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Rome, January 11, 1969

To Superiors General
To their Delegates for SEDOS
To all members of all SEDOS Groups

With this issue of SEDOS Documentation, you will receive all reports and other material produced by the SEDOS Secretariat since January 1, 1969. As an internal service, it is being sent only to Superiors General, their SEDOS Delegates and the members of the Working Groups.

To facilitate consultation, the pages will be numbered progressively, from this issue to the last one of 1969. You will receive the service normally once a week. An index will be issued in June and December.

It is hoped that the weekly service will keep you fully informed about what is happening in SEDOS. Your comments on the contents will be appreciated and carefully studied.

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Sincerely yours,

B. Tonna

Fr. Benjamin Tonna
Executive Secretary

Rome, January 8, 1969

SEDOS 69/1

Summary of the

DISCUSSION OF THE FIVE COUNTRIES

1. During the months of October, November and December, 1968, three meetings were held on each of the five countries where the SEDOS Institutes are heavily concentrated - viz Congo Kinshasa, Eastern Africa, India, Indonesia and the Philippines.

The idea of the discussions was born during the XX Assembly of Generals of October 1, 1968 and their purpose was described as the pooling of knowledge available at the different Generalates in view of meeting the needs of the missionaries at the grass roots. The participants in the discussions (see list in Appendix A) included Superiors General, their Assistants and resource persons from the countries concerned.

2. Separate reports on each of the 15 meetings were issued to the interested Generalates. The present document sums up the series
 - a) by listing the current missionary problems,
 - b) by indicating guidelines for possible solutions and
 - c) by recording the initiatives taken in Rome as a result of the discussions.

a - Problems Facing Missionaries

3. A cluster of problems tended to emerge during the various phases of the discussions. Independently of the country under focus, the participants taking part in the discussion zeroed on the problems
 - i) of recruiting and forming missionary personnel,
 - ii) of integrating it in the local context,
 - iii) of defining its role in socio-economic development and
 - iv) of ensuring its cooperation with Government and other agencies.

...

4. i - Personnel: As the sources of overseas missionaries dry up - due to leakage, shortage of vocations, failure to replace the "old hands", difficulties with visa's - it becomes imperative to tackle the problem of recruiting local replacements and local personnel. Meanwhile the critical situation demands a further mobilization of the present forces, -through more effective formation. The problem of forming present and future personnel was considered as most urgent. Both Congo Kinshasa and Eastern Africa need more and better Catechists and a more comprehensive approach to the local Brotherhoods and Sisterhoods. The motivation, deployment and support of the pastoral and missionary personnel present serious problems in all the five countries.

5. ii - Integration: The local Christian communities are not yet fully a part of the fabric of the total national context. They often seem to be residues of the colonial era. The anti-conversion laws of some of the States in India are an eloquent indicator. The same communities must therefore be helped to help themselves in terms of finance, personnel and motivation. Local organization, local leadership and local expressions in religious life are still weak. The local religious values have to be developed further. The same applies to structures (clergy etc.).

In Congo Kinshasa and Eastern Africa the phenomenon often finds expression in the emergence of small independent Christian churches.

The division of the pastoral personnel into "local" and overseas also creates problems: in India the local personnel often considers the overseas counterparts as superfluous.

6. iii - Development: The total local community must be served more thoroughly as regards its socio-economic needs. Christian communities often adopt the ghetto stance. They must be encouraged to share their resources, (rather than to compete) among themselves and with non-Christian agencies. In particular, it was noted that in Congo Kinshasa, India, Indonesia and the Philippines, the urban areas (and, for Indonesia, Java) often attracted too many pastoral and missionary forces, to the detriment of the less developed areas. In the Philippines the Christian community must be inspired to face the problem of land reform and unemployment, through (perhaps) the redistribution of Church wealth. In India, the role of the religious personnel in socio-economic development was not always clearly defined.

7. iv - Cooperation: The ghetto mentality should give place to one of frank cooperation with Governments, with other Christians, with the various agencies for integral human development. It was still present, sometimes even in relations among Catholics, for example in the division of local versus overseas clergy, and in the exclusiveness of a few missionary-sending Institutes.

