

DOCUMENTATION
SEDOS

36

Rome, November 14th, 1969

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

Enclosed please find:

1. EDUCATIONAL WORK IN THE MISSIONS
Report on the full meeting of 21-X-1969 page 866

2. FORMATION OF MISSIONARIES
 - a) Report on the meeting of 24-X-1969 page 868
 - b) Information on the Missionary Institute London page 872

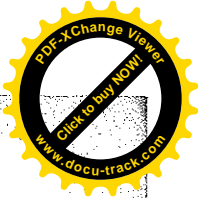
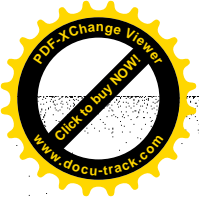
3. MEETINGS BY COUNTRY
 - a) The Africanisation in the Church
(Pan-African Bishops Conference, Kampala) page 874
 - b) Summary of the acts of the IX Plenary Assembly
of the Bishops of Congo-Kinshasa page 876

Please note the following dates:

- a) Executive Committee: November 21st, 1969, 16.00 h
- b) Medical full meeting: November 27th, 1969, 16.00 h at the
Generalate of the Ursuline Sisters.

Sincerely yours,

AM. B. Kohler
Annamarie B. Kohler



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EDUCATIONAL WORK IN THE MISSIONS

The first full meeting of this group was held on Tuesday, October 21, 1969, at 16.00 at the SVD Generalate.

The meeting was attended by the following members of SEDOS and non-SEDOS Institutes:

Rev. H. Boyle cfx, J. Bukovsky svd, A. Carmody fsc, V. Gottwald fsc, G. Lautenschlager cmm, V. Mertens sj, J. R. Urquia sm, T. Walsh mm; Srs. M. Alphonsine ssnd, H. Benoit rscj, A. M. de Moraes crsa, M. Dorothea fsm, M. X. Echaniz osu, B. Flanagan sfb, M. Francis sfb, Cécile Gouthier sfb, M. Keenan rscm, M. Laura sfm, M. de L. Machado rscm, M. L. Martinez fmm, I. P. Leite crsa, M. J. van Dun osu, M. Victoria ssnd, K. Wakamatsu rscj, M. T. Walsh osu. From the Secretariat: Fr. B. Tonna and Miss A. M. Kohler.

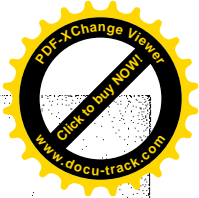
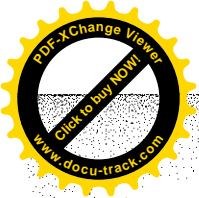
Sister Marjorie Keenan was chairman. Sister reviewed the events that led to the formation of an ad hoc committee which prepared the agenda for this meeting. Father Tonna briefly stated the results of the questionnaire on educational priorities which was distributed by the ad hoc committee to the SEDOS Generalates in September, 1969 (69/801). During discussion it was agreed that:

1. Our educational services should be community orientated, "community" being interpreted in its widest sense.
2. While respecting the principle of decentralization, we work together at the Generalate level to solve the problems arising on the local level, and priority be given to those that are most urgent.
3. We endeavor to find out what studies have already been made so as not to duplicate efforts.

Brother Vincent Gottwald fsc who has recently completed a tour of Africa spoke of the problem of the nationalization of schools in the Upper Volta. In studying the situation, which seems to be a problem facing all the African countries, we should ask ourselves these questions:

- a) Why did it happen in the way it did?
- b) What could have been done?
- c) What should be done now?

A fact that gives cause for concern is that in the Upper Volta religious (even natives) may not teach in any primary school even if they do not dress as religious. What is the reason for this restriction?



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Although the nationalization of schools had not been placed first on the list of priorities published (October 10, 69/802), after much interesting and enlightening discussion it was decided to give it top priority. The area chosen for study was Africa, because of the urgency of its problems in this field.

Suggested approaches to the study were:

- A. What can be done to prepare for this?
- B. The Generalates should re-study institutionalized education systems to decide whether or not they are truly "community orientated".
- C. Generalates must face crucial decisions, and face them soon, with regard to adopting means they will use to spread the Good News of the Gospel when it may no longer be possible to do so through schools.

