

7/1970

To all Superiors General
 To their delegates for SEDOS
 To all members of the SEDOS Group

This week:

page

MEETING BY COUNTRY: Mainland China is considered by one of the top China Watchers. Is there a Missionary future?

154

SOCIAL COMMUNICATIONS: Restricted information about a promising development in coordination. The media might be the key to our missionary future.

160

DEVELOPMENT: Report on the last meeting, a summary of activities and the issue for the next meeting: "who will follow up what"-for the sake of all in SEDOS.

162

FORMATION: Report on the last meeting policy statement by the White Fathers, agenda for next meeting.

168

SENSITIVITY TRAINING: A second Training courses is announced for 5-17-'70 check in while there is place left! Also check the reactions of the first Group on p. 173

172

The acts of the SEDOS Mission Theology Symposium have been published in French and are available at the SEDOS Secretariat at 10 French Francs each. The OMI Mission Secretariat has ordered 36 copies for distribution among OMI missionaries. Your Generalate is invited to do the same. This is the best way to spread the message and thus achieve to aim of the Symposium. Please order through the SEDOS Secretariat.

A VERY SPECIAL MEETING OF THE CATECHIST GROUP (could be the last)

will be held on WEDNESDAY, MARCH 4, 1970, at 10.30 at the Secretariat in order to prepare proposals for cooperation and planning for the next Assembly.

OTHER MEETINGS: Communications, 2 - 3 - 70, 16.00, Secretariat
Development, 3 - 3 - 70, 16.00, Secretariat
Formation, 4 - 3 - 70, 16.00, Secretariat
Education, 6 - 3 - 70, 16.00, Secretariat

Sincerely yours,

Benjamin Tonna,
 Executive Secretary

27 - 2 - 70

MEETING BY COUNTRY

THE SITUATION IN CHINA AND THE CHRISTIAN CHURCHES

This paper was delivered at a meeting of religious leaders convoked by the Methodist Bishop Nall in Hong Kong.

I thank you for the opportunity to speak to Christians about the Christian Church in China. No Catholic organization has ever invited me to do so. First I had prepared a paper on the question whether communism in China has or has not produced a new type of person, a new type of Chinese, and if so, what this means to our future approach to people on the Mainland. It was only two days ago when I rang up Rev. Thomas Lung, that I understood what the word 'communication' meant, that the theme of this meeting is how to communicate information about the situation of Christianity on the China Mainland to the outside world. I was asked to present a general image of the environment in which Christians live in China. Indeed it may be useful to sum up the little we know. It is also possible that there is no uniform understanding among us about the situation of the Church in China. I shall try to sum up briefly how I see it.

Prof. Fung Yu-lan wrote in Peking, more than ten years ago, writing about revolutionary movements in general, that such a movement, proclaiming just aspirations, has a wide appeal and many from outside the movement join it. But when the revolutionary movement gets to power, it rejects those who were their earlier associates. Undoubtedly Fung Yu-lan wrote this with a point, thinking of the 1945 speech of Mao on Coalition Government and the purge of the pro-Marxist intellectuals that began in 1952.

Religious leaders, obviously, were not Party members. Once the People's Government was inaugurated, all those outside the Communist Party were put under the rule of the United Front Department of the Party Central Committee, for many years led by Li Wei-han, while in the government there was a department for religions in the ministry for culture, which dealt with all religions.

What happened to religion was only a part of the general history of the country, of those outside the Party. The government aimed at having at its disposal a certain number of selected members from among people outside the Party. This policy was applied to the members of religions too. As the whole country, religions also went through the periods of political campaigns and passed through stricter and less strict periods, periods in which the mind of everybody was scrutinized and periods when the control was somewhat relaxed. In the relaxed periods, which lasted periodically

two or three years, books could be published, articles written on cultural questions, writings which could not be published during the years of political campaigns. In such periods the life of the churches too was a little less controlled.

I mention this to show that when we present the image of Christianity in China to outsiders this point should not be omitted. It used to be said that, 'Of course you Christians, a religion alien to China and represented by a great number of foreigners, naturally have been treated unfavourably by a government which established a strong rule and uniting the country made it stronger than it had been before'. This, however, is a wrong understanding of the situation.