The phenomenon revealed gaps in formation and deficiencies in the juridical structures in force. Cooperation should be in evidence right through, from the planning stage onward, and should embrace all bona fide agents interested in bettering the lot of the local population.

In Congo Kinshasa, cooperation seems to be particularly needed at the regional level and in the funding process. In India it could take the form of service to eliminate waste, inefficiency and corruption at the Block Development level. In all countries it should be the expression of the old missionary enthusiasm to bring the Good News to the local people.

8. v - Policy and Planning: The cluster of the four problems just listed was considered as common to the five countries. A fifth can be added to the list, though it did not come up explicitly for Eastern Africa and India. It can be described as the gap in firm pastoral planning, a gap which tends to erode the motivation of the grass root missionaries, who often feel that they are being asked to dig holes and then to fill them up again, just to "keep things going". Pastoral planning was understood as the common effort of all in the local church, whether Bishops, clergy, religious or laity, to set the objectives and to establish the ways and means of their pastoral and missionary labours.

9. vi - Various Problems: A different series of problems, often peculiar to one of the five countries was also established during the discussions. Islam is a problem for Eastern Africa and Indonesia. The urban and industrial mission requires attention in Congo Kinshasa and in Eastern Africa especially as regards contact with the elites who live in the cities. The problem of the schools was taken up by the Eastern Africa, India and Philippines groups.

The Eastern Africa and India groups also listed social communications as a problem. The Indonesia group considered the Chinese community and ecumenical relations as problems. The Philippines group pointed to the urgent need to obtain more funds for new initiatives. Finally, the language problem was given high priority by the Indonesia and the Philippines groups.

10. vii - Priorities: Of particular interest were the priorities assigned by each discussion group to each of the main problems listed above. The Congo Kinshasa group considered the need for clear policy and planning as the burning issue.

The Eastern Africa and Indonesia groups thought that the formation of the missionary personnel demanded immediate attention. The India meetings focussed on the need to step up the Indianization process in the local Christian communities and to clarify the principles of involvement in socio-economic development. The discussion on the Philippines pointed to the very urgent need to form local leaders and to overhaul the Church school system in such a way as to make the schools produce more of such leaders. Briefly, formation was assigned top priority by three groups. Formation thus becomes, as always, a key problem of missionary activity.

b - Guidelines for Action in the Field

11. i - Personnel: The shortage of personnel suggested various solutions. The most radical opted for a study of, and concomitant experimentation with, new forms of the ministry. The discussion noted with satisfaction the emergence of the idea of a Seminary for deacons in Congo Kinshasa. But the study and experimentation envisaged could also cover part time and married priests. Nothing short of radically new structures seemed capable of bridging the widening gulf between rapidly increasing populations and steadily decreasing recruitment.
12. Other less radical solutions were proposed. Existing juridical structures could be overhauled in order, for example, to allow for local recruitment by the missionary sending societies. This was particularly the case in Congo Kinshasa and Eastern Africa where indigenous religious life was particularly weak. The contrary holds true for Indonesia, where recruitment for the secular clergy could be stepped up in order to establish the right balance. In both cases the schools could be mobilized more efficiently, through regular information services, to ensure local recruitment.
- 13 The fuller mobilization of the present missionary and pastoral forces calls for new forms of training and orientation. As the study and experimentation with new forms of ministry gathers momentum, it becomes imperative to train the candidates and re-orient the old hands in terms of the new structures.

To ensure such up to date training, the various discussion groups proposed a few guidelines:

- set up fully equipped institutes for acculturation (including language courses) whose programmes would cover both basic and refresher courses;
- ensure the attendance of all personnel at these courses;
- step up such forms of cooperation as the exchange, amalgamation, and up dating of the teaching staffs;
- exchange could be particularly useful if agreed on between the younger and older churches;
- orient Brothers and Sisters towards the less academic, more technological and practical fields;

14. In this context Indonesia presents a good case. The group listed existing facilities: the catechetical Institute.-Ake, the language schools in Djakarta, Kuwiboja (for Indonesia, Chinese, Javanese, Batal and Tajati). Then it established guidelines for possible action:

- coordinate the various stages of equipping missionaries for their task: basic studies in Indonesian culture, pastoral planning, refresher and regular courses, acculturation and language schools, all must meet at some point, perhaps in a higher Institute;
- in any case they must meet in the overall objective of presenting a non-western manner of handing on the Faith;
- avoid duplication of work - for example with the East Asian Pastoral Institute;
- research and planning must be organized separately from the formation centres; but they must remain in strict contact with the latter, otherwise research conclusions and new plans would remain a dead letter.

