

DOCUMENTATION
SEDOS

35

Rome, November 7, 1969

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

Enclosed please find:

- | | | |
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| 1. <u>SOCIAL COMMUNICATIONS</u> | | |
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Please note the following dates:

Medical Contact Group: Monday November 10, 1969 at 16.00 at the Secretariat.

Sincerely yours,

Benjamin Tonna

Executive Secretary



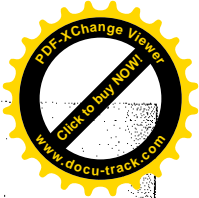
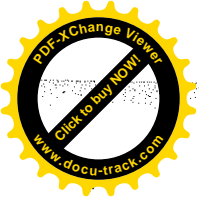
SOCIAL COMMUNICATIONS

Conclusions of the meeting of the SODEPAX Task Force on October 27, 1969 at 10.00 at the Sedos Secretariat, Rome.

1. The task force reviewed the objective of the consultation as formulated by the Rome meeting of October 1, 1969. It was informed that the WACC had recognized the need to promote ongoing consultations with Sedos and other RC groups. It agreed that, rather than go into the "why" of using the Church media for development, justice and peace, the consultations should investigate into the "how" of such use. The objective was further specified as that of finding new patterns by which both RCC and WCC (+ other) Christian groups could identify new areas where they could begin to work together.
2. It was agreed that the best method to achieve such a purpose would be that of launching a series of different types of consultations. Among these would be a consultation of Church communicators with professionals of the media industry and consultations of both these categories with Church leaders. There would always be a link between the different types: a small group of participants in the first consultation, for example, could be asked to present its mind to the consultation with the media industry.
3. The Task Force then devoted its attention to the first of such consultations, defining the latter's purpose as that of bringing together the communicators of the Churches in order to study how the Churches ought to be using the media in order to promote development, justice and peace.
 - a) Who would be invited. It was agreed that participants would be selected because of their personal competence, rather than because of the agencies they represent. It was also agreed that the maximum number would be forty.

The following provisional list was then drawn up:

- | | |
|-----------------------------|-----------------------|
| 1. Andrew, A, | 2. Bamberger, S. |
| 3. Becker , E. | 4. Black, D, |
| 5. Brennan, B. | 6. Bryant , J, |
| 7. Christiaens , Fr. | 8. Deskur, Mgr. |
| 9. Dion, J. | 10. Dum., J. |
| 11. Eilers F, J. | 12. Floreen, H, |



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- | | |
|------------------------|-------------------|
| 13. Ford, J. | 14. Iribarren, J. |
| 15. Johns, E, | 16. Johnson, Ph |
| 17. Healey, J. G. | 18. Hessler, J. |
| 19. Hollenweger, J. | 20. Höller, K. |
| 21. Klausler, A. | 22. Linze, M, |
| 23. Lomas, J. | 24. Luiz, T. |
| 25. Mc Cormack, A. | 26. Mc Master, L, |
| 27. Milingo, J. | 28. Mills, A. C. |
| 29. Ogava, J. | 30. Olimide, J. |
| 31. Parker, J. | 32. Perigny, Y, |
| 33. Potter, PL. | 34. Reuver, M, |
| 35. Richards, J. | 36. Salcedo, J. |
| 37. Sekhara, S, | 38. Taylor, J. |
| 39. Thompson, B, | 40. Tonna, B. |
| 41. van den Heuvel, A. | |

b) How the consultation would be conducted.

It was agreed that full scope should be given for the creativity of the participants.

The consultation would thus be very flexible and would not attempt to start from scratch but rather to work on such documents as the Uppsala statement. But it would also allow for a free exchange of information (e. g. about the UN agencies' use of the media) "Spin off's" would be kept in mind, perhaps through the creation of "ad hoc" task forces. The pre consultation period was considered as important as the consultation itself.

It was agreed that each person on the provisional list would be approached through a personal letter by a member of the task force and would be asked to submit his ideas on:

What are the road blocks in our situation (and culture) which inhibit the use of the media for development, justice and peace.

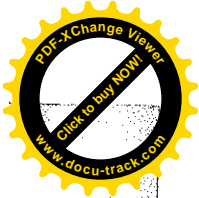
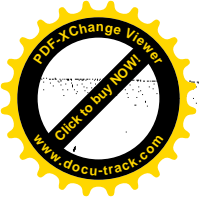
How can the Church media take such roadblocks into account?

