

DOCUMENTATION
SEDOS

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Rome, December 12th, 1969.

To the Superiors General
 To their Delegates for SEDOS
 To the Members of the SEDOS Groups

Since the 'flu has affected our office, too, this one is a mini-bulletin. Nevertheless, I hope that the content will be of some interest to you.

Best wishes to all Sisters, Brothers and Fathers who are down with 'flu. Speedy recovery!

Please, find enclosed the following:

SENSITIVITY TRAINING AND TEAM WORK

- a) Details with regard to the January Training page 945
- b) Some points of explanation page 946

ASSEMBLY OF SUPERIORS GENERAL

New General Council of the Missionaries of the Sacred Heart (msc) page 948

FORMATION OF MISSIONARIES

- a) Report on the meeting of 28-XI-1969 page 950
- b) A year of experimenting at the St. Pius Seminary, Würzburg/Germany page 953

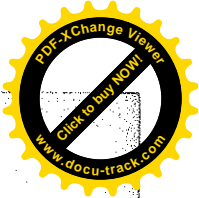
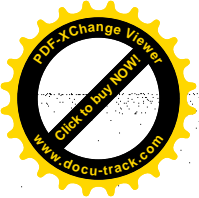
PLEASE NOTE THE FOLLOWING DATES:

- 1) Assembly of Superiors General: December 16th, 1969, at 16.00 h, at the International Scholasticat of the Oblates
- 2) From December 20th, 1969, to January 6th, 1970, the SEDOS Secretariat will be closed. This year you will receive one more bulletin.

Sincerely yours,

A.M. B. Kohler

Annamarie B. Kohler



SEDOS 69/945

SENSITIVITY TRAINING AND TEAM WORK

Details with regard to the January Training

Date The training begins on Sunday, January 18th, 1970, at 16.00 with coffee; it is proposed to finish it on Sunday, January 25th, 1970, with dinner (at about 14.00), however, it might be necessary to carry on until Monday evening after supper; please, make allowance for that.

Place The Generalate of the Brothers of the Christian Schools (fsc), Via Aurelia 476, 00165 Roma.

Costs US-\$ 100.-- per person, all included (i.e. board and lodging, fee, papers, material etc.

required are an open mind and comfortable clothes

Enrolment please, contact the Secretariat, if possible before December 19th, 1969 (a phonecall is enough: 571.350).

Admission 12 persons (incl. trainer) can be admitted to one training course (female and male).

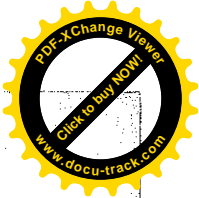
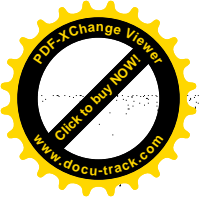
2nd training course There is the possibility of a second training course after Easter.

Trainer Fr. Suitbert Hellinger omm, Würzburg/Germany (for your information: the official list of trainers gives for 1969 the following names: Däumling, Hellinger, Heyn, Hürter, Grube, Kähling, Müller, Nellessen, Sbandi.)

Language The training will be in English.

Further information Miss Annamarie B. Kohler of the SEDOS Secretariat.

SEDOS Secretariat
10-XII-1969



SEDOS 69/946

SENSITIVITY TRAINING AND TEAM WORK

Some points of explanation

What is a team?

A team is a group of specialists who aim at a common goal. Each specialist has an important contribution to make, but only through the cooperation of all the goal can be achieved.

Uniqueness of the team.

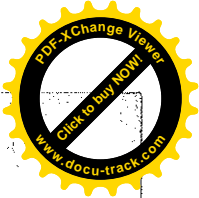
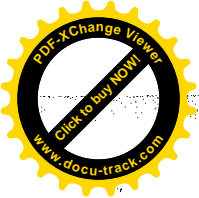
Each member of the team has a particular authority, a particular leadership role, in his/her own field of activity, in contrast with each other member of the team. However, in the other members' fields of activity he/she has to rely on the contribution of the other members' particular knowledge.

What makes team work possible?

