogue between doctrine and doing", by Sr. Mary Alma Erhard MM, 8 pages.
- 2) "Anomie - Apathy - Renewal: Which?" by Sr. Ann Stephen Richards MM (Philippines), 19 pages.
Discussion summary follows this and the other papers delivered; footnotes and bibliographies are generally offered.
- 3) Report prepared for the Social Justice Workshop by Sr. Mary Rebecca Quinn, MM, (Chile), 10 pages.
- 4) "Mission Educator: Catalyst for Leadership", by Sr. Joel Marie Houlihan MM (Hong Kong), 5 pages.
- 5) "New Students for New Times", by Sr. Marie James Miller (Hong Kong), 17 pages.

SECOND APOSTOLIC WORKSHOP ON SOCIAL JUSTICE, May/June 1966: general theme -The U.N. Universal Declaration of Human Rights.

- 1) "The Universal Declaration of Human Rights and the Education of the Handicapped", by Sr. Mary Francisca, 8 pages.
- 2) "Social Man, the Individual", by Sr. Mary Alma Erhard MM, 8 pages.
- 3) "To Live in Health and Human Dignity - a Right or a Luxury?", by Sr. Brendan Marie Conroy MM (Korea), 16 pages.
- 4) "Church - Challenge - Chile," by Sr. Mary Brigid Collins MM (Chile), 13 pages.
- 5) "Open or Integrated Education for the Blind," by Sr. Mary Francisca Lucier MM, 8 pages.
- 6) Summary of major points raised during the final discussion, 5 pages.

THIRD APOSTOLIC WORKSHOP ON SOCIAL JUSTICE, October 1966.
Theme - Christian Community Development.

- 1) "Christianization in the Socio-Economic Development of Peru," by Sr. Mary St. Margaret Smith MM (Peru), 9 pages.
- 2) "Integrated Literacy in Highland Guatemala," by Sr. Thomas Marie Johnson MM (Guatemala), 9 pages.
- 3) "The Crisis of Secondary Education in the Rural Areas of the Philippines," by Sr. Margaret Jude Haertel MM, 17 pages.
- 4) "Our Search for Community", by Sr. Mary Alma Erhard MM, 4 pages.

FOURTH APOSTOLIC WORKSHOP ON SOCIAL JUSTICE, October 1967.
Theme - Woman's Role in Christian Development.

- 1) Introductory remarks.
- 2) "The Role of the Korean Woman," by Sr. Mary Gabriella Mulherin, 3 pp.
- 3) "Professional Woman's Mission," by Sr. Alice Helena Ryan MM / Sr. James Agnes (Guatemala), 16 pages.
- 4) "New Women for Colombia," by Sr. Lourdeen Sheridan RSHM (Colombia), 16 pages.
- 5) "Religious Women's Role - Indigenous and Foreign in a Developing Region," by Sr. Concepta Marie MM (Yucatan), 6 pages.
- 6) "The Vocations of Woman," by Sr. Mary Alma Erhard MM, 9 pages.

FIFTH APOSTOLIC WORKSHOP ON SOCIAL JUSTICE, Springtime 1969.

- 1) "Three Dimensional Apostolate: Dental Therapy - Mission - Nutrition," by Sr. Ramona Maria Tombo MM (Philippines), 80 pp.
- There are six pages on the Philippines in general; followed by -
- "The Challenge of Mission Life" (pp.8-27); "Nutrition Notes" (pp.29-39); "Food Resources in the Immediate Locale: Research and Experimentation" (pp. 41-57), with some material on high protein yeast and mushrooms; "A Filipina's Cookbook" of original recipes by Sr. Ramona Marie (pp. 61-71); Case Histories (pp. 72 ff).

SIXTH APOSTOLIC WORKSHOP ON SOCIAL JUSTICE, February 1970

This workshop was on Hong Kong. Introduction, maps, data. "Program for a Lifetime", by Sr. Mary Louise Higa MM. Followed by papers on the physical and social potential of the human resources of metropolitan Hong Kong, as experienced by the author: Chronology and Ecology of Contemporary Hong Kong (pp. 1-9); Mutual Service and Social Welfare in Hong Kong (pp. 11-15); Education for Hong Kong (pp. 17-19); Industry in Hong Kong (pp. 21-24); Medical Apostolate in Hong Kong (pp. 25-30); Culture and a Hungry World (pp. 32-38); The Preventive Medicine of Nutrition (pp.39-44); Asian Nutrition Seminar and Concerned Women (pp. 46-56); Addenda and Concluding Papers (pp. i - v).

