

74 n. 18

Rome, 24 May 1974

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Coming events

WG Development	29. 5. 1974	16.00	SEDOS Secretariat
Assembly of Generals	3. 6. 1974	16.00	FSC Generalate Via Aurelia, 476
Health meeting	4. 6. 1974	15.30	SJ Generalate
Social Communications	11. 6. 1974	16.00	SEDOS Secretariat

N.B.- Please note that the Assembly will be held at the FSC Generalate on the 3th. June at 16.00. Each Generalate is invited to send as many representatives as it considers useful to the Assembly. We wish to ensure a thorough and lively discussion.

The Agenda (already circulated in SEDOS 74/300):

1. Minutes of the last meeting
2. Applications for membership
3. Introduction of the topic by the President
4. Reports (lasting about seven minutes each) from the secretaries of the neighbourhood meetings
5. Division into groups according to "cultural" areas (see Minutes of the Executive Committee for details of this)
6. Conclusions and suggestions for further action to be drawn from the reports and the deliberations of the "culture" groups.

- If you wish to attend the Health Meeting of 4 June, please let the Secretariat know as soon as possible by post or phone.

Sincerely yours,

Fr. Leonzio Bano, FSCJ.

To round off our preliminary survey of the cultural backgrounds of evangelization today, we thought it useful to record the latest statements of the Catholic leaders of the area we have not yet covered - the great Indian subcontinent.

EXTRACTS FROM THE COMMUNICATION FROM THE CATHOLIC BISHOPS CONFERENCE INDIA TO THE SYNOD OF BISHOPS OF ROME SUBMITTED TO AND APPROVED BY THE GENERAL ASSEMBLY ON JANUARY 14, 1974.

No. 6 "Amidst or alongside the turmoil of modernization we also find in India the continuation and revival of ancient religious and spiritual traditions, where primary importance is given to spiritual experience of the Divine, the enlightenment of the inner being of the person, the unity with nature and all forms of life. The traditions of Hinduism, Islam, Buddhism, Jainism, Sikhism, Soroastrianism are still alive and, through dialogue in faith and love, there can come a mutual enrichment and a deeper openness to the fulness of the new creation in Jesus Christ".

No. 11 This Church of India is characterised by the fact that it is constituted of three distinct individual churches, Syro-Malabar, Syro-Malankara and Latin, which share between them a common responsibility for the evangelization of this vast country. To enable the oriental churches to fulfil their Share in this responsibility, territories which offer hope for the development of the Church should be given to them, on the pattern already adopted in the formation of the exarchate. This common responsibility also demands that adequate pastoral care be provided for groups of oriental Christians in Latin territories and for those of Latin rite in oriental jurisdiction, in those cases under the local ordinaries.

No. 34 The evangelization of a country of ancient spiritual traditions and religious faiths where primacy is given to experience of the divine requires that the Church in India be seen to be quite clearly a community rooted in God. She must unambiguously present herself as a worshipping community in which both personal and community prayer is expressed in forms of traditional Indian spirituality. Liturgical legislation should therefore be such as to give full scope for the formation of such a praying and God-conscious community.

No. 35 Only then will the Indian Church appear in the eyes of society not merely as a social service agency or an organization offering education and other benefits, but and, above all, as a communion of believers who are living in a fellowship of union and love, who worship God in a spirit of true contemplation in forms that are recognizable and dear to the Indian spirit. Rooted in God and conversant with the best of what modern science and technology have to offer, this community will truly appear as the sign of the future humanity emerging from the massive crises of the present times.

No. 36 Following the footsteps of her Lord, the Church has been sent into the world not to be served but to serve. She is this servant of God's plan which is at work in all men, and so it must be her constant endeavour, as a "sign and sacrament", to point away from herself, her temporal glory, her institutions, her leaders, and to point to the glorious and transforming presence of the Lord, in herself and in the whole world. As servant, there-

fore, the Church must strive to correct the impresssion that exists among certain sections of the Indian people that she is associated with and promotes the interest of the privileged sections of society. This spirit of service should prevail within the Church herself and manifest itself in the attitudes and actions of bishops, priest and religious and all those in authority, particularly in their style of life and administration.

No. 39 While striving to present an image that is more in harmony with her discipleship of Christ, the Church in India appeals to other local Churches, particularly of the capitalist Christian West to realize that the image which they project can be a powerful aid, yes but it can also be often a crippling obstacle to evangelization in other countries.