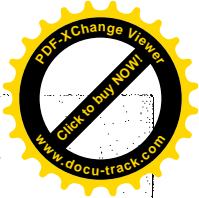
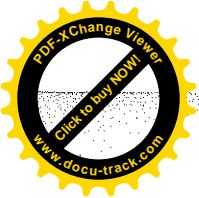
Four work groups were formed to study the situations in Africa, and SEDOS contact persons were chosen for each group.

1. Upper Volta. Should the schools have been nationalized?
If so, should it have happened in this way?
SEDOS Contact Person: Bro. Vincent Gottwald fsc.
2. Ghana. Where nationalization will take place soon, with approval of the majority of the missionaries.
SEDOS Contact Person: Fr. John Bukovsky svd.
3. Tanzania. Where nationalization has taken place recently.
SEDOS Contact Person: Fr. Thomas Walsh mm.
4. South Africa. Where Catholic schools are faced with nationalization in the near future. Other denominations handed their schools over to the Government some years ago.
SEDOS Contact Person: Fr. Georg Lautenschlager cmm.

These groups will work seriously and will report back to a SEDOS meeting of Generalates interested in education in the missions, on December 2, 1969. Any Generalates interested in sharing ideas on this problem in any of the above mentioned countries should contact the SEDOS Secretariat.

6-XI-1969

M. Th. Walsh osu



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FORMATION OF MISSIONARIES

A meeting on missionary formation was held at the SEDOS Secretariat on Friday, October 24, at 4.00 pm. The following were present:

Sr. Agnetta ssps, Bro. Jan Devadder cfx, Sr. M.A. Fernandez rscm, Sr. Brigid Flanagan sfb, Sr. Cécile Gauthier sfb, Bro. Vincent Gottwald fsc, Sr. M. Henriette ssnd, Sr. Marie Hussey osu, Fr. L. Kaufmann pa, Fr. Georg Lautenschlager cmm, Fr. G. Mesters ocarm, Fr. H. Mondé sma, Sr. Bellarmine Romualdez ssps, Fr. Alf Sackett omi, Fr. Alexander Taché omi, Sr. M. Victoria ssnd, Bro. Juan Viola fsc.

In the chair: Sr. Marjorie Keenan rscm; from the secretariat: B. Tonna and AM. Kohler.

I. The new decree on missionary formation to be issued by the Congregation for the Evangelization of Peoples: De Proventis Vocationis

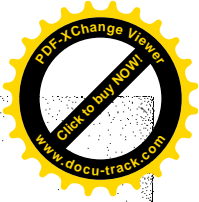
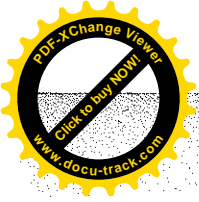
A survey of the document was presented by Bro. Jan Devadder cfx, following a study that had been made by Commission 6 of the USG.

General recommendations of commission 6

- a) the original text should be published in Italian rather than Latin;
- b) if the text is intended for the young, its general tone should be more optimistic and inspiring.

Recommendations in regard to part I: On furthering vocations

- a) complete reorganisation of the text is called for. A more optimistic note should be struck, with more **complete** development of what is involved in missionary life and training today;
- b) importance should be given to the missionary orientation of every christian community:
 - sending of diocesan priests to missions for a short time, with subsequent use of them in recruiting;
 - creation of a bourse to refund bishops for expenses incurred in training diocesan priests sent to the missions;
 - dynamic cooperation of laity with missionaries;
 - close cooperation with governments and international bodies;
- c) fundamental rethinking of the priestly ministry in view of an autochthonous clergy; ordination of married men;
- d) Collaboration of mission institutes under the direction of local bishops rather than under religious superiors.



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Recommendations in regard to part II: Training of missionaries

A paragraph should be added on an adapted and diversified training programme for future missionaries with stress on

- a) the need for attention to circumstances and needs of particular mission areas;
- b) training for constant reassessment of the missionary's role in the changing scene of today's world;
- c) the necessity of the integration of missionaries in the life of the local church;
- d) the need for formation in ecumenical association with other churches.

