

73/9

Rome, 9th March 1973

To all Superiors General
 To all their delegates for SEDOS
 To all member of the SEDOS Group

We would be much obliged if you could inform your provinces and other contacts of the following:

ADVERTISEMENT: Appointment

SEDOS has a vacancy for A SECRETARY AND ENGLISH GROUP ASSISTANT

- The person appointed will
 - a) serve as personal secretary to the Executive Secretary
 - b) assist English speaking groups
 - c) do general office work and typing
- The person appointed will
 - preferably be a Religious and a Man
 - certainly be bilingual (English and French)
 - and have office experience
 - knowledge of Mission terminology,
 - training and competence
- The salary will be dependent upon previous experience (about 220.000 lire plus insurances)
 A two year contract is envisaged.

APPLICATIONS TO THE POST SHOULD BE SUBMITTED NOT LATER THAN APRIL 30 TO THE EXECUTIVE SECRETARY, SEDOS, CP 5080, 00100 ROMA.

This week :

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COMING EVENTS :

WG Social Communications - 20-3-'73 - 4.00 pm - OMI
 WG Development - 21-3-'73 - 4.00 pm - SEDOS
 Executive Committee - 28-3-'73 - 4.00 pm - SEDOS

REMINDER: part time work sought by African student doctor: 'phone Fr. Goossens, 62.20.317

Yours Sincerely,
 Fr. Leonzio BANO, fscj

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WORKING GROUP DEVELOPMENT

A meeting of the WGD was held on February 21st, 1973, at 4.00 pm at the SEDOS Secretariat.

Present were:

Fr. E. Biggane, SMA; Fr. A. Bundervoet, MSC; Fr. C. Rühling, SVD; Fr. P.F. Moody, PA;
Bro V.H. Moonens, FSC; Sr. Danita McGonagle, SSND; Fr. Houdijk, CSSp.

From the Sedos Secretariat: Fr. B. Tonna

1. Sr. Danita, in the chair, referred to the minutes of the last meeting reported that it had not been possible to present reports on the educational side of the urban mission. The minutes were then approved
2. A discussion on Fr. Tonna's draft design (of the document which would conclude the studies - see below) followed:
 - a) the limited objectives, established at the outset by the WGD, must be made very explicit. The study would be valid only within their frame;
 - b) the same would apply to the sources the WGD used - that is the ideas and experiences of people in the field; the credibility of the study would depend on how far these sources came through;
 - c) considerable space should be given to Ch 5. It would also be better to change the into a as regards the "concrete activation"... of the thesis of this chapter (see below);
 - d) the tendency to identify the urban with the local church is a historical not a pastoral phenomenon. But it does highlight the pastoral concern to make the Church, like the city (and perhaps through the borrowing of city patterns) a meeting place for people;
 - e) the document should provide factual information to show that the exclusion of overseas missionaries from the city apostolate was a myth, ideas emerging from such facts should be proposed under the form of questions and guidelines to help the people there make contact with the realities of the city;
 - f) extensive space should be given to models of pastoral involvement in the city - with a few red lights about the danger of borrowing wholesale and of institutionalizing too rapidly;
 - g) the rural-urban continuum should be highlighted;
 - h) the language should be simple and direct, to allow for wide publicity;
 - i) the document should be presented verbally to the Assembly - after a personal presentation to the Executive Committee.

3. Through the courtesy and initiative of Fr. Moody, the WGD could make use of Mgr Blomjous' remarks on the design:
 - a) extreme care should be taken not to give the impression that there are linear "cause-effect" links in the urbanization process. The essential fact is relationships and these should be given priority over groups. The city is basically a way of life.
 - b) the concept of mission should be related to pastoral animation and thus made wider than evangelization.
 - c) the differences between the various cities should be stressed
 - d) the statement that Africa, Asia etc. would be predominantly rural should be toned down: the people there want to industrialized!
 - e) a step seems to be missing in ch. 4: a natural group becomes a mission before it becomes a Church. And there this Church becomes again a mission.
4. It was agreed that more space be given to education - as this is understood today (a learning environment rather than a teaching instrument) by referring to models (Freire, FFF), to the "open school", to "reaching adults through youth" etc. Allowance should be made to the fact that we are only 10 years distant from the break-through's of the 60's.
5. The WGD will meet again on March 21st, at 4.00 pm, at the Secretariat.

Fr. B. TONNA

Draft Design of the final SYNTHESIS of the
URBAN MISSION STUDY - Sedos DWG - 1971-'73
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1) Item	Sources *
Awareness	Doc. 4, Doc. 5 (I)
Concept of urbanization	Doc. 1, Docs 3,4,5 (II)
" " " in Africa	Gaba and Nairobi seminars
" " " in Asia	Mc Gee, Lee,
" " " in Latin America	Medellin documents
Concept of urban mission	
Problems and policies - health	Doc. 4,5 (III and IV)
education	
welfare	
2) A sociological approach	Doc. 1 (Tonna)
Man in search of full development	
Emergence of patterns of <u>interaction</u>	
3) A theological approach	Doc. 6 (Bundervoet)
The local Church	
In search of <u>patterns to borrow</u>	
4) A pastoral and missionary approach	Coventry Conference
a) How a group becomes a Church	
b) How a Church becomes a Mission	
5) New ministries - models for 3 continents	Doc. 4,5 (VI) Houdijk
New groups	
basic communities " "	Doc. 4,5 (V)
New structures:	
pastorale d'ensemble " "	Doc. 4,5 (IV)
6) Implications for training programmes	Doc. 4,5 (VII), Samson (Women)
Conclusions: analytical and structural instruments	
7) Suggestions for further study and action	Doc. 4,5 (VIII)

* Documents produced by the DWG Study: 1: Tonna's paper; 2: DWG reaction; 3 and 4: reaction of Generalates; 5: reaction from field; 6: Theology of the City; 7: revised bibliography; 8: Coventry Conference; 9: models and ministries; 10: Women.

