

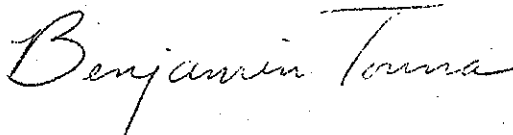
Rome, April 24, 1969

To the Superiors General
To their Delegates for Sedos
To the members of all Sedos Groups

Enclosed please find:

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Sincerely yours,



Fr. Benjamin Tonna
Executive Secretary

TS/6/69

SEDOS 69/399

Action de Carême des
catholiques suisses
Swiss Catholic Lenten Fund
Habsburgerstr. 44, 6002 Luzern
Tel. 041/22.75.38

Very Rev. Fr H. Mondé sma
Superior General
President of Sedos
Via dei Verbiti, 1
I - 00100 R o m a

Project No. 69/1552.1

Theological Symposium from March 27th - 31st, 1969

Very Reverend Father,

We are pleased to inform you that our Commission of Experts proposes to the Foundation Council a subsidy of

Swiss Francs 5.000.--

towards your project. To become valid, this recommendation needs the approval of the Foundation Council who will meet at the end of May 1969.

As soon as the decisions will have been taken, we shall send you an official communication together with the engagement forms.

We should like to point out the private character of our today's letter, which does not imply any engagement. We know, however, by experience that the proposals of the experts are generally approved by Foundation Council so that you can have good hope to receive the above mentioned amount.

We wanted to facilitate your financial planning by this information and we wish you much success in all your other endeavours to secure the realisation of your project.

With kind regards, we remain,

Sincerely yours,

Swiss Catholic Lenten Appeal
F. Luthiger

Lucern, 14th April 1969

INVITATIONS FOR SUGGESTIONS

The Secretariat has now solved most of the day to day problems of the documentation services. It is currently tackling the problem of routinizing the personnel (mostly statistical) services. The following statement of its frame of reference is offered to the Generalates in order to clarify the issues and to specify the objectives of such services.

In particular, the Secretariat would appreciate the answers of the Sedos Delegates to the crucial questions:

- a) do we want this? how far?
- b) can we do it, given our current resources in information, personnel and funds?
- c) what could be done with the "products" of such services?

Proposal for research on the future of the Mission

1. When, in Autumn 1968, the Sedos Institutes moved closer to their objective of cooperation in the missionary field by focusing their collective attention in Rome on five countries (Congo Kinshasa, Eastern Africa, India, Indonesia and the Philippines), they became aware of three serious obstacles:
 - a) They could rarely pin down the unmistakable long term trends of the national situation.
 - b) They could hardly estimate the number of foreign personnel to be deployed in the five countries in future.
 - c) They could scarcely describe the types of foreign and local missionary that would be required in the 1980's.
2. The Working Groups for the five countries realized that these gaps in their existing knowledge could compromise the future of the common missionary effort. They also understood that none of the obstacles was unsurmountable and a plea was made to the Sedos Secretariat to propose some system of providing the missing knowledge. Meanwhile, they agreed to make a start in the same direction
 - a) by asking the local conferences of Bishops and Major Superiors for information about their missionary and pastoral policies
 - b) by requesting the missionary sending Institutes to provide Sedos with information about the quantity and the quality of the foreign personnel they planned to deploy in each of the five countries;
 - c) by communicating to the Mission Theology Symposium their concern about the profile of tomorrow's missionary.

3. Two months after the temporary suspension of the meetings, only a trickle of information had reached the Secretariat. That trickle significantly revealed that the 9 (out of the 29 asked) which answered would be sending to Indonesia, between them, from 45 to 70 priests and religious (incl. women) during the next 5 years. But its tenuousness also showed the urgent need to establish a system to ensure, for interested Generalates, all the essential information when it is needed. Unless the problem of the gap in knowledge is seen as a whole, the information which occasionally and haphazardly filters in would not be of any use to the decision makers of the Institutes.
4. Such a system can be built within the framework of the Personnel (Statistics) of the Sedos 3 year plan. The original idea behind this Programme was knowledge about the combined forces and their deployment of the Sedos Institutes. The idea of a regular census was replaced by that of a census of Houses. Though considerable progress was registered, thanks to the efforts of Mother Renée and Sr Antoinette, much more still has to be done before Sedos has its complete index of House cards and its maps by country. It seems, however, that it would be desirable to adjust the Programme in such a way as to make it yield more information about the future of the Sedos commitments in each country. The following note describes how this can be done.
5. The Programme must be firmly oriented towards the future. Most of the common problems of the Institutes derive from the past and, to be precise, from a past which was not enlightened by the future. The SVD's and the SJ's in India are very glad today that their decision makers in the past foresaw a time when foreign missionaries would not be welcome in India. But the whole Church today deplores the decision not to allow the Chinese missionaries of the past to experiment with local rites. We cannot really recruit with enthusiasm and much less train with wisdom the missionaries of the future unless we know more about the 1980's - when today's trainees will be responsible for our common missionary effort. What we do now will not fail to bind our men then; we really cannot formulate sound short term plans unless we have checked with the long term projections which will form the background to these plans.
6. This vision of the future can be ensured by applying the techniques of the "futures" or, as it also called, "policy" research. This has recently become fashionable, thanks to its breathtaking use by the US military strategists and to the new sources of knowledge on which it can now draw. What was once pure science fiction has become a reasonable framework for speculation on the next generation. The outcome is a projection of what our world most probably will be like a generation from now - and of the alternatives for such a world of the future. The Maryknoll Missionaries have had contacts with the chief proponents of the technique in the US.