The replies would provide the information needed for the Consultation. The present Task Force would then filter and organize such information in view of the agenda of the consultation.

An official invitation, signed by Dr. E. Black and by Card. Roy, would be sent to each participant two weeks after this first personal contact.

c) The agenda

Among the issues which could be studied, one could include:



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1. the effects on the present media system on development, justice and peace
2. the content of the message of the Churches on development, justice and peace
3. ways and means of interesting the media industry in this message
4. ways and means in which the Churches can make the appropriate resources available to hand on the message.
5. the extent to which development agencies take communications into account (e. g. to "pipe" down their message to the masses)
6. the moral dimension of the use of the media
7. such concrete projects as a Who's Who in the Church media, a survey of the US secular media.

d) Date and duration of the consultation.

It was agreed that it would be useful to convene the consultation immediately after the meeting on development scheduled by the WCC during the last week of January, 1970. The duration of the consultation would be three and a half days. The best days would probably be February 12 - 15, 1970. The suggested deadlines would be

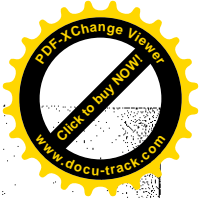
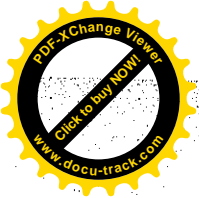
- personal letter to each participant
- official invitation: November 13, 1969
- participants remarks forwarded: before December 12, 1969

e) Location of the consultation.

First preference was given to the Rockefeller convention centre in Villa Serbellone, in Bellagio, on Lake Como. Second preference was given to Hotel Horten, near Zurich, where the CMC convened its 1969 meeting. Malta could also be considered.

4. It was also agreed that:

- L. Mc Master would: approach the Rockefeller Foundation for the booking of Villa Serbellone
- approach personally participants no. 4, 13, 31, (see 3a above)
- draw up an estimate of the costs
- secure an official invitation from Dr. E. Black and Card. Roy write a personal letter
- Fr. J. Eilers would approach participants nos 1, 3, 8, 9, 17 and 24
- Dr. H. Floreen would approach 6, 18, 22, 35
- Mr. K. HcJler would approach nos 14, 36



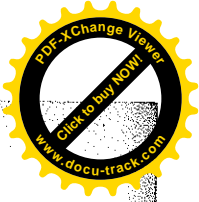
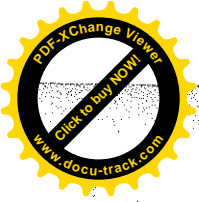
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- Dr. Ph. Johnson would approach
21, 29, 30
- Fr. A. C. Mills
nos 1, 2, 27, 34
- Fr. B. Tonna would approach nos 25 and 32 and Fr. Y. Perigny
- M. de Vries would approach
nos 19, 22

(Other participants would be approached by Mr. L. McMaster.)

5. Mr. K. Höller informed the group about the mandate of the new Catholic Media Council.
6. The Task Force agreed to meet again in Geneva, on December 12, 1969 at 10.00 at the WCC. Meanwhile it constituted itself as a panel of advisers to Mr. L. McMaster.

Present were: F. J. Eilers, Director, Communicatio Socialis M. de Vries, Head of Broadcasting, WCC. H. W. Floreen, Chairman, Information Dept, WACC, K. Höller, - Executive Secretary, Catholic Media Council, Ph. Johnson - Executive Director, WACC, L. McMaster, Consultant, SODEPAX, A. C. Mills, Vatican Radio, head of African Broadcasts (English) B. Tonna, Executive Secretary, Sedos.
In the chair: Mr. L. McMaster.



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THE CHURCH IN TANZANIA TODAY

Summary and questions for discussions

Introduction

The National Seminar of the 1969 Seminar Study Year scheduled for December 1969, is to be its climax. But it is only a climax, a summing up; the real heart of the SSY in the discussions to be held in every diocese, parish and subparish in Tanzania before the National Seminar takes place. At these local level meetings and discussions; all the Catholics of Tanzania--clergy, religious, laity--are called upon to study and reflect on the tasks facing the Church in Tanzania today. Representatives from each diocese will bring the views of the diocese to the December National Seminar.

This booklet is intended to assist all who will take part in these all-important discussions leading up to the National Seminar. The Summaries present in brief the views of the writers of Position Papers and include the Additions/Comments on them. Study Questions refer back to the material covered in the Papers. Discussion Questions suggest the most important matters to be discussed.