Bibliography: comprehensive
 selected (a) general (b) Africa (c) Asia (d) Latin America.

GUIDELINES FOR THE DEVELOPMENT OF THE SYNTHESIS (Nos refer to sections)

1 The fact that Africa, Asia and Latin America are, and will be, predominantly rural, works against a realistic assessment, by missionaries, of the dimensions of the urbanization process in the Third World;

In quantitative terms, these are already overwhelming. In qualitative terms, it calls for a radical rereading of our missionary patterns and their theological bases. It may be a question of the emergence of a second "natural law".

2 There are, of course, extensive variations of the urban pattern as this emerges in the III World. But, in the long run, it will end by imposing "new laws" on the complex expression of man's social nature, in his "urban" quest for full development.

3 These laws seem to be all important for the development of a theology of the local church, a theology which seems to be inextricably connected with that of the city, or, more simply, with the concept of the city. In fact, the first local churches were urban - and borrowed urban patterns of social relationships for their internal structures.

4 Once this theology emerges, there arises the problem of its application. In missionary and pastoral terms, this could be formulated as

- a) the "way" to change a local urban group into a church;
- b) the "way" to change a local church into a mission.

5 No ready made solutions are in sight. But signs of God's emerging Plan can be captured if we pay closer attention to models of missionary and pastoral action already in use. Three levels may be usefully distinguished here:

- a) person to person: new ministries, for all Christians
- b) group work: the basic community as the concrete activation of the Church
- c) structures: the holistic approach embodied in pastorale d'ensemble

6 As conclusions of the study we could suggest

- a) the training of all urban operatives in the new, open, searching stance required by the new challenge. In terms of ministries, groups, structures.
- b) the provision (to these operatives) of "instruments of knowledge"; to help them understand the city.
- c) the need for more coordinating and collegial structures of action; in order to catch the holistic impact of the city on the people who "use" it.

7 An open ended chapter with suggestions for study and action, bibliography etc.

In October 1972, the Sedos DWG distributed to selected missionaries in Africa, Asia, and Latin America a synthesis of the comments of 16 Generalates on its working paper on the urban mission (Doc. 4). These were: Bro Andrew fsc (Manila), Sr. Inez Braun fmm (Jakarta), Fr. J. Brêna sj (Hsinchu), Fr. Buysee msc (Mbandaka), Fr. J. Forbes omi (Colombo), Fr. J. Gorham mm (Bogota), Fr. A. Smith wf (Zambia), Sr. Provincial osu (Bangkok). The document was also sent to Rev. H. Daniels (WCC) and Fr. J. Kerkhofs (PMV).

Comments were received in writing from: Bro Andrew fsc, Fr. Buysee msc, Fr. Forbes omi, Fr. A. Smith wf, Fr. Tonna interviewed Sr. Braun fmm in Jakarta and Sr. Provincial osu in Bangkok in December, 1973. The following is a summary of the views they expressed, views which, as a whole, confirmed the thrust of the DWG working paper: "Basically the statements made in Doc. 4 regarding the Urban Mission are valid in regard to Greater Manila" - FSC.

The URBAN MISSION - a view from the field.

I.
AWARENESS
OF NEW
CHALLENGE

Awareness of the need to approach the city in a new way was evident in all the answers. But it tended to remain at the level of generalities - mostly directly derived from the more familiar problems posed by the city, listed below under III. The WF's found it necessary to reiterate that first priority should be given to rural problems:

- "In Africa sociologists are convinced that the real revolution is taking place in the rural areas" (WF - quoting Fr. A. Shorter wf).
- "I don't think it is a lack of realization that those who are going to mould the future of this country (Zambia) are those who are living in the towns today, but rather a reluctance to leave smaller rural parishes without resident priests" (WF).

Concern about any "down grading" of current rural priorities was also expressed in Jakarta (FMM). In Manila awareness has been growing thanks to mass media, student activism, outspoken bishops, priests and Religious. (FSC) But the interconnection of the rural and urban milieux was again stressed:

- "Both the hierarchy and the Association of Major Religious Superiors in the Philippines are aware of the urban problems and, while not neglecting the rural areas, have many of their projects centered around the urban areas.... The Philippines has 70% of its population in the agricultural sector, living in rural areas,... (but) the importance of Manila for the life of the Philippines cannot be over-estimated. In a sense, everything emanates from and returns to Manila" (FSC).

II.
CONCEPT
OF URBAN
MISSION

The concept of the urban milieu, at least from the point of view of the field workers, seems to hinge on this rural - urban balance:

- "There are discontinuities between town and country in Africa and towns themselves are a strange mixture of rural living and what is usually considered urban living. Towns in East and Central Africa are non industrial (administrative, public services, agricultural services)" (WF - Shorter)
- "An urban agglomeration has other characteristics like the rapid mobility of persons, fluid values, socialization and secularization, the disappearance of meso-structures in society or their waning influence, a sense of belonging to the city. The Asian cities retain an oriental character; many acquire characteristics from the village and many rural traditions...survive... Hence the need for liaison with the rural apostolate" (OMI).
- "We tend to think of towns as simply conglomerations of people rather than thinking of them as areas of pluralism and isolation, where tribal traditions are uprooted and where rapid change and money economy are the great influences. We should think, therefore, of forming small communities within urban parishes so as to give people a sense of belonging to a definite group" (WF - Smith)

The "natural base" is often there: in Jakarta slum dwellers develop intricate interrelationship (FMM) while in Bangkok they often form communities within communities (OSU). This, of course, directly affects the concept of the urban mission:

- "The initial training in missionary work for the rural areas is quite insufficient for those working in the urban areas... I feel, however, that the new interest in urban parishes is excellent because there needs to be an inter-change of our personnel between the rural and urban situations" (WF Smith).
- "We are too impressed by the idea that, once each neighbourhood has its church and its priest, the main part of the job is done! This is an exaggeration but it underlines the total absence of inter-parochial organization, the lack of that imagination and that creativity which should accompany the expansion of the city and the emerging needs of a city which grows 100%, 400%, without generating new jobs for its new residents. It is clear that the formation of a responsible laity demands structures which go beyond the horizons and limits of the parish" (MSC).