7. Basically the latter consists in constructing long term trends from current statistics and in composing alternative scenarios. It can be applied to the agreed common objectives of Sedos; the outcome would be a more systematic approach to its problem of the missing knowledge. The procedure would involve:
- a) Through our men in the field, we assemble all existing development plans for each country. These plans would include Govt plans and policies for education, health, social service and economic development as well as plans and policies formulated by non Govt agencies like the local Churches. They would indicate the long term trends for each country. Gradually, Sedos groups would work out the full implications for the future of each diocese in the country (and thus move towards a typology of the dioceses).
 - b) Through our Generalates, we assemble information about the number and type of missionary (local and foreign) earmarked for each country. Most of the work involved can be done without circulating new questionnaires - provided we possess data about the age, residence and roles (past and present) of the missionary.
 - c) By studying existing publications on futures and policy research, and by combining their conclusions with our knowledge of local plans and of personnel (a and b above), we would gradually be able to construct alternative scenarios for each country. These would be hypothetical sequences of events compiled for the purpose of attracting attention on casual processes and decision points. They answer two questions:
 - i. precisely how might some hypothetical situation come about, step by step and
 - ii. what alternatives exist, for each actor, at each step, for preventing, diverting or facilitating the process.

They would, above all, help Sedos answer the question posed by the third obstacle listed above under 1.

8. Our point of departure would be the present situation. Now, the meetings of the five countries have clearly shown the existence of two systems - an emerging one of the post Conciliar particular Church, on the road to institutionalization through the post Conciliar type of Diocese, and a vanishing one of the pre Conciliar mission entrusted to a particular Institute. The Sedos documentation and interview programmes hint that tension between the two is omnipresent.
9. Statistics cannot give us the answer to such tension. But they can provide initial information about its origins. It is suggested, therefore, that the original ideas of a Diocesan File and of a House File be taken up again. The work involved is considerable but it could be phased out, by, for example, taking the dioceses and houses of the five countries first. Statistical information about them could be assembled from the *Annuario Pontificio* 69, from the new *Atlas Hierarchicus* and then supplemented by on the spot inquiries through visiting members of the Generalates.

10. The present tension between the Bishops' Church and the Missionaries' Church probably foreshadows a deep tension between the Church of the past and the Church of the future. Again, a number of documents and interviews point to the efforts of members of the Institutes to come to grips with the actual situation by trying new approaches.
- To us, this means that the Church of the Future is already present, even if only in an embryonic form.
11. It seems, therefore, that we should pay particular attention to this aspect of the work of our missionaries. In a way, this is already taken care of by the documentation and interview programmes. But the statistical programme could also be exploited by:
- carefully focussing on data which can be used to detect long term trends of the local communities (potential local Churches);
 - concentrating on the quantitative elements which can be used to define the future roles of our missionary personnel.
12. Information about these future roles is, of course, crucial to the effectiveness of the programmes of the Institutes for vocations and formation.
13. The following thoughts could be useful as a hypothesis on what these roles could be:
- a) The missionary of the future will be a person who will strive to make the life of his people worth living. He/she would be an expert in humanity.
 - b) His main problem will be that of being accepted in the local community as such. We must therefore know more about each type of such communities and in particular, about which types of roles can be acceptable in it. The missionary will not come in as a superior being but as a person ready to fill a wanted role. This role would vary: in Biafra he could be expected to bring peace and to alleviate hunger while in Japan he would be asked ^{to} expound his beliefs. But both bread and words would be part of his expertise in humanity. After all, Christ came because of the whole man. There will be no difference between development work and evangelization.
 - c) The main problem seems to be that the missionary is inhibited from making serious moves in this direction - and precisely by his/her imprisonment in the institutions (juridical, traditional etc.), of the Church of the past - institutions which, in general, are accidental to the nature of the Church.
 - d) The essence of this nature seems to be the *Communio*. The missionary will be an expert in humanity because, like Christ, he would know "what is in man" and would be ready to do all to prepare him to receive the invitation to be God's son and a brother to all men. Basically, he/she would communicate this Message - and thus give meaning - to Man. Probably the Message will be communicated less through the head, more through the heart

(symbols etc.). The liturgy (Eucharist) will thus become a high point. In any case the mission will mean that we are in full communion only when we are in communion with the local people. This very communion could be the answer to the two tensions mentioned above.