No. 40 Today the Church clearly recognizes that salvation is not restricted to spirituality and pure eschatology but includes the renewal, liberation and fulfilment of the human person and human society. On the other hand, Christians emphasize that development is not a mere technical or organizational matter. Material aid and economic growth must be built on principles of equality and must lead to a wholeness of life, for the individual and for a better social order. It must also be based on initiatives coming from the grass-roots levels and on a social organization that overcomes the gap of donor and beneficiary, giving the people a share in decision-making powers in keeping with their dignity. This broad vision of development embraces the whole person and the whole community. It is a liberation from the effects of sin, from all forms of oppression and injustice, even those caused by policies and structures that indirectly perpetuate the gap between the have's and have-not's.

No. 45 The rapid growth of our pcpulation is also a matter of great concern because vast numbers of our people are living in conditions which not only hinder but often render impossible the integral development of the individual. With this in view and in the context of World Population Year - 1974 - the Church should continue to encourage the organized efforts towards family life education and responsible parenthood. The education of women and the overall improvement of living conditions are other important factors in population control. Further, as our population problem cannot be solved without international cooperation, efforts should be made to create world-wide public opinion for a more equitable distribution of global resources, for lowering trade barriers and for the transfer of appropriate technology.

No. 46 Christian presence in the world of today and the mission of the Church at the international level requires:

- a) Discovering and making widely known the dramatic effects of underdevelopment and injustice.
- b) Underscoring the link between the development problems of India and the international structures of trade, banking, aid, research, etc., and the consumption of 80% of the world's resources by 20% of the people of the globe. The operations of multinational corporations in developing countries should be subjected to scrutiny.

- c) The combined effort of the Churches of the world and of Christians everywhere, along with others, to get governments and international organizations to take the hard political decisions required to reverse the present trends, trends which are perpetuating oppression and injustice and violating human rights. Examples may be found in the area of communalism, racism, etc. The migration policies of the nations need to be carefully scrutinized.
- d) The creation of world-wide public opinion against the arms race and the stockpiling of lethal weapons, and the earmarking of resources thus saved for an international development fund.
- e) That care should be taken to ensure that the church is never a party to injustice in the matter of investment policies, whether of Government's, multinational corporations or in any other ways.

No. 52 Dialogue and Contemplation

In view of the fact that India has nurtured several of the world's great religions, the Church in India is called upon to be an earnest pioneer in inter-religious dialogue. It is the response of Christian faith in God's saving presence in other religious traditions and the expression of the firm hope of their fulfilment in Christ. Conducted in a spirit of fraternal love, dialogue is a mutual communication and sharing of religious experience, of spiritual and moral values, enriching both partners in a communion that seeks to foster unity among all peoples and promote the good things found among them.

No. 53 In order to prepare the Christian communities for a fruitful dialogue, spiritual and doctrinal formation should be dialogue-oriented and should be based on and indigenous theology related to the different religious traditions and cultures of India.

No. 54 Through dialogue with the followers of other religions she can find a common approach to face the challenge of the irreligious forces of our times. However, the Church should also enter into fraternal dialogue not only with all spiritual movements but also with atheist or humanist ideologies, especially with Marxists, Maoist, Naxalites, etc.

No. 55 The soul and source of dialogue and evangelization is the power of the Word of God. As Christians listen to the Word in contemplation they find the right motivation, strength, direction and ultimate effectiveness for their encounter with the spiritual aspirations of all peoples.

No. 56 In India, members of other religions easily recognize a contemplative or a Christian sanyasi as a person who is truly a man of God, one who has opted out of economic and social structures, who is totally dedicated to the worship of God and to a search for a fuller union with Him. Such a person can give full evangelical witness to the radical nature of the Christian faith and can more deeply enter into inter-religious dialogue.

No. 57 Contemplation proclaims Christ by giving witness to the life of the spirit, reminding men of the incompleteness of material and social welfare. Even in a developing country like India, contemplation responds to the deepest needs of the person and society, and fosters prayerful attention to the Spirit, together with a responsive sensitivity to his promptings within the heart of the individual and within the social and religious movements in Indian society.

No. 58 Dialogue and contemplation are therefore not confined to ascetic, monastic or congregational forms of life. Every Christian is called to experience the indwelling of the Spirit, to times of silence and interiority, and above all to communicate Christ by radiating his or her own experience of Him. The experiential fulness of evangelization can in this way enrich and correct any excessive intellectual and verbal method of preaching the Gospel and can reach deep into the heart of the person where the true "conversion" or "metanoia" must take place.