Because of its importance in suggesting and channeling discussion, the booklet is available in both Swahili and English.

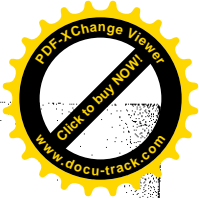
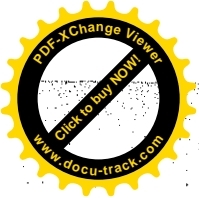
(Published by the Pastoral and Research Institute of Tanzania, box 398, Mwanza).

AFRICAN RELIGIOUS

by Bro. G. Ajuang', Srs. G. Maley, Clotilde, Lidwina, with comments by Sr. P. Madden.

I. RENEWAL ACCORDING TO VATICAN II

- A. Stress in Africa to date has often been on "renewal" instead of on "adaptation", yet it is the latter which needs most attention.

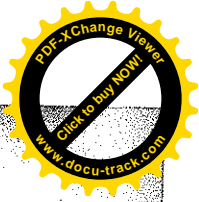


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- B. Most African religious are desirous of achieving renewal and adaptation but feel unable to do this unaided.
- C. Expatriate religious may offer some guiding hints, yet this renewal and adaptation to be real must be made by African religious themselves: new leadership, charisms and experimentation will appear.

II. HISTORY AND PROBLEMS OF AFRICAN RELIGIOUS CONGREGATIONS IN TANZANIA

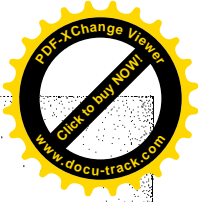
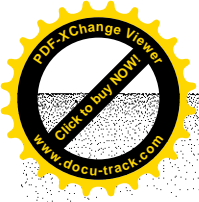
- A. Tanzanian congregations are of recent origin. Their autonomy was achieved for the most part during the past decade, a time of tremendous change both within the Church and within their country.
- B. These congregations were begun at a time when tribalism existed very strongly throughout Tanzania. Tribal congregations also grew up, each diocese with its own Sisterhood. The vision of Church and mission was narrow. Today however, tribalism has been discouraged, nationhood and unity among all people is the ideal. In African congregations too there is a desire for such unity-- but a tradition of tribalism to be overcome.
- C. Most congregations were founded by expatriates who passed on their own spirit, customs, observance of traditional European, monastic, religious life. In time then:
 - 1. African Sisters became separated from the people, set apart from them by many strange rules and customs and a **completely** different way of life.
 - 2. It was hard for the people to understand religious life as a sign of Christ's love, for often the Sisters did not go out and meet with the people, finding out their problems and troubles and **then** looking for ways to help them live a happier life.
 - 3. Instead, Sisters stayed inside their convent walls or "cloister" and ordinary people could not enter their house. The Sisters sometimes become more occupied with taking care of their own needs and following their own schedule than they were in serving the people as Christ did. They became more concerned with their own religious traditions and rules than they were with care of their neighbour.
- D. At the time of foundation, the status of women was not high in the modern sense. As formal education for women in general was not considered necessary, so too there was **little stress** on



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education for women religious. Today, it is **difficult** for many African Sisters to be educated to change, for they lack the basic formal education which would make this possible. Within any one congregation can be found great differences in the educational level of the Sisters.

- E. Yet African Sisters wish to assume a truly responsible position in the Church, and to carry on as adult, mature citizens of Tanzania. In order to achieve this aim, they have expressed the following needs:
1. Need for ongoing theological education of the African Sisters to better inform them of the main currents of thought in the post-Vatican world, particularly in areas related to the religious life response. They must be able to understand the real meaning of this way of life and capable of interpreting it to others, both by words and action.
 2. Need for ensuring on-going academic education for as many African Sisters as possible to better equip them for fulfilling their share of nation-building, of cooperating with the Government in its policy of selfreliance and ujamaa.
 3. Need for reviewing financial arrangements of the Sisters with their ecclesiastical superiors.
 4. Need for reviewing increased apostolic opportunities for the Sisters in areas outside their own diocese of foundation. This would include the possibility of mission work outside of Tanzania itself--all in keeping with the development of the missionary dynamism of the local Church.
 5. Need for re-evaluating formation programs throughout the country, with the aim of better coordination and employment of the limited personnel. Any formation program today would have to be studied against the background of Tanzania itself, a country focused on development.
- F. As a further step in enabling the African Sisters to find their own way of adaptation and renewal in modern Africa, it is suggested that with the help of people skilled in such work, they undertake a self-study survey to find out what the 1400 African Sisters in Tanzania really think about their present life as religious and their future growth and development. Such a survey would also include the views of African bishops, priests, and laypeople, regarding their expectations for the African Sisters, and what steps they think the Sisters must take in order to become real signs of Christ's loving and saving presence, (instead of hard to understand strangers, living in an isolated and seemingly meaningless way).