When the review MODERN BUDDHISM was still published in China, in the columns devoted to news it was several times reported that Christian ministers and Buddhist monks were sent together to manual labour, and the lamas in Inner Mongolia and the Moslems in the west did not fare better. High-handed treatment was not the privilege of the Christian churches; not even of religious believers only; it was a part of a national policy towards those outside the Communist Party. The same fundamental principle was applied to all religions. At the start the communist Party acted with prudence and with apparent tolerance, that misled a number of Christians inside China. In the Catholic churches in Shanghai priests preached freely and spoke not against the government but against communism, explaining the difference between Christianity and atheism. It was unlikely that they believed that this could last; whether in those days it was a wise policy is up to God to judge. Meantime the communist Party, helped by the police, drew up personal dossiers on everybody who counted, the famous 'tang-an' that follows the person even when he is transferred to work at the other end of the country. To have a personal dossier was not the privilege of religions; it was applied to all.

The traditional policy of the communist Party is to split the enemy from inside. They misled people by advocating patriotism. In 1950-51 began the organization of the Three Independence Movement in the Protestant churches, to be followed a few years later by the establishment of the Committee for the Patriotic Catholic Church. In Marxist belief, at that time still followed by the communist leaders, religion should not be extirpated by command: It should be helped to wither away. A minimum of religious activities were tolerated, even encouraged, but under the strict control of the government and of the Party.

In spite of the uniform policy towards all religions, there were shades of differences in the treatment of religions, according to their grade of usefulness for political purposes. For some years Buddhist and Moslem leaders were used for fostering better relations with Buddhist and Moslem countries. The Tooth of Buddha was sent with great solemnity to Ceylon and when it returned a special pagoda was built for it near Peking - a

thing unimaginable after the cultural revolution. Similarly, Moslem delegations took part in international Moslem activities. The Christian Churches were used to a much lesser extent. I think, I am not certain, that some Protestant bishops were allowed to take part in some international Christian meetings. To my knowledge, no Catholic priest or bishop was allowed to join similar meetings abroad. There was some differentiation between the treatment of the Protestant Churches and the Catholic Church, as the Catholic Church was regarded as a tool in the hands of a foreign power, the Vatican, which was a political tool in the hands of Washington. It was probably the 1949 declaration of Pope Pius XII, forbidding all cooperation with communists, that made the communists particularly hostile to the Catholic Church.

I have not seen any sign that would have shown that the communists made any differentiation between the various Protestant Churches. They lumped together all and treated them as one. I may be wrong in this as my information came mostly from the Catholic side. Indeed when more than ten years ago I wrote a issue in my newsletter about the fate of the Catholic Church on the Mainland, one Protestant minister wrote me an indignant letter and stopped his subscription. Saying that I paid, unjustly exclusive attention to the Catholic Church. My misfortune was that in those days there was little communication between the churches and I have not had enough information about non-Catholic Christians in China.

In all Christian churches, and in all religions, various attitudes were taken towards the regime. There were the full cooperators, often persons shipwrecked in their faith or moral behaviour well before communism, and others who had been exposed to harsh treatment, years of prison or house arrest, not fully responsible for their behaviour. There were others who acted like Wang Ching Wei under the Japanese occupation, or Petain in France under the Germans, whose policy was, save what can be saved and to stick it under hard conditions to remain the witness of Christ as far as possible.

And there were those who did not want to yield an inch and who disappeared in prisons and labour camps. We all know some names of heroic foreigners, who were expelled, and of Chinese who died in prison.

We know that social, charitable and educational institutions had been taken over early. The Sacred Heart School in Pecking of the Franciscan Missionaries of Mary was an exception and was kept open at the insistence of the embassies whose children went to the school. Those nuns were expelled during the cultural revolution.

Naturally the number of active Christians diminished. To be overtly Christian had many unpleasant consequences. It was difficult to find jobs, to be admitted to university. One was exposed to all kinds of vexations. Those who remained active Christians were men and women of ardent faith.

This situation was not different from what it was in other communist countries, and indeed in any country under an anti-Christian government. Such a persecution generates genuine Christians as we have seen in Yugoslavia and in Poland where vocations to religious life are many and religious literature is being absorbed with avidity. However, religions in China were never in such a good position. Their membership, always small, dwindled further and all activities became extremely difficult. For some years the publication of periodicals was allowed but entirely controlled by the political regime. The three Catholic magazines that appeared, printed a small number of copies, and reinterpreted the history of Christianity in the most unfavourable light. Modern Buddhism carried some esoteric studies, but many articles were meant to destroy the Buddhist faith.