Additional observations of the commission

- a) collaboration is called for of bishops, episcopal conferences, unions of major superiors, of superiors of missions, in providing adapted training;
- b) emphasis should be placed on the spiritual and professional training of all missionaries: priests, brothers, sisters, laity;
- c) training should be oriented according to the local situation in the territory of the future work of the missionaries to be;
- d) staffs in mission seminaries should be indigenised as much and as soon as possible;
- e) provision should be made for specialization according to the capacities and interests of future missionaries.

Final suggestion of commission

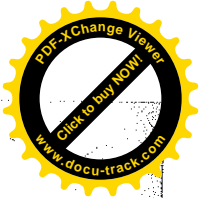
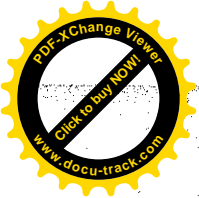
A new instruction should not be issued by the Sacred Congregation at every plenary session, but only when it has something new to say, new orientations to give when radically new situations demand it.

It was agreed by those who had read the decree that it was not inspiring, that it said nothing new. A suggestion that met with approval of those present was that SEDOS inform the USG study group of its dissatisfaction with the decree and with the working method employed by the Congregation for the Evangelization of peoples and of its wish that brothers and sisters be consulted in such work and that they be included in such documents.

II. Isolation of issues concerning formation of missionaries

Discussion centred around certain problems that emerged:

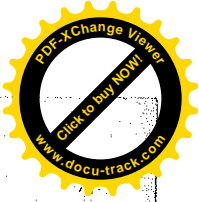
1. Early identification of missionary vocations in not exclusively missionary sending institutes. The option should be presented early in religious life and a decision taken. The special mental, spiritual



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and character training called for cannot be given unless it is known who will be sent to the missions. A special mission secretariat could take charge of this identification.

2. Specialized training for members of not exclusively missionary sending institutes and for temporary missionaries; problems of training in exclusively missionary sending institutes:
Existing missionary training centres for priests, brothers, sisters should be made known and used, and their number increased; certain training centres for men are open to women. A list of centres is available. It was agreed that no single institute is able to give religious missionaries the full training required. It was agreed that a good way in the training of missionaries would be to provide for practical pastoral experience in the future mission field during or after a first cycle of studies; a more specific missionary training during the second cycle would still be a necessity. If possible, part of the studies could be done in a mission country where the missionary to be will be assigned later.
3. A fresh and overall look at the future deployment of missionary personnel: In many cases some jobs could be done by seculars and laypersons instead of by the missionaries of the institute.
4. Temporary missionaries. Recognition should be given to a temporary mission vocation to the missions. Often this results in a permanent commitment. It is essential that temporary missionaries be duly prepared for their work. The mission requires a special vocation and no one should be transferred to it simply because of lack of personnel.
5. Specification of missionary needs.
Mission secretariats could evaluate and make known particular needs in the missions so that special preparation might be given to individuals to meet these needs. Today the young desire to serve the missions, not in a general way, but in answer to a specific need in a specific area; their training should be adapted accordingly. It was agreed that any member of an exclusively missionary sending institute has a right to go to the field and that in other institutes mission vocations should be given the opportunity.
6. Updating and continuing formation of missionaries. In some institutes centres of renewal exist. In others refresher seminars are held, and updating courses are provided for missionaries on leave. It was suggested that mobile teams of "experts" composed of members of different institutes, men and women, and/or of outside specialists could give courses to assembled missionaries, or could tour the various regions.



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7. Training for work in teams. This is fast becoming an essential working condition in building up the local church. But, very often, our men and women are too individualist to be ready for it. Nevertheless, it has to be envisaged and experiments in that direction should be made known to the institutes.
8. Indigenisation of mission seminary faculties. There is not yet sufficient preparation for indigenous staffs, nor are such universally desired by bishops. International faculties are favoured.

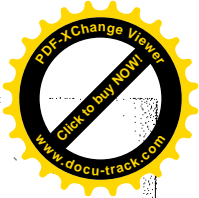
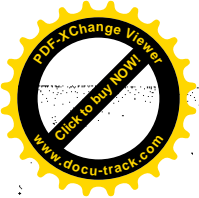
III. Conclusions

After discussion of possible plans for future study, it was decided:

1. to circulate the report of the meeting and to ask for the reactions of each Generalate;
2. to circulate a fact sheet on what is being done as regards the issues listed above;
3. to circulate sample programmes of missionary formation (men and women) of
 - a) exclusively missionary sending institutes, and
 - b) not exclusively missionary sending institutes (mixed institutes);
4. to circulate lists of missionary training centres;
5. to call another meeting when the Secretariat had circulated the above reactions, fact sheets and lists. Friday, November 28, 1969, was envisaged as a possible date for such a meeting.

