

3/1970

Rome, January 30th, 1970.

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

Enclosed, please find the following:

- 1) The Church in Tanzania Today (SSY-Seminar 1969)
Report from Sr. Albertine Schellekens sa page 60
- 2) Education in the Missions
 - a) Report on the situation in Upper Volta page 66
 - b) Report on the situation in the S.A. Republic page 68
 - c) Report on the situation in Ghana page 71
 - d) Two statements by the New Delhi Conference
on the Catholic University Student Apostolate page 74
- 3) News from the Generalates
 - a) Letter from Fr. J. Musinsky svd page 82
 - b) Letter from Fr. V. Mertens sj page 84
 - c) Starting the SEDOS Year off page 86

The Tanzania report contains precious insights on the impact of the SEDOS image on the mission field.

The reports on Upper Volta, South Africa and Ghana will be studied during the plenary meeting of the group on EDUCATION IN THE MISSIONS. Please, note the date for it:

Monday, February 2nd, 1970, 16.00, at the SEDOS Secretariat.

Sincerely yours,

Benjamin Tonna, Executive Secretary.

SEDOS 70/60

SEMINAR STUDY YEAR (SSY) 1969
THE CHURCH IN TANZANIA TODAY
December 10th to 18th, 1969

Just back from the National Seminar, I am sending straight away the provisional report.

The SSY-Seminar has been very interesting and, we hope, very profitable for the Church in Tanzania. In general, the fundamental problems have been tackled and were discussed very openly in group-discussions as well as in the General Assemblies.

I was asked to send a report, and I took some notes in view of this. But I found out soon that the report produced by the Secretariat was far better than what I could possibly give. So, I am also sending a copy of the final reports which will speak clearly for themselves, I believe. Yet, I shall try to give some supplementary points which might be interesting for the time being. Please, do take everything as provisional because there will be an additional General Introduction to the Papers, and I am not quite sure that I noted exactly all the interventions and amendments of the last day. The complete and final report will soon come out from Bukumbi Pastoral Centre and SEDOS will surely get a copy.

Moreover, within SEDOS it will be possible to discuss the findings of the Seminar with a few of the participants; Fr. Healy, Maryknoll, i/c of Social Communications at the AMECEA, who will come to Rome and Geneva in two months' time (i.e. late February/early March 1970), and Fathers Chevillard and Dooley pa, from Rome.

Perhaps SEDOS might get hold of some publications also, as I guess there will be some. Prof. Van Pinkteren of the University in Nijmegen was present, and a representative of the K.R.O. (Dutch Catholic Broadcast) and of the Dutch Television, paid a visit. There was an interview with Mr. Kunambi, Registrar of Dar-es-Salaam University and President of the "Baraza la Waumini" (National Council of catholic laymen), and a speech made by him at the closure of the Seminar will be broadcasted. This speech contains e.a. a message to Europe and America, asking them: "Are you still christian? What do you mean by being christian? Or shall we have to be your missionaries one day??"

I guess, some publications will appear in English periodicals or newspapers and I hope that SEDOS can get hold of them. The Seminar was mostly in English, but quite some Kiswahili has been spoken also.

Before giving some supplementary notes to the papers, I could give an overall view regarding the guiding lines of the Seminar, as I see them:

- 1) The Church in Tanzania should become self-reliant, especially in thinking and planning. It implies not only that Africans must take over the keyposts but also that they have to think and to find out themselves what should be the structures of their local Churches, make the planning and coordination for the future.
- 2) The principles of "Ujamaa" (self-reliance, self-help) are meant for the political and social field, but the Church in Tanzania can and should bring out in her own doctrine those points that illumine and deepen the "Ujamaa" ideas from a christian viewpoint. This asks for:
 - An original thinking and reshaping of her structures according to the history and the culture of the Nation.
 - Union, intercommunication and dialogue. Each member of the people of God has his place in the Church and his voice should be heard.
 - More responsibility in the Church should be given to lay-people. The "Baraza la Waumini" (Council of lay-people, on parish and on national level) is one of the main instruments.
- 3) The Role and work of priests should be reconsidered and re-evaluated. Where lay-people can take the functions, let them do so. Interdiocesan exchange of personnel, especially of African priests should be envisaged. There should be more collaboration and interchange of manpower, and help between the various dioceses.
- 4) The Church wants to work in close collaboration with Government in the social and economical field.
- 5) Ecumenism: It was regretted that no paper on Ecumenism had been written, but Ecumenism did have a place in the Seminar:
 - Several representatives from other christian religions took a very active part in the discussions.
 - Cooperation and Collaboration with other denominations was discussed and encouraged in the active field of apostolate and social work, as well as in possible common editions of Bible and Gospel translations into Kiswahili.

The contacts among all those present were excellent and a good means to learn much from one another.

The main difficulties felt, were:

- . too many priests and not enough lay-people were present.
- . too many Europeans and not enough Africans were present. The latter should have been far more numerous than the Europeans.

These points have been remarked by all of us and in an eventual Seminar later on, measures will surely be taken to remedy this.

For the reports, I would like to draw the attention to

- . the blue book with summaries and questions for discussion,
- . the stencilled papers with the provisional reports of the SSY-Seminar meetings.

(The reports mentioned here are all available for consultation at the SEDOS Secretariat.)