One could talk about the painful indoctrination Christians were exposed to. The history of 'brain-washing' is well known.

There was a strange policy, certainly among Catholics, outside China, which has persisted for many years. It was that atrocities or persecution of the Church should not be published as it might have a harmful effect on the situation of the Christians inside China. I always thought that this policy was wrong. Obviously it may be harmful to publish personal names or circumstances that could identify a person; but with this precaution taken a true picture of what was going on could have been presented.

The harm done by our silence, I think, was considerable. Our silence made the work of the communists easier. Communists, like all human beings, are sensitive to public opinion. I would not dare to say that the course of events would have taken a different turn, but it is unlikely that Christians would have fared worse. Because of our silence, which is certainly true on the Catholic side, foreign visitors to China were deceived more easily. I remember when some ten years ago an important Belgian delegation visited the major cities of China, and returning home wrote enthusiastic articles about freedom of religion. In Shanghai they talked to Christians who told them that everything was all right and they saw religious services in crowded churches. They did not know that the Catholics were ordered the day before to go to church; everybody knew, except the foreign delegation, that this was an organized show.

The situation of religions and of Christianity changed considerably with the coming of the cultural revolution. Already at the end of 1965 attacks were made against those Christian leaders who cooperated with the communists, saying that they were only camouflaging their religious activities. Then in 1966 the cultural revolution made a clean sweep. The visible church, in any sense of the word, disappeared. We have eye-witnesses who have visited former churches which are now either empty or used for other purposes. The cathedral of a bishop in South China housed

only chickens. One Catholic Church in Shanghai was half demolished. This is the kind of information we get, but on the whole we can say that we do not get news from the church in China and there is no organized religious life, not even private prayer meetings. I do not think that any private gathering could last more than two weeks. I would love to be contradicted if that could be backed up by facts.

To some extent one could say that the present regime of Lin Piao, which is a military regime, is more honest in its purposes than the previous one of Liu. The previous one, following a more orthodox Marxist line, maintained a certain facade of the churches and intended to train ministers, and priests who are at the same time convinced Marxists. The present regime does not make concessions and does not live on false pretences. Lin Piao said in 1966, at the solemn appearance of the red guards, that in this country there will be only One Thought tolerated. And ever since this purpose has been pursued with energy though not with overall success.

The radical rule does not mean that all Christian faith has disappeared. On the contrary, under greater pressure the intensity of the faith grows. Our concern is the younger generation. Those who were about 10 years old in 1949 had experienced some religious life, but those who were born 10 years later have seen little of it. Few parents have the courage to teach the Bible or religious practices to their children. I could quote several examples of young people relating the cleavage between them and their parents, that their parents did not dare to communicate to them their ideas. This young generation may not be completely lost. They will remember at least that their family was Christian. But many of them became bitter because they were handicapped, their future frustrated, because they had come from a Christian family.

It is wrong to say that there are no more Christians in China. Members of Christian families who write to Hongkong testify to their Christian belief. To say how many they are, what percentage of our Christians kept the faith, is another matter. Many of the older generation have died; the very young probably know nothing about Christ; of those between these age limits, one may assume that 20 percent have remained faithful, which statistically expressed could mean about 800,000 persons. How many would remain if communism would last another 20 years? These 800,000, however, if communism does not last long and if one day some form of Christian life may start again, may be a great asset for rebuilding Christianity.

We know that communists are inclined to impose an ersatz religion. Quasi-religious ceremonies at marriages or funerals were attempted in Soviet Russia and youth dedication is being done in a big way in Eastern Germany. In China the cultural revolution introduced an extraordinary religious cult of Mao. In the beginning of this year broadcast news

continually spoke of morning offering and evening gathering in front of the picture of Mao, neat, compact, religious services, readings, singing hymns, three bows, in a solemn atmosphere of serious recollection of the mind. This was practised in the army and a great effort was made to introduce it in factories and in the families, even in the villages. Each family was supposed to have, instead of the ancestral tablet, the picture of Mao with a saying of the Master, and each village to have a room dedicated to the same cult. But then last April the 9th Party Congress stopped all this. All reference to such a religious cult disappeared with one stroke. Obviously, the cult of Mao had been ordered and the halt of the cult of Mao was ordered also. Neither could be traced to spontaneous popular feelings.