November 12, 1969.

Sr. Marie Hussey osu



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FORMATION OF MISSIONARIES

Missionary Institute London

Friday September 26th 1969, saw the public and official opening of the Missionary Institute. We had purposely avoided much publicity until now. However, two years of progress seemed to warrant the publication of the existence and work of the Missionary Institute and hence the public opening last month.

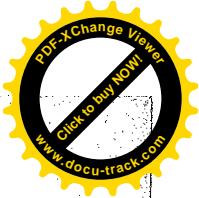
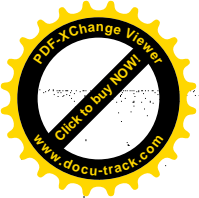
Cardinal Heenan, who is a patron of the Missionary Institute as well as Chairman of the Bishops' Conference, presided at a concelebrated mass in the chapel of St. Edward's College. Five bishops were present, including the Cardinal. Father van Asten, absent in **Canada**, was represented by Father W. Neven. Father Mahon, Superior General of Mill Hill, together with other Major Superiors, the Rectors of the Colleges and members of the teaching staff, all joined in the concelebrated mass, which numbered some 30 priests. All the benches had to be removed from the chapel to accommodate the students and guests.

Following the mass, there was a coffee reception at St. Edward's College and then we all went over to St. Joseph's College at Mill Hill for an academic address by the President of the Institute, Father N. Hanrahan. This was followed by a buffet lunch.

The Institute now has seven Founder Members, the original six having been joined by the Holy Ghost Fathers, who have sent 23 students this year and who will shortly be moving into their own house not far away.

The academic year has opened with 204 full-time students, these come from a total of seventeen different countries: **Belgium**, Brazil, Holland, France, Canada, U.S.A., Australia, Africa (Ghana), Italy, Spain, Portugal, Switzerland, Germany, Austria as well as from Britain, Ireland and New Zealand.

These same students, besides coming from the seven Founder Member Societies, also come from six other Societies or groups, giving us a total of 13 religious groups. This does not include some religious, sisters and laymen following part-time courses.



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The staff is also drawn from various Societies, with six lecturers from the White Fathers, six from Mill Hill and six from the other Societies (Holy Ghost Fathers, Verona Fathers, etc.)

On October 26th the Institute starts the first special course for a group of volunteer lay missionaries. The course will last for one month.

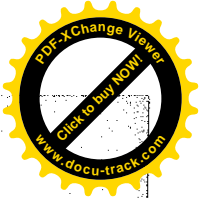
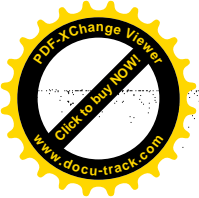
From an academic point of view, it will be of interest to know that a total of 45 students are being entered for external degrees at London University. 21 of these are White Father students. All these students will follow the normal courses of the Institute and in addition, take supplementary courses, such as Biblical Greek, to fulfil the requirements of the University, where they will have to sit the examinations.

The Institute now provides the full course of training, including philosophy; there are now 32 students following courses in philosophy, drawn from the various Societies other than the White Fathers. Three students will be entered for a B.A. of London University in subjects connected with their philosophy.

An analysis of the numbers of students at the Institute, September 1969, was as follows:

Mill Hill Fathers	59
White Fathers	51
Holy Ghost Fathers	23
S.M.A. (Lyons Fathers)	21
Consolata Fathers	19
Verona Fathers	12
S.V.D.	5
Various other Congregations	14

G. Rathe



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MEETINGS BY COUNTRY

The Africanisation in the Church.

(Yaounde Cameroon, 6th October 1969 - DIA -)

In an interview granted to the Catholic weekly "Effort Camerounais", His Grace Archbishop Jean Baptiste Zoa of Yaounde, Camerouns, spoke of the Pan-African Bishops conference of Kampala and about the various problems discussed in the course of this meeting.