The whole problem was succinctly formulated by Bro Andrew: "Manila is sui generis in the R.P., a nation within a nation" (FSC).

III.
LISTING
OF
PROBLEMS

The problems underlined by the respondents were:

a) Relationships within the local Church.

Relationships between local and overseas pastoral personnel did not emerge as a major problem. But relationships between the various groups and especially between the hierarchical group and this personnel were the object of some very firm statements:

- "- "The most serious difficulty facing the Church in its urban mission here is the almost total lack of coordination among the various Catholic agencies. There are numerous Church-related groups seeking to alleviate the distress of urban life, but there is no visible leadership being exerted to organize this vast storehouse of human energy. Briefly, the hierarchy of this sprawling archdiocese is not exerting its leadership potential to encourage, motivate, coordinate and assist the clerical, religious and lay groups which are striving to be of service to the people of Manila... The Catholic volunteers were reinforced (by Pope Paul's visit to the slums) in their conviction that they were truly doing the work of God and His Church as they struggled to gain human dignity and rights for their people in the urban blight of Metropolitan Manila. But more than that is needed. Greater encouragement and help is required if the work is to flourish. More often than not, however, they are hindered in their efforts by the very ones who should be leading the way and providing both encouragement and positive assistance. These latter are more concerned about "preserving" the faith of the laity than in promoting the human and spiritual growth of the people of God" (FSC).

- "Such problems do not seem to exist in Jakarta" (FMM)

b) The attitudes of (veteran) missionaries to change

No major concern emerged about the resistance to change (on the part of veteran missionaries) suggested by the DWG document. The only hint came from the MSC's:

- "Do we dare to hand over responsibilities to local lay people (as we face the present shortage of local priests)? Are we really trying to build up their responsibility for their Church? Everytime that we encounter doubtful attitudes on the official side, we are disappointed by the passive stance of our Christians. But have we prepared them to "feel" responsible?" (MSC).

c) The need to "educate our membership" was widely felt:

- "A new pastoral adjustment is necessary and in many respects we WF's have not yet given sufficient thought to, or training for, the specialized demands of the urban apostolate. Our approach at present is largely based on individual experience in the urban apostolate of the Western world" (WF: Fr. Smith)

- "The best "education" could be deliberate exposure to the daily life of the marginal groups" (FMM).
- "It seems that the orders of Religious Women have been far more progressive in this area than orders of religious Menan

Numerically, there are more women religious full time in the urban apostolate than men religious.... For the most part, however, the orientation is still basically institutional and in the more conservative groups, religious involved in social work are still the exception" (FSC).

- d) and e) The responses received did not reveal any particular concern about problems of decentralization and of the humanization - evangelization relationship. But they did point - and very strongly - to a number of urban problems which were not highlighted by the DWG document. These were

f) Students and Schools

- "A neglected studentry at the university level (those studying in the public universities and private non-sectarian colleges and universities)" FSC - Manila
- "the school would be the natural starting point for retraining and extension... Hence the need for a well developed urban team of student vicars to take care of the studentry" (FSC)
- "present restrictions - temporary as they may be - render attempts to work on youth very problematic. Even if here lies the heart of the matter: a prolific, youthful, elite without any prospects! It is understandable that we do not have a ready made solution. But the fact that no church seems to care to pose the problem is indicative. We are in a huge country with an infinity of "suspended" problems! Given the "naturally religious mentality" of our people, we might ask the question whether our catholic teaching, as such, has been effective. Without wishing to impose our opinion, we doubt it." (MSC)

g) Immigrants and political prisoners

- "an urgent need... the new arrivals must discover that there is a Christian community which welcomes them" (MSC)
- A project to assist political prisoners and their families during and after confinement was being promoted in Indonesia. (FMM)

h) Housing

- "the lack of housing is especially painful... over 180,000 families (not persons!) in the city (Manila) are squatters or slum dwellers living in sub-human conditions" (FSC)

i) Attitudes

Considerable stress was made on the change in mentality which urban life implies for Africans:

- "The very nature of town life with its tribal hotch potch causes young people's outlook to change from group sameness to individuality... Urban life leads to economic independence. Higher incomes enable people to live independently of their tribal ties. They forget their sociological faith. They need spiritual intercession less in order to acquire material goods Urbanization leads to social disorganization and disintegration of traditional tribal society. Traditional morality is under mined and so is the control system of early village society. While tribal society is small, homogenous, with a strong sense of group solidarity, and with the sacred prevailing over the secular, urban society is detribalized individualistic, lacking the respect due to and guidance of the elder and after with money values prevailing over sacred values" (WF: Fr. Smith)

In Asia, an OSU Sister was conducting a research project on similar questions (OSU)

j) Un- and under-employment

And, of course, the responses did not fail to underline what seems to be the most obstinate and diffuse problem of the city: un- and under-employment (FMM, FSC, WF, OSU, MSC).

IV.
ELEMENTS
FOR POLICY
MAKING

The elements for policy making reviewed in the DWG document did not provoke any major comments. This was understandable: they were understood to be primarily addressed to the Generalate policy making level. This part of the document, however, did produce interesting insight about policy making (for the city) at the local level.

- a) Laity: "the fact that the local clergy is very scarce obliges us to devote more attention and energy to build up the laity" (MSC)

In particular, overseas missionaries should retire from their leadership "jobs" as soon as the projects they started can be manned by local laymen (FMM)

b) Mass media

In this field we need specialists and we must think of laymen (MSC)

- "In the realm of the mass media, the Archdiocese of Manila had the opportunity to provide leadership in communication through radio veritas and its diocesan newspaper, Filipinas but failed (FSC).

~~Jakarta was very successful~~ with the mass media and this was considered a necessary element of policy (FMM).

