

6/1970 20-2-70

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

This week:

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#### AND THE SEDOS NEWS:

\*\*\* Fr L. Volker pa has been awarded the highest French civilian honours: the Commandeur de l'ordre de merite on Monday, Feb 16, 1970

\*\*\* Sr M. Linscott, Sup. Gen. and Sr E. Ryan of N-D de Namur will be visiting N-D missions in Congo-K: schools in Kisantu, Lemfu, Mpese, Ngidinga, Kintanda and Palende and their formation centre in Kimwenza after Feb 24, 70

FORTHCOMING MEETINGS: Education, 23-2-70, 1600, Secretariat  
Communications, 2-3-70, 1600, Secretariat  
Development, 3-3-70, 1600, Secretariat

Sincerely yours,

Benjamin Tonna,

Executive Secretary

CATECHISTS

A paper presented by Fr. Hertsens of Pro Mundi Vita for the PWG.Aachen

A preliminary remark : the title "Catechist" has fallen into disgrace in various quarters. We must find another name, but this must be done in the different local Churches. To simplify things, however, we use the term "Catechist" in this paper.

- I. The role and function (or the roles and functions) of Catechists in a country or region would have to be defined in the context of the various roles and functions operative in the sub-system formed by the local particular Church that of the other sub-systems ( and their major "parts") and finally, in that of the global social system. Such definition would have to be reviewed during each new phase of the evolution of each of these systems this means that the role and function of Catechist cannot be defined in a single model, valid for all situations in space and time.
- II.
  - a. A number of particular Churches are still in the pre-evangelization stage. These do not require the priestly function as such but, instead, they require that :
    - of the Catechist witness of Christian life
    - of the Catechist - Christian technical cooperator
 in the context of the specific characteristics of each subsystem of the people. Such Catechists can be indigenous or expatriates.
  - b. Other Churches have reached the stage of evangelization and have a first Christian nucleus. They require a certain priestly presence and a wide extension of the Catechists function, especially that:
    - of the Catechist - witness
    - of the Catechist - pioneer
    - of the Catechist - pracher of the Gospel presenting the message in the context of the particular conditions of the people. These Catechists would preferably be indigenous.
  - c. Other Churches have approached the adult stage. The role and functions become more varied:
    - multiple and multiform Christian communities
    - multiform ministries
 Catechists acquire specific roles, to be defined, first in the

context of the various forms of the Christian Communities and in that of the various other ministries and, secondly, in the context of the characteristics of the various subsystem which form the global social system of the country or region.

III. In particular (but not exclusively) we will here consider the Churches in this third, adult stage. In them, the types or function of Catechists seem to involve in the following direction

- towards specialization in religious instruction, with all that this implies.
- towards spiritual "animation" of the Christian Communities
- towards leadership of certain communities

These various functions can be combined - and actually often are in one person. But a certain differentiation is taking shape. And it seems desirable to encourage it.

- a. Specialization in religious instructions (evangelizers, religious pedagogues) They teach both dogmatic and moral doctrine and its implications for the various life situations, i.e. for all the dimensions of human life, lived in the spirit of Christ. They teach in the schools; in the courses for catechumens, for the Christians communities (leaders and members) and would be trained in view of these tasks.
- b. Spiritual animation: They "animate, bring to life" Christian communities by their witness day to day life - lived in the way of their people but in the Christian spirit and by their counsel. They would be the more charismatic personalities.
- c. The natural and spontaneous leaders of certain Christian communities, take charge of the organization and the presidency of the cult (master of ceremonies leader in prayers) of the administration of certain Sacraments (Baptism, Communion, Marriage (in Burma), non Sacramental Penitence) and of blessings, of the supervision of the recruitment of catechumens, of the guidance of the social, economic (and eventually political) development of the communities, of Christian , for the sick, the needy, the dying; of the presidency of the burial rites, of the guidance of lay apostolate movement, of the representation of the churches with the local civil authorities and with the other local religious denomination; of the guidance of "fraternal correction and consecration.

They would remind us of the "bishops of the early Churches and would probably involve in the direction of the permanent diaconate

(many Churches, among them some of the largest, are, however, silent on this point) or of the priesthood e.g; the project of the Cardinal of Semarang and of the Bishops Conference of Brazil).