15. ii - Integration: Attendance at acculturation courses was considered as an essential aspect of the wider problem of de-westernizing the Christian community and integrating it fully in the local context. There was general agreement in all groups that this process must be stepped up.

16. For Congo Kinshasa and Eastern Africa, such "africanization" could take the form of supporting the local Episcopal and Religious Conferences in their efforts to hammer out policy and to plan pastoral action. Where these efforts are weak, things can be stirred up through local seminars and

through surveys , designed to uncover needs, to point to local resources and to show how these can be mobilized to initiate renewal.

17. For India, integration or "indianization" would often involve the risk of handing over the responsibility to local personnel. But the risk must be taken because of the higher values at stake.
18. In Indonesia, it was pointed out, the emerging research and planning units could be entrusted with the responsibility of spelling out the ways and means of rooting Christianity in the Nation.
19. The Philippines presented a special case because of their pluri-secular Christian tradition. The way out of the present impasse seems to be the stimulation of local Christian leaders and their involvement in the planning process of total national development.
20. The discussion of Eastern Africa pointed to the advantages of consulting a wider representation of the local community before deciding on major Church appointments.
21. iii - Development: The definition of the exact place of socio-economic involvement in the lives of the Church personnel could not be tackled by the groups. But they did establish a firm base from which the fundamental guidelines could be offered to the missionaries at the grass roots.
22. Socio-economic involvement or, as it is usually called, development work, is de facto - and has always been - part and parcel of Church work. The simple fact is that Church personnel love the people around them and, like their Master, inevitably try to help them. But whereas they used to rationalize this basic drive as an instrument of evangelization ("if you help them, they will listen"), the new generations of missionaries see it as an end in itself ("if you give them a more human existence, you have already evangelized them"). The groups agreed that this latter position was valid. They also realized that it could be over emphasized to the detriment of preaching the Word. The India group summed it up by agreeing that, whereas formerly we built churches for worship and then began thinking about building schools, cooperatives and other projects, today we can go ahead with building a school or a cooperative shed and then use it as a church on Sunday. In brief, development work should not be distinguished too sharply from evangelization work.

23. The second, more practical, guideline pointed to the type of development work in which missionaries are generally involved: the micro projects. In principle, these should be encouraged but on condition that they are fitted into the macro projects or development plans in force in that area. This was particularly the case in India and Eastern Africa. One way of ensuring integration is the provision of the services of an adviser or, as he has come to be called, a Generalist, whom the missionaries can ask for advice on aspects of such micro projects.
24. iv - Cooperation: This last point illustrates the thinking behind a more generic guideline which emerged from the discussion on: the need to co-operate. The groups agreed that we must step up cooperation - among ourselves, with Governments, with other agencies. In other words, we must leave the old fortress and courageously enter the streams of national development.
25. To ensure cooperation among the various Christian individuals and groups, no efforts should be spared to strengthen such cooperative mechanisms as the Episcopal Conferences and the Associations of Religious Superiors.
26. One way of preparing minds for such promotion would be a thorough overhaul of the programmes of our schools so that they produce new generations imbued with this cooperation mentality. The prospects in India and the Philippines seem favourable to such initiatives.
27. At another level, an effective way of the older churches helping the younger ones would be the provision of the short term services (2-5 years) of highly specialized personnel. Indeed, the services of such personnel could also be offered to local Governments.
28. To cooperate with others, we must step up our efforts to establish working relations with the local Governments. This seemed particularly urgent for India, where, it was pointed out, it was very feasible. Such relations can be envisaged both at the individual (one person working in a Government department) and at the institutional (a Church hospital forming part of the State medical services) levels. In this context, better ecumenic relations can also become a reality, as the recent history of India and Tanzania has shown.