- c) Ecumenism: "We must go beyond our structures to coordinate urban pastoral work. Otherwise we will never move beyond the point of friendly relations between the parish priest and the pastor" (MSC)

"In Asia it is essential that the urban apostolate be geared to total human promotion - which means cooperation with other religions" (OMI)

The FMM's in Jakarta are engaged in a Muslim - Protestant - RC project.

- d) The poor: "Attention to the poorer is a fact in our pastoral work - in the sense that Christians are being made more aware that their primary duty is to feel responsible for their brothers. For many years the great hurdle was Caritas Catholica which distributed, Father Christmas style, alms to the unemployed, perpetuating the social evil of attracting people to the city without providing jobs" (MSC).

We were not doing enough for the poor (FMM)

- e) The schools: As noted above, (IIIF) there was a call for gearing these towards the real needs of the city: train people for the jobs required by integral development!

- f) Pastorale d'ensemble

"I agree that a total "pastorale d'ensemble" is required; working with the diocesan pastoral Council, the Religious Sisters and Brothers, the civil authorities, other religionists on an ecumenical basis" (OMI)

"We are here very convinced that the collaboration of forces is very important. It may be, however, that we may have to forget about the recurring premise: "that, first, the priests of the city must give the example of collaboration among themselves". We might have to begin by mobilizing all the forces of our parish... Some of us believe in the importance of supra-parochial structures but do not think the time for them is ripe"... An interim solution could be the establishment of parish councils by setting up responsible and active ones in each neighbourhood, and then binding them together in a "superior" parish organ" (MSC)

"Important in pastoral solutions is the overall or combined approach: no rigid parish frontiers but a "pool" of trained people working as a team at the service of the town - applying the outstation principle" (WF - Fr. Shorter).

"The Religious Superiors Association has attempted in vain to have their missionary personnel contracted to the Bishops Conference rather than to this or that diocese, and, in this way, with an overall picture of the needs of the country, have the facility for placing the best equipped person in the situation in which he can be put to best use. Among the priorities that would have been considered within such a system would have been that of the urban areas, vis-a-vis the rural areas" (WF).

g) Immigrants: "Prepare young people who will leave (the village) for the city" (OMI)

h) Support role: "Our job is to prepare and to mould, leaving to the local people organized work" (MSC)

We feel accepted by the people when we know how to hand over things - which we had started (FMM)

V.
SMALL
GROUPS

"Christian apostolic communities as landmarks of the Church may be more necessary (than parishes)" (OMI)

"The 'basic community' pastoral approach must be 'africanized' with great urgency" (MSC)

VI.
NEW FORMS
OF
MINISTRY

"We require a very mobile kind of apostolate to cater to the needs of a highly mobile society. The stress must be on sectoral pastoral activities and not on territorial activities. The parish structure can become largely irrelevant in a big city... New forms of ministry are necessary for the city. For this adaptation, the Religious are admirably adapted and they should pioneer new projects and take on the necessary initiatives" (OMI)

"Manila has been especially negative in its reception of such initiatives" (FSC)

"The team approach, although considered to be desirable, is still for the most part unimplemented - because of the lack of coordination and leadership. Much social work being done by institutions and parishes is on an individual basis" (FSC)

VII.
RETRAINING

"There is reluctance to leave smaller rural parishes without resident priests. Perhaps this is on account of over emphasis on the necessity of the sacraments are the only form of nourishment of the Christian life" (WF)

There needs to be an inter-change of our personnel between the rural and urban situations. Those working in the town parishes will not really understand their people unless they speak a vernacular language freely, and know how the people live in the rural setting. This is because a great number of people are attempting to live their rural life situation in the towns and this is why they meet with a conflict of values. Rural priests, on the other hand, get into a certain rut if they have not been exposed to the new dimensions of the apostolate in the urban areas because it is to these areas with all their problems that most of their young parishioners drift. There is a continual migration of people between rural and urban areas, in both directions" (WF).

VII.
RETRAINING

"There is lack of trained manpower in the new forms of the urban ministry (teams working together in non institutional projects) FSC.

VIII.
STUDY
AREAS

An OSU Sister in Bangkok is engaged in a major research project to pin down the population needs which the Catholic community could service (OSU)

"Secularization has not proceeded in Asian cities to the same extent as in Europe and North America. This may be due to the fact that industrialization is still an import from the west. However, as the economic and technological base changes, we must expect concomitant changes in the cultural upper structure and a secular mentality. The living faiths of Asia, Buddhism, Hinduism, Islam, have not yet come to grips with the problems posed by secularization" OMI

In Africa the 20-40 age group merits special concern and study: it is the group which "pulls" the rest. (WF).

Réactions sur l'Exposé "LA MISSION URBAINE" du R.F. Bundervoet, msc.

"LA THEOLOGIE DE LA VILLE"

Cher Père Bundervoet,

Je suis extrêmement intéressé par votre étude sur la Théologie de la ville, m'étant moi-même préoccupé des rapports entre l'Urbanisation et la Pastorale. Comme vous je dois dire que le livre du P. Comblin m'avait beaucoup aidé il y a 3 ans en y ajoutant l'apport d'Harvey Cox.

En fait nos préoccupations ne se recoupent pas entièrement; je me suis placé surtout sur le plan de la Pastorale et, comme vous le dites si bien, "il n'est pas possible de déduire du dogme et de la morale chrétienne des lignes pastorales évidentes et obligatoires".

Si je vous écris, en fait, c'est parce que j'aimerais que la recherche aille plus loin tant sur le plan de la "ville" que sur le plan de "l'Eglise locale." Je dois avouer, au départ, que ma vision est profondément sociologique.