These are, we think, the main trends of the evolution of the various types of Catechists. Could one include the large numbers of voluntary or semi-voluntary, or part time Catechists, at present at work in the Churches? The answer is positive for some of them, specifically for those who can easily fit into the categories of the specialists in religious instruction or can do it after supplementary training. Others are, de facto, real spiritual animators at various levels. A certain number is active in the fields of literary campaigns, rural or community development of programmes. All these can be classed as leaders of their communities - either directly or as substitutes. Others, however are a dead weight on the Mission: they would usefully be encouraged to find their place in other sectors of civil life.

#### Recruitment

- a. Religious instructors: a similar pattern to that adopted for the other professions, with specific requirements:
  - spiritual (zeal) and moral (often only or preferably married people)
  - well trained (primary school, standard IV)
  - the right age (rather young)

The recruitment of Catechists could be undertaken by the parochial clergy, by the Christian community heads (in Japan, in a private way)

- not necessarily from among the members of the community where they would teach.
- b. Spiritual animation no official recruitment procedures but their designation by the small or wider communities. They would often consist of families. I insist, here, on the prophetic role in authentic Christian life.
  - c. Community heads: designation by the responsible superiors with the agreement or at the suggestion of the communities which they would lead. They would be selected from among Christians who already exert real influence - not necessarily or solely religious in this community. Basic requirement: real influence, "management" talents, the Christian spirit, not too

young or too old(30 to 35) preferably married (except in some countries).

#### Duration and conditions of enrolment

- a. Specialists in religious instruction could be enrolled full time. This is desirable, even though most of them are currently part timers. It is also desirable to sign contracts similar to those of teachers of subjects which help i) the insertion of religious instruction in the whole syllabus and ii) the renewal and opening up of religious teaching. Like the other teachers, they should be hired for life.
- b. Spiritual animators, in principle, would already have a secular profession, which they would live in a real Christian way. In Viet Nam they often are nurses. They remain Catechists as long as their witness remains valid.
- c. Community Heads would very often be part timers, except in the larger communities. The duration of their work could last as long as their real influence in the community persists - that is as long as they are accepted by their Community or by their superiors.

#### Training

- a. Specialists in religious instruction would require an advanced course in religion, pedagogy, human living. The syllabi of the Catechetical schools supported by AKA are generally valid. But we must ensure that training is conducted in the spirit of Gaudium et Spes i.e., that all aspects of human reality are accepted as real steps in achieving God's design. It seems even desirable that some of them pursue their training beyond the specifically "religious" into some secular skill which would promote their human development and which would facilitate their deployment in other areas. Continuing education, however, remains a necessity.
- b. Spiritual animators would demand continuous support by their superiors, further training - especially "spiritual" training

tailored to the needs of each, through retreats and frequent refresher courses.

- c. Community Heads would ask for careful training in religion, human living and management. They would also benefit from frequent meetings with the heads of other communities. Refresher courses and regular visits by a mobile group of priests would also be desirable.

#### Number

- a. Specialists in religious instruction: their number would depend on the number of schools, of catechumens of Christian communities. Mobile teams could be considered.
- b. Spiritual animation: no limits - in principle.
- c. Community Heads: according to the number of priestless communities.

#### Remuneration

- a. Specialists in religious instruction would demand a remuneration similar to that of other teachers - whether in Government schools (in official or subsidized schools) or in the Church - on the bases of the salaries of other teachers. Part timers would be paid "pro rata" according to their actual involvement.
- b. Spiritual animators would not demand any remuneration because their needs are ensured by their secular profession or by their personal work.
- c. Community Heads would require a remuneration raised by their community - according to the particular needs. Each case would be considered on its own merits.

#### Relation With Superiors

Very often these would focus down on relations with the priest in charge of the nearest mission station. Quite often, however, their direct Superior would be the Bishop (Ghana, S.Africa). Sometimes these would be an intermediary: the catechist - inspector or the Regional Catechist.

In the context of this meeting, I think that two problem clusters must be examined. The first concerns the Catechist Training Centers, the second the financial resources required by the whole church effort for Catechists. Two preliminary remarks are, however, necessary.