29. v - Planning: No effort must be spared to stimulate the local churches to formulate plans for the future. The situation is delicate: they and not their overseas helpers must do the planning - and yet few do it.
30. One way out of the impasse could take the following pattern:
- the Generalates ask the local Church for statistical and other information; in order to formulate their plans for future service to that Church;
 - the Generalates' plans (and the motives behind them) are communicated to the local Church through the Bishops' Conference and the Associations of Religious Superiors, with a request for comments;
 - dialogue is promoted at this level; one of its by products could be the general acceptance of the planning process; another could be the radical rethinking of existing Church structures.
31. Another way out could be the promotion of local discussions of the future of the Church. These could take the form of Seminars. An All India and a Tanzania Seminar are already planned for 1969. Similar initiatives could be taken in the Philippines. Such meetings could provide the local Church with ideas and decisions about mechanisms and openings for pastoral and missionary policy and planning.
32. vi - Schools: The India group suggested one way of developing the school system. The schools should not be over-loaded with ill-prepared or non-paying students. The high schools could invite the latter type of students to agree (through a bond) to pay back over a long period some of the expenses involved. The former type could be diverted to a special category of classes. The Philippines group agreed that more could be done to provide the underdeveloped areas with more secondary schools. This was found to be also applicable to India. In both countries the local community must be encouraged to become more involved in running schools.

c - Initiatives from Rome

33. During the discussion a pertinent question often came up: what can be done, from Rome, to help solve these problems through the application of the above guidelines? The implication was that the generalates could usefully stimulate action in the countries concerned. The purpose of the discussion was deliberately limited to pooling knowledge. It was hoped that the participants would eventually gain fresh insight in dealing with the problems of the country under focus. The insistent call for action from Rome would be difficult to ignore and would speed up the solutions of the problems.
34. The groups were well aware of their limitations: most of the Institutes were decentralized and specific action could only be taken by the local Superiors. Another check was the awareness of the objection of the local personnel - and indeed of the whole local society - to action from external, overseas sources which would recall the colonial era.
35. Any action from Rome was accordingly considered to be strictly promotional: the Generalates could sow ideas, inspire action. And since one of the guidelines suggested the promotion of the local cooperative mechanisms, it was logical for the groups to decide to enter into some contact with the Episcopal Conferences and the Association of Religious Superiors.
36. The Congo Kinshasa group decided to follow up developments in these structures by asking three of its members to make contact (and to report in writing on developments) with, respectively, the Congo Bishops, the Congo Men's and Women's Religious Associations. In practical terms, each would ask the question: what can SEDOS do to help you?
37. The Eastern Africa group agreed to write to Aameca and to such key figures as Bishops Macaulay and Father Flynn in order to obtain an answer to the same question.
38. The Indian group struck on the idea of studying the papers of the coming All India Seminar and of offering the fruits of their studies to Fr. P. De Souza, who would channel them to the interested parties. The Seminar was considered as a strategic base for hammering out policy and planning for India.

39. The Philippines group decided to write to the Episcopal Conference offering to help secure personnel and funds to promote regional workshops for pastoral planning, should the idea be acceptable to the same conference.
40. At the level of knowledge, it was agreed to share the reports of the meetings with non-SEDOS Generalates. The procedure would ensure the integration of our knowledge of the situation. In particular, no efforts will be spared to secure, through the SEDOS Secretariat, statistical projections (how the situation will look in 10 years time) for the various countries and for the African and Asian continents. The Indonesia group went farther: it sent round to the Generalates interested in this country a questionnaire designed to elicit their plans for the near future and so help establish the exact number of Religious who will be assigned to Indonesia during the next few years.

CONCLUSIONS

As the intensive programme of meetings by country drew to a close, the question was posed "what shall we do next?" The following are a few suggestions offered to the Secretariat. The comments of the SEDOS Institutes on their content and, of course, fresh suggestions would be welcome and would be considered before coming to a decision on what to do next.