1. LA VILLE

Une étude sur la théologie de la ville me laisse mal à l'aise quand on ne commence pas par se demander: "qu'est-ce qu'une ville?" et qu'est-ce qu'une ville "aujourd'hui"? Deux exemples de confusion possible permettront de voir pourquoi je pose ce préalable:

- a) Quand nous parlons des "villes" de la Bible, à quoi les opposons-nous exactement? Dans quelle mesure la "cité de Jérusalem" et la Ville de Tokyo ou de Londres 1973 répondent-elles à la même réalité? S'agit-il des mêmes mots ou des mêmes réalités?
- b) Les arguments de Tradition qui tendent à identifier église locale et église d'une ville sont certainement impressionnants. Il demeure qu'ils buttent contre au moins une difficulté aujourd'hui. A moins de désigner comme "ville" tout regroupement d'habitation humaine, dans quelle mesure peut-on dire que seule la ville "est" l'église locale, à l'exclusion de la zone rurale, ou que cette zone rurale est une partie - nécessairement seconde - de l'église locale qui est par définition "urbaine"?

Il m'a semblé que pour une "Théologie" de la ville, il faut à la fois confronter la réalité complexe, en particulier sociologique, de la ville avec la Parole de Dieu, mais aussi et en même temps confronter la Parole de Dieu avec cette réalité. Je veux dire, dans ce second cas, qu'il ne suffira pas de se référer aux endroits où la Parole de Dieu s'intéresse à la "ville", mais qu'on peut et doit partir des valeurs et contre-valeurs des villes pour interroger à son tour cette Parole. La réponse, par exemple sur la "communication", ne se trouvera pas nécessairement dans un passage où la Bible parle de la ville.

Plus profondément je crois que ce qui doit intéresser aussi bien une théologie qu'une Pastorale de la ville, c'est la signification même de la ville pour l'homme. L'affirmation suivant laquelle "on peut résumer les valeurs de la ville en un mot: liberté" m'a paru un peu brutale. Je ne conteste guère le fait que cette liberté se vérifie sous le rapport des pressions familiales et, dans une certaine mesure, sociales. Mais il me semble qu'on peut difficilement privilégier à ce point cette valeur. Plusieurs approches

de la ville, même sur le plan sociologique, sont possibles.

- On peut considérer le caractère central de la ville comme étant celui de la "communication" (voir, par ex. le livre "Croissance urbaine et théorie des Communications" par Richard L. Meier)
- On peut, suivant une approche plus fonctionnelle, caractériser la ville comme étant d'abord un service communautaire;
- On peut partir d'une analyse plus structurale qui met en évidence les seuils et les rythmes de la vie urbaine;
- On peut montrer, en particulier, avec Mumford, comment le dépassement d'un certain seuil peut inverser les valeurs de la ville et amener au phénomène contradictoire de la banlieue...

Mais, même au point de vue de la "liberté", on peut se demander s'il s'agit d'abord de la liberté, ou d'abord de la pluralité. Il y a des marges de tolérance dans la vie urbaine, mais il y a aussi non seulement des servitudes rigoureuses, mais tout le phénomène de la "multiplicité" qui peut aboutir aussi bien à l'homme libre, capable de choisir, qu'à l'homme conditionné, l'homme machine. A tel point que les Haïtiens de classe moyenne émigrés à New-York avaient nettement l'impression d'avoir été plus libres dans des structures pré-urbaines...

II. L'EGLISE LOCALE

Sur ce point je serai très bref, précisément parce qu'il y aurait trop de choses à dire. J'approuve entièrement votre refus d'identifier l'Eglise locale et l'entité administrative qu'est le Diocèse.

Mais là encore il me semble que les théologiens ne font pas assez attention à la réalité.

Quand nous disons que l'Eglise locale correspond à la ville, si je me situe à Montréal, par ex., s'agit-il de la "ville" de Montréal proprement dite ou de la Communauté urbaine de Montréal? Que dire de New-York, avec Manhattan, Brooklyn, Richmond...? Que dire de Paris ?

Pourquoi ne pourrait-on pas discerner différents "niveaux" d'Eglises locales? Il me semble qu'une approche culturelle nous éviterait, peut-être, la multiplication à l'infini et sur de simples bases administratives, des Eglises locales, en distinguant églises locales et communautés chrétiennes locales. On veut parfois éviter une approche nationale de la question, mais on peut se demander si c'est seulement par opportunisme qu'on verra difficilement un cardinal guadeloupéen - pourtant Français - à la tête de Paris?

En fait nous sommes obligés de partir des groupes humains, des réalités sociologiques humaines. C'est à partir de tels "groupes" qu'on peut avoir une ecclesia". Or l'analyse sociologique, même si on ne veut pas adhérer aux stratifications trop complexes d'un

Gurvitch, même si on veut éviter la division en "classes" sociales, nous montre que, l'unité du regroupement humain est une unité complexe. Il ne suffit pas, au moins me semble-t-il, de partir de l'existence de "l'Eglise de Dieu qui est à Corinthe" ou de tout autres données de ce genre, pour essayer de définir -aujourd'hui - l'Eglise locale. Ces données bibliques ou traditionnelles se basent même sans le dire sur une perception sociologique déterminée pour ce temps et pour ce lieu. Le substrat de tout cela reste la communauté humaine, dont l'unité se situe à différents niveaux, depuis l'humanité jusqu'à la famille ou à la tribu.

Tout cela ne veut en rien, cher Père Bundervoet, infirmer la validité de votre recherche. Je voudrais simplement, dans la mesure où l'on est décidé à faire un pas en avant, montrer comment l'approche sociologique doit aujourd'hui être pleinement intégrée, quand c'est nécessaire, dans la démarche théologique. Dans la mesure où la Parole de Dieu s'adresse à l'homme réel, à la Communauté humaine, on ne peut pas faire abstraction des réalités sociologiques, pas plus que des autres approches de la réalité humaine. C'est d'ailleurs ce que vous avez commencé à faire en intégrant la réalité sociologique de la ville au coeur d'une démarche théologique, à la suite de la recherche très remarquable de J. Comblin. Je souhaite que SEDOS ou tout autre groupe d'études aide ceux qui sont confrontés avec le problème de l'urbanisation à aller plus loin.