No. 59 New forms of contemplative life should also be lived out so as to bring the values and fruits of contemplation to the secular world. Centres of dialogue and contemplation must be near enough and relevant enough to attract people who are actively engaged in the temporal order. Contemplatives within the Church can thus bring a renewal of the life of prayer and provide spiritual guidance to both Christians and non-Christians.

No. 60 The Council directives that contemplative communities strive "to work out a genuine adaptation to local condition" (A. G. 18) is of particular importance for the Church in India which is so much in need of the inspiring example of religious families who live up to the high demands of the Christian contemplative traditions and express them in forms that are genuinely Indian. An initiative may be taken by the Synod to relate contemplative communities in India more closely to Eastern traditions so that they become a radiating sign of the presence of Christ in our country.

No. 61 In order to be truly indigenous, contemplative communities in India must have a sadhar or discipline that is rooted in Indian tradition. The ways in which God is spoken of and experienced must be made part of their lives together. Through all this, contemplative life in India will also contribute to showing the way towards the creation of an Indian theology.

LISTS OF PERIODICALS RECEIVED DURING APRIL compiled by Sr. Agnetta, SSps

I. Internal Periodicals

<u>Issue:</u>	<u>Name of Periodical:</u>
No. 207	AIMIS (FSCJ et Al.)
Vol. 26, No. 4	Arnoldus-Nota (SVD)
Spec. Is. No. 1	The Central Board Communique (MM-Srs)
No. 445	Chronica (CICM)
No. 3	CITOC (OCARM)
No. 52	Communications (SM)
No. 44	CSSP Newsletter
February, March and April issues	Da Casa Madre (INC)
Vol. 7, No. 3	Euntes (CICM)
No. 276	Famiglia Comboniana (FSCJ)
No. 2/74	Fede e Civiltà (SX)
No. 3	Hello? Frascati! (SA)
No. 4 and Suppl. 2	Information (RSCJ)
No. 13	FMM Information Service
No. 12	Missionari Saveriani (SX)
April	Missioni OMI
November 1973	Le Mois en Asie (MEP)
January and February	Monde et Mission (CICM)
March	Mondo e Missione (PIME)
2/74	MSC General Bulletin
April N	Nigrizia (FSCJ)
No. 2	Notiziario Cappuccino (OFM-CAP)
No. 93	OMI Information
No. 649	Petit-Echo (PA)
March and April	Piccolo Missionario (FSCJ)
March	SECOLI (FSC)
No. 22	SJ Documentation
No. 23	SMA Newsletter
Nos. 69,70 and 71	SMM Intercontinent (SCMM-N)
Nos. 5, 6 and 7	SJ News and Features
Nos. 3-4, 5-6	Missioni Consolata and Supplement Amico (IMC)
No. 4	FMM Documentation
Nos. 2 and 3	ICA -ICM
Vol. 5, No. 1	The Christian Brothers TODAY (FSC)

II. External Periodicals

<u>Issue</u>	<u>Name of Periodical</u>
No. 28	Action
Vol. 3, No. 2	ADRIIS NEWSLETTER
Nos. 1765-1771	Agenzia Internazionale FIDES Informazioni
Nos. 3/74 2 and 3	AMECEA Documentation Service
Vol. 4, No. 34	Boletín de la CER
Vol. 3, No. 4	Catalyst
Vol. 4, No. 1	CEM Mondialità
No. 1, 1974	CICIAMS News
Vol. 4, No. 3	Communiqué
No. 43	CONDOR
Vol. 2, No. 3	Development Forum
Nos. 86-114; 129-199	Documentation and Information for and about Africa
Nos. 1648 and 1651	La Documentation Catholique
No. 95	Ideas and Action Bulletin
No. 17	IDOC Bulletin
No. 1, 1974	In Via ACESJF Bulletin
No. 3	Informatiedienst
Nos. 450, 453 and 454	Informations Catholiques Internationales
No. 31	Informissi
No. 1, 1974	INTERKONKOM
Vol. 26, No. 4	International Associations
No. 43 and 44	LADOC
Nos. 10 and 11	Letters from Asia
Vol. 2, No. 1	Literacy Today
No. 7	Mani Tese Press
March	MARC Newsletter
No. 102	Mensaje Iberoamericano
Vol. 26, No. 10	Messis
No. 2	Migration News
No. 1, 1974	Migrations dans le monde
No. 34	Mission Intercom
No. 2/3	A Montly Letter about Evangelism
No. 13	A Montly Letter about Evangelism
No. 13	The New Internationalist
November and December	News Bulletin (CHAP)
April	News Notes (AFPRO)
March	Notes and Comments (AGRIMISSIO)
Vol. 11, No. 1	Noticeial
Nos. 11-13	One Spirit
Nos. 3 and 4	Pastoral Orientation Service
Suppl. 7-9	Pastoral Service
No. 70	Peuples du Monde
No. 49	Pro Mundi Vita (English Edition)
No. 49 and 50	Pro Mundi Vita (French Edition)