- e) The new Church of the Bishops (envisaged by Vatican II) and the old Church of the missionaries (run by the missionary Institutes) could become one if they communicate better. This process seems to be under way. The Church of the Past and the Church of the Future could become one if they communicate more. This is not being done.
- f) The Sedos information programme (documentation, statistics and interviews) could take care of the latter by:
 - 1) documenting the present-and especially about the points of resistance for the movement of the missionaries towards the future;
 - 2) showing how the future-and especially the long term future - will be like and how its demands on the missionaries will change;
 - 3) confronting 1 and 2 in order to support the movement towards the future. A first step could be that of preparing a report on the trends which emerge from these three information streams (documentation, statistics, interviews).

14. The following is just one of the many conclusions of policy research which could have enormous repercussions on the style and content of the missionary work of the future. Japan, with a population of 120 million in 2000 AD, will have moved into the visibly postindustrial economic grouping (with US, Canada, Scandinavia, Switzerland, France, West Germany and Benelux). This means that it would be run on the three day working week. Now, sociologists of religion point to the privatization of religion in industrial society, a phenomenon which chases religion out of the public sphere to confine it to the private one. This was considered a loss when the private sphere was severely limited by the six/five day working week: people could only give part of their time of leisure to religion. But the year 2000 AD could reserve the balance - with people being forced to ask for more "meaning" because of the opportunity offered by their leisure time. The Christians of Japan of the same year would obviously be offered a unique chance to deliver their Message of meaning. But would they be prepared and formed for it?

15. This last point raises the crucial issue of experimentation. As futures and policy research reveal the possibility (and probability) of similar situations, the decision maker would conclude that new types of mission areas entrusted with new types of work would be needed. Should they not decide to begin to experiment now with such new types, in order to be ready for the occasion when their need arises then? In other words, experimentation cannot be left to the private initiative of the more inspired individuals but should become the common concern of missionary sending institutes - who must, as a first

step, define the areas where experimentation would be useful. Such definition could be facilitated by research on the future.

16. It may well be that, in future, the dearth of Priests would not be such a challenge to the Church. The movement towards communion would involve new stresses on horizontal roles but these, in their turn, would make the vertical roles less crucial.

MEDICAL WORK

Report of the meeting of the Contact Group on 18-4-1969 at the Generalate of the Medical Missionaries.

Present: Srs Annemaria de Vreede scmm-m, Mary Damasus fmm, Hélène de l'Annonciation dw, Veronica Morris msv, Donald Attapattis sfb
Helen Fernando sfb; Miss Joan Overboss.

1. The minutes of the meeting on 1-3-1969 were read and approved.
2. The Verona Sisters and the Franciscan Missionaries of the Immaculate Conception had committed themselves formally to cooperation in the field of the healing ministry in the developing countries. The Franciscan Missionaries of Mary had decided to apply for full membership in Sedos. The Daughters of Wisdom had already sent in their application for full membership, but wanted some further information on the relationships between Sedos and other missionary organizations before their commitment would become official. In the meanwhile, they subscribed to cooperation in the medical field. Answers were still expected from several other Institutes.

The members of the Group decided shortly to contact a number of Institutes with which personal relationships existed already, in order to invite them to join in the common effort. They would inform the Medical Secretary about the results.

3. Sr Annemaria de Vreede reported on the meeting of the Executive Committee of the CMC in March, which she attended. All five members of the Executive Committee from different parts of the world were present as well as the three staff members residing in Geneva. The past year's work of the Commission was evaluated and priorities set for the next months to work on. A great deal of time of the two day meeting was spent on two main subjects:
 - a) cooperation on the international and field level, and how this could be further stimulated and assisted;
 - b) the comprehensive approach to medical care, and how this affects planning for the future.

An important consensus reached was that 5 Roman Catholic consultants would be appointed to the Commission after nomination by the Secretariat for the Promotion of Christian Unity. These consultants would be present at the Commission's next General Assembly in August of this year.