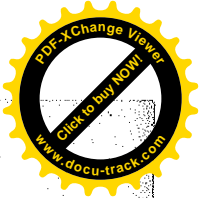
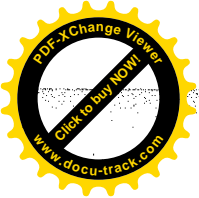
The Africanisation in the Church.

Speaking about the Africanisation in the Church, His Grace declared: "Evidently, the word Africanisation holds the attention of every one. But I think that we must go deeper into the research work. The Council, in its treatise on the Church, has affirmed that we have to take into account the particular Churches, which form the choice of a people given by God; and this people, as it is, has been elected by God: with its history, its geography, its culture, its reflexes, its sentiments, and its way of reacting.

Africanisation means to take Africa as it is in everything which it has as positive, and to give an African expression to the evangelical requirements in this continent. I am of the opinion that this will not be an intellectual affaire nor an affaire which can be planned in advance: saying that Africanisation will be this or that. The Africanisation will therefore be the vital expression of the Church and God's Kingdom, assimilated by the Africans in the authenticity of the Gospel.

This will be expressed in the liturgy, and even in the theology; but also in the way of the material organisation of the Church, its life and in a certain juridical and canonical interpretation, which might be given to certain Church Institutions. I think that the Africanisation must mean the thinking over and the re-expression of the entire Church in conformity to the African genius. It is difficult to define this in advance by one word.

But the element, which to me is fundamental at present and which has been clearly expressed by the Symposium of Bishops in Kampala, is the



fact that the Bishops, clergy, Sisters, the African clergy and the laity of Africa, who have become such thanks to the devotedness of the missionaries, must become aware of the fact that it is their duty to take now the initiative of the missionary action in Africa. This, according to me, is at present of capital importance: in the beginning, the missionaries had to think out everything, they had to decide, conceive and organise everything for us; now the Church has taken root thanks to this missionary effort, and it is up to the local Church to take the initiative of the missionary enterprise. This is one of the most important elements for the africanisation at present. The rest will flow forth from it".

The results of the Symposium on the African level.

Speaking of the results of the Symposium on the African level, His Grace continued:

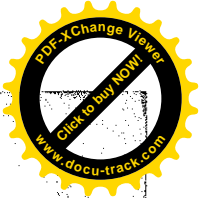
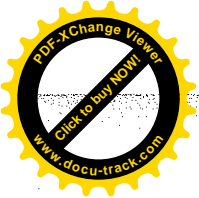
"There is first of all the idea of African unity on ecclesial level. We have therefore decided to the setting up of this Symposium. It will be given a minimum of structures. There will be a president: at present Cardinal Zoungrana of Ouagadougou, Upper Volta; and two counsellors: Mons. Amissah of Ghana and Mons. Kaoulé of Uganda. It has also been decided that the symposium is to be held every two years.

But next year we will have to meet already in order to adjust the various services. This will also give us the opportunity for a more thorough exchange of views.

Secondly, the Symposium would like to promote regroupings which would make it possible to come to far more concrete research work: celebrations of local, regional and national synods, so that all the missionary efforts be more mobilised; not only the bishops, but also the missionary institutes, the local clergy, the laity, etc... To make this work of exchange possible, we have proposed an hypothesis of a regrouping of the African continent, which will increase the exchange of views and experiences.

Thus Africa could for instance be divided into several regions: North Africa could be divided into two regions: one comprising Algeria, Tunisia and Morocco; and the other Addis-Abeba and the other countries of North Africa. Then there is East Africa, South Africa and West Africa comprising the French-speaking and English-speaking territories; next Central Africa comprising our Episcopal Conference of the five countries of the UDEAC (the Customs and Economic Union of Central Africa) plus the Tchad; then there is Congo-Kinshasa with Ruanda and Burundi; and finally insular Africa which comprises Madagascar and Mauritius. These are the groupings we have proposed and now we want to try to extend the exchange of views.

Moreover, we are of the opinion that many will become richer, as each Church contributes the experiments it has tried in the various aspects of the present-day missionary pastoral work."



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MEETINGS BY COUNTRY

Congo Kinshasa

The following is a summary of the acts of the IX Plenary Assembly of the Bishops of Congo Kinshasa (August 3 - 9, 1969) prepared by Fr. J. Maertens cism.