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III. EUROPEAN VERSUS INDIGENOUS CONGREGATIONS

- A. All indigenous communities have been founded by Europeans. What difference then is there between these groups and "European congregations" having a few African members?
1. There is integrated community living in the latter, and so--
 2. There is a sharing of two or more cultures.
- B. What objections do indigenous communities have to such congregations?
1. Feel they are taking the best vocations.
 2. Removing young Africans from the local culture, making them into black Europeans.
 3. Breaking down national aspirations.
- C. Yet European congregations who recruit African members have sincere motives. Do not do so to preserve their own interests in Tanzania--but to share what they have. They work towards establishing an autonomous African province of the parent congregation.
- This whole question must also be studied.

QUESTIONS

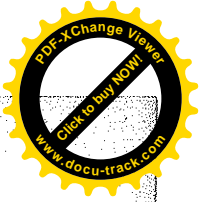
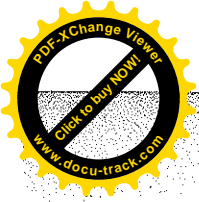
STUDY GUIDE

1. Up to now, Sisters have done work such as this:

- teaching in schools
- nursing
- maendeleo
- housework and garden work
- catechetical work

Which of these works are **the** more important for serving other men in the Tanzania of today and tomorrow? Is there other work also that the Sisters can and should be doing?

2. Do you think there is enough cooperation and understanding between Sisters and lay people? If not, what has caused this separation and what can be done to change the situation?
3. What do you think about the life of the Sisters, their **education**, their houses, their clothes?

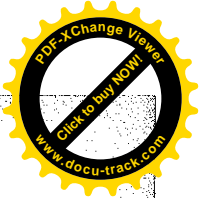
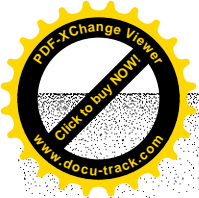


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4. If one of your daughters wished to become a Sister, would you help her to do so?
5. What do you think about the idea of women taking more responsibility in the Church, for example reading the Epistle and giving instruction to the people? What do you think about Sisters doing this?

DISCUSSION QUESTIONS

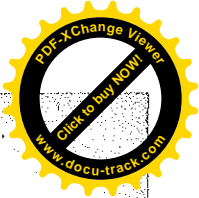
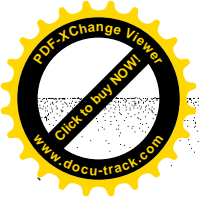
1. Are formation programmes for African religious based on a clear understanding of the special role of religious as distinct from that of the laity? Have all congregations thought through their goals in formation and the means used to achieve them, and written them down? Are these shared with other congregations? Shown to pastoral councils and senates of priests so as to benefit by their criticism?
2. Have African congregations thoroughly overhauled themselves and their activities in accord with the directives of Vatican II? Do they have a spirituality that is both biblical and contemporary Tanzanian? Does their formation succeed in giving the future religious a vision of their mission of service in Tanzania today? Are African religious familiar with the needs and aspirations of their countrymen? Do they know their place in the building of a new Tanzania? Does it make them give first place to serving the needs of others, or does it leave them pre-occupied with the interests of their own congregation?
3. Is the formation truly African? Does it take into account the distinctive African background and gifts of the religious-to-be? Does the formation programme form religious to work in the needs and circumstances of the African situation? Or is the formation programme built up on imported European models with minor adaptations to the African setup?
4. Do African religious live a style of religious life that is sufficiently identified with ordinary African life? Are they a leaven in every important area of African life, or are they alienated from the sectors where the Africa of tomorrow is being built? Do African religious practice evangelical poverty in a manner understandable in Africa and relevant to their work? Do they stand out as a clear sign of Christ's love for the most needy and of service to them?
5. Would more cooperation between religious congregations, e.g. amalgamation of houses of formation, improve formation programmes? Are there



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obstacles to needed collaboration? Is each congregation capable of giving the specialized training its members need? Are new and different types of training facilities needed? Do congregations get from others the help they need for their training and formation programmes? Are those conducting formation programmes adequately prepared for their job, or do they themselves need more training?