P. E. Verdieu, CSSP

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Cher Père Verdica,

De tout coeur je vous remercie de l'intérêt que vous avez voulu montrer pour l'étude sur la théologie des villes. En effet, notre point propre d'intérêt est assez différent. Dans la théologie pastorale on ne saurait faire un pas en avant sans tenir compte de la réalité sociologique complexe. J'ai pensé à votre 'définition' de la ville et c'est de propos délibéré que je l'ai omise. Si je devais la donner je ne la chercherais pas du côté de ceux qui mettent l'accent sur le volume, la densité de la population agglomérée, mais plutôt une définition qui insiste sur le système de valeurs et de comportements que la ville est sensée diffuser. Grosso modo la définition de Manuel Castells pourrait servir, de sorte que -pour notre temps- on y voit surtout l'expression de la structure sociale engendrée par la société industrielle (dont la ville représente la forme extrême) et d'un rapport de forces étroitement lié à celle-ci.

Mais comme je vous disais, pour moi -à ce moment- une définition n'est pas importante. Important me semble de constater et de prouver que le principe de constitution d'une Eglise locale provenait du monde même: les unités humaines forment les unités ecclésiastiques. La jeune Eglise a épousé, dès le début, avec consistance et en opposition avec la religion juive (fait remarquable) et avec les écoles philosophiques les formes existantes des unités

humaines. Cela est le point important. Que certaines unités soient plus complètes, indépendantes, de vraies unités, en englobant plus ou moins d'autres, plus petites et plus dépendantes, cela relève plutôt de la sociologie et fait poser la question qu'est ce qu'une ville. Et puisque, de nos temps, il devient plus évident que l'humanité, d'un mouvement universel et irrévocable tend à la formation de cités, j'y trouvais une raison de plus pour m'y arrêter.

Quant à I b) la zone rurale n'est pas "moins" église que la ville, mais elle est moins une unité indépendante. Chaque campagne sait parfaitement où est "sa ville". Ici aussi le principe fondamental s'appliquera: les unités humaines forment les unités ecclésiastiques et on ne parlera pas d'une Eglise locale qui est par définition "urbaine". Mais elle aura sa relation à l'Eglise de la ville.

Puisque la réalité complexe de nos villes industrielles est de notre temps, il n'y a pas de révélation directe sur ces réalités. Mais cela n'empêche pas que l'histoire de l'Eglise primitive puisse m'aider à trouver des principes qui pourront me servir aussi dans la pastorale. A cette phase-ci, il m'est moins important de pénétrer les réalités sociologiques humaines que de discerner la conduite de l'Esprit Saint dans la formation des jeunes Eglises.

Quand je parle de la 'liberté' de la ville je ne veux pas en faire un 'Absolu', mais il me faudra comparer village et ville dans une même région homogène. Cela n'empêche pas non plus qu'on peut exagérer et suffoquer la liberté comme c'est le fait de l'hyperurbanisation.

Page 3. L'Eglise locale

L'important me semble toujours: l'application du principe qui nous est parvenu des premiers temps: de prendre comme structures ecclésiastiques les structures humaines existantes. De porter le Christ, son message et sa Personne là où le peuple vit. Au lieu d'organiser ses propres 'structures de pouvoir' ecclésiastiques à côté des structures humaines (=profanes) de n'être que le levain dans la pâte.

Pour illustrer d'un exemple ce que je veux dire: notre groupe de SEDOS qui étudie "La Mission Urbaine" a eu une rencontre avec le Cardinal Malula en exil à Rome. Il nous parla de la pastorale d'une ville en pleine explosion démographique comme Kinshasa... le manque de prêtres et la nécessité de conscientiser les laïcs. Il nous parla de son école de catéchistes où 28 se préparaient pendant quatre ans à cette tâche. Il répliqua vivement sur ma proposition d'en chercher 200 autres, de les former en un ou deux ans et de les envoyer partout dans les quartiers. Il trouvait que c'était là des solutions sociologiques qui ne tenaient aucun compte de l'implantation lente. Une semaine plus tard nous entendions qu'on avait profité de son absence pour commencer avec une grande école de deux ans. Résolu au dépassement des cadres paroissiaux pour être présent dans la réalité existante de la cité.

D'accord avec le discernement de "différents niveaux" d'Eglise locale. Chaque petite ville n'est pas une Eglise locale distincte, mais elle n'en est pas moins Eglise.

1. SMM - Visits - Sr. Jane Gates left Rome on February 27th on a visit to Ghana and Zaire, and will be absent until 22nd April 1973.
2. INTERNATIONAL STEWARDSHIP SEMINAR - October 1 - 5, 1973 - Rome, Italy.

"Promotion of a spirit of mutual sharing of all human and material resources between the Church in developing and developed countries."

This will be a major goal of an International Stewardship Seminar to be held in Rome from Oct. 1 - 5, 1973.

The Seminar will be sponsored by the National Catholic Rural Life Conference (International Affairs Dept.), Catholic Relief Services, and the National Catholic Stewardship Council, U.S.A.

The Seminar program will include presentations and workshops involving representatives of Christian faiths from all parts of the world.

Recognizing Christian Stewardship as man's grateful response to God's redeeming love, expressed by the use of all resources for the fulfillment of Christ's mission in the world, the International Seminar has the following objectives:

1. To assist missionaries to educate and motivate people in developing countries towards self-development and self-support of the local Church through an understanding and acceptance of Christian Stewardship as an act of worship, resulting in the voluntary and proportionate sharing of time, ability, and material resources.
2. To promote a spirit of mutual sharing of all human and material resources between the Church in developing and developed countries.
3. To intensify the apostolic activity of the laity.
4. To present the biblical, historical, and theological foundation of Christian Stewardship from Catholic and non-Catholic sources.
5. To expand and explain the implications of Vatican Council II's statement on Stewardship.
6. To provide a forum for sharing of successful Stewardship practices and techniques from developing and developed countries.
7. To promote a follow-up educational program in Christian Stewardship on the regional and local basis, in developing and developed countries.