Chapître I

Préparation au Synode des Evêques

1. Les relations entre le Saint-Siege et les Conférences Episcopales

- a. Les consultations à faire selon Ad Gentes N° 29 et "Ecclesiae Santue" N° 15.
- b. En matière liturgique la Conf. Episc. ne désire pas qu'une limitation soit imposée des prérogatives accordées par le Concile (Const. Lit. N° 40)
- c. Il faut accorder un temps indispensable pour consulter les Conf. Episc. à cause des distances
- d. Ordre du jour d'un Synode. Il faut qu'on puisse étudier les problèmes
- e. En dehors du Synode, il faut que les Conf. Episc. soient consultées concernant les grands problèmes de l'Eglise. Pour ex. Le nouveau droit canonique

2. Relations entre les Conférences épiscopales

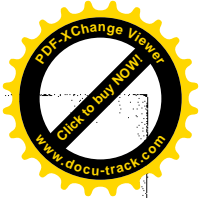
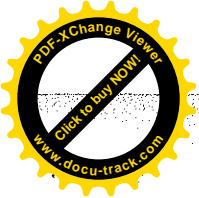
Collaboration souhaitée entre les Conf. Episc. surtout celles d'Afrique.

Chapître II

LE LAICAT

A. Exposés

- Présentation des membres de la Communion des laïcs par Mgr. Pirigisha



SEDOS 69/877

- Allocution de M. Antoine Mosamba
- Conclusions de la commission:
 1. remettre le problème du laïcs à l'ordre du jour des conférences provinciales
 2. La formule des communautés chrétiennes vivantes semble être une réelle préoccupation dans les diocèses
 3. Poursuivre la consultation des laïcs dans et par un dialogue direct avec les laïcs
 4. Rééditer la brochure: "Les laïcs au service du pays!"
- B. Echanges de Vues + Conclusion
 - Elaborer un questionnaire adressé à toutes catégories de laïcs
 - La Conf. Episc. ne peut perdre de vue d'autres problèmes urgents aussi

ANNEXE

Esquisse d'ensemble de ce qui est une communauté chrétienne vivante

1. Pourquoi des communautés chrétiennes vivantes?

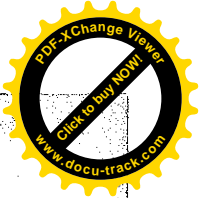
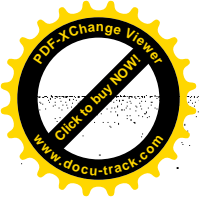
Là est la nature même de l'Eglise (voir L. G. N° 9).
Le fait de nous présenter l'Eglise à la lumière de la notion du Peuple de Dieu suppose un changement de perspective très marqué qui devra avoir des répercussions dans la pastorale. On doit faire prendre conscience aux chrétiens de leur appartenance au Peuple de Dieu.

2. Une communauté chrétienne vivante: qu'est-ce que c'est?

Le lieu d'une communauté chrétienne est la foi: "unis par la même foi, les mêmes sacrements et le même gouvernement" (Orient. Eccl. N° 2)

Communauté diocésaine, paroissiale... La communauté paroissiale est formée par un certain nombre de communautés chrétiennes plus petites. Il faut que ces communautés soient vraiment vivantes... et centrées autour de l'Eucharistie.

3. Comment former une communauté chrétienne vivante?



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Il faut que chacun des membres soit conscient de son appartenance au Peuple de Dieu, ainsi que des responsabilités que cela comporte

Les deux grands obstacles: - individualisme
- cléricanisme

4. Les ministères dans la communauté
 - a. La dignité des membres est commune
 - b. Place du prêtre dans la communauté chrétienne
 - c. Place du laïc dans la communauté chrétienne