Such sudden changes in such an important matter, as well as the whole political situation, show a certain instability of the present regime. One cannot call normal a political regime in which soldiers have to be stationed in every unit, in each factory, school and office, and in the villages. China, I am convinced, is going through a transition period. The great sufferer is Marx and Marxism itself. Many things that 5 or 10 years ago were considered orthodox Marxism and the teaching of Mao, are being condemned now. The communist Party, except within the army, had been dispersed at the beginning of 1967 and its reconstruction, that began in the second half of the same year, has not yet proceeded very far. At the present moment we only know of one single county, out of the 2,000 counties, which has Party Committee. The revolutionary committees which act as government offices, their members not being found reliable, are going through continual purges. The real rulers are, below Peking, the Party Committees of the Great Military Areas and below them the Party Committees of the Provincial Military Areas. It is what ever is said, a rule of the military.

At the same time, in spite of this military pressure, a widespread civil disobedience is noticeable and is a constant theme both in the national press and in provincial press and radio. In 1967 there were strong trends among young people aiming at something new, a New China. Indeed in 1968 a whole special district, which comprehends several counties, organized free universal suffrage, until the military was sent from other regions to stop that nonsense. There is something brewing in China now which may have a lasting effect later.

We cannot talk of Communist China today as we did only 4 or 5 years ago. What we face is something entirely different. I call it a transition period, the beginning - which may last long because Chinese reactions are slow - of a new era. My impression is that communism in China is played out, or, if Marxism is not discarded, another type of Marxism will follow which will be very different from what we were used to.

This is the time for the Church to start intensive thinking

Hongkong, December 13, 1969

Laszlo Landanyi

SEDOS Secretariate, 16-II-1970

SOCIAL COMMUNICATIONS

Introduction

On January 29th, 1970, the "Kuratorium" of the Catholic Media Council met for the constituting assembly in Aachen/Germany. SEDOS is a member and was therefore invited to delegate somebody to that meeting. Fr. Franz Josef Eilers svd, who had to attend the meeting due to being the representative of another institution, kindly agreed to represent SEDOS also. He submitted the following report after returning from Germany, at the same time stressing, that the information given is meant for the Generalates only and should not be used in any of their publications or mission magazines, because the Catholic Media Council wants to work before getting some publicity. (SEDOS Secretariat.)

CATHOLIC MEDIA COUNCIL

After more than a year long negotiations the International Catholic Organizations for Social Communications (Office International du Cinéma - OCCIC; Union Catholique Internationale de la Presse - UCIP; International Association for Radio and Television - UNDA) agreed to set up a special common secretariate on mass media planning for developing countries. This secretariate is called "Catholic Media Council - Social Communications Media planning for Developing Countries". The office is situated in Aachen (51 Aachen, Hermannstr. 12, Tel.: (0241) 21 74 1); executive secretary is Mr. Karl. R. Holler.

Members of the advisory board of CMC are - generally speaking beside some foundation members like the German Pontifical Mission Society and the office of the German Catholic Bishop's Conference (Bonn), Catholic fund raising agencies like "Misereor", "Adveniat", the Dutch and Swiss lenten actions etc. At the first advisory board session where as SEDOS was also represented, the moderator of the meeting, Bishop Tenhumberg, described the guiding principles for the work of the Catholic Media Council thus:

- I. Stock taking of all institutions engaged in media planning in view to actual and future financial material and personnel engagement. The present outline for a "working program" shows five different groups:
 1. Relevant Catholic Organizations. 2. World Organizations (like UNESCO, FAO). 3. All other Christian Churches and communities as well as non Christian religions. 4. Private initiatives (i.e. foundations as Ford etc.). 5. State authorities in an outside of the developing countries. Their activities and their plans should be investigated. We will have to contact, to examine possibilities

of co-operation and to avoid - if possible - antagonistic tendencies in planning.

- II. Research program: The information obtained must be used for the permanent exchange of views. It should promote concrete action.

Moreover the results of the above mentioned stock taking must be put into a coordinated system and brought into relation. The comparison shows the developing tendencies, the guiding lines of future media planning on world level. To respect the interdependence and preference of the single media as well as to see the importance of already existing and still necessary further production, training and coordination centers.