6. Are African religious given the opportunity to be educated and trained to the extent of their ability? Or is this sometimes neglected because they cannot be spared from household and other menial tasks. Are updating programmes for already professed religious well organized and sufficient in number? If not, why? Is anything keeping more Sisters from going on to higher education and university?
7. Should a group of experts be coopted to draw up, in consultation with all Tanzanian religious congregation, a comprehensive programme of religious formation? This could comprise objectives of the programme, means of carrying it out, and facilities required for its implementation.



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DEVELOPMENT WORK

Mutually accepted criteria for the dispensing of aid.

Hans P. Merz, Misereor

It appears that the following criteria have taken a common shape at CIDSE. Certain special criteria of individual Campaigns have not been taken into account. Full agreement on these criteria is to be reached between the aid-rendering organizations and the local Churches by continuous dialogue.

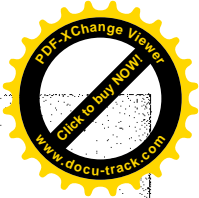
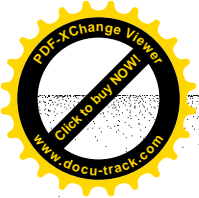
I. General criteria - Church-sponsored development aid is:

- I) Unselfish and disinterested commitment to the distressed in the developing countries irrespective of race, religion or nationality.
- 2) Methodical aid aiming at definite elimination in the long run of the causes of the misery; no doctoring of symptoms.
- 3) No mission aid for the purpose of promoting pastoral work or the growth of internal Church life.
- 4) Partnership aid for the promotion of local initiatives.

II. Criteria of development strategy:

- I) Aim of the projects: Projects aiming at enabling the poor to help themselves are given priority, no matter if this refers to
 - a) education / training
 - b) organization of the needy in self-help movements
 - c) organization of the necessary services in favour of the needy.

Besides this general objective there are, according to the state of development of the country in question, specific priorities given to certain spheres to be newly defined in each particular case.



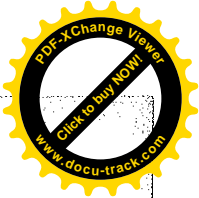
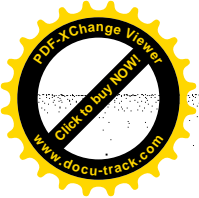
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2) Measures:

- a) They have to constitute the best and most efficient solution to achieve the purpose of a given project, and they must correspond to an authentic need.
- b) They must be expertly planned and ensure the most economical use of the means. They should be tuned to the whole socio-economic development and, wherever possible, to existing development programmes.
- c) It must be possible for the project to be realized by a fully responsible local project holder whereby the services of local personnel should be enlisted as far as possible.
- d) Heeding the proper rate of development, the measures have to mobilize as much self-help as possible.
- e) Exemplary measures that may easily be imitated will be preferred (snowball effect).
- f) After a certain launching period, the measures must be able to continue without further out-side help.

3) Project holder

- a) The project holder must completely identify himself with the aim of the project. Project holders who, pursuing certain "primary objects" other than the aim of the project which they regard as a kind of "side-object", cannot be accepted (motivation issue).
- b) It is necessary for the project holder to be sufficiently competent or to have sufficiently qualified personnel at his disposal not only to plan but also to implement the project properly. This concerns both the project measures strictly speaking and the pertinent financial administration inclusive of accurate cash management and bookkeeping.
- c) The project holder has to be sound enough to ensure the duration of the project (continuity) after the outside help has been stopped. It may be noticed here that a generally solvent project holder may get into trouble by assuming too many initiatives. To find out his financial capacity it is therefore important to consider also his commitments outside the field of development.



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- d) The principle of continuity excludes the recognition of individuals as project holders. As far as members of an order are concerned additional security by ~~the~~ diocese and/or the congregation to cover changes in the staff is needed for the same reasons.
- e) An ecclesiastical project holder in a minority situation must not be constituted in such a way as to expose his project to being misunderstood as a prestige project. Explaining the "service of the development" by discussing the ~~project~~ (aim, measures etc.) with all well-intentioned elements of society, and a possible opening of ~~the~~ project holder to an incorporation of such groups.

RW

27-10-69

Me/Si