- 1 - Eventual meetings should be called only to consider written proposals or situation papers about the country under scrutiny. It would be useful to invite two or three persons with a special knowledge of that country and of the SEDOS Institute at work in it to prepare such proposals and papers in the frame of the conclusions reached by the 1968 meetings. The paper would be distributed well ahead of the meetings.
- 2 - The geographical dimension should be viewed from the "functional" angle. It would be useful, for example, if the Congo Kinshasa group met with the Social Communications Working Group in order to discuss social communications in Congo Kinshasa or with the Medical Group to discuss medical activities in India. The discussion would aim at a few guidelines to be submitted in writing to each SEDOS Generalate for consideration. Eventually, an invitation could be offered to start some project in the frame of the same guidelines.
- 3 - The specific needs of each Institute at work in a given country could be announced at the SEDOS meeting on that country. By listing the felt needs, the meetings could provide a pool of information which could eventually help find out in which way each country could be best helped by SEDOS.

PLEASE SEND IN YOUR SUGGESTIONS BY JANUARY 31, 1969

APPENDIX A: Participants in the meetings on the Five Countries.Superiors General

Sr Th. Barnettt scmm-t
Sr J. Gates scmm-m
Fr H. Mondé sma
Br Th. More cfx

Assistants

Fr J. Ciampa sj
Fr A.C. Daily sj
Fr H. Dargan sj
Sr A. De Vreede scmm-m
Fr V. Fecher svd
Sr B. Flanagan sfb
Br V. Gottwald fsc
Fr P. Grosskortenhaus pa
Fr R. Haramburu omi
Fr G. Linssen cicm
Fr J. Maertens cicm
Fr V. Mertens sj
Fr W. Neven pa
Sr I. Pereira Leide crsa
Sr A. Schellekens sa
Fr G. Staab ofm cap
Fr E. Tagliabue pime
Fr A. Verschuur svd
Fr Th. Walsh mm

Resource persons

Sr M. Alexis sa
Sr F. Boom osu
Fr J. Braganza sj
Br W. Breton fms
Fr M. Cristiaens fsc
Fr J. Drouart omi
Sr A. Gombault crsa
Sr J. Herlinvana crsa
Fr J. Herry omi
Fr J. Joblin sj
Fr S. Maceda sj
Sr L. Mas Bacal osu
Fr J. Merts
Sr A. Pionkowsky S.Sp.S.
Fr O. Rink mhm
Br N. Roy fms
Msgr T. Van Valenberg ofm cap
Fr J. Wierds mhm
Fr T. Ray pime

TS/1/69

SEDOS 69/13

MISSION THEOLOGY SYMPOSIUM

A meeting of the Steering Committee of the Mission Theology Symposium will be held on Thursday, January 16 at 10.00 a.m. at the SEDOS Secretariat with the following agenda:

1. The final draft of the programme
2. The list of invitations

Meanwhile, the Secretariat reports the following progress:

1. The Indian Bishops' Conference has suggested its own short list of theologians who could contribute to the Symposium. Fr S. Amalorpavadass has been invited, and has accepted to participate.
2. Fr. A. Camps paper has been received. Fathers Lyonnet, Glazik and Grassi will be forwarding their papers before the end of January 1969.
3. The Dutch Lenten Action has offered a contribution of 2,500 florins as a contribution to the Symposium.
4. The Symposium will take place at the Generalate of the Clerics of St. Viator, Via della Sierra Nevada, 60 - 00144 Rome, Tel. 59.10.985.

I/1/69

SEDOS 69/14

WORKING GROUP FOR INTERVIEWS

Report of the meeting which took place on December 13, 1968. Present:

Br Vincent Gottwald fsc, Fr Edward Biggane sma, Fr A. Lazzarotto pime, Sr. Jacqueline du Castel sa, Miss Joan Overboss.