- III. Practical utilization: The working program so defined should not rest in the theoretical forefields but serve for concrete project planning of the voluntary agencies. For this purpose have to be kept files on names of specialists, media experts and perfectible talents.

During the meeting the fund raising agencies proposed to send all their incoming social communications projects for further judgement to the Catholic Media Council secretariate. The secretariate then passes the projects on to the respective international Catholic mass media organization and experts for further clarification to facilitate the final decision.

All SEDOS members are kindly requested to make all their information on social communications available to Catholic Media Council via the SEDOS secretariate.

The Catholic Media Council is also willing to assist all the Generalates in questions of social communications as far as possible.

Franz - Josef Eilers svd.

WORKING GROUP FOR DEVELOPMENT

Report of the meeting of 16th February, 1970, 16.00 h, at the SEDOS Secretariat. Present were:

Bankes, Sr. Louisa Mary scnd-n, General Councillor
Barnett, Sr. Thérèse Mary scmm-t Superior General
Blanes, Fr. Juan msc, Assistant General
Boyle, Bro. Harold cfx, Assistant General
Fecher, Fr. Vincent svd, Secretary General
Gaudet, Fr. Valérien omi, Secr. pastorale
Gottwald, Bro. Vincent fsc, Secr. General for missions
Herpels, Fr. Joe, Justitia et Pax
Joblin, Fr. Joseph sj, ILO Geneva
Panevaska, Sr. Maryam scmm-m, Secretary General
Samson, Sr. Genevieve sa, Ass. Liaison Officer
Schnepf, Bro. Gerald sm, Assistant General
from the Secretariat: Rev. Benjamin Tonna
Rev. John Schotte cicm served as moderator for this meeting.

This was the first meeting of the re-established working group for development.

Those present introduced themselves, and Rev. Joseph Joblin (ILO Geneva) was presented to the group as an observer. Also presented as an observer was Rev. Herpels (Promocion Humana).

Agenda for this meeting - agreed to as follows:

- I. Brief reports on current projects
 - (a) Sedos Misereor Scholarship Fund
 - (b) Credit Union Seminar
 - (c) Liaison with Justice and Peace

II. Organization of this group

I.a. SEDOS MISEREOR SCHOLARSHIP FUND

Information on this has been published regularly in the Sedos bulletin. Brother Vincent Gottwald, Director of this programme, stated that the memorandum in bulletin Sedos 70/123,124, can be used by all members for distribution in the developing countries.

He also has application forms if needed. He pointed out that out of the \$42,000 which has been made available for this programme only \$9,000 have been disposed of. It was suggested that the programme be made known more effectively eg. perhaps using the facility of the Omnis Terra publication.

I.b. CREDIT UNION SEMINAR

Sister M. Panevska briefly summarized the involvement of Sedos in the Credit Union Seminar. The latest information published was in Sedos 69/963. However, there have been more recent developments, and representatives of this working group will meet soon again with Father van den Dries to see what programme of action is needed.

I.c. LIAISON WITH JUSTICE AND PEACE and with development agencies

Rev. John Schotte reported briefly on this. He is the assistant to Brother Thomas More as the liaison between the Union of Major Superiors (men) and Justice and Peace. The main activity at present is to work for a closer collaboration between FAO and missionaries in the field. An exploratory committee has been organized to consider ways and means of achieving practical collaboration. An effort is being made to organize meetings by countries between missionary generalates and FAO staff at FAO Headquarters.

One problem at present is that there is no counterpart liaison for women institutes and it was suggested that for the time being the women be represented through Sedos at the contact meetings. It was also suggested that members of this working group be present at the future meetings by countries.

II. ORGANIZATION OF THIS GROUP

Purpose

The members present each presented their idea on the purpose of this working group. Among the thoughts were:

- Importance of promoting relations with international organizations related to development.
- Continuing to engage in development projects, seminars etc.
- Getting information on development to the people in the field.
- Possibly promote further crystallization of a theology of development.
- Serve as a medium for cross-fertilization of development ideas and projects.

It was unanimously agreed that the working group can be of real service to the missionaries. It was stressed, however, that it is essential to follow up on the projects undertaken and to transmit information concerning these to the missionaries. It was suggested that there be collaboration with the working group on communications to ensure more extensive dissemination of information.

Responsibility for Projects.