- 1. The local particular Churches have to assume responsibility for their interests. They must ask the overseas Churches for

the aid and assistance which they consider necessary. They must spell their needs out. They must organize their own ecclesial life. Certainly on the general principles established by Christ Himself but also with reference to the social system proper to their country or region. This is, indeed, the very idea of a particular church.

2. The particular church is the total community of its members: laymen, ministers, bishops, all searching for light in dialogue, all acting in union. This is the basic teaching of Vatican II. We must, however, accept that in various regions, this is not yet activated.

#### Catechist Training Centres

In the context just presented, such centres are necessary

- for the training of the specialists in religious instruction
- for that of the Christian Community heads
- for the updating and the continuing education of all types of Catechists.

- a. The decisions concerning the establishment, development, structures and specific programmes of each these centres must be taken on the spot by each of the local churches. As there cannot be uniform types of Catechists (see 1,1) there cannot be a uniform type of training Centre. In practice, the Bishops Conferences, whether national or regional, ( and not individual Bishops ) will have to take such decisions. This is necessary in order to avoid wastage of resources, in order to ensure such centres of valid structures, in order to skirt the danger of wide dispersion among the different geographical sections of the same region. In order to achieve this, these Conferences must be helped by specialists, or, better, by Pastoral Institutes which alone are competent to define the specific role of the Catechists in the local ecclesial subsystem, in the global, national or regional subsystem and to follow their continuing adaptation to these ever changing systems. In several regions however, these Conferences are not yet sufficiently organized. They are not operational and dispose of no Pastoral Institutes.
- b. What kind of aid could we offer these particular Churches' (besides the funds mentioned below) ?
  1. Assistance in establishing Pastoral Institutes: first priority.
  2. It does not seem to be of much use to offer the Bishops a comprehensive inventory on current activities in the field of Catechist Training.

It would be too vast and much of it would not be useful for the individual regions. It would also be difficult to draw up, mostly because the local authorities do not provide full answers. For the information of higher authorities, however, such an inventory would be useful but, in this case, it has to be based on a scientifically valid enquiry whose findings would have to be analyzed by specialists. Would it not be more useful to offer the local Church leaders a few case studies in Catechist training? Such case studies would touch such questions as the conditions, the needs, the solutions, the evaluation of results in selected countries in Africa, Asia, Latin America. Some have already been conducted - e.g. the study of the Bolivian Catechists by R. DEWULF OMI Catechisten by Aymaraindianen, Bolivia, Katholieke Universiteit Leuven 1969, others are in process (e.g. Uganda, Gaba). Pro Mundi Vita would be willing to assume responsibility for such studies. It would also be useful to find out what the Protestant churches have been doing in this field. The world Council of Churches has published a whole series of studies on this and related subjects. We could also find out how the independent Churches, often so active more existentially active than we are, have faced the issue. That would be a first important contribution from our side.

- c. At first training Centres often lack competent staffs. The solution is not to send Western specialists to serve as professors because they would take too much time to learn the language and the customs - a sine qua non for teaching. Would it not be useful to organize, in the different countries of Europe and North America, training courses for missionaries assigned to teach in Catechist Schools? Such courses could be organized in collaboration with Universities or other centres of higher religious studies, eventually rounding them off with sessions on the countries of destination. This is a question which missionaries have to face, anyway (see PMV-special Bulletin 1969 on the restructuring of missionary formation). Or would it not be possible to set up, on the spot and in the more strategic regions, more training centres for teachers and directors of Catechist schools? Some already exist under one form or another. Certain courses could be organized in collaboration with major Seminaries.
- d. It would be useful to list the regions where Training Centres are lacking and to encourage those responsible to fill this gap.
- e. A special effort could be made to equip Catechist Schools with the necessary didactic equipment (books etc). But this is already a matter of funds.