1. The answers received from the FSC, CSSP, SSPS, SA, CFX, RSCM and MSC Sisters, were examined. It was observed that the Guidelines were a useful instrument for gaining insight into the opinions of grass root missionaries. Additional answers would be full coming from these Institutes.
2. It was decided to renew the efforts to get more SEDOS Institutes involved in the programme. Particular attention would be given during the first half of 1969 to the five countries under study in SEDOS. The members of the Working Group would personally contact the Institutes active in these countries in order to request their cooperation. A minimum target was set of 10 interviews per country by May 1969. This would enable the Working Group to draw up a report before the end of June. It was pointed out that 40 Indian Sisters are following a course at Regina Mundi. Contact would be made to enlist their cooperation in the programme.
3. It was agreed that the method to be used could include oral as well as written interviews, either individually or in small groups of experienced missionaries. The General Chapters could provide useful opportunities for interviewing missionaries arriving in Rome. The SA would organize a session with several members from Eastern Africa on December 14.
4. The dates of the meetings of the Working Group were fixed for the last Friday of each month, e.i. January 31, February 28 and March 28.

D/1/69

SEDOS 69/15

WORKING GROUP FOR DEVELOPMENT

The Working Group for Development will meet on Friday, January 17, 1969, 4 p.m., at the SEDOS Secretariat with the following agenda:

1. Consideration of the SEDOS-MISEREOR project for Indonesia and Congo-Kinshasa.
2. Comments and suggestions for the Conference on Credit Unions in the spring of 1970, proposed by the Catholic Relief Services. The proposal is explained in the enclosed Memo. The suggested programme:

Wednesday:

- 09.00 : Opening Session
Speakers: The Card. Prefect of Propaganda Fide
Mr. A. Bailey, Cuna International
Bishop Swannstrom, C.R.S.
President of SEDOS
- 12.00 : Audience with the Holy Father
- 15.00 : Usurious Practices today
Rev. Fr. Barnicle, Cameroon
- 17.00 : The Churches and Usury
The Rt. Rev. Msgr. Ligutti, Rome

Thursday:

- 09.00 : The importance of Local Savings
Dr. J. Van den Dries, Kenya
- 11.00 : The need of credit facilities
Rev. Fr. McLellan, Peru
- 15.00 : The Churches and Brotherly Love
Dr. Puffert, W.C.C. - Geneva
- 17.00 : Christian involvement in Social Justice
Rt. Rev. Msgr. J. Gremillion, Rome

Friday:

- 09.00 : "Progress through Credit Unions"
Most Rev. Bishop Derry, Ghana
- 11.00 : "The role of the priest in Credit Unions"
Rev. Fr. Ganey, Fiji Islands
- 15.00 : "Training of local laymen"
Rev. Sr. Gabriella, Korea
- 17.00 : "Training of future missionaries"
Rev. Fr. J. Higgins, New York

Saturday:

- 09.00 : "Workshops"
- Africa Group : Chairman: Manager ACOSCA,
Kenya
- S. America Group : Chairman: Manager Laro Office,
Panama
- Far East Group : Chairman: Fr. Masterson sj
Philippines
- Oceania Group : Chairman: Fr.
- These groups come together:
- a) to discuss common problems
 - b) to examine ways and means of closer cooperation
 - c) to prepare resolutions for the General Meeting on
Tuesday next

p.m. : Free

Sunday: Free

Monday:

- 09.00 : "Training facilities in developing countries"
- a) Africa : Speaker: Rev. Fr. Lavoie
Tanzania
 - b) S. America : Speaker: Rev. Fr.
 - c) Oceania : Speaker: Rev. Fr.
 - d) Far East : Speaker: Rev. Fr. W. Hogan sj

- 11.00 : Training facilities in Europe and North America
- a) Coady Institute : Msgr. J. Smyth
Canada
 - b) Claver House : Rev. Fr. P. Crane
London
 - c) Madison : Mr.
U.S.A.
 - d) Québec : Mr. Barbin
Canada
- 15.00 : Regional plans for development
- a) Far East & Oceania : Mr. A. Bailey
Cuna International
 - b) Africa : Mr. R. DuMouchel
Cuna International
 - c) S. America : Mr. Palenque
Cuna International
- 17.00 : Technical and Financial Assistance
- a) Scholarships : Mr. J. Steber, Misereor
Germany
 - b) Fieldorganisers : Dr. v.d. Dries, C.R.S.
Kenya
 - c) National Advisors: Mr. H. Culbreth,
Cuna International, U.S.A.