It was agreed that every project or activity undertaken by this working group should have one person responsible for it, who will take care of all the contacts correspondence, animation, follow through, reports etc. concerning that project.

Chairman

It was agreed to have three stable persons form a co-ordinating core committee of this working group. These could be the Chairmen and two Vice Chairmen. Their role would be:

- Setting the agendas for the meetings.
- Ensuring that the persons responsible for activities follow through on the job.
- Ensuring that all background material is available for meetings.

It was agreed to elect the Chairman and Vice-Chairmen at the next meeting to serve a term of one year. Sister M. A. Panevska agreed to serve as co-ordinator for the next meeting until a permanent chairman is elected.

Secretary - Until such time as the permanent working group secretary is provided, the secretarial needs of this working group will be provided by the regular secretariat staff.

Meetings - It was agreed that this group meet once a month and the agenda for each meeting be published in advance.

SPECIAL REQUEST

International Seminar at Copenhagen

Brother Vincent Gottwald asked for suggestions for the Seminar to be held July 28th to August 8th, on Agricultural Education and Training, organized by ILO, FAO and UNESCO. Brother Vincent is one of the team of four sent from the Holy See.

SEDOS 70/165

The next Meeting of the WG on Development will be on Tuesday, March 3rd at 4 pm., at the Secretariat.

AGENDA

1. Report on past activities
2. Report on outstanding proposals to this work group.
3. Specification of persons responsible for these projects
4. Election of Chairman and Vice-Chairmen.
5. Programming of activities
6. Proposals for future (proposal for further study of theology of development?)

Maryann Panevska scmm-m

SEDOS Secretariat
24-II-1970.

DEVELOPMENT

A working paper has been prepared by Sr. Maryann Panevska, scmm-m, for the meeting of the Group of March 2, 1970 and is being distributed to the members. The following summary of the paper is being circulated for information. Members of SEDOS Generalates who are interested will be welcome at the meeting, even if they have not signed up for this group. The meeting will evaluate the follow up on each point. The main question will be:

- How can "follow up" be divided among the members on the group?

A suggestion

Each member will select one area

He/she will keep himself/herself informed of this area.

He/she will keep a) other Members
 b) SEDOS Generalates
informed of this area.

The Group's Work: areas and activities

1. Documentation on Development:

- Feasibility of an International Clearing House. Sedos would feed in its information and would use facilities.

OECD/ICVA would organize it. (69/967; 70/122)

- 2nd Development Decade data distributed (69/829)

2. Seminars

Sedos organized:

Serving Developing Countries, March 68,

Results: Sedos Misereor Personnel Programme.

Sedos helped organize:

Intermediate Technology, October 68,

Church Communications Development, March 70

Sedos participated in:

IDOC Round Table, April 68

Misereor Colloquy, February 69 - 69/238

Caritas, May 69

ICVA - Berlin, November 69.

Sedos is organizing

Credit Union Seminar, Sept. 27, 1970.

3. Relationships

- a) Promocion Humana: Sedos consulted before creation of this Committee
by Justitia et Pax
- b) Sodepax: Sedos consulted on regional secretariat; Sedos helped
to startoff chain of consultations on Communications
- c) ILO: Sedos involved in Fr. Joblin's mission to Africa
- d) Second World Food Congress: Sedos consulted.
Sedos presented 18 candidates (69/807)
Sedos encourages national Congresses
- e) Institute for Trade (Germany)
Sedos consulted
- f) World Conference on Agricultural Education and Training -
Bro. Vincent requests ideas.
- g) Round Table of Funding Agencies
3 sessions, Sedos represented.

4. Aid/funds

- List of Aid agencies, incl. CIDSE's
- Misereor Personnel Programme
- Report from Dutch Mission Bureau
- CIDSE criteria for dispensing aid
- International Conference (Evian)

FORMATION

The working Group for Formation met on February 19, 1970, at 4 p.m. at the Secretariat, with the agenda:

1. Review of work
2. The proposal for a joint course for missionaries
3. Structure of the group

Present were: Bland, Sr. Joan ND-N, Councillor General
deVreede, Sr Annemarie scmm-m, Ass. Gen.
George, Fr. Mateus W. cssr, Prov. Manau/Brasil
Hussey, Sr. Marie osu, Secr. Gen.
Lautenschlager, Fr. Georg cmm, Counc. Gen.
Romualdez, Sr. Bellarmine ssps, Counc. Gen.
Rudloff, Fr. Pius cmm, Vicar General

in the chair: Fr. Fred Sackett omi, Secr. Formation
from the Secretariat: Rev. Benjamin Tonna, Ex. Secr.