Here are just a few complementary explanations:

- 1) General Orientation (Bishop Blomjous)
 - . Summary of Bishop Blomjous' introduction
 - . Proposed summary of group-discussions (several points of this summary have been changed or placed elsewhere in other papers).
 - . Report of General Assembly, following the group-discussions on paper 1, and presided over by Bishop Blomjous.
- 2) Social, economical and political background.
This paper was not discussed as such, but several points were covered in the discussions on other papers.
- 3) New horizons for the Church (A. Hastings)
Report on group discussions on this paper.
- 4) Health
 - . a summary of the reports of some diocesan discussions,
 - . a summary of the conclusions of the discussions at the Seminar.
- 5) Education
As schools are just being nationalized these days, not much discussion took place on the schools as such, but more on religious education.

- 6) Community and development
- 7) Mass Media
- 8) Lay-christians
- 9) Rural parishes
- 10) Urban areas and parishes
- 11) Islam

The other points of specialized apostolate have been integrated in other papers, e.g. University students in paper 5, rural youth in paper 8.

- 12) Updating, coordination and planning
- 13) Patterns of Ministry
- 14) African Religious
The original Kiswahili text is better than the English translation.
- 15) Expatriate Missionaries

Additional Papers

- Finances
- Ujamaa

The discussions on the general orientation paper showed that the application of the principles of "Ujamaa" to the Church needed some deeper study. That is why a sub-committee was formed and a paper on this topic came out.

The follow-up of the Seminar

From the beginning of the Seminar, it was clear that this Seminar was not to be the end of a study year but asked for a continuation of the study on all levels of the Church in Tanzania. Lay-people should take an active part in it. Also, at the end of the Seminar, a committee was erected for the follow-up of the Seminar. Besides some priests, lay-people and a religious sister, chosen from the participants of the Seminar, it was agreed that the Council of the "Baraza la Waumini" should make part of this committee.

Besides the reflections on the Seminar itself, it may be useful to speak about SEDOS and its possible relations with the Church in Tanzania. But mind that these reflections are made by a 'lay-woman' in the field. I just write down what I felt, but I might be wrong here and there.

As can be seen in the various papers, the Church in Tanzania is very desirous to arrive, as soon as possible, at SELF-RELIANCE. The Bishops (for the greater part Africans) and priests want to follow the same objectives as Government: "Ujamaa", "kujitegemea. Consequently, one feels they are somewhat suspicious towards big Associations from abroad and afraid that they want to mix too much in their affairs. This is a normal reaction after former colonialism and our paternalistic attitudes. This does not mean, however, that they would not be happy with help, in personnel, finances, etc. from abroad, which they need still urgently. But they will accept this only, if they can be sure that it leaves them free in their own planning, thinking and action. What could SEDOS possibly do for the Church in Tanzania?

- 1) The African clergy makes it quite clear that they need and want still the help and the service of expatriate missionaries, but that the local Church has to become self-reliant and that it is up to them to do the thinking and the planning. Expatriate missionaries on the spot can help, but must do so very discreetly, leaving always the leading role to the local Church leaders.

So, it seems that SEDOS can work most profitably through the intermediary of members of its Institutes who are working on the spot, rather than research and planning from Rome.

- 2) The MISEREOR-SEDOS Scholarship Project:

I feel there would be a very good field for help here, but there seem to be some difficulties, all the same:

- Quite a few Bishops are not too keen on having very highly trained specialists. They see more the need of upgrading on a general level, than of some sort of high training abroad, which, in many cases, is not enough adapted to this country.
- They prefer a training of Africans. I do know that there is place for this in the MISEREOR-SEDOS project but I have the impression that this is not enough understood here.
in Africa. Some Bishops seem to think that the project regards only training in Europe and America. To those to whom I had the opportunity to speak about it, I said that there were no obstacles against training in Africa.

I thought what was needed is: proposal of names of students, kind of study foreseen, duration, place, expenses, future destination for work after finishing study. Is this right?

SEDOS 70/65

I had a talk with Rev. Father Rweyemamu and Fr. Michael Mayela, both of the TEC and I heard that the SEDOS-MISEREOR project had been proposed to the AMECEA, but, owing to the preoccupations with the visit of the Pope, there had not yet been much reaction up to now.

I wonder whether it would not be useful that SEDOS took up contact again with somebody having influence in the AMECEA and who is well known by SEDOS. Some clarification on the points mentioned might be of a big help to the Church in Tanzania.

As a last point, something about my journey: I was lucky enough to get a place in the car of my Bishop, who went himself to the Seminar, with Fr. v.d. Haeghe, Diocesan Bursar. We had a marvellous trip, and I got many ideas from talks with Bishop Renatus Butibubage, besides also having a chance of seeing the beautiful country.

Finances: Thanks to the goodness of Fr. v.d. Haeghe, I got the journey free. The boarding at the University college was covered by overseas agencies. So, the only expenses above my ordinary budget were just the expenses for food during the 6 days' trip in the car and the boarding during the nights for those travelling days. This is about US-\$ 20.---.

I would like to thank SEDOS for this opportunity to represent it at the SSY-Seminar. I hope it will also be useful for my missionary work. Best wishes for a fruitful work in SEDOS.

Sr. Albertine Schellekens sa
P.O. Box 248
Mwanza / Tanzania.