The Seminar will be held at the Collegio Filosofico di Propaganda Fide, via di Torre Rossa 40, Monday to Friday, October 1-5, 1973. Living accomodation at the Collegio Spagnolo, via di Torre Rossa 2.

The languages of the Seminar will be: English, French and Italian, with provision for simultaneous translation for the plenary sessions. The cost to each participant Lit. 25.000, including board, lodging and other expenses.

If you are interested in receiving the full program, and if you think, you or someone from your institute, would plan to attend the Seminar, will you please contact:

INTERNATIONAL STEWARDSHIP, c/o Bro Thomas More, c.f.x., Palazzo San Calisto,

LISTS OF PERIODICALS RECEIVED DURING JANUARY
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Compiled by Sister Agnetta, SSps

I. Lists of Issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
No. 18	Action
Nos. 1659-1667	Agenzia Internazionale FIDES Informazioni
No. 10	AMECEA Information
Vol. 8, No. 6	BIT Informations
Vol. 1, No. 2	CEM Mondialità
No. 50	La Chiesa nel Mondo
No. 4	CICIAMS News (CICIAMS Nouvelles)
No. 38	CONDOR
No. 10	Contact
Nos. 1 and 2	DOCLA
Nos. 603-652; 1-30	Documentation and Information for and about Africa
Nos. 1623 and 1624	La Documentation Catholique
No. 3	Exchange
November 1972	FAO Documentation
No. 67	FASE Informativo
No. 59	ICVA News
Nos. 1 and 2	IDOC Bulletin
Vol. 7, No. 11	Impact (Philippines)
No. 46	Impact (Zambia)
No. 4	In Via ACISJF Bulletin
1/1973	Informatiedienst
Vol. 24, No. 12 and Vol. 25, No. 1	International Associations
Nos. 420 and 421	Japan Christian Activity News
Vol. 7, Nos. 1-6	Kontinenti
No. 6	Literacy Today
No. 74	Mani Tese

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
January 1973	MARC Newsletter
No. 87	Mensaje Iberoamericano
No. 237	Messages du SecOurS catholique
No. 4	Migrations dans le monde
No. 32	MISEREOR Aktuell
No. 21	Mission Intercome
Vol. 2, No. 2	New Frontiers in Education
No. 8	Newsletter (Ghana)
No. 12	Newsletter (Kenya)
Vol. 2, No. 10	Newsletter (WCCU)
January 1973	News Notes (AFPRO)
No. 51 and 52	Nostro Impegno
Nos. 10 and 11	Notiziario (FAO)
December 1972	ODI (Overseas Development Institute)
Vol. 5, Nos 6-9	One Spirit
Supplement 12	Orientamenti Pastoralì
No. 56	Peuples du Monde
No. 4 and Supplement	Le Point sur les Problèmes d'Évangélisation
No. 29	Prudentes
Vol. 19, No. 3	Religion and Society
No. 548	Revista de Misiones
Vol. 8, No. 3	Risk
Vol. 15, Nos. 1-4	Ruhr Bild
Vol. 15, Nos. 1-4	Ruhr Wort
Vol. 19, No. 3	Social Compass
No. 16	SSRC Newsletter
Nos. 6912-6915	The Tablet
No. 26	UISG
No. 13	Vida en Fraternidad
Vol. 23, No. 4	Worldmission
Vol. 4, No. 3	World Reporter

<u>Issue</u>	<u>Name of Periodical (INTERNAL)</u>
No. 180 and 181	Aimis (FSCJ et al.)
Vol. 25, Nos. 1 and 2	Blueprint (SJ)
Nos. 11 and 12	Central Newsletter (MHM)
No. 432	Chronica (CICM)
Nos. 14 and 15; No. 1/1973	CITOC (OCarm)
Nos. 30-32	Communications (SM)
Nos. 32 and 33	CSSP Newsletter
Nos. 58 and 59	Echos de la rue du Bac (MEP)
Vol. 5, No. 8 and Vol. 6, No. 1	Euntes (CICM)
Nos. 260 and 261 1/1973	Famiglia Comboniana (FSCJ) Hello? Frascati! (SA)
Christmas 1972	Information (RSCJ)
No. 5 and Series 2, No. 1	Maryknoll Bulletin (MM)
December and January	Monde et Mission (CICM)
January 1973	Mondo e Missione (PIME)
December 1972	Nigrizia (FSCJ)
No. 12	Notiziario Cappuccino (OFMCap)
No. 636	Petit Echo (PA)
December and January January 1973	Piccolo Missionario (FSCJ) SECOLI (FSC)
No. 14	SJ Information
No. 17	SJ Documentation
No. 56	SMM Intercontinent (SCMM-M)
No. 46	Spiritus (CSSP et al.)
Vol. 5, No. 1	SSpS Information Service
No. 111	In Caritate (ICM)
Nos. 11-13	Chapter '72 Information Service (FMM)
No. 1	Da Casa Madre (IMC)
December	Popoli e Missioni (SJ)

II. Lists of new periodicals received during January:

Name of Periodical and Country in which it is published:

<u>DOCLA</u> (Documentation Social Catolica Latinoamericana)	Chile
<u>IDOC Bulletin</u>	Italy
<u>Kontinente</u>	Germany
<u>Catalyst</u>	New Guinea
<u>LWF Information Letter</u> (LWF Marxism and China Study)	Switzerland

Name of Internal Periodical and Institute which publishes it:

Popoli e Missioni (SJ)