Ministers	PROSPECTIVE
No. 47	Prudentes
Vol. 9, No. 4	Risk
No. 13	Ruhr Bild
Nos. 13-16	Ruhr Wort
February	South African Outlook
No. 22	SSRC Newsletter
Nos. 6977-6981	The Tablet
April	This month
No. 117	Vinculum

III. Selected Articles

<u>Code No.</u>	<u>Title of Article</u> (Number of pages in brackets)
2. CICM	<u>The Church in Africa: The last Twenty Years and the Next</u> , by W. Bühlmann. In EUNTES, Vol. 6, No. 7, 1973 (5)
2. CICM	<u>The Situation of Missionary Sisters</u> , by Sister Jane Gates, In EUNTES, Vol. 7, No. 3, 1974 (9)
2. CM	<u>Les missions Lazaristes auprès des Montagnards au Sud Vietnam</u> , by Jacques Gros, CM. In NUNTIA MISSIONALTA VINCENTIANA, No. 10, 1973 (4)
2. FSC	<u>Théologie des Missions, Hier et Aujourd'hui</u> , by Timothy McCarthy, FSC. In SECOLI, March 1974. (8)
2. MEP	<u>Thaïlande: La Révolution d'Octobre</u> , by Léon Trivière. In LE MOIS EN ASIE, No. 1, 1974 (22)
2. MM(Srs)	<u>Medical Facility Task Force Panel Report</u> . In THE CENTRAL BOARD COMMUNIQUE, No. 3, 1974. (22)
2. PA	<u>Personal Reflection: 25 years in contact with non-Christians</u> , by Jean Fisset, PA. In PETIT ECHO, No. 649, 1974 (9)
2. PA	<u>Encounter or Rivalry? Statistics or Progress of the Spirit?</u> by Jacques Lanfry, PA. In PETIT ECHO, No. 647, 1974. (10)
2. PA	<u>An Attempt to renew the catechumenate in Rwanda</u> , by J. van der Meersch, PA In PETIT ECHO, Nos. 648 and 649, 1974. (648 - 9p; 649 - 10p.)
2. PIME	<u>La Chiesa in Cina ha sbagliato tutto?</u> by Luigi Chessa. In MONDO E MISSIONE, No. 4, 1974 (3)
2. PIME	<u>La Chiesa nella tragedia del Vietnam</u> , by Piero Gheddo. In MONDO E MISSIONE, No. 6, 1974. (28)
2. PIME	<u>Maoismo: il "Socialismo dal volto umano"?</u> by Angelo Lazzarotto. In MONDO E MISSIONE, No. 4, 1974. (23)
2. SCMM-T	<u>The World Today: Social Aspects</u> , by Sr. Ma. Begona di Isusi. In ROMAN BULLETIN ROMEINS BULLETIN, Nos. 8 and 9. 1974 (No. 8 - 8p.; No. 9 - 7p.)
2. SJ	<u>Simplicity of life</u> , by Pedro Arrupe, SJ. In SJ DOCUMENTATION, No. 21, 1974 (15)
2. SJ	<u>The Missionary from abroad and the Local Church</u> , by John Correia Alfonso, SJ. In NEWSLETTER JM? No. 30, 1974 (4)
2. SVD	<u>Zur Situation der Kirche in Asien</u> , by Kurt Piskaty. In VERBUM SVD, Vol. 14, No. 1-2, 1973. (7)