## Funds

### Principles:

- Particular Churches must aim at self support. It is a basic, down to earth, condition for the practical assumption of their existence, development and organization.
- They must be helped, however, to do it - by applying criteria based on solid, theoretical studies, on objective and valid study of the real needs established according to such criteria. The distribution of aid without such a rule leads to passivity in the Churches, to the wastage of available resources.
- We must avoid the provision of funds for the same project from different sources. As long as there is no valid concentration of all ecclesial funds (is this feasible ? desirable?), we had better distribute funds according to well defined apostolic sections and to stick to such procedure. This would promote planning both on the side of the donors and on that of the receivers.
- a. The costs of Catechist programmes can be broken down as follows:
  - ordinary operating costs including salaries, family allowances, rent, medical care, normal travel (e.g. to and from refresher courses, mobile teams, inspection tours), eventually maintenance of buildings (homes for Catechists, classes, halls, schools and training centres) and ii) upkeep and operation of Training Centres.
  - extraordinary costs, including the construction and equipment of Training Centres and eventually of housing and social centres for Catechists, tours of specialists etc.
- b. In principle, the Churches must come to a point where they can shoulder such costs. In practice, very few can make it and many do not even come to cover ordinary costs (see the report "Analysis of the answers to the PWG questionnaire", Aachen 1969). Certain Churches would be able to improve their budget through more rational management, based on the establishment of priorities (and hence the elimination of less useful expenses). This is certainly a worth while objective and the overall study of the finances of mission dioceses could bring light to this problem. But this remains a long term goal. Funds from external sources would thus appear to remain necessary in the immediate future-if the Catechist programme, so crucial to the life of Churches, is to be feasible. Such funds cannot be distributed according to the demand of the dioceses but according to the real needs, established through the use of objective criteria of priorities and efficiency. Such criteria would have to be established through a study in depth. Meanwhile a possible form of rationalization could be proposed to the Churches, according to their moves in shouldering Catechist costs:

- i) as far as possible, focus their intervention on the ordinary costs of the Catechist - Christian Community Heads;
- ii) after that, add the ordinary costs of Catechists - Specialists in religious instruction;
- iii) finally, assume responsibility for all expenses.

As regards i) Because these Heads are more directly at the service of the Christian Community, the intervention of the latter must be promoted by all available means. It is excluded that the standing of these Heads be different from that of their conferees. Very often this role of Head will be enacted only on a "part time" basis. Only the Heads of large communities would be occupied "full time" but these latter would then be more capable of absorbing the costs. It is true that all this requires radical rethinking the church is not the stranger's business, but our own people's.

As regards ii) A certain number of Catechist Specialists in Religious Instruction are integrated in the personnel of the official schools or in that of the schools subsidized by the State (e.g. the ex Belgian and British colonies in Africa). Their remuneration is often shouldered by these same States. But in a good number of countries, there are no subsidized Catholic schools or religious instruction is not paid for by the State (e.g. in the African ex French colonies). A certain number of these Catechists are at the service of Catechumens, or of Christian communities. Their payment is then shouldered by the local Church. For the sake of justice (and not just to keep these Catechists in Church service) we must pay them a salary (and benefits) equal to their colleagues in the subsidized schools or similar occupation.

As regards iii) It would be beside the point to insist that such training Centres should foster a style of life similar to that of the people of the country. It is sad and painful to note, at least in certain areas, a display of wealth and "triumphalism" in the various Church institutions (colleges, seminaries) which provokes inevitable changes in attitudes in their inmates and which certainly do not constitute a Gospel witness.

As regards iv), rationalization is desirable in the number and sites of the Training Centres. Coalitions could be envisaged - as is being done for the Major Seminaries. In certain areas, organic links have been established between the Major Seminary and the Catechist Training Centres. External funds would cover the costs in the reverse order vis-a-vis the involvement of the local Churches in these some costs, that is:

- first all the ordinary and extraordinary expenses
- Then the extraordinary expenses and the ordinary expenses for

Catechists Specialists in religious instruction

- then the costs of establishing, equipping and operation of the Training Centres.
- finally, only for extraordinary expenses. Summing up, one would envisage funds for:
  1. a certain number of the Catechist specialists in religious instruction who are not paid by the State. The number and the amount of such salaries could be found, in part or in toto in the answers to the questionnaires of the SC for the Evangelization of the peoples.
  2. The building and equipment of Training Centres desired by the Bishops Conferences.
  3. The operating costs of Training Centres which are beyond the present financial resources of the local Church.

For such external financial help present and future fund managers must work in harmony and must come to agreement on the financial source for anyone project. They must therefore divide such projects among themselves and sign specific contracts for each.

Finally, other sources of funding must be explored because of the magnitude of the task.