23-12-1969

Education in the Missions

REPORT ON THE SCHOOLS PROBLEM IN UPPER VOLTA

According to the decision made at the meeting of the SEDOS Education Group on 21st October, the representatives of the Congregations working in Upper Volta met at the Generalate of the White Fathers on 26th November. The following attended the meeting:

- Fr. Th. Van Austen, pa
- Sr. Charlotte Couteure, sa
- Sr. Odile Lacoste, sa
- Bro. Bernard Merian, fsc
- Bro. Vincent Gottwald, fsc

It was judged unnecessary to go into a detailed analysis of the causes that led to the present situation of Catholic education in Upper Volta. However it was agreed by all that there has been an absence of dialogue:

- 1) Between the Teaching syndicates and the hierarchy
- 2) Between the Teaching Religious Congregations and the bishops
- 3) Between the Teaching Congregations themselves.

It is not enough, nor is it desirable, to stop at deploring the situation; steps must be taken to:

- A. Establish dialogue between the Teaching Orders and the bishops.
This could be done by:

- (i) Offering the bishops the services of the religious personnel for the religious instruction of children in the Primary Schools wherever this is necessary.
- (ii) For the training of catechists
- (iii) For other organised works that will meet the real need of the local population.
- (iv) Suggesting tactfully to the bishops the possible steps to be taken to safeguard Christian Education in Secondary schools which are not yet nationalised.
- (v) Working out with the bishops the best possible solution for the financing of the Secondary Schools as long as the schools are under the direct responsibility of the religious congregations.

SEDOS 70/67

- B. The dialogue should also be developed among the Congregations working in Upper Volta. No hasty or impatient steps should be taken, nor should any adverse criticism of the bishops be made outside the dialogue meetings.
- C. Efforts will have to be made to change the attitudes of the missionaries so as to prepare them well to "play second fiddle" and effectively help the local church in its development.

Bro. Vincent Gottwald fsc

Education in the Missions

NATIONALIZATION OF AFRICAN EDUCATION IN THE REPUBLIC OF SOUTH AFRICA

The group studying the Nationalization of schools in South Africa met at the Generalate of the Marianhill Fathers on Saturday, January 3rd, and they submit the following report. Present at the meeting were:

- Father Georg Lautenschlager, C.M.M.
- Sister Brigid Flanagan, S.F.B.
- Mother Felicia Pastoors, O.S.U.
- Mother José van Dun, O.S.U.
- Mother Therese Walsh, O.S.U.

Prior to 1948

Administration was extremely complicated as control was divided between the state, provincial administration, missionary societies and the people themselves. Funds, staff, equipment were inadequate.

1948 - 1953

A Commission was appointed under Dr. Eiselen to examine and report on the future of African education in the Union. Its recommendations were based on the premise that Africans should have no place in the European community beyond the level of certain forms of labour.

(Necessary to clarify terms: European includes white South Africans; African refers only to black races; Coloured refers to mixed races, of black and European stock; Asiatics: Chinese, Malaysians, Indians, etc.)

Bantu Education Act passed in 1953

A department of Bantu Education was created to take over control from the Provinces, which had formerly administered education for all racial groups. Mission schools were faced with the choice of

- retaining control of schools and hostels as private unaided institutions;
- retaining control as aided institutions with reduced subsidies;
- relinquishing control.

The Catholic Church and Seventh Day Adventists decided to keep church schools for the Africans in spite of the tremendous difficulties of:

- 1) Lack of properly trained teachers;
- 2) Language problem: teaching of all subjects in the vernacular;
- 3) Government control of staff and programme;
- 4) lack of finance;
- 5) withdrawal of children (if they failed Standard II twice they had to leave school).

Today they would have probably acted differently. At this time the Bishops acted in the only way that seemed possible to them. The hierarchy, the religious and the people were not psychologically or liturgically prepared to give up the schools. Catholic schools and Catholic instruction of children were inseparably connected with each other.

- There were not enough Catechists available to take on the catechetical work which had been done in these schools.
- Dialogue between the religious Congregations themselves and the different denominations was not sufficiently established.
- No adequate survey had been made on the Catholic schools to give light on the subject.

1953 - 1970

No development has taken place in the catholic school system: the position is frozen, and likely to remain so:

- The number of mission schools and pupils has dropped considerably.
- Financing of mission schools remains very insecure.
- Catholic children are being trained in isolation from the rest of the community, and therefore often feel discriminated against.
- African lay teachers in mission schools are poorly qualified; they often leave to teach in community schools where salaries are better.
- In new "locations" grants of land are now given for church and mission purposes, but NOT for schools.
- Church workers in Bantu areas - priests, brothers, sisters, catechists - must be South African by birth, registration or naturalization.

1970. Attitudes within the Church

- About 2/3 of the hierarchy wish to maintain schools for Africans.
- About 50% of the clergy are convinced they cannot do this, but wish to do so, and must find another solution.
- Many religious, especially Sisters, favour religious instruction in Catechetical Centres or in private homes. A specially written series of catechetical texts in twelve languages is already in circulation and could provide the basis for this instruction.

Problems facing the Church

- We cannot adequately and efficiently staff the African schools in the future.
- There is not sufficient finance to do so.
- Efforts should be made to maintain some high standard Secondary Schools in order to train an African elite.
- We must be prepared to open and operate well organized catechetical centres in places where we cannot provide schools.
- This will require the opening of an excellent Training College for catechetical teachers similar to Corpus Christi in London.

Marie Thérèse Walsh o.s.u.