Successful team work is possible only if all members of the team, besides their particular knowledge, have a good knowledge of the law of group dynamics, and if they master the skills and techniques which are necessary for cooperation within small groups.

The significance of the sensitivity training as a preparation for team work.

- The sensitivity training gives in an excellent way those awarenesses, skills and techniques which are essential for successful team work and which can be practised in such a way that they can be transferred into one's daily situation.
- Through the sensitivity training it can be proved by experiment that the partnership model (one of various community models), which is the basis of team work, can be implemented, and even that in small (face-to-face) groups the partnership model is by far superior to any other community model.
- The dynamics of the training group during a sensitivity session leads inevitably to interdependence of the group members, i.e. to mutual dependence, to partnership of all group members.



SEDOS 69/947

- An aim of the sensitivity training is that all members experience and recognize this process of mutual leadership - dependence functions, and that each member takes up his/her role at the right time and that he/she becomes capable of doing so by overcoming the obstacles and by recognizing the process leading to interdependence.

Possible results of the training.

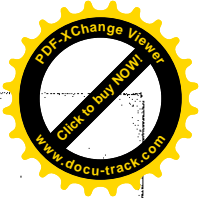
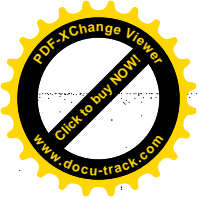
- to realize that the needs of the group can best be met if each member takes the leadership role spontaneously when the situation demands it, and that he/she be capable of meeting the demands connected with that role;
- to realize that there is more than one leadership function in a group, for only then all abilities within a group can be fully developed, and only then each member will feel personally highly satisfied;
- to realize that those manifold leadership functions can in no way be met by any one member of the group;
- to realize that it is possible to learn the essentials of team work, that sensitivity training is a good way to bring about by experiment that learning process, and that sensitivity training, therefore, prepares for team work.

Furthermore, the awarenesses, skills and techniques which are given by the sensitivity training can be applied to team work, e.g. the following:

- realizing the necessity of counter-positions and opposition for the progress of the group, and exercising methods of integrating counter-positions within the group;
- becoming capable of perceiving unmentioned emotions and conflicts, and practising efficient methods of solving conflicts;
- exercising methods of solving problems and making decisions through consensus;
- becoming sensitive to the significance of comprehensive communication not only of facts and opinions but also of emotions, and exercising such mutual exchanges within the group.

SEDOS Secretariat

10-XII-1969



SEDOS 69/948

ASSEMBLY OF SUPERIORS GENERAL

New General Council of the Missionaries of the Sacred Heart (msc)

A letter to the Secretariat contained the following information:

Dear Father Tonna,

Just two weeks ago we finished our Special General Chapter with elections. As you know already we have a new General and also four new Assistants General. For your and SEDOS information I give you the personnel of our Generalate thus far:

- Fr. Eugene J. Cuskelly (Australian), Superior General (see curriculum vitae below)
- Fr. Albert Bundervoet (Belgian), First Assistant General
- Fr. Carmelo Puglisi (Italian), Assistant General
- Fr. Juan Blanes (Spaniard), Assistant General
- Fr. Joseph Groenen (Dutch), Assistant General
- Fr. Jean Bertolini (Swiss-French), Archivist
- Fr. Francis J. Westhoff (USA), Secretary General

Our new administration is still in rodaggio, three of the Assistants are not here as yet. Fr. Puglisi is still the Provincial of the Italian Province. I don't know as yet how much we are able to do for SEDOS, but I am sure Fr. General will attend the General Assembly on Dec. 16.... With every good wish, fraternally yours in Christ,

sign.

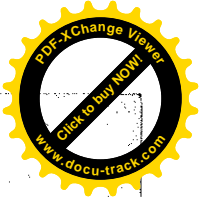
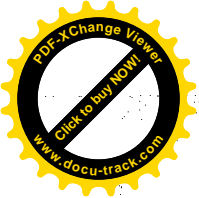
Nov. 30, 1969.

Francis J. Westhoff msc

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New Superior General, elected on November 12, 1969.