Chapître III

LES GRANDS SEMINAIRES

A. Situation

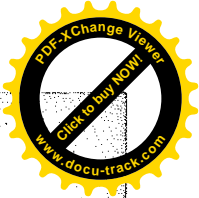
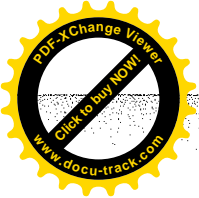
1. philosophat: Mayidi
Lubumbashi
Murhesa
Mbuji-Mayi

théologats: Kinshasa
Lubumbashi
Murhesa
Luluabourg

2. Constructions à faire a: Kinshasa (achever les constructions)
Mbuji-Mayi (jusqu'à 100 chambres)

3. Assuma:
- a) Pour le premier cycle de formation
 - une année de théol. fondamentale
 - deux années de phil. à Lovanium
 - une année de phil. spéciale
 - b) On prévoit construction d'une pédagogie de 40 à 50 chambres les environs de Lovanium

B. Conseil Académique des Grands Séminaires



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- Composition: Lovanium: Chan Vanneste + Abbé J. Ntedika
Prof. Elungu + R. P. Theys

Assuma: P. Boedts et P. Aubry
De Haes et Lindemans

- Attributions -

- 1) Les Conf. Episc. prov. sont responsables pour les séminaires dépendant de leur juridiction: par ex. pour nomination des professeurs
- 2) Le planning doit être proposé aux autres conf. épisc. intéressées
En cas d'urgence, l'évêque du lieu pourra décider
- 3) Préparer des prêtres congolais par une formation spécialisée

C. Statuts du Conseil Académique des Grands Séminaires
cp. Annexe II

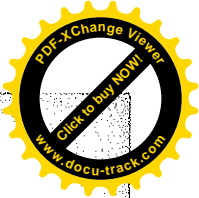
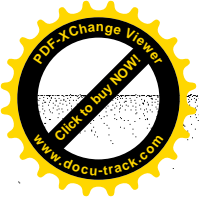
D. Subside pour les petits Séminaires

1. Pour les Cycles d'Orientation non subsidiés par l'état, ou demande des subsides à concurrence de 30 élèves pour chacune des 2 années du C. O.
2. Pour les 4 années supérieurs, ou demand le subside à 100% ce qui donne une moyenne de 62 dollars pro capite.

Chapître IV

UNIVERSITE LOVANIUM

1. Les événements du 4 Juin qui ont eu pour conséquence la fermeture de l'Université posent au Conseil d'Administration de nombreux et difficiles problèmes en tous les domaines.
Responsabilité de la hierarchie - Conseil d'Administration.....
2. La faculté de théologie est légalement reconnue, mais elle ne reçoit aucun subside de l'état
3. Animation Spirituelle



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4. Membres du Conseil d'Administration, représentant l'épiscopat:

Card. J. Malula

Mgr. Bakole, Lesambo

R. P. Mosmans

Chapître V

Relations entre la Hiérarchie et les Instituts Religieux Convention
approuvée: cf. Annexe III (p. 58 à 62)

Chapître VI

Problèmes concernant le Clergé

A. Rapport de la Commission spéciale

1. Problème des études universitaires

Il faut que la formation donnée au grand séminaire atteigne un
niveau intellectuel sérieux avec tout ce que cela implique:

- formation à une méthode de travail personnel
- développement du goût de la recherche
- connaissance du contexte socio - culturel et économique....

2. Formation continuelle du prêtre

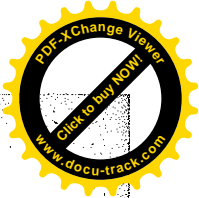
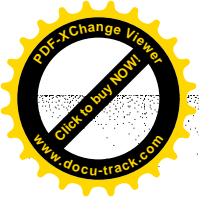
Note sur le congés:

- a. Congé annuel de 15 jours selon les statuts de 61
- b. Les fais de congé sont à payer par l'allocation annuelle
donnée à chaque prêtre séculier
- c. Pendant les congés encourager les prêtres à une des sessions

B. Commission du Clergé

1. Problème des études universitaires

La formation intellectuelle du prêtre est très important pour
son épanouissement personnel. La préoccupation fondamentale du
prêtre doit toujours être le service efficace de l'église.

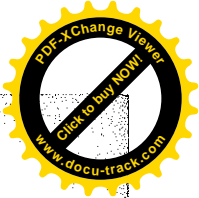
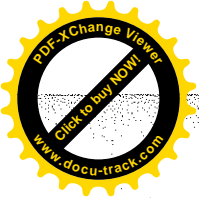


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La commission estime que les études devaient se faire, autant que possible, à l'intérieur du pays.