Tuesday:

- 09.00 : Resolutions
- Chairmen: Mr. A. Bailey, Cuna International
President of SEDOS
- 11.00 : Closing Session
- Speakers: The Rt. Rev. Msgr. Ligutti, Rome
Mr. J. Norris, C.R.S., New York
Dr. J. Puffert, W.C.C., Geneva

N.B. These are only suggestions. Other suggestions all most welcome both as regards the topics, the speakers, chairman, etc., etc.

Annexed to the programme was the following MEMORANDUM ON THE INVOLVEMENT OF MISSIONARIES IN THE CREDIT UNION MOVEMENT:

Introduction:

It is a well-known fact that Catholic missionaries (Priests, Sisters and Brothers), belonging to many different missionary societies, have been and are still active in promoting the credit union movement in the developing world. Doing so, they have followed the footsteps of many priests in their home countries who were involved in the establishment of this social movement in Europe, Canada and the United States.

Some Relevant Facts:

It would take a booklet, if not a book, to marshall together in a readable form the data and statistics to illustrate the involvement of the missionaries. Suffice it here to mention the Oblate Fathers in Lesotho, the Jesuits in Rhodesia, the White Fathers in half a dozen countries of Africa, the Maryknoll Missionaries in South America, the Mill Hill Fathers in the Philippines, etc. etc. For the Sisters it suffices to mention Sister Gabriella in Korea, Sister Rose in Kenya, Sister Hilda in Nigeria. Quite a few training centres too are directed by missionaries as at Roma, Nyegesi, Bobo Dioulasso, Bukavy, Salisbury (all in Africa). For the Far East we may mention the Institute for Social Order (Philippines) and the Asian Social Institute.

In most instances the involvement was due to the pioneering spirit and the sense of social justice of an individual missionary who, like all prophets, was often at first looked upon with some suspicion until his success proved him right.

Generally speaking these pioneers have not sought publicity so much so that their work is rarely spoken about even among their own brethren.

Now-a-days the social work of the missionaries is being more spoken and written about. There are very good reasons why the involvement of the missionaries in the credit union movement should be made better known to the members of the missionary societies and to the Christian public at large.

Reasons for involvement:

1. The Church has always been a fierce opponent of all real usurious practices.
2. The Church has always insisted that the command: "Love thy neighbour" should lead to concrete manifestations. In a monetary economy this command means to provide him with the necessary credit. This is done on a mutual basis by the credit union.

3. The Popes have encouraged the missionaries to assist in "self-help" projects. All agree that a credit union is a "self-help" project par excellence.
4. The Popes have always insisted that the laymen should take the lead in the social and economic fields. Now that is exactly what happens in the credit union. The local lay people are the officials of the local credit union. The missionary is only their teacher, their guide, their adviser, the one who stimulates, encourages and advises. But the running of the local credit union is left entirely to the laymen.

Proposal:

Many persons have already for quite a while been considering the feasibility of a conference with the sole topic: "Credit Unions and the missionary". This world wide conference should have as its aims to make this work better known, to remove misunderstandings, to pinpoint the essential elements of the involvement. The suggestion has been made that this conference should be held in Rome early 1970; that invitations be sent to the Superiors of all missionary societies; that Protestant missionaries be also invited; that the pioneers of the movement in the developing world be invited to deliver the talks and lead the discussion groups. A suggested agenda is attached.

Organization:

The World Extension Department of Cuna International together with Catholic Relief Services will sponsor the Conference in joint consultation with Msgr. Ligutti, Vatican Observer to F.A.O. etc. etc. The local organization of the conference should be done by a missionary agency in Rome so that the most natural choice is the SEDOS organization.

SEDOS, however, will not be responsible for the financial side of the Conference, only for the organizational side at the local i.e. Roman level. Cuna and CRS will be responsible for the financial side and for the organizational side as far as contact with the missionary pioneers is concerned.

SEDOS 69/20

Translation of the last Misereor letter to SEDOS.

2/69

To the Very Rev. H. Mondé
President of SEDOS

ko/se

December 20, 1968

Very Reverend Father Mondé,

Annexed I am sending you -as agreed- a copy of the note for our records on the conversation between SEDOS and MISEREOR. I am pleased that we could reach such a high degree of consensus on our ideas about the role of the Church and in particular of the Orders and Congregations in development work. I am eagerly looking forward to further cooperation with SEDOS.