4. She also informed the Group that Sister Jane Gates, Vice-President of Sedos, had written to several persons, competent in the medical field in different parts of the world, inquiring if they would accept nomination as Catholic consultant members of the CMC. Sr Jane and Sr Annemaria had discussed the list with Fr Th. Stransky of the Promotion of Christian Unity, which would at a later date propose 5 names for appointment by the CMC.
5. A meeting of the Superiors General of the committed Institutes was foreseen for May or June. Miss Mary Dewar of the staff of the CMC would attend. The exact date would be settled as soon as Sr Annemaria would have heard when Miss Dewar would be available.
6. The invitation should state the objectives of the meeting. Enough time should be allowed during the session to break up into small discussion groups for which a few specific questions should be proposed. The Contact Group then prepared the agenda.
7. The Sedos Secretariat had prepared a draft table of the statistical information received thus far. The Contact Group approved and expressed its wish to circulate the information in Sedos Documentation when all the answers had been sent in.
8. The planned two day Conference on new trends in health care, foreseen for the fall of 1969, was then discussed. Mr McGilvray of the CMC had taken up contact with the Catholic International Confederation of Hospitals (ICCH) and with Medicus Mundi to sound their interest. No answer had been received as yet. In view of the necessary preparations the Contact Group thought it desirable to schedule such Conference for the beginning of 1970. The subject would be pursued at the next meeting.
9. It was agreed to meet again on Saturday, May 31, 4 p.m. at the Generalate of the Franciscan Missionaries of Mary.

E/1/69

EDUCATION

SEDOS 69/ 408

Ad hoc Working Group for Education

Report of the meeting of the ad hoc Working Group for Education on April 16, 1969, at the Secretariat

Present: Srs M. Keenan rscm, St. John O'Brien osu, Br V. Gottwald fsc, Fr Th. Stanley sm, Miss J. Overboss.

The ad hoc Working Group met to discuss its terms of reference and objectives.

It was felt that the discussion should be continued at the next session in order to consult others in the meantime on the points which had been raised. The Group intends to prepare a memorandum to the Executive Committee, proposing its objectives and procedure for approval.

The next meeting will be held on Friday, May 16, 1969.

DO/6/69

SEDOS 69/409

Origin, number and type of Internal Documents (INT) received at the Sedos Secretariat since June 1967, compiled by Sr Agnetta S.Sp.S.

A - BOOKS (B) Total: 64 from 18 (out of 29) Institutes:

<u>Institute</u>	<u>Number</u>	<u>Type</u>	<u>Institute</u>	<u>Number</u>	<u>Type</u>
CICM	2	Constitutions and Directory	PA	1	Address Book
FSC	6	History and Constitutions	PIME	5	Annuario History
ICM	6	History Directory	SCMM-T	4	Annuario Proceedings
MM	3	Missiology	SJ	5	Research
MSC	3	Proceedings Pre-Chapter Studies	SM	1	Personnel
O Carm	3	Yearbook Analecta Status Ordinis	SMA	1	Etat
OFM Cap	7	Research History Annuario Atlas	SPC	1	History
OMI	7	Proceedings History Bibliography Research	S.Sp.S	2	Anniversary-Book History
			SVD	7	Yearbook Catalogus Social Communications Constitution and Directory Missiology

B - PERIODICALS (P) Total: 35 from 12 Institutes:

<u>Institute:</u>	<u>Number of periodicals:</u>	<u>Institute:</u>	<u>Number of periodicals:</u>
CICM	2	PA	1
FSC	4	PIME	4
MSC	1	RSHM	4
O Carm	1	SMA	2
OFM Cap	2	S.Sp.S	3
OMI	5	SVD	6

C - OTHER DOCUMENTS (O) Total 218 from 24 Institutes:

N.B. Reports deal mainly with activities, whereas studies include papers on missions, formation, vocations and religious life.

<u>Institute</u>	<u>Number</u>	<u>Type</u>	<u>Institute</u>	<u>Number</u>	<u>Type</u>
CFX	2	Statistics Studies	OMI	34	Reports Studies General Chapter
CICM	7	General Chapter Personnel Directory for Procurators Studies	PA	23	Circular Letters General Chapter Formation Studies Reports Statistics Sample of Contracts
CRSA	4	General Chapter Formation Centers Studies Language School Information	PIME	6	Lists Statistics Course
FSC	16	Community Information General Chapter Formation Studies and Reports Statistics	RSHM	30	Statistics General Chapter Reports
ICM	1	Vocation literature	SA	5	Statistics Address List
MM	12	Reports Statistics Studies Address List	SCMM-M	7	Reports Formation Centers Questionnaire surveys Vocation literature
MSC	6	Pre-Chapter Material Statistics Personnel Mission Projects	SCMM-T	1	List of provinces
MSC (Hiltrup)	3	Reports Statistics Formation Centers	SFB	5	Studies
O Carm	10	Pre-Chapter Material General Chapter Reports Studies Development Projects	SJ	11	Studies Prospectus Reports Questionnaires
			SMA	3	Samples of Contracts Pre-Chapter Material
OFM Cap	6	Personnel Statistics Questionnaire Maps Studies General Chapter	SPC	1	Vocation literature
			S.Sp.S	6	Lists Formation Centers Reports Mission Seminar
OSU	7	Community Information Statistics Formation Centers	SVD	12	Studies Lists General Chapter Reports Samples of Contracts