January 1970

Translated from the French  
by Benjamin Tonna

SOCIAL COMMUNICATIONS

Meeting of February 12, 1970

Participants :

Fr. S. Bamberger, sj	Fr. A. Mills, sj
Fr. F-J Eilers, svd	Sr. A. Oorschot, scmm-m
Fr. Y. Perigny, omi	Sr. E. Ryan, snd-n
Fr. P. Kelkermans, cimc	M. M-J van Dun, osu
	Fr. B. Tonna, for the Secretariat.

Announcements: Fr. Tonna reminded the members that SEDOS will be well represented at the SODEPAX meeting on "Church, Communications Development" which will be held March 15-17, 1970 at Dreebergen, Holland. Fathers Eilers, Mills, Perigny and Bamberger will be present.

The Secretariat has had a number of requests for copies of the compilation on communications made by father Aguilo, sj.

Report on meeting: This was a planning session in which possible projects of the group were briefly discussed or reviewed, and basic structure and procedures were foreseen. It seems desirable to remain together as a working group until the autumn of 1971 in order to provide for continuity and follow-up on projects. Fathers Perigny and Mills were elected Chairman and Vice Chairman respectively of the group, and Sister Edith Ryan secretary.

Possible services that might be rendered by the group:

1. A qualified news service via the Bulletin to the Generalates, as to developments in the social communications field especially relevant for the Church.
2. Assistance to the generalates with regard to internal or external communications problems they face, or questions they may have about communications.
3. Suggestions about possible pilot projects in collaboration among religious congregations already involved individually in communications work (e.eg. radio stations) in a particular country or region.

4. Preparation for the generalates of an extensive and helpful report of the forthcoming SODEPAX meeting on "Church, Communications , Development".
5. Organization of a seminar or symposium on communications, as a service to the generalates. This project was envisaged last year and still seems to be one that should be carried out.
6. Preparation and updating of a survey of Church involvement in the communications field.
7. Preparation of a handbook on the Catholic press in Africa and Asia.

Procedural suggestions for meetings of the working group:

1. An agenda should be available for members previous to each meeting. Guidelines for discussion or preparatory reading or study would also be helpful.
2. Such agenda and guidelines would be prepared by the Chairman with the Vice Chairman and Secretary.
3. Minutes should be circulated promptly following meetings.
4. Procedures for decision making should be agreed on by members to facilitate the efficient carrying out of plans and projects.

The need of secretarial services for the working group was stressed "instantier, instantius, instantissime". It was agreed that Fr. Y. Perigny omi, Chairman, would second members of his staff part time as the group required. Such "time" on his staff would be costed. Fr. Tonna agreed that it would be possible to pay the suggested amount of 300.000 from the "part time" item on the SEDOS budget for 1970.

14 - 2 - 1970

Sr. Edith Ryan

AGENDA - for meeting scheduled for March 2 1970, at 16.00 hrs. at the SEDOS Secretariat

1. Gathering of information related to social communications, analysis and publication in the bulletin. Method of work.
2. Order of priority in our projects for 1970.

Yves Perigny o.m.i.  
CHAIRMAN

OFFER OF SERVICES FOR THE MISSION

The following are a few details about the services offered to SEDOS Generalates by the Superior General of the SVD in Bulletin pp...

S V D A R C H I T E C T S

00040 N e m i (Rome) Italy  
Tel 93 60 11  
=====

"S.V.D. Architects" is group of architects, engineers and draftsmen who are attached as a technical staff to the General Headquarters of an International Mission Organization.

Their activities include the following:

1. The designing, calculating and production of working drawing for projects to be built in mission countries.
2. The evaluation and criticism of architectural drawing made by outside architects which are to be approved by the Generalate.
3. The training of students who are appointed to work as building experts in underdeveloped countries.

Enlarging the scope of our activities.

We are convinced that today we can only do mission and social work in an effective manner, if we are disposed to work with other organizations as equal partners who have the same interests. These organizations can be private, religious or governmental institutions.

It is out of this conviction that we have broadened our activities by working not only on our own projects but also on projects of othersocieties and congregations here in Rome and Europe and for the underdeveloped countries.

Since today it has become necessary to furnish professional drawings and specifications for obtaining financial help, it is our task to draw up these documents for organizations such as "Misereor" and "Adveniat". Also in such cases we work not only on projects of our own missionaries but also for members of other societies or congregations.