FATHER EUGENE JAMES CUSKELLY, born in 1924 at Oakey, in the Diocese of Toowoomba/Australia, was educated in secondary school at the msc college, Downlands, in Toowoomba, and at St. Mary's Towers, Douglas Park. He was finally professed in the Society in 1946, and ordained in Rome in 1948, where he had been sent to do his theological studies in 1947. He was one of the first group of students who came to the International Scholasticate after the War. Having graduated in Theology from the Gregorian University in 1950, he remained in Rome to complete his studies with a Doctorate in Ascetical and Spiritual Theology.



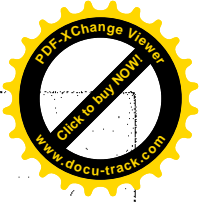
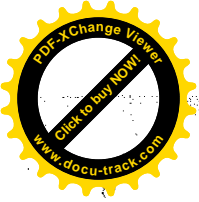
SEDOS 69/949

He returned to Australia in 1961. After some time in the parish of Randwick, he has been continuously engaged in teaching theology, with the exception of two years (1953 - 1954) which were spent as Secretary to the then Apostolic Delegate to Australia, Archbishop Carboni. From 1957 to 1967 inclusive he was Director of Scholastics at Croydon, Victoria. For three years (1967 - 1969) he has been one of the theologians for the Australian hierarchy in ecumenical affairs. Since 1968 he has been the Rector of St. Paul's National Seminary for Late Vocations at Kensington, Sydney. Father Cuskelly attended the Chapter as the first elected delegate of the Australian Province. Before his election as General of the Society he wrote three books on the spiritual and ascetical life that have had a worldwide reception:

"A Summa of the Spiritual Life" ("A Heart to Know Thee")

"The Kindness of God" ("God's Gracious Design")

"No Cowards in the Kingdom"



SEDOS 69/950

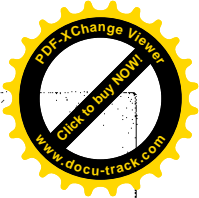
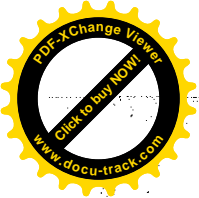
FORMATION OF MISSIONARIES

Report on the meeting of 28-XI-1969

The Working Group for Formation met on Friday, November 28th, 1969, at 16.00, at the SEDOS Secretariat.

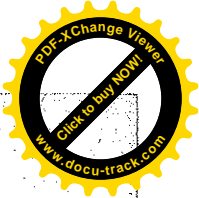
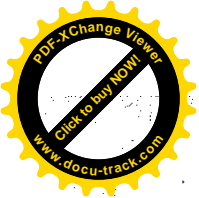
Present were: Fr. Valerio Arcangeli fsc, Bro. Jan Devadder cfx,
Sr. Maria Aloisia Fernandes rscm, Sr. Loretto Gies ssnd,
Bro. Vincent Gottwald fsc, Sr. Marjorie Keenan rscm,
Fr. Georg Lautenschlager cmm, Fr. G. Mesters ocarm,
Fr. Frederick Sackett omi, Sr. Victoria Wiethaler ssnd.
from the Secretariat: Fr. B. Tonna, Miss AM.B. Kohler.

1. As several members, including the proposed chairman of the current session, Fr. Kaufmann pa, had found it impossible to reach the SEDOS Secretariat because of the labour demonstrations, it was agreed to discuss relationships with the USG, rather than (as had been agreed) the paper submitted by the White Fathers.
2. Bro. Vincent Gottwald fsc informed the group of the agenda of the forthcoming study session of the USG at Villa Cavalletti. He then asked for the group's views on the 3 questions formulated by Commission VI of the USG for the session:
 - a) What could, and should, be done now by Institutes for the continuing formation of missionaries?
Suggestion: mobile teams of "formation-experts".
 - b) What could the Institutes offer to establish centres of information, coordination, planning and liaison - for Bishops' Conferences?
Should the Church provide its own outonomous structures or should it work with specialized bodies?
 - c) What effective help can be given by the Institutes for the formation of specialists for the mission countries?
3. As regards a) the group noted that
 - 1 much depended on one's concept of the Church: while PF insists that it is the Church, the richer ecclesiology developed by VATICAN II asserts that the Church expresses itself in the local christian community;