Education in the Missions

THE CHURCH SCHOOL QUESTION IN GHANA

I. The Government Situation

The take over of church schools has become a normal governmental policy, or at least a strong tendency, in most African countries. Most likely this will become a fact in Ghana, Africa, in the very near future.

Since the publication of the Mills Odoi's Report in January 1967, the attitude of the Ministry of Education in Ghana, has moved toward the abolition and absorption of the Church Educational Units. The Ministry of Education began to move in the direction of management take over in all schools presently run by the churches, maintaining that even if the management of the school is taken, the churches will still be free to enter these schools for the purpose of imparting religious education. The government has assured us that the Missionaries would still be needed in the field of national education.

Before the recent election, the National Catholic Secretariat together with the Christian Council of Ghana wanted to know the stand of the various political parties on the school question. None of the parties committed itself on the issue. The take over necessarily involves the question of private property and since the Constitution of the country prohibits arbitrary nationalization of private property, the Ministry of Education or the Government, for that matter, would not easily go ahead with the nationalization of mission run schools. If the question were put up to a public referendum it seems quite certain that the vote would be in favor of the retention of the Church schools. This would definitely be the vote of those parents who have children attending the Church managed schools of Ghana.

II. The Church Situation

Far from criticizing the enormous good work that the churches have accomplished in the field of Ghanaian education, it is felt by many that the Roman Catholic Church has given too much attention to her schools and has overlooked the fact that schools, as such, do not establish the Church. For the most part the missionary is the manager of the school (primary or secondary) and what this in fact generally means is that he is the pay-master and little besides.

Education in the Missions

THE CHURCH SCHOOL QUESTION IN GHANA

I. The Government Situation

The take over of church schools has become a normal governmental policy, or at least a strong tendency, in most African countries. Most likely this will become a fact in Ghana, Africa, in the very near future.

Since the publication of the Mills Odoi's Report in January 1967, the attitude of the Ministry of Education in Ghana, has moved toward the abolition and absorption of the Church Educational Units. The Ministry of Education began to move in the direction of management take over in all schools presently run by the churches, maintaining that even if the management of the school is taken, the churches will still be free to enter these schools for the purpose of imparting religious education. The government has assured us that the Missionaries would still be needed in the field of national education.

Before the recent election, the National Catholic Secretariat together with the Christian Council of Ghana wanted to know the stand of the various political parties on the school question. None of the parties committed itself on the issue. The take over necessarily involves the question of private property and since the Constitution of the country prohibits arbitrary nationalization of private property, the Ministry of Education or the Government, for that matter, would not easily go ahead with the nationalization of mission run schools. If the question were put up to a public referendum it seems quite certain that the vote would be in favor of the retention of the Church schools. This would definitely be the vote of those parents who have children attending the Church managed schools of Ghana.

II. The Church Situation

Far from criticizing the enormous good work that the churches have accomplished in the field of Ghanaian education, it is felt by many that the Roman Catholic Church has given too much attention to her schools and has overlooked the fact that schools, as such, do not establish the Church. For the most part the missionary is the manager of the school (primary or secondary) and what this in fact generally means is that he is the pay-master and little besides.

Really, how much of a manager is the missionary involved in school work? The buildings in many cases were built with the material and labor provided by the local community - Catholic and non-catholic. Financial grants were received from village, town or city committees for the express purpose of constructing a local community school. The land in many instances was received free or for a rather low fee from the local community heads. (This does not apply to the cities). When the Church has supervised the building of a school, or even provided some money for its construction, does this give the church the right to claim it as its own? Would it be better to say simply that the church helped the local community, not only the catholic community, in the field of education? It was the church's contribution to the building of the nation.

The government, furthermore, pays all the salaries of the teachers. The local council-districts are or at least are supposed to take care of the maintenance and equipment of the schools. The government provides a small amount of travelling allowance for the managers. The priest-managers have little or nothing to say about the appointment of teachers, nor can they take the necessary disciplinary measures. They will practically always come in conflict with the Education Department if they go their own way even if it is the only honest and correct one. In the eyes of the teachers they are the inspectors; often a master-servant relationship is established. Many of the teachers will do all they can for the school when the manager is present but as soon as the latter is gone the teacher's dedication to the church and the school disappears as well.

The missionaries in general would, it seems, prefer that the schools be given over to the government if the churches cannot be given more control over them. The Catholic hierarchy is absolutely ready to defend the right of the Church in this matter and is therefore strongly in favor of keeping the mission schools. The bishops are desperately struggling to keep the schools and to fight the almost inevitable. Is it because they realize that the Catholic Church is not ready and prepared to face this fact: the take over of the schools and the temporary collapse of the Church in many places for lack of solid christian foundations?

III. The Future

Are the reasons given (i.e. the spreading of the faith and the education in christian principles) still valid for the continuation of a extensive education (Catholic or non-catholic) system in Ghana? All will admit that at the present the Catholic Church depends heavily on the schools. There are villages where 90-100% of the Catholics are schoolchildren. But are the results proportionate?

The schools have been used for rapid expansion policy but the numbers fall away easily as soon as the contact with the school system is gone. This is the experience of many a missionary.

I think that we must admit that there is a new mentality growing among the missionaries (Catholic) in Ghana which is to an extent a break in the old way of mission work and a searching for new approaches which will require more teamwork and collegiality. What are some of the "new ways" proposed to replace the mission schools? Here we can list just a few:

1. Work in secondary schools only as chaplain-teachers.
2. Establishment of information centers, guidance centers, retreat centers, conference centers, ADULT catechetical centers.
3. Liturgical centers and the emphasis on the importance of well prepared liturgical celebrations for the local communities.
4. The apostolate to the workers and the young intellectuals.
5. Work in the rapidly growing urban parishes.