We will, as agreed, submit for approval to our Bishops' Committee a request for about 20 scholarships. I believe that for the time being this number suffices to give you the opportunity for further consultation on the formation project and its long term objectives with the Bishops' Conferences, Major Superiors etc. in the countries discussed. We would be willing at any time to extend the fund if the need would show.

With best wishes for a blessed Christmas and the new year, I remain,

sincerely yours,

G. Dossing

INVITATION FOR SUGGESTIONS

The April Session of the Council of the 24

In December 1968, Fr. H. Mondé sma, member of the Council of the 24 of the Congregation for the Evangelization of Peoples, was notified that the next session of the same Council would be held late in April, 1969. As President of SEDOS, Fr. J. Mondé would appreciate the ideas of the SEDOS Institutes on the items which could be put on the agenda of the meeting.

Why Caritas?

Caritas Internationalis intends to organize a Seminar in Rome in May 1969, to clarify the ideas and values behind the motivation of the social work ordinarily undertaken by its member agencies. It would like to ensure that the SEDOS Institutes be present and active at the Seminar. The Secretariat would forward to it any ideas and suggestions from the Institutes.

Why Development work by Missionaries?

Fr H. Mondé has been approached by Fr. J. Masson sj on the Louvain Mission Week in August 1969. The suggested theme is "Mission de l'Eglise, Progrés des Peuples". The week is intended to arrive at further clarifications of the theology behind the development work normally carried out by missionaries, with a view to the implications for action. Fr Masson requested names of qualified persons, who could prepare a paper or make other contributions. Any suggestions on the subject could be forwarded to the SEDOS Secretariat.

NOTICE ON AVAILABLE PERSONNEL

Fr A. Maloney, a member of the Congregation of St. Basil, Canada, has recently been expelled along with twenty-four Jesuit Fathers from Iraq. He is looking for a position which would offer him the opportunity of participating in a program of social instruction in a developing country.

Curriculum vitae:

Born in 1925: B.A. in Pass Arts, University of Toronto, 1947;
Ordained in 1951; M.A. in Philosophy, University of Toronto, 1953;
Lecturer Dep't of Philosophy, Assumption University of Windsor, 1955-57;
Lecturer Dep't of Religious Knowledge, University of St. Michael's College, 1957-58; Collegio Pontificio Angelico, Rome, S.T.D. program, 1958-60;
Professor of Sacred Liturgy, St. Basil's Seminary, Toronto, 1960-63; Assistant Professor Theology Dep't, University of Windsor, 1964-65; St. Mark's College, Vancouver, B.C., 1965-68, with leave of absence 1966-67 to join Al Hikam University, 1966-67. While at St. Mark's, Lecturer Dep't of Religious Studies, U.B.C. 1967-68.

Languages: English, passible French, Italian and German.

The Secretariat would appreciate being informed on any possible opening for Fr Maloney in a developing country.

NEWS FROM THE GENERALATES

Schedule of Visitations by Superiors General and Assistants.

F.S.C.	Br Charles Henry Superior General	from 2.1. 1969 to 2.3.1969	Peru, Bolivia Brazil, Argentine Chile.
M.M.	Fr J.J. McCormack Superior General	March 1969 to July 1969	Korea and Japan Guatemala
	Fr W.A. Bergan	June 1969	Chile, Mexico, Venezuela.
	Fr A.J. Dwyer	March 1969	Bolivia, Peru.
	Fr D.W. Robinson	March 1969	Hong Kong, Taiwan, Philippines.
	Fr J.J. Stankard Assistants	June 1969	Hawaii, Eastern Africa, Rome.
SCMM-T	Sr Jane Gates	from 17.1.1969 to 13.2.1969 " 14.2.1969 " 19.3.1969 " 20.3.1969 " 1.4.1969	Indonesia Philippines Viet Nam
S.M.A.	Fr J. Power	from December 1968 to end of February 1969	Nigeria, Liberia, Ghana.