1. a) The note of the Group to Propaganda Fide on the danger of issuing an instruction on formation when nothing new was being proposed seemed to have had the desired effect. Most probably the idea of an instruction had been abandoned. The Group did not have to pursue the matter further.
- b) The proposal to discuss the policy of the White Fathers on missionary formation had been left in abeyance. It was agreed that the model should be discussed during the next meeting. Fr. Kauffman would be asked to summarize the White Fathers position in an effort to bring out what is specifically missionary in the formation programmes of religious institutes.
- c) The idea of opening the discussion of missionary formation to include the programmes of non-Catholics should be pursued. Later on during the year, the Group could invite a resource person from the World Council of Churches to develop this idea.
2. Mother Th. Walsh osu had launched the idea of a short course in Rome to offer members of non exclusively missionary institutes in formation the possibility of missionary training. In particular the course would provide facilities for religious men and women in general refresher courses. It was agreed to study the idea after the return of Mother Walsh in mid March.

Fr. George was invited by the Chairman to offer his suggestions in the theme. Fr. George explained how the pastoral institute of the Amazon Bishops was using the concept of communication as the core of the series of training programmes: Charity is community and community is communication. The behavioral sciences could integrate philosophy theology on the concept by developing knowledge of

a) One's home culture, b) language and symbols, c) background of receiving culture, and d) techniques of interview and group work. Ten days seminars are organized for religious leaders to create a group situation in which personal and other problems are solved. The role of the Church is then seen as community building. The aim of the seminars is to promote social mobility within the Church and a redistribution of pastoral roles (laity included).

The group noted that the Institutes could consider the advantages of "training more trainers" for such seminars, where the person is perfected as a communicator. The Canada OMI's were exploring this opening. In Rome, the OMI's are pursuing the policy of spiritual motivation in an effort to go back to the sources. Another line is the renewal of the attitudes of religious Superiors. Here Sensitivity Trainings could be held and the Secretariat was invited to step up efforts for a second training for SEDOS, perhaps of shorter duration than the first group.

3. It was agreed to ask Fr. Sackett, Fr. Kaufmann, Fr. Lautenschlager and Sr. Bellarmine Romualdez to prepare the next meeting, scheduled for March 4, 1970, at 4.00 pm, at the Secretariat. The election of the Chairman of the group would be held during one of the next meetings.
4. The Secretariat was invited to collect summaries of existing programmes of missionary formation and to organize them according to the country of destination.

SEDOS Secretariat
25-II-1970

Benjamin Tonna,
Executive Secretary.

AGENDA OF THE NEXT MEETING OF THE WORKING GROUP ON FORMATION

(cf. 3. above)

1. Minutes of the last meeting
2. Continuing Formation. A short program for missionary renewal. Possibilities for cooperation in this. The problem; possible solutions.
3. Missionary Formation in a purely missionary institute:
 - a) General guidelines
 - b) Missionary elements in formation
 - c) Selected bibliography:
 - Pro Mundi Vita: Special Bulletin 1969, "Restructuring of miss.form."
 - A National Mission Institute in the USA (SEDOS 69/749-763)
 - A Peoples and Cultures Section, as a field work training course in missionary colleges (SEDOS 69/674-678)
 - St. Pius Seminary Mariannhill, Würzburg (SEDOS 69/953 ff)
 - The London Missionary Institute, Prospectus 1969-1970 (SEDOS library)
4. Structure of the Formation Group.
5. Date and theme of the next meeting.

FORMATION

Working paper for the Meeting of March 4, 1970.