It is evident that there is a preference to concentrate the work and attention on the adult world, leaving the schoolage in the hands of the government, yet keeping contact (especially with secondary level students) by means of the manifold possibilities in youthwork and youth group activities.

All of this will demand a radical new look at the mission work in Ghana. Is the Church in Ghana prepared for this change? As one missionary wrote: "I believe that our Church in Ghana will feel the loss of her schools, the loss of many of her members (children) and will suffer from it in the initial stage of taking-over, but I also believe firmly that out of this suffering a greater good will arise: a more mature Christian Church with dedicated members, fully committed to the choice of their life - Christ."

T. Krosnicki svd

Education in the Missions

TWO STATEMENTS OF THE ASIAN MEETING OF A CONFERENCE OF BISHOPS, RELIGIOUS SUPERIORS, CHAPLAINS, EXPERTS AND CATHOLIC STUDENT LEADERS

held in New Delhi, from 29th October to 4th November, 1969, under the auspices of Pax Romana and a number of Bishop's Conferences.

I. The Catholic Student Apostolate in Asian Universities (*)

The Bishops, Religious Superiors, Chaplains, Experts and Catholic-Student Leaders of Asia, meeting in New Delhi for a Conference on the Catholic University Student Apostolate in Asia, are convinced that the Church in Asia today faces great change, challenge and opportunity in the Universities.

Asia, with nearly two thirds of the World's population, is in a turmoil that is transforming her traditional way of life, her mentality and institutions in a manner and at a speed unprecedented in her history. The Universities which provide much of the leadership in Asia are the sensitive nerve centres of these far reaching changes. In the past few years Asian university students have often been a potent force for social change owing to their use of student power as a weapon for university reform and of social and political agitation.

Catholic University Students too are being caught up in this universal upheaval and many of them are beginning to feel disoriented in the process. Our study of the situation in the different countries has revealed that there is a crisis of faith among many. A growing number cease to practice their religion due to indifference to spiritual values; a fair proportion of the student leadership drifts away from the faith because they fail to see a credible actualisation of the message of Christ and of the Church's teaching in the II Vatican Council and after.

The slowness of the Christian renewal in Asia is a source of frustration to youth, who would like to see the Church become more relevant to the Asian way of life, and to their aspirations for human liberation, and more committed to ending the grave and manifold social evils that afflict Asian Countries.

(*) The word "University" is here taken to include all post secondary students.

Placed in the difficult circumstances of a modern university many students demand greater pastoral concern by the Christian community which does not seem to be aware of and effectively concerned about their needs. Though in some areas the student community is larger than some of their dioceses, and undoubtedly requires a special approach, the pastoral attention given to students in terms of personnel and resources is meagre and almost everywhere insufficient.

Though they are confident and have unshakable hope in the future, the Chaplains often feel unequal to the challenges that have come so rapidly on them. This is due to the paucity of their numbers, the ineffectiveness of many of their pastoral approaches, the restrictions imposed by present ecclesiastical discipline and by some of the thought patterns, practices and structures prevailing in the Christian Communities. Moreover, the training the Chaplains have received in the Seminaries and through normal pastoral work is hardly adequate to cope with the University Apostolate today.

We realise that the Asian Dioceses and Religious Orders are generally very limited in their personnel and finance and find it difficult to meet the needs of the University Student Apostolate, given the other legitimate demands on their attention.

In spite of all these handicaps, Hierarchies, the Religious Orders, Educational Institutions, Chaplains and Catholic Student Movements of Asia have contributed much to the overall formation of the University students. We are profoundly appreciative of these services and we wish here to record our gratitude to them. At the same time we would fail in our duty if we did not emphasise the recent extra-ordinary developments in the University world which present a grave danger and also an exceptional opportunity for deepening the total Christian life of the students. We feel deeply concerned that, just as the working classes of Europe were lost to the Church in the 19th century, so in this century the students and intellectuals of Asia are being alienated by our tardiness in responding effectively to their hopes and aspirations.

Despite the problems mentioned above, there is no doubt that the Church in Asian Countries too, is experiencing a most creative period in her history and is deepening her understanding of her mission to the Modern World. Those engaged in the University Student Apostolate have an important role to play in this renewal. This apostolate offers the Christian Community a fertile area for a meaningful presence of the Gospel message in the developing nations of modern Asia.

The student movement, often radical in its demands and deep in its commitments, is capable of destructive trends if ill directed; it may likewise have a prophetic and providential role in modern Asia and if positively channelled could contribute immensely to the reform of educational and national structures and to greater social justice in the community.

The Christian Response to these crucial issues which agitate the minds of many young men and women of our Universities must be based on reflection, deep study and research. This response should be prompt and positive, authentic and responsible, and as occasion demands, bold and courageous.

The students will find their inspiration in personal commitment to Christ, God become truly man, full of love and compassion for every person, and also, uncompromising champion of a just and peaceful society freed from the hypocrisy, corruption and the legalised injustices of the day.

