

70/10

Rome, 20 - 3 - 1970

To all Superiors Generals  
 To their delegates for SEDOS  
 To all members of the SEDOS group

This week:

page

ASSEMBLY OF GENERALS:

The minutes of the XXVI Assembly of SEDOS, including the reports of the discussion groups. The latter will now go to the Catechist group in view of more specific recommendations for joint action for the Catechist movement.

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PWG-SEDOS PROJECT:

A series of questions on education in a number of mission countries which PWG of Aachen would like the SEDOS panels and group to consider. They link up well with the current discussion of the Education group (report below). Text in English and French.

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EDUCATION IN THE MISSION:

The discussion is now in full swing and the openings are being thoroughly explored.

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DEVELOPMENT:

The report of the last meeting shows that the key issues have been defined.

242

FORMATION:

A discussion of the White Father's policy on formation gave the group fresh insights on the present thrust of missionary training.

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HEALTH SERVICES - AGENDA

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A HOLY EASTER from the Secretariat. This will be the last issue of the Documentation service before the great day. It will appear again on April 10, 1970. Meanwhile, please remember the following dates:

- HEALTH SERVICES: Tuesday 24th March (not 23rd) 16.00, Secretariat.
- DEVELOPMENT : Friday 3rd April, 16.00, FSC Generalates.

Sincerely yours,  
 Benjamin Tonna  
 Executive Secretary

ASSEMBLY OF GENERALS

Minutes of the 26th Assembly of Superiors General, held at the International Scholasticate of the Oblates of Mary Immaculate, Rome, on March 10, 1970 at 16.00.

Present were the following Reverend Fathers, Brothers, Mothers and Sisters:

Group 1 (English): Joan Bland, snd; Harold Boyle, cfx; Suzanne Demey, icm; Alma Dufault, fmm; Vincent Fecher, svd; Pauline Ereene, rscm; F. Holzner, cmm; Michael Marie, scmm-t; G. Mesters, o. carm.; Felicia Pastoors, osu; A. Sackett, omi; Marie-José van Dun, osu; Annemaria de Vreede, scmm-m; Thomas Walsh, mm; Westhoff, msc.

Discussion Leader: Fr. V. Fecher svd

Secretary: Fr. F. Sackett omi

Group 2 (English): T. Agostoni, vf; Thérèse Barnett, scmm-t; Herbert Dargan, sj; V. Gottwald, fsc; W. Grosskortenhause, pa; K. Healy, o. carm.; Georg Lautenschlager, cmm; A. Lazzarotto, pime; Thomas More; Reginarda, ssps; Bellarmine Romualdez, ssps; Giles Staab, ofm cap; L. Volker, wf.

Discussion Leader: Bro V. Gottwald fsc

Secretary: Sr. Maryann Panevaska scmm-m

Group 3 (French): A. Bundevoet msc; Chevillard, pb; Margaret Conray fmm; L. Deschâtelets omi; Marjorie Keenan rshn; Giovanni Pavan ofm cap; Pecters cism; Inês Pereira Leite csa; Yves Perigny omi; Juan R. Urquia; Th. Asthiwf.

Animateur: R. P. G. Chevillard pb

Secrétaire: Sr. Marjorie Keenan rshn

Excused: MEP, MHM, SA, SFB, SMA, SrColumba

President of the plenary: Fr. L. Deschâtelets omi

Moderator: Bro Th. More Page cfx

Secretary: Fr. B. Tonna

1. Fr. L. Deschatelets opened the Assembly, in the absence of the President, Fr. H. Mondé sma, who was in Ghana and proposed Bro Th. More as Moderator. The Assembly agreed.
2. Sr. M. Keenan rshm moved that the minutes of the 25th Assembly, distributed in Sedos Documentation 70/91-100, be taken as read. The motion seconded by Sr. Romualdez ssps, was passed nem. con.
3. Fr. Th. Van Asten pa moved that the Congregation of the Sons of the Sacred Heart of Jesus - better known as the Comboniani or the Verona Fathers, be accepted as members of SEDOS. The motion seconded by Fr. V. Fecher was unanimously approved. The President then introduced Fr. T. Agostoni, Superior General of the Comboniani, who was cheered.
4. The Moderator invited the Assembly to refer to the written report on the follow up of the decision of the XXV Assembly on collaboration with the Pontifical Mission Works (PWG) of the German Bishops. Questions were then asked about the report and the following clarifications were made:
  - a) Sedos had now prepared the structures for collaboration: the Executive Secretary had asked the Generalates to invite their resource persons to join the panel set up for the country in which these were interested. Regular meetings of the panels on a number of countries were being scheduled for April and May.
  - b) PWG would make the next step, by asking some of these panels to study particular questions. These questions would be communicated by PWG to the Executive Secretary, who would then pass them on to the panels involved.
  - c) Each panel would deal with the questions posed in the way it considers best. The outcome of its study would be communicated to PWG through the Executive Secretary (who normally attends meetings of the panels).
  - d) A report on progress would be presented to the Assembly on June 9, 1970. The Assembly would then consider the suggestion that some person or group be entrusted with relationships between SEDOS and PWG. Meanwhile this function would be assumed by the Executive Committee (to whom the Executive Secretary would report).