2. SVD Grundrichtungen in der Katechetik, by Gerhard Birk. In VERBUM SVD Vol. 14, No. 1-2, 1973 (9)
2. SVD Das Eindringen des Christentums in den griechischen Raum als Modellfall für christliche Mission, by Alfons Pluta. In VERBUMSVD, Vol.14.No. 1-2, 1973
2. SVD Neutestamentliche Beispiele missionarischer Anpassung, by Johannes Riedl. In VERBUM SVD, Vol. 14, No. 1-2, 1973. (40)
2. SVD Über die Aufgabe der Theologie im missionarischen Verkündigungsgeschehen heute. In VERBUM SVD, No. 1-2, 1973. (12)
2. SVD Die Bedeutung der religiösen Grundkulturen für die Christliche Verkündigung by Anton Vorhiesler. In VERBUM SVD, Vol. 14, No. 1-2, 1974 (7).
2. SVD Japan in perspective, by Edward Griffin. In THE WORD IN THE WORLD 1974 (7)
2. SVD Questions of an Urban Parish, by Andreas Yoshida. In THE WORD IN THE WORLD '74
2. SVD Mahatma Phule and the "Indianisation" of the Church, by Stephen Fuchs. In VERBUM SVD, Vol. 14, No. 3 1973 (3)
2. SVD Die geistigen Grundlagen der japanische Modernisierung, by Johannes Hirschme In VERBUM SVD, Vol. 14, No. 3, 1974. (15)
2. SVD Zum Christlich - Buddhistischen Dialog, by H. Rzepkowski.
2. SVD Die Mission und Ihre Verantwortung den Indianern gegenüber, by Wilhelm Saake. In VERBUM SVD, Vol. 14, No. 3, 1973 (14)
2. PA Christians jointly responsible with Muslims? by M. Borrmans. In PETIT ECHO, No. 648, 1974 (7)
2. PA Language and Pastoral Centres. In PETIT ECHO, No. 648, 1974 (8)
2. PA The Christian and Service Overseas, by Bishop Scotto. In PETIT ECHO, No. 647 1974 (5)
2. MSC Religious Missionaries in the transition from 'mission' to 'Church', by H. Janssen, MSC. In MSC GENERAL BULLETIN, No. 2/74. (12)
2. CICM The Church and Salvation, by A. Dulles. In EUNTES, Vol. 7, N. 3, 1974 (8)
2. CICM Pluriformity in Ethics: A Modern Missionary Problem, by E. Hillman. In EUNTES, Vol. 7, No. 2, 1974. (10)
2. CICM Muslim-Christian Dialogue: The Present Situation, by F.M. Robinson. In EUNTES, Vol. 6, N. 7 1973 (10)
5. 22 World Population Year 1974, by Pierre Pradervand and others. In CERES 1974 (66)
5. A-M A Plea for a Progress of Mariology in Islamic Perspectives: Part II: Mariology and Islam, by Jan Slomp. In AL-MUSHIR, Vol. 15, Ns.9-10'73(
5. C The Once and Future Missionary: Changes in thinking about the missions, by A. Bunnervoort. In CATALYST, Vol. 3, No. 4, 1973 (22)
5. C Town and Country: Pastoral Problems in Urban Areas, by Hank Janssen. In CATALYST, Vol. 3, N. 4, 1973 (9)
5. CN Evangelization and Development, by August Vanistendael. In CICIAMS NEWS, No. 1, 1974. (7)
5. I (P.I.) Mass Media. Theme of articles in IMPACT (P.I.), Vol. 8, No. 10, 1973 (27)
5. ICI Il faut revenir aux méthodes de Saint Paul, by Maximos V Hakim. In INFORMATIONS CATHOLIQUES INTERNATIONALES, No. 446, 1973 (3)
5. IRM The Third Way, by Michael Cassidy. In INTERNATIONAL REVIEW OF MISSION, Vol. 63, N. 249, 1974 (14)
5. IRM Evangelism and the Gospel of Salvation, by Orlando E. Costas. In INTERNATIONAL REVIEW OF MISSION, Vol. 63, No. 249, 1974 (8)