This Christ is alive and active in the power of His Spirit in our world. He confronted the dark and divisive forces in the heart of man who nailed Him to the cross. But He is risen to newness of life and in Him man the lover has become the victor. He comes to us and speaks to us in his ever-loving word, the sacred mysteries of the liturgy and wherever men reach for the truth, work and strive to improve the quality of human life. Christ is as actual as the hour in which we live and work to further the new creation.

Such a commitment to Christ can be acquired in personal prayer, through reading, renewed theological formation, reflection in small active groups on the Gospel related to life, a living and authentic liturgy, suited to the needs of the University, and active service bearing on the issues arising in the university world.

The chaplain's role in the university is not only that of Priest and pastor, but also that of prophetic witness to Jesus Christ. He should make every effort to understand the mentality and attitude of students and identify himself with student concerns with a Christlike love and daring. While taking his place alongside students in every worthy cause, he should also seek together with them a clear vision of the problems they face, so that student demands and protests may be sincere and considerate of the rights of others in society.

Such a Christian presence requires that there be a sufficient number of competent and well-trained chaplains on our university campuses. Their style of life, areas of responsibility and freedom should be such as to enable them to identify themselves with the university communities which they serve.

Bishops and Religious Superiors are earnestly invited to give to the university apostolate the high priority that it deserves in the present Asian context. For this purpose religious brothers, sisters and lay leaders should also be assigned to Chaplaincies. Pastoral structures must be quickly revised, so that the university apostolate may respond to the aspirations and needs of the students, without being hampered by juridical norms more suited to another age, civilization or cultural group.

The magnificent contribution of the Christian Churches to education in Asia has to be complemented and continued by a shift of emphasis towards a more realistic presence within the Asian Student Movements which are almost as important as the universities themselves. At the high school level too such a reorientation is required, as the inadequacy of the present efforts are becoming more apparent.

An adequate Christian response to the challenge of the student situation today is possible only if the entire Christian Community makes a more serious effort to live the radical demands of Christ in a Spirit of service, evangelical poverty, and commitment to social reform with all its risks and sacrifices. Christian students must participate fully in students movements in their efforts to reform society; and where they strive for human values, the Christian community must loyally stand by them.

It is in this way that the Church can respond to the student movement. We can answer this challenge only by identifying ourselves with Christ's mission to liberate man and bring him fulfilment and by supporting the aspirations of the Asian people which are symbolised and forcefully set forth by university students.

As a formal conclusion to the above statement, we the members of this Asian Conference-Bishops, Priests and Students-wish to stress with a sense of urgency:

- (i) THE IMPORTANCE, FOR THE CHURCH IN ASIA, OF THE UNIVERSITY STUDENT APOSTOLATE;
- (ii) THE NEED FOR A NATIONAL GROUP OF CHAPLAINS AND ASSISTANTS FOR THE UNIVERSITY STUDENT APOSTOLATE AND THEIR FORMATION;
- (iii) THE COLLABORATION OF BISHOPS AND CHAPLAINS IN ASIA;
- (iv) THE ADEQUATE FINANCIAL SUPPORT OF THE UNIVERSITY STUDENT APOSTOLATE AND THE PERSONNEL ENGAGED IN IT.

We therefore recommend:

1. CONCERNING THE UNIVERSITY STUDENT APOSTOLATE

- a. that theological formation and liturgy be updated and made relevant to student life so that their faith and living may be linked together more firmly.
- b. that the University Student Apostolate in and through its manifold activities be truly concerned with the crucial issues of the day.
- c. that through the efforts of our Universities, Colleges and Federations, students should be helped to relate their efforts towards competence in their academic and professional studies, not merely to their personal development, but also to the task of Nation Building.
- d. Given the importance of the political dimension in today's world, students should be encouraged to grow responsibility in social and political consciousness so as to respond maturely to the situations in their respective countries. Obligated as citizens to participate in the political life of their country, they should seek such ways of political expression as reflect this consciousness.
- e. that members of the University Catholic Student Movement foster dialogue between administrators faculty and students, so as to create an authentic community in which all sections participate in the totality of University and College life.

2. NATIONAL GROUP OF CHAPLAINS

- a. Considering the great importance of the University Student apostolate in Asia and the priority that has to be accorded to it, we urge Bishops, Religious Superiors and all other authorities, to release for a definite period of time many more qualified priests and religious Brothers and Sisters, to form a group of chaplains and assistants with a National Chaplain at its head. Efforts should also be made to include competent lay people to work as full time or part time collaborators to the University Student Apostolate.
- b. ...that the National Chaplain be responsible for the continuing formation of the group of chaplains and assistants. Such formation should include regular meetings to consider the theological aspects of various issues affecting the student community.
- c. ...that the National Chaplain have the powers necessary to coordinate and facilitate the work of Chaplains and that he normally be their spokesman before the National (*) Bishops' Conference.

(*) "National" includes "Regional"

- d. It is recommended that the student chaplains keep close contact with, and seek the cooperation of the many priests and religious and layman engaged in teaching and counselling in universities and colleges, who substantially fulfill the task of chaplains.
- e. ...that in a spirit of mutual trust and dialogue, individual chaplains be given greater freedom and responsibility in order to respond to the challenges of University Student life.

3. SUPPORT OF CATHOLIC UNIVERSITY STUDENT MOVEMENTS

In view of the importance and necessity of the University Student Apostolate in Asia, it is imperative, that this apostolate be properly financed both in terms of the personnel engaged in it and its activities. It is strongly recommended that the Roman Congregations, the National Bishops' Conference and Religious Orders concerned, work out suitable arrangements to assure these organisations engaged in the University Student Apostolate, regular financial support consistent with the importance and extent of their work.