SEDOS 69/951

- .2 within such ecclesiology, authority - the central issue in updating missionaries - is placed in the heart of such a community, not as something external to it; this involves new styles of governing the christian community;
 - .3 consequently, we should rely on our christians to form the institutions rather than on our institutions to form christians; the highly institutionalized Church would thus develop into a less institutionalized body;
 - .4 the christian role would then consist in personal witness - and of mutual witness in the community; this would stress the need for more mutual knowledge and more faith;
 - .5 the idea of mobile teams would then have to be activated in terms of individuals who are living this spirit of community; they would be open to dialogue with the local Churches, with the local non-christian religions; if this community spirit was ensured, the rest would follow.
4. As regards b) the group noted that
- the best the Institutes could offer was a clear statement of a common policy - vis-a-vis political and economic institutions - and an unambiguous declaration of their adherence to such policy.
5. As regards c) the group agreed that
- .1 the first consideration was the establishment, for each country, of the objective needs for specialist help and, eventually, the establishment of priorities among such needs;
 - .2 after that, an effort should be made to "re-train" the older missionaries in terms of such needs. Such re-training (see 3. above) would require the services of specialists in group dynamics and psychology; these missionaries are our most precious resources ("we don't need your money but your men" - FAO Director to PF).
6. The group then outlined the program for the beginning of 1970:
- A review of the specifics of a formation curriculum of the following institutes:



SEDOS 69/952

- .1 exclusively missionary for men
- .2 exclusively missionary for women
- .3 for brothers only

In each case, the special focus would be:

how to communicate the missionary outlook to the men and women leaving for and working in the field.

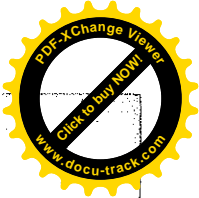
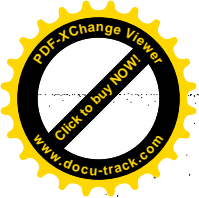
The group would then ask specialists from

- a) missiology and
- b) the non-catholic Churches

to react to its findings.

SEDOS Secretariat
4-XII-1969

Benjamin Tonna



SEDOS 69/953

FORMATION OF MISSIONARIES

St. Pius Seminary (Mariannahill), Würzburg/Germany: A Year of Experimenting

Introduction

St. Pius Seminary has been the Mariannahill Mission Society's formation centre for clerics coming from Germany, Switzerland and Austria. Some years ago it was opened also for students studying non-theological subjects (at present approx. 60). Since the beginning of this year the community of Religious (approx. 50 at present) consists of Mariannahill brothers and clerics (besides the staff), clerics from other small or not entirely mission sending institutes, and secular priests doing further studies at the University of Würzburg. About six months ago some clerics, brothers and two sisters organized a club for young people with mission interest. At week-ends and during the holidays those young people meet in the club rooms, housed in the tower (which contains also a museum), in order to learn more about the missions and work in the missions. The Seminary provides board and lodging, thus showing the young what life in a religious community is like. The club counts now approx. 100 members in Germany, Switzerland and Austria. The following outlines how the religious community tried to find new ways to meet today's needs with regard to missionary formation. (SEDOS Secretariat.)

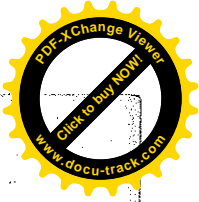
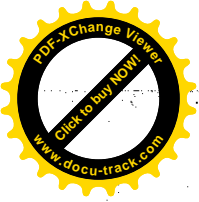
In January 1969 the seminary staff formed discussion groups, which included all the students (of theology), in order to discuss in depth:

- I. What should be the purpose of our work and life at the seminary?
- II. What should be done in order to achieve that purpose?

- I. We all agreed that the purpose of the seminary should be to help students to learn and accept the implications of being disciples and ambassadors of Christ in our times.