Our cooperation is effected in Generalates other than our own also in connection with the evaluation and criticism of architectural projects

to be approved. The evaluation usually pertains to questions of design, construction and cost of the building. We have noticed that without such professional advice many serious mistakes are being made.

#### Enlarging our training programme.

We are also prepared to extend our training programme to members of other organizations including lay missionaries.

The theoretical part of our course consists of one daily class with subjects like: Construction drawing, Architectural design, History of Contemporary Architecture, Structural Engineering and the necessary preparation in Mathematics. The rest of the day is spent at the drawing board in practical training. Usually we require of the candidates to have some experience in one of the building trades as a condition for entering the programme. The course lasts one full year and is given alternately in English and German.

#### Meeting the expenses.

Financially we are supported by the Generalate of the S.V.D. In case we work for other organizations we only ask for the reimbursement of our immediate expenses.

We are convinced that the material environment created by man has a profound influence on the spiritual and physical well being of the individual and society as a whole. We as missionaries, therefore, have a grave responsibility for the material environment which is created by us.

This is the reason why we regard our work primarily as a service to the personal human being.

Finally we believe that in future we have to direct our interest more towards projects which we are able to construct in collaboration with indigenous institutions, in order that these projects already during the planning and construction phases will be regarded as their own and belonging to them. As a consequence this would mean that the social institutions planned and built in this manner will not cease to exist after the foreign missionary has left.

Winans Klassen, SVD.

Fritz Gietmann

FEEDBACK

Memo:

TO: SEDOS  
From: Fr. Franz-Josef Eilers svd  
On: Mainland China (Ref. SEDOS Documentation 1970, page 111 to 113)

As far as communication (especially broadcasting) are concerned one should note that there is:

1. The Kuang Chi Production Service for Chinese tapes, film-strips and television films in Taipei.

How far are there services used for broadcasting to mainland China?

2. There are some Protestant broadcasting stations beaming Christian programs for years to mainland China and which even got responses from there:
  - a) "Far East Broadcasting Company" Manila, with very strong transmitters and a special program to Red China (from Okinawa.)
  - b) "South East Asian Radio Voice" with transmitters in Dumagete (Philippines) and offices in Hong Kong.
  - c) "TEAM Radio Korea" In Inchon (Korea) of the Evangelical Alliance Mission with a special program for Russia and North China.
  - d) There is a Baptist Journalism Training Centre in Hong Kong - if I remember right - with a studio equipment.
  - e) There are recording studios of the "Far East Broadcasting Company" in Hong Kong, Singapore and Tai-Chung (Taiwan) and Christian Overseas Inc. studios in Taipei (Taiwan).

It should be noted that there is also a sound studio with production facilities at the Language Laboratory of the Fu Jen University in Taipei (Taiwan).

Rome, February 16, 1970

Fr. Franz-Josef Eilers svd



Education in the Mission

Preparation for the meeting of February 23, 1970

The committee formed to prepare the discussion of the follow-up meeting on the nationalization of schools in Africa has drawn up the following outline to serve as a basis for discussion.

Points to be noted

The members of the Working Group for Education in the Missions are reminded that the specific objective of the efforts of all Working Groups is indicative planning for cooperation at the generalate level (in view of inspiring cooperation in the field) and that the Working Groups are expected to produce specific proposals for planning cooperative efforts (c.f. SEDOS 69/932).

During the discussion of the reports presented at the meeting of February 2, there seemed to be a general acceptance of nationalization. Efforts were concentrated, in large part, on the pointing out of alternative methods of education in the mission field, for example, adult education, catechetical centers, social communications etc. Further consideration could be given to other implications of nationalization.

The following questions, which are not limitative, are an effort to help draw out the various points already brought up and to broaden the subject to include a consideration of the implications of nationalization on schools as such and on congregations engaged in educational work.

See next page: Questions

Questions

1. Does Nationalization necessarily mean the foregoing of schools?
2. How do we best prepare for nationalization in view of
  - the total development of the country ?
  - the specific work of evangelization ?
3. If some schools have to be closed because of nationalization, what is the order of priorities in concentration of efforts on specific types of schools and/or levels of education ?
4. What alternative methods of education may be employed when work in schools is seriously hampered or impossible ?
5. What experience can the Working Groups draw on for a consideration of these alternative methods:
  - resource people ?
  - meetings with other working groups ?
  - useful documentation ?
6. What are the possible effects of nationalization on the religious community as such?