- 5. IRM Incarnational mission and Liturgical proclamation, by Munduvel V. George.
 In INTERNATIONAL REVIEW OF MISSION, Vol. 63, No. 249, 1974 (10)
- 5. IRM Evangelism in the cultural context of Africa, by Ezekiel C. Makunike.
 In INTERNATIONAL REVIEW OF MISSION, Vol. 63, No. 249, 1974 (6)
- 5. L A Universal Declaration of Human Rights, by General Assembly of the
 Brazilian National Bishops Conferences In LADOC, N. 41, 1973 (8)
- 5. L Latin America's Basic Communities and its parishes, by Walter Repges.
 In LADOC, No. 41, 1973 (5)
- 5. MI Nuevas Formas de Ministerios en las Comunidades Cristianas,
 by Mgr. Leonidas Proano. In MENSAJE IBEROAMERICANO, No. 102, 1974 (3)
- 5. W The Church in China, by L. Ladany, S.J. In WORLDMISSION, Vol. 24,
 No. 4, 1973-74 (9)
- 5. W Thirty years in the Amazon valley, by Tadeu H. Prost, OFM.
 In WORLDMISSION, Vol. 24, No. 4, 1973-74 (7)
- 5. POS The new order of Christian initiation for adults, by Michael Mulvihill, CSSP.
 In PASTORAL ORIENTATION SERVICE N. 1-2, 1974 (11)
- 5. PS The Forming of Christian Communities, Part I: Report on Pastoral work in
 the Franciscan Mission of the Archdiocese of Salisbury.
 In supplement No. 7 Of PASTORAL SERVICE, March 1974. (24)
- 5. PS The Forming of Christian Communities, Part II: Report from the Diocese
 of Gwelo. In Supplement No. 9 of PASTORAL SERVICE, March 1974 (21)
- 5. PMV Chile. In PRO MUNDI VITA, No. 49, 1974 (40) Also in French.

COMMUNICATIONS

A meeting of the Communications Group was held on May 16, 74 at 16.00 at the Secretariat.

Present were: Sr. Lieve Sercir ICM, Sr. Mary Schellings RSCJ, Sr. Regina Burrichter UISG,
Fr. Shaun McCarthy SNA, Fr. Ramon Aguiló SJ.

From SEDOS : Fr. Benjamin Tonna.

In the Chair: Sr. Annemarie Ooschot SCMM-M.

1. Sr. Ooschot reviewed the two years which had passed since Fr. Perigny, then Chairman, had resigned. It had been realized, then, that the group was composed of people with different expectations. It included the experts as well as the learners, persons involved in internal communications as well as individuals at grips with the mass media. As a way out it had broken into 3 task forces: social communications, audio-visual aid internal communications. No recruits, however, were found for the first two and the group concentrated on internal communications.

Sr. Veronica had then prepared an analysis of "family bulletins" produced by the various Generalates. This was followed by the decision of the group to produce, once a month, a news sheet which could be incorporated "tale quale" into these bulletins. This did not prove feasible, however, and then the group asked Fr. Moody to produce a monthly feature on new experience in living in apostolic communities. This had been done. But the group failed to produce a synthesis which it had planned for late last year.
2. The present meeting had been called to review the situation and to find out whether there were any communications need, in the member Generalates of SEDOS, to which the group could respond. In attempting this, it had to take note of the Rome environment and of the programmes of other communications services.
3. One of these was Multimedia Int. The group was aware of its (a) course for editors of family bulletins, (b) its ongoing up-dating of Generalates as regards developments in Audio-visual aids (c) its lecturers on communications theory and practice, (d) its Holy Year project, (e) its efforts to sensitivize people about communications (papers, etc.). Sedos had always followed the policy of cooperating fully (and, of course, not duplicating the work being done).
4. Communications was then defined as the whole spectrum of "two way messages" between individuals and groups - from the family bulletin to the use of TV, through person to person contacts. The group was interested in how it works.

5. The groups then listed what it felt were the needs of the Generalates:
 - a) to expose their experiences and ideas (e.g. to the Synod)
 - b) to be systematically informed about those of others involved in missionary activities (e.g. the various Vatican offices)
 - c) to be sensitized to the evolving challenges of modern communications
 - d) to be constantly reminded of these challenges
 - e) to be told how communications affect the very life of mission
 - f) to be aware of opportunities of "feeding" their experiences and ideas into the media.
 - g) to generate documentation on mission
 - h) to help SEDOS (Secretariat, groups, etc.) do its job
 - i) to exploit more fully the wealth of their information (especially that gathered during their visits).
 - j) to study the meaning of their visitations (which are "communications")
 - k) to have more processed data on current issues
 - l) to broaden the coverage and to improve the form of their family bulletins.
6. The group agreed that one of its permanent functions would be that of advising SEDOS, at every level (Secretariat, groups, individual Generalates) on the communications dimension of its initiatives. This advice could include the formulation of specific projects.
7. Depending on the nature of the latter, the group could also undertake executive functions.
8. It was agreed to meet again on June 11, at 16.00, at the SEDOS Secretariat to explore further the ideas produced by this meeting.

B. Tonna.