Il faut pourvoir à la préparation d'un certain nombre de spécialisés

2. Formation continue du prêtre
 - recyclage - sessions - retraites
 - les congés: augmenter l'allocation annuelle personnelle de 10 Zaires
 - livres + abonnements: à payer par l'allocation normale
3. Problèmes des finances de l'église
 - chaque évêque a le devoir de créer un patrimoine diocésain
 - Il faut préférer le travail à la mendicité, mais pas au détriment de l'apostolat.
 - Sensibiliser le peuple chrétien à son devoir d'aider le prêtre
 - Décisions:
 - 1) Sont à charge du diocèse:
 - les frais d'entretien du prêtre
 - les frais occasionnés par son apostolat ordinaire
 - En plus de cela:
 - allocation annuelle personnelle 200 Zaires (ce qui inclut 25 intentions de messe)
 - les frais médicaux extraordinaires sont à charge du diocèse.
 - 2) Les prêtres enseignants versent leur salaire dans une "caisse commune".
 - 3) Mettre au courant du budget diocésain
4. Réunion prochaine de l'Episcopat: Vie personnelle du prêtre et les problèmes de son apostolat.
 - a. Le clergé congolais réclame des études spéciales p. c. q. ils ne veulent pas être inférieurs aux missionnaires
 - b. Les prêtres font du commerce? On ne s'occupe pas de leurs problèmes financiers.
 - c. Celibats: plutôt les évêques devraient s'occuper d'organiser leur vie apostolique, spirituelle et communautaire
 - d. Contestation: manque de dialogue; refus d'examiner les problèmes de la génération actuelle.



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5. Séjours à la Procure de Kinshasa

Annexe IV (p. 71)

Chapître VIII

Relations entre l'Eglise et l'Etat

1e Problème

Décision du gouvernement du 12 Juin 1969

Tous les élèves à tous les niveaux de l'enseignement devront désormais étudier le contenu du manifeste de la Nsele

Le P. Ekwa a présenté un cours systématique dans ce but - accord du Président.

2e Problème

Décision du Bureau Politique en date du 31 juillet 1969

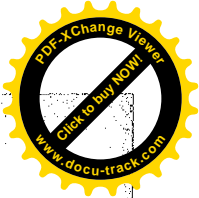
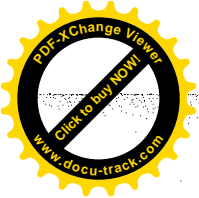
Embrigader toute la vie de l'étudiant, l'organiser et la contrôler conformément aux options énoncées dans le manifeste de la Nsele:

- tous les élèves sont d'office membres du J.M.P.R. (Jeunesse Mouv.-Popul.-Revol.)
- l'instituteur est chef de la cellule que constitue sa classe
- le directeur est d'office responsable de la J.M.P.R. de son établissement

Président puisse:

Il apprécie les mouvements de jeunesse confessionnels pour leur valeur éducative. Il serait contre-indiqué de les supprimer mais il exprime le vœu très vif de voir les meilleurs éléments de nos mouvements de jeunesse s'intéresser à la J.M.P.R., s'y **engager**, l'animer et même avoir la générosité d'assumer des postes de **direction**

Les évêques acceptent cette proposition pour les écoles catholiques.



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Chapître IX

Divers

1. Symposium Africain des Conférences Episcopales

Membres: - Les Cardinaux
- les Membres des 24
- les Conférences Episcopales

Réunion: tous les deux ans. Première réunion en 1970

Executif: Un président + 2 évêques Conseillers

2. Comité Permanent au Congo

Membres: 1) les archévêques
2) Six membres élus dans les Conf. provinc.
S.E. Lesambo, Onyembo, De Wilde, Mels, Leroy et Van den Bergh
3) Trois membres cooptés: S.E. Kimbondo, Kabangu, Yungu.

3. Secrétariat Général: Nommé Abbé Ambroise Malanda de Kenge

COMITE PERMANENT

Réunion de 1969, du 4 au 8 août.

1. Telestar
2. Problème médicaux
3. Petits Séminaires
4. Afrique Chrétienne
5. Instituts d'Anthropologie à la Grégorienne
6. Union apostolique du Clergé
7. Sécurité sociale du Clergé
8. Bureau de développement