Br. Thomas More CFX  
Br. Aloysius Carmody FSC  
Sr. Marjorie Keenan REHM

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS was held on Tuesday, February 10, 1970, at 16.00 at the Secretariat, with the following agenda:

Minutes  
Agenda for the March Assembly  
Health Services  
The Secretariat  
Publication rights  
Other matters

Present were: Basterrechea, Bro. J. P. fsc  
de Vreede, Sr. AM. scmm-m  
Gates, Sr. J. scmm-m  
Goncalvez, Mo. M. rshm  
Keenan, Sr. M. rscm  
Sackett, Fr. F. omi  
Schnepp, Bro. G. sm  
van Dun, Sr. M. J. osu

In the chair: Fr. H. Mondé sma  
from the Secretariat: Fr. B. Tonna

1. The minutes of the two previous meetings were taken as read and approved. Fr. Sackett asked if ~~there~~ had been any developments, following the last meeting, with regard to Fr. L. Volker. He was informed that Fr. Volker would probably be offered a part time, remunerated post in Geneva and that he would be willing to continue to represent SEDOS "gratis et amore". During the discussion which followed, the following points emerged:
  - The Committee would not be happy to use Fr. Volker's services without some kind of remuneration. Still, it could not go against the decision of the Assembly of December 16, 1969, on the budget.
  - In the circumstances, however, the Committee would be willing to continue Fr. Volker's mandate as SEDOS representative in Geneva provided that such mandate be spelled out in more detail, that Fr. Volker be present at the SEDOS Assemblies, that he send a brief monthly report in writing to the Secretariat.

- The Committee would appoint a commission of three to review the situation before the Assembly of September 15, 1970.

Fr. Tomma was asked to convey these conclusions in writing to Fr. L. Volker, after studying with him the specifications of his mandate. (see annexed letter).

2. It was agreed that the main topic for discussion of the March Assmebly would be Catechists. The Working Group for Catechists would be asked to prepare specific proposals for planning cooperative effort in this sector of missionary activity. The discussion of the Assembly would take place in groups and would focus on such proposals.

The following items would be put on the first part of the Assembly, to be dedicated to business matters:

- The probable request for membership from the Comboniani.
- Report on progress on Fr. van Asten's proposal for collaboration with the PWG - Aachen.
- Other reports, according to demand.

3. Sr. A.M. de Vreede scmm-m introduced two developments in the health services sector:

- a) the decision of a group of international Catholic health organizations to establish a central Catholic Medical Commission.
- b) the proposal from Dr. Prims and Dr. Lippets\* to organize a health seminar in 1970 in Rome with the help of SEDOS.

During the discussion, the following conclusions were reached

- a) With the future of Catholic international agencies uncertain, it would not be wise for SEDOS to commit itself to the proposed Catholic Medical Commission before a study in depth of the total situation. This was in line with the previous SEDOS decision to back an integrated, ecumenical Christian Medical Commission, representative of all Christian efforts in the health services, Catholic efforts included.
- b) Within certain limits SEDOS could cooperate with Dr. Prims and Dr. Lippets to organize a Seminar in Rome. The project, however, should be presented to the Executive Committee for a final decision after its specifications (who would be invited, who would pay etc.) had been spelled out.

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\* President and Secretary of the International Catholic Confederation of Hospitals.

A request from CIDSE that SEDOS contribute to the \$ 20.000 earmarked for the Christian Medical Commission was considered. It was agreed that, since SEDOS was not a funding organization and since its members were already contributing in terms of services, SEDOS could not accede to the request.

4. It was agreed that, in case of unavoidable absences from the Secretariat of the Executive Secretary, urgent day to day decisions would be taken by the President. When the President is absent from Rome, responsibility would be assumed by one of the following, in this order. 1st Vice President, 2nd Vice President, Treasurer. In all cases, the Executive Secretary would previously brief the interested persons about possible developments. In any case, the next three months would be considered as a trial period for this new system and the Executive Secretary would report on the outcome.