4. COLLABORATION IN INDIA

While being grateful to the International Movement of Catholic Students (PAX ROMANA) for taking the initiative to convene this meeting in Delhi and recognizing its positive achievements and the good that can be obtained from similar meetings in the future, we recommend:

- a. that Bishops concerned with the University Student Apostolate meet together with National Chaplains and student leaders at regular intervals, in order to review and evaluate the University Apostolate and to give every possible assistance to the Movement in its endeavour to be relevant to Asian needs;
- b. We further propose that the next such meeting be held sometime in 1971;
- c. ...that in-service formation programmes for University Student Chaplains be developed at some suitable places in Asia. For this purpose, Chaplains may avail themselves of facilities and personnel of existing institutions such as the East Asian Pastoral Institute in Manila.

II. Asian Catholic Students Studying Abroad

We, the members of the Asian Conference in New Delhi have given serious thought to the question of Asian Catholic students studying abroad. The number of such students is substantial and increasing. In spite of the changing circumstances in many Asian countries today, these students can still substantially contribute to the technological development of their own societies, and to the vitality and the needs of the Churches in Asia.

It is widely recognised that such students are subjected to considerable psychological, intellectual and religious strains and thus require pastoral care and counselling so that their potentialities may be fully realized. Likewise they frequently fail to make acquaintance with the best elements of the receiving churches often due to the inadequate presence of the Church on foreign University Campuses. These Churches in turn do not benefit from the opportunity of growing in understanding of the magnificent cultures and religions of Asia of which many of these students are representatives.

Many of the Asian Catholic students studying abroad are recipients of freeships and other forms of scholarships awarded by Catholic Agencies. It is essential that the resources of the Church which are used to provide education to these young men and women are utilized to the greatest advantage to the recipients and to their countries. Our examination of the situation has shown that this has not been often the case. The demanding and granting of scholarships to students who are not the best suited to receive such help is not merely a wastage of the scarce resources of the Church, but is also a denial of assistance to the best qualified whose services and abilities the Church in Asia and the Asian countries could have availed of:

Therefore we recommend:

- (i) that to prevent the considerable human anguish and wastage of money, increasing attention be paid to the responsible selection of students for study overseas and to competent counselling concerning the choice of studies;

- (ii) that to provide the above mentioned services, the Bishops' Conferences in Asian countries take steps to establish centres through which the selection and screening of potential applications for studying abroad can be done;
- (iii) that agencies and institutions abroad which provide scholarships to Asian Catholic students endeavour to have the applications for scholarships first screened by such an agency in the country of origin;
- (iv) that particular attention be paid to the choice of subjects and to the selection of applicants for scholarships, both lay and clerical, as will assure their full utilisation in their own countries on their return;
- (v) that to facilitate a more adequate flow of information concerning study and scholarship possibilities abroad, and advance notice of the arrival of students in foreign countries, greater use be made of the existing chaplancies and foreign students centres abroad;
- (vi) that in the choice of clerics and religious for study abroad, selection be made from those who demonstrate, not merely intellectual capacity above average, but all round human development, and that control be exercised over the field of study to be followed;
- (vii) that in the provisions of chaplains for the pastoral care of Asian students abroad, while the principal chaplains should be nationals of the country of study, use for short periods should be made of Asian priests after graduation in a foreign country and of missionaries at home on vacation or long term assignment.

The above official report was sent to SEDOS by Fr. John Blewett sj, Assistant General, who was one of the participants of the conference. A complete list of the participants is available at the Secretariat.

NEWS FROM THE GENERALATES

SEDOS Working Groups

Your letter: 9 January 1970

15 January 1970

Reverend and dear Father Tonna:

Herewith I am returning the form enclosed in your letter of Jan. 9, in which you asked for the names of some SVD Generalate staff members who could collaborate in SEDOS working groups and projects during the coming year.

For the Working Groups, we feel that Father Eilers should continue with the Social Communications group and Father John Bukovsky with that on Formation, since both these men are officially working along these lines within the framework of our Society. Father Vincent Fecher would come in question for that on Development, since he is my permanent representative on the Development/F.A.O. Committee of the Unio Sup. Gen., and his presence at both meetings could possibly be helpful to prevent overlapping: there would always be someone at each gathering of the committee and of the working group who would know what is being done by the other body.

For meetings by country, or area meetings, I would propose the following:

- Latin America (esp. Spanish): Rev. Delfino Lager
- Congo - Rev. Anton Verschuur
- New Guinea - Rev. John Woelfel
- Indonesia - Revs. Verschuur and Woelfel
- Philippines - Rev. Vincent Fecher

Moreover, when this matter was discussed in our General Council meeting, it was pointed out that the presence of missionaries attending the Nemi updating course could also be helpful. These men, priests and Brothers, are either from areas on which a meeting might be held (that is to say, there will often be Indonesians, Indians, Filipinos, or Latin Americans, occasionally also Chinese and Japanese) as well as missionaries who have served in such countries for seven to ten years before coming to Nemi. Their experience and insights might be helpful. As a practical means to tap this source, we suggest Father Henry Heekeren as a contact man (he speaks English, Spanish, and German). He lives and works at Nemi, (Tel: 936033) but if given a timely notice of the date, time, and subject of the meeting, might be able to hold an advance session in Nemi with the tertians involved (citizens of that area or foreigners working there) and might then bring the consensus of their thinking to the SEDOS meeting.