DEVELOPMENTB. Spotlights on Dark Corners No. 17WOMEN'S PARTICIPATION IN RURAL DEVELOPMENT

Report to the Task Force for Women's Participation in Rural Development: ASIAN JOURNEY, April 15 to July 23, 1968, by Sr. Mary Alma Erhard, MM, Missiologist and Sociologist. Submitted at the 23 September 1968 meeting of the Task Force at Maryknoll Motherhouse, New York 10545, USA. Mimeograph, 82 pp. (On file in the Sedos Secretariate Documentation Section.)

This mimeographed report contains sections on Hong Kong (pp. 2-13); Philippines (pp. 14-24); Taiwan (25-39); Korea (40-56); and Japan (57-74). There is also a "concluding summation" (77-81) and a list of task force members (82).

By and large, each of the five sections on a particular Asian country follows a similar pattern: Basic statistics - List of key persons met - List of meetings attended - List of programs and projects visited - Special reports on a project or interview in that particular country - Major points of analysis.

For HONG KONG, the special reports just alluded to take the form of a tape-recorded meeting (2 pp.) on nutrition, including Hong Kong people's negative reactions to IR8 rice; an interview with Mr. Cheung Kwok of the Hong Kong Agriculture and Fisheries Department, whose life work is with the "Boat People" having no homes on land; and finally, four pages of recommendations regarding Hong Kong from Sr. Alma herself.

PHILIPPINE reports include "Observations on the 10th Biennial Convention of the National Christian Women's Association", and an interview with the acting president of the Philippines Rural Reconstruction Movement.

A child care and feeding clinic in TAIWAN is reported on, and feeding program recipes are given.

Under KOREA, one may find a description of the Incheon Social Welfare Program; of the Korean FAO Food Exhibit; and an extensive report on "A Korean Woman and a Korean Idea" - Dr. Evelyn Koh and Seoul Women's College, with description of a "model Korean live-in village"

Comments are made on three outstanding programs in JAPAN: 1) Home-living Improvement Training Center, Tokyo; 2) Tomo-no-Kai Training Institute; 3) Yamamoto Agriculture and Home Economics College for Women.

In conclusion, it should perhaps be remarked that the "basic statistics" given for each country often provide more information than mere figures, and that the lists of persons and projects could be a valuable source of information for those interested in following up some particular phase of development work in one or more of the five countries listed.

LAY MISSIONARIES

DEMANDS FOR EMPLOYMENT

1. DONATI Gemma
Italian, single, age 39

QUALIFICATIONS - Laurea in Lettere Rome University (Arts)
- School of Oriental Studies, London
- UNO Scholarship on Asian Art
- Teaching experience. Travelled widely in the Far East: Thailand, Laos, Camboja, Burma, Malaysia, Indonesia.

TEACHER - Asian art (specialization), English language, History, Geography, all classical subjects.

LANGUAGES - English, Italian, speaks French.

Address: - Prof. Gemma DONATI, via Marcello Prestinari 13, 00195 ROMA

CONTRACT: Two years

2. Mr. W.H. Fender, West Germany, age 33

QUALIFICATIONS - Graduate Institute of Engineering Designers, London 1970. - Diploma Management Psychology Kumamoto University, Japan, 1969.

EXPERIENCE: - Technical and language instruction in Management Engineering and Draughtsmanship. Social work with handicapped, blind, destitute children or elders. Australia 1959, Germany 1962, Calcutta 1965, Japan 1967.

LANGUAGES: - English, German.

Conditions of Work: Living allowance. Permanent position rather than temporary assignment. Japanese wife, also Catholic, would accompany him and help in social work or lay apostolate. Two Japanese foster children being taken care of by wife's relatives. Ready to work anywhere. Available within about 6 months.

REFERENCES - Documentation available at SEDOS. Presented by CM Superior General.

ADDRESS : Mr. W. H. Fender, Shinyashiki, 2-chome, 6-3, Kumamoto City, Kumamoto-Pref. 862, JAPAN.