The Executive Secretary reported about the situation of the staff: no suitable candidates had been forthcoming for the posts of Secretary to the Working Groups and Documentalist. As a remedy, a clerk typist (English, French, Italian) from Indonesia, Miss I. Suhari, had been hired for a trial period. Other work has been entrusted to part timers from the Generalates. A Secretary for the French speaking groups was available but she would not be hired before SEDOS received a written commitment for her salary from PWG Aachen (see minutes of meeting of December 18, 1969). As regards the outcome of the trial period of Miss Kohler, secretary to the Executive Secretary, the final decision was left to the latter.

5. It was agreed to accept the request from the Edizioni Nigrizia (Comboniani) for the publishing rights of the acts of the Mission Theology Symposium in Italian,<sup>and</sup> to apply the same conditions adopted for the Maryknoll edition.
6. It was agreed to establish a special relationship with the Missions Etrangers de Quebec by exchanging regularly information (including the Sedos weekly service) for a fee of \$ 100 per annum.

February 16, 1970

Dear Father Volker,

the Executive Committee of SEDOS, during its meeting of February 10, 1970, considered the possibility of your continuing to represent SEDOS in Geneva, if you accept to do so without this organization making any financial contribution for this purpose.

The Committee concluded that it would be possible to extend your mandate as SEDOS representation in Geneva for 1970. But it did not feel happy about this last condition - namely that there would be no financial support for SEDOS. But it hopes that you will understand that it cannot go against the decision of the Assembly of Generals of December 16, 1969.

Consequently, the Committee asked me to write to you to inform you about its conclusion and to specify to you your mandate as follows:

- "in general,  
for SEDOS and its Working Groups, to generate information on and, where possible, to promote collaboration with the various governmental and voluntary organizations based in Geneva;
- in particular,  
to try to establish relations with the ILO on intermediate technology;  
to help missionaries, Bishops and others, to contact, personally or by letter, the right organizations and people, in seeking aid for missionary projects;  
to follow closely the activities of the newly erected secretariat for fund raising agencies;  
to develop already existing relations with such Catholic organizations as the Centre d'information des Organisations internationales Catholiques (CIOIC), the International Catholic Migration Commission (ICMC), the International Catholic Child Bureau (ICCB) and the Catholic Relief Services office in Geneva;  
to develop information regarding the International Council of Voluntary Agencies (ICVA) which coordinates all kinds of non governmental organizations, both Catholic and non Catholic, (and of which SEDOS could eventually become a member);

to develop already existing relations with the various departments and commissions of the World Council of Churches and the World Lutheran Federation - such as the Department for World Mission and Evangelism, the Dialogue with non Christian religions, the training of missionaries and the department for education".

Moreover, the Committee instructed me to inform you that it would also like you to attend the Assemblies of SEDOS in Rome and to send a brief monthly report to the Secretariat. These two procedures would enable both you and the Committee to review the situation before the September Assembly.

Finally, in view of such review, the Committee would appoint an ad hoc commission, which would report in time for this assembly.

Sincerely yours in the Lord.

Benjamin Tonna  
Executive Secretary

SEDOS 70/153

ASSEMBLY OF SUPERIORS GENERAL

CONVOCAATION OF THE XXVI ASSEMBLY

20-II-1970

The XXVI Assembly of Superiors General associated in SEDOS will be held at the OMI-International Scholasticate, 78/a Via della Pineta Sacchetti, Roma, on

Tuesday, March 10th, 1970, at 16.00 h.

The agenda will be as follows:

- 1 - Business (16.00)
  - a) Minutes of the XXV Assembly.
  - b) Application for membership of the Verona Fathers (Comboniani).
  - c) Report on Fr. Van Asten's proposal for cooperation with the PWG (Pontifical Commission for the Propagation of Faith) Aachen/Germany.
- 2 - Study Session in language groups (17.00)

Topic: CATECHISTS: proposals for planning our cooperative efforts.
- 3 - Supper at the OMI-INTERNATIONAL SCHOLASTICATE (19.00)

Please, phone to the SEDOS Secretariat (571350) if you intend to stay for supper. Thank you.
- 4 - Reports of the language groups

Documents on the above items will be distributed.

Yours sincerely,

Benjamin Tonna,  
Executive Secretary.