Summary of the White Fathers'

STATEMENT OF POLICY ON MISSIONARY FORMATION

(Doc. 70/526)

1. The task assigned to "formatores" (ie those in charge of formation) is a mission to be accomplished in collaboration and by dialogue, with the "formandi".
2. The formatores join the formandi in the latter's quest for "union" with Africa, with the contemporary world, inspiring them with a sense of direction - ie: the life of the Church, of Christ, of the Society (of the White Fathers) as starting point and as goal, a faith inspired by hope in the promises made by the Saviour to His Church.
3. The formatores act as a team, forming a community also among themselves (and not only with the formandi. With the Superior as animator, such community helps keep the distance (between the formatores and the formandi) required to see the formandi as they really are.
4. Self fulfilment of the formandi is only one of the objectives of our training centres. To assist Africans to build their own Church in their own way is their mission and thus the other objective of their formation. It is in this direction that they will seek their self fulfilment.
5. The specific objective of the first programme of the formation period is the maturity required for the Spiritual Year (second programme), a maturity which accepts oneself as a future White Father. Unless it is attained, the formandi will be advised to interrupt their training by spending some time at work in Africa or at home (not at the expense of the Society, however).
6. Other objectives of the first programme are fluency in either French or English; & the vision of celibacy as a free and generous choice for the Kingdom.

7. The process of formation will be allowed to take its gradual, progressive course, respecting the personality of each, avoiding pressure.
8. To ensure that formation is basically the same for all provinces, the formatores of the different centres will meet regularly.
9. The various aspects of training - intellectual, missionary, priestly and spiritual - must be integrated:
 - a) Intellectual: reflection on the meaning of one's vocation in the world today; philosophy and theology are only a first landmark - "to learn to learn", especially, to face unpredictable situations.
 - b) Missionary (and African): through live contact with the real (ie not imagined) Africa and consequent renunciation of one's self in order to be of service where it is objectively needed; the Society will help by providing information, especially about the Muslim areas (ie not just North Africa).
 - c) Priestly: taking the broader view, with the Priest as Minister of the Word, of the Eucharist (and the Sacraments), of intercession; "Profane" studies must be seen as service to the Priestly ministry.
 - d) Spiritual: according to Card. Lavignerie's call: "I want saints", to our tradition: through spiritual direction (counselling) which team work cannot replace, systematic teaching.
10. Other objectives of the training period are:
 - a) the readiness to give oneself in total disinterested service, in a life long engagement - in the missionary priesthood in Africa as it is lived by the White Fathers.
 - b) the spirit of explicit prayer (ie not just activities and meetings in groups).
 - c) community, through deep, personal convictions which allow one to assume full responsibilities, to be an adult, eventually able to live alone; each team should be open to other teams in the same house. The "formatores" will be members of these teams. These "formatores" will then be able to judge better on the maturity of the "formandi".
 - d) a school of faith: engagement for life involves risks, the African situation is uncertain: more "natural" motives and knowledge will not see us through. Only faith can do it.

ANNOUNCEMENT

A SECOND SENSITIVITY TRAINING

All those who took part in the first Sensitivity Training (from January 18th to 25th, 1970) have been speaking in glowing terms of the experience. As a result, the Secretariat has been asked to organize a second training. The proposal:

- from Sunday, May 17th, 1970;
- Trainer: Rev. Suitbert Hellinger omm, Rector of the St. Pius Seminary, Würzburg/Germany;
- Costs: US-\$ 100.-- per person, by 12 participants (excl. trainer)
- Place: Somewhere in Rome. Will be announced later

Kindly inform the SEDOS Secretariat before March 15th, 1970, if you intend to attend. The Training is limited to 12 participants (plus the trainer, i.e. in all 13), and the procedure will be "first come, first served".

For further information on the training, see SEDOS Documentation 69/946 and 69/947 (Bulletin no. 40 of 12th December 1969).

SEDOS Secretariat
25-II-1970

Benjamin Tonna
Executive Secretary

IMPACT OF THE FIRST SENSITIVITY TRAINING GROUP (T-GROUP)

Each of "the eight" who formed the first T-Group summarized his/her thought in one sentence. Here is the result:

1. Through the experience, I have become more sensitive to the unintended consequences and to the subconscious conditions of my behaviour in groups.
2. A real laboratory experience; a group relationship set apart, developed, experienced, analyzed.
3. An experience I would not have missed for the world.
4. The best experience we could have in this age of renewal and adaptation.
5. An excellent way to experience human relations in groups.
6. A deep experience of personal growth and community building.
7. I am happy that I joined.
8. Because of this week I will never be quite the same person I was before. Something of me has died - the price of a greater freedom for which I am grateful; and I hope it will have far reaching effects on my own life as well as on the lives of those who touch mine - that I may give a true Christian WITNESS.