III. Selected Articles

<u>Code No.</u>	<u>Article</u> (Number of pages in brackets):
2.CICM	<u>Révélation et salut dans les religions</u> , by D.S. Amalorpavadass. In EUNTES, Vol. 5, No. 8, 1972. (6)
2.CICM	<u>Theology of Evangelization in the Indian context</u> , by D.S. Amalorpavadass. In EUNTES, Vol. 5, No. 8, 1972. (18)
2.CICM	<u>Le Togo</u> , by Firmin Dufey. In MONDE ET MISSION, December 1972. (16)
2.CICM	<u>Is the Church sent to humanize the world?</u> by Karl Rahner. In EUNTES, Vol. 5, No. 8, 1972. (7)
2.CICM	<u>Lay Pastors in the Diocese of Luebo</u> , by André Steemans. In CICM CHRONICA, No. 432, 1973. (4)
2.CSSP	<u>A New Missionary Project</u> . In CSSP NEWSLETTER, No. 32, 1972.(1)
2.CSSP et al.	<u>La Mission est Communion</u> , by Jean l'Hour and François Felix-Faure. In SPIRITUS, No. 46, 1971. (20)
2.CSSP et al.	<u>Les Communautés de Base</u> , by Maddalen Marbaits. In SPIRITUS, No. 46, 1971. (10)
2.FMM	<u>Experiments: Fraternities in New Guinea and in Australia</u> . In CHAPTER '72 INFORMATION SERVICE, No. 11, 1972. (2)
2.FSCJ	<u>Diario Africano 1855-1863</u> , by Leonzio Bano. In NIGRIZIA, December 1972. (5)
2.MEP	<u>Crise aux Philippines</u> , by Léon Triviére. In ECHOS DE LA RUE DU BAC, No. 58, 1972. (4)
2.MEP	<u>L'Eglise face a la politique Madagascar-1972</u> , by J. Vernaud. In ECHOS DE LA RUE DU BAC, No. 59, 1973. (4)

<u>Code No.</u>	<u>Article</u>
2.MM	<u>Who are best prepared to present Christianity to the Chinese of the Diaspora?</u> by Chua Wee Hian. In MARYKNOLL BULLETIN, No. 5, 1972. (1)
2.MM	<u>Houses of Contemplation in the Third World.</u> In MARYKNOLL BULLETIN, Series 2, No. 1, 1973. (1)
2.MM	<u>Substantial gains for Maryknoll field training.</u> In MARYKNOLL BULLETIN, No. 5, 1972. (3)
2.MM	<u>Where we stand on Social Communications,</u> by William McIntire. In MARYKNOLL BULLETIN, Series 2, No. 1, 1973. (3)
2.MM	<u>The Future of Christian marriage in Africa,</u> by Aylward Shorter. In MARYKNOLL BULLETIN, No. 5, 1972. (2)
2.PA	<u>Sisters' Parishes in Uganda,</u> by Henri Valette. In PETIT ECHO, No. 636, 1973. (7) Also in French.
2.PIME	<u>L'India attende il Cristo Indiano,</u> by Giorgio Bonazzoli. In MONDO E MISSIONE, December 1972. (17)
2.SJ	<u>Jesuit Secondary and Higher Education,</u> by P. Arrupe. In SJ DOCUMENTATION, No. 17, 1972. (19)
2.SJ	<u>I Guerriglieri di Macao,</u> by Giuseppe Bellucci. In POPOLI E MISSIONI, January 1973. (5)
2.SJ	<u>Education and Justice,</u> by Pablo Latapi. In BLUEPRINT, Vol. 25, Nos. 1 and 2., 1972. (12)
5.22	<u>Deux milliards d'Asiatiques.</u> In CERES, Vol. 5, No. 5, 1972. (2)
5.C(CMC)	<u>Comprehensive Rural Health Project, Jamkhed, India,</u> by Rajanikant. S. Arole. In CONTACT, No. 10, 1972. (9)
5.D	<u>Pedimos un espíritu constructivo y fraternal,</u> by Obispos de Chile. In DOCLA, No. 2, 1972. (2)
5.D	<u>Chile necesita una "Operación Respeto",</u> by Cardinal Raúl H. Silva. In DOCLA, No. 2, 1972. (3)
5.DC	<u>Le Saint Synode 1972 du Patriarcat Melkite,</u> by E. Nejmé. In LA DOCUMENTATION CATHOLIQUE, No. 1623, 1973; (2)
5.DIA	<u>A Parish in the hands of the Laity.</u> In DOCUMENTATION AND INFORMATION FOR AND ABOUT AFRICA, No. 2, 1973. (1)
5.DIA	<u>Recommendations of the National Catechetical Congress.</u> In DOCUMENTATION AND INFORMATION FOR AND ABOUT AFRICA, January 1973, No. 21. (1)

<u>Code No.</u>	<u>Article</u>
5.I(P.I.)	<u>Japan's Role in Asia.</u> Theme of IMPACT (Philippines), Vol.7, No. 11, 1972. (13)
5.I(P.I.)	<u>Office for Human Development Corner,</u> by W. Roetenberg. In IMPACT (Philippines), Vol. 7, No. 11, 1972. (4)
5.I(P.I.)	<u>The SUVA Conference on "The Church's Role in Development."</u> In IMPACT (Philippines), Vol. 7, No. 11, 1972. (1)
5.IA	<u>Le Développement de moyens conceptuels transdiscinaires,</u> by Jere W. Clark and Anthony J.N. Judge. In INTERNATIONAL ASSOCIATIONS, No. 11, 1972. (9)
5.R	<u>A Letter to the Churches.</u> In RISK, Vol. 8, No. 3, 1972. (4)
5.RM	<u>Choco: Tragedia o Esperanza?</u> In REVISTA DE MISIONES, No. 548, 1972. (12)
5.RS	<u>In search of understanding and cooperation.</u> In RELIGION AND SOCIETY, Vol. 19, No. 3, 1972. (6)
5.RS	<u>Religion and the ethos of development.</u> Theme of RELIGION AND SOCIETY, Vol. 19, No. 3, 1972. (88)
5.W	<u>Mission and Reality,</u> by William Burrige, PA. In WORLD-MISSION, Vol. 23, No. 4, 1972-73. (7)
5.W	<u>The Asuncion Statement.</u> In WORLDMISSION, Vol. 23, No. 4, 1972-73. (3)
5.W	<u>Valle Grande--An Oasis in Bolivia's Cordillera Central,</u> by Sister Stephânie Murray, DC. In WORLDMISSION, Vol.23, No. 4, 1972-73. (4)