Father William Hunter, residing here at the Collegio, continues to serve as our Mission Secretary.

Outside of Rome, we have a number of experts in the fields of anthropology and ethnology who might be consulted. Most of them would be at the Anthropos Institute in Germany (address on request from Fr. Fecher), but there are others elsewhere; for example, Father Ernest Brandewie at the University of San Carlos in Cebu, Philippines, (American), who could be consulted for questions on New Guinea (where he has served) or the Philippines. Father Wilhelm Flieger can also be reached at the USC Cebu; he is a sociologist who has specialized in population study, especially in the islands of the Philippines. In Indonesia, we have several agricultural engineers at work. Father Eilers here will have information on our men in the fields of publications and radio.

In Argentina, we operate an Agricultural College at Esperanza, Santa Fe, whose advice might be sought on projects in that area. Finally, our Architectural Office in Nemi has several architects and construction engineers who might be approached (through our Generalate) for advice on certain projects concerning which the German bishops ask SEDOS' advice.

In conclusion, I should like to assure you of our willingness to cooperate with SEDOS in every way for a better coordinated policy among our generalates and in the mission field; to share with other Institutes of men and women whatever knowledge and skills we have, while welcoming all that they in turn have to share with us. In this way, let us hope that we all can do our jobs better, to the advantage of the missions and the local churches which we serve.

Sincerely yours in Christ,

John Musinsky, SVD
Superior General

SEDOS 70/84

NEWS FROM THE GENERALATES

SEDOS Groups de travail

le 15 janvier 1970

R.P. Tonna

Sedos - Roma.

Révérend et cher Père Tonna,

Hier nous avons eu à notre généralat une réunion de différents Pères qui sont intéressés à l'apostolat en pays de mission. Nous avons examiné ensemble la demande que vous aviez exprimée dans votre lettre du 9 janvier, demandant s'il y avait des membres de notre maison qui seraient intéressés à faire partie de certains "working groups".

Je voudrais d'abord vous dire combien tous ceux qui ont participé à cette réunion sont convaincus de l'utilité de Sedos et sont désireux de voir se développer son influence. Nous voudrions vous remercier pour tout ce que vous avez déjà fait au sein de cette organisation et vous assurer de notre collaboration dans la mesure où nous pourrons le faire.

Certains d'entre nous vous ont déjà répondu individuellement au sujet de leur participation aux "working groups". Je voudrais ci-dessous vous donner la liste de ceux qui volontiers collaboreront dans tel ou tel secteur:

- pour les communications sociales ce sera le P. Stefan Bamberger, actuellement secrétaire du centre de communications sociales de la Compagnie.
- pour le développement le P. Francis Ivern, conseiller pour les questions sociales à l'échelon de la Compagnie.
- le P. Herbert Dargan, Assistant régional pour l'Asie orientale, sera toujours intéressé à n'importe quel secteur concernant cette partie du monde. Il vous a contacté récemment en vous proposant un "working group" sur la Chine, mais s'il y a des "working groups" sur des questions particulières telles que l'éducation, le développement ou autre qui traite de cet aspect en Extrême-Orient, il collaborera volontiers.
- le P. Francis Bragenza, Assistant régional pour l'Inde, serait intéressé à avoir des contacts avec des "working groups" concernant ce pays et dans n'importe quel domaine.

- le P. John Blewett pour les questions d'éducation. Il est secrétaire du Centre international d'éducation pour la Compagnie.
- personnellement je serai toujours intéressé à des "working groups" qui s'occupe de l'Afrique. J'ai collaboré au "working group" sur l'éducation avant mon dernier départ pour l'Afrique. Vous pouvez continuer à compter sur moi dans ce domaine ou dans d'autres qui concernent ce continent, p. ex. en ce qui concerne la formation des missionnaires et de clergé africain.

Comme tous les Pères dont je viens de vous parler sont en charge de secteurs assez étendus et qu'ils doivent par conséquent entreprendre des voyages qui durent parfois longtemps ils ne peuvent assurer une collaboration permanente durant toute l'année. Ils feront cependant tout leur possible pour participer aux réunions dès qu'ils sont à Rome.

Afin de rendre cette collaboration concrète et efficace je vous demanderais de vous mettre en rapport avec les intéressés, dès qu'un "working group" se crée pour l'étude de tel ou tel sujet dans telle ou telle région.

Je vous prie de croire, cher Père Tonna, à l'assurance de mes sentiments bien fraternels dans le Christ.

Victor Mertens S.J.
Assistant General

NEWS FROM THE GENERALATES

Regarding the holiday reception at the SCMM-M / ICM Generalates....

Thanks to the ICM and SCMM-M communities for their holiday reception on January 3rd! This was the perfect way to launch another year of cooperation.

The institutes which came were: CFX, CICM, FSC, MSC, PA, PIME, SJ, SM, CMM and SVD of the men, and OSU, RSCM, SA and SFB of the women. Miss Annamarie B. Kohler sent a telegram from Switzerland with her best wishes for a succesfull party.

The occasion provided not only an enjoyable evening for the representatives of the 16 member institutes present, but also a relaxed atmosphere for talking and getting to know one another better and for exchanging ideas. Many expressed the wish that more of this type of Sedos gatherings could be held in the future.

Who finds an occasion to extend the next invitation?

John Schotte cicm