This means:

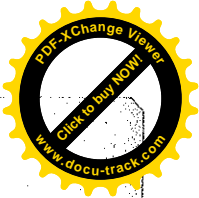
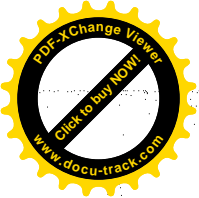
1. The main emphasis of seminary life and training is placed on following Christ and witnessing to the Gospel, not so much on the priesthood as such.



SEDOS 69/954

The priesthood is seen as a function which may have to be fulfilled if the circumstances and the needs of the Church require that one accepts ordination. It is nevertheless seen as secondary. To follow Christ unconditionally as a disciple and ambassador comes first, independently of the question of future ordination.

2. Our training must take full account of the expectations and needs of modern times. People will no longer accept that we claim special privileges in the secular context because of special functions within the Church. We must be prepared to share with others as much as possible the conditions of work and housing, dress, association with other people, earning a living, etc.
 3. We must learn to meet others as partners. For this reason, it was necessary to organise our own seminary along the lines of a fraternity or team in which all are brothers and partners, rather than along the lines of a family hierarchy with those strange implications - among adults - of the "paternal love" of the superior and the "childlike reverence and obedience" of the subordinates and all those other signs of infantilism and regression which result from paternalistic rule.
- II. In order to implement the purpose on which we had agreed, we adopted the following principles for our seminary life:
1. Individual responsibility for private affairs. There is no tutelage.
 2. Shared responsibility for community affairs. All important decisions are made by the community as a whole. It is, therefore, understood that the responsibility for these decisions and their implementation rests with the entire community. In the same way, it is the responsibility of every member to bring problems which concern the community to the attention of all. Shared responsibility in community affairs serves, therefore, as a self-regulating check on possible abuses of full individual responsibility in private affairs.
 3. Concentration on essentials. The cohesion of the seminary group does not depend on uniformity in non-essentials like dress, common recreation, etc. It depends rather on the concentration on essentials which are recognised as such by all and of which the following may be mentioned:
 - a) Effective confrontation with the Word of God and its challenge. All have agreed that this is the most important condition of training as a disciple of Christ. The principal means of leading to such a confrontation are the daily homily with subsequent meditation during



SEDOS 69/955

the celebration of the Eucharist, regular Bible discussions in small groups, and personal meditation. For the daily homily, the students take their turns along with the seminary staff.

- b) Prayer and the Liturgy. The daily celebration of the Eucharist has been accepted as a norm. Although we are aware of difficulties in this respect, it was agreed that the celebration of the Eucharist could not be left out of the daily schedule unless it be replaced by another common celebration, e.g. a Bible service. We also pray in common Lauds and Vespers or Compline.
- c) Practice-orientated studies. Theological studies are to be supplemented by special programmes which help to relate theology to pastoral practice and prepare for their practical application, e.g. courses in pastoral counselling, group dynamics, community development, etc.
- d) Pastoral and social practice. Each student is supposed to devote one afternoon or evening a week to pastoral and social work outside the seminary. He has to organise this work himself in co-operation with local parishes and associations. We have regular reporting sessions at the seminary at which all report to the group on the work they have done and share their experiences.
- e) Teamwork. All students were introduced to the methods of teamwork by means of sensitivity training courses. Those methods are constantly applied in the running of the seminary and in the organisation of various projects inside and outside the seminary. In this way, the students learn to adapt their own behaviour to the needs of the group by taking initiative whenever it is their turn but also by following the initiative of others if this is required. Those methods are seen as important means for the integration of opposing points of views and for the constructive solution of conflicts. In order to make this possible, we have weekly sessions in groups of twelve at which the rector of the seminary is always present. Occasionally we meet in plenary session. Personal problems of faith and commitment are very often discussed in informal groups of 5-6 members. In addition, most students attend analytic groups in order to gain a more profound understanding of their own motives and projections. This should help them to meet others (especially members of another race) with less bias.

20-XI-1969
Würzburg/Germany

Suitbert Hellinger omm
Rector of the Seminary