- e) Flexibility would remain essential. The formula "meetings by country", could be expanded to include "meetings by sub-continent" if, for example, questions arise about priorities among projects in different countries.
  - f) The French speaking Assistant for the panels would be integrated in the Secretariat in such a way as to contribute to the total effectiveness of the latter, especially by developing its facilities for French speaking groups.
5. The Moderator proposed an addition to the agenda: a motion, presented by Sr. A.M. de Vreede and seconded by Fr. Th. Van Asten pa, that the Assembly empowers the Executive Committee to take action as required vis a vis the proposal, made to Sedos by the International Confederation of Catholic Hospitals (ICCH), to organize a joint seminar on health care in developing countries for Religious Institutes, in Rome, on November 23-27, 1970. The motion was passed nem con, after explanations by Sr. A.M. de Vreede, Chairman of the Health Services Group, that Sedos would not be asked for financial contributions but only for planning and organizational services.
  6. Fr. V. Fecher svd, Chairman of the Catechist Group, introduced the working paper prepared by this team for the discussion groups of the Assembly.
    - a) The proposal of the Catechist Group amounted to the establishment of a common policy on Catechists by the Sedos Generalates. This required a special frame of mind - that of the administrator who has to take decisions on what can, and what cannot be done, rather than that of the research worker who is seeking for valid concepts about the Catechist movement.
    - b) In this context, the discussion in groups would not have to consider the movement as such but, taking this as a fact, it would focus on one of its aspects: the "training" of the personnel who would "animate" the movement.
  7. The Assembly then broke into three discussion groups, led by Father V. Fecher, Bro. V. Gottwald and by Fr. J. Chevillard.

ASSEMBLY OF GENERALS - 10 March 1970 - Discussion groups on Catechists

8. Report of Group 1: English: Fr. Vincent Fecher svd-chairman.

- .1 The Group agreed that Catechists were not just part time volunteers who taught religion. They should be leader in the community who assume responsibilities for guiding its christian life. The training of Catechists then becomes part of their training as leaders.
- .2 It also agreed that mission should be taken in the broad sense, and should also include all places where no religion is being taught -besides places like Latin America.
- .3 The group thought that the pledge of a Superior General to "train the trainers" of Catechists would lack meaning in situations where no Catechist programme (or project) was underway. A pledge should be in view of -and in terms of- a Catechist training facility. The first step would be to pin down the needs of a given area in terms of making such a programme possible. It was also pointed on that some Institute had non catechetical function and that they could only cooperate in training the wives of Catechist for service in the community.
- .4 Besides the specialized trainers of catechists who could work full time in a Catechist training centre, the possibility could be envisaged of other specialists -- for example in social anthropology -- who would travel to places whose language is familiar to him/her in order to work for some time on the local Catechist training programmes.
- .5 It was also noted that Catechist Training Centres would often - if not always - have to be a joint effort on the part of various Institutes and dioceses.
- .6 In that context, the pledge of a Superior General would mean a careful study of each mission situation in an effort to assess real needs and the realistic types of Catechists required in order to develop the kind of persons, programmes and, eventually Catechists required. The statement proposed to the Assembly would then take the form of pledge to cooperate in the training and preparation of personnel, in the establishment or further development of catechetical programmes and training centres, as the local situation demands.

- .7 Such cooperation would mean that the Generalates would explore with the Provincialates and the local ecclesiastical authorities all possibilities of joint action on the spot. Institutes could then pool their staffs and offer personnel for training "community leaders" with catechetical experience and expertise, and with potential for becoming leaders in teams of Catechists.
- .8 It was realized that the difficulties involved in finding individuals for training often seemed unsurmountable. But it was also noted that many trained individuals are already in the field - often working in areas outside their specialized field. In any case, careful consideration should be given to the personnel interests of the candidates for training, for their background their relationships - with Bishops, the people and their confreres.
- .9 The group would recommend that the Generalates adopt a specific policy as regards the pledge itself. For example, Institutes for Women could focus on training "mama Catechists" -- ladies who work with children in specific neighbourhoods. They could also promote the formation of women catechists. This would involve special courses for Sisters, or in some cases, the deployment of the trained Sisters in the Catechist field. Difficulties might emerge if the relationships with Bishops and Government are not clear.
- .10 Cooperation would also involve other structures. The Propaganda Fide could appeal to the religious institutes in order to ensure further study of the Catechist movement. It could also set up a unit to handle the financial side of such movement.
- .11. In any case, the deployment and training of personnel in field that religious institutes can and should cultivate whenever the Catechist movement needs to be initiated and to be strengthened. A list of training facilities should figure prominently on the SEDOS Documentation programme.
- .12 The Generalates could emphasize Cooperation in mission areas by the SEDOS Institutes to set up and improve Catechist programmes tailored to local needs.
- .13 The common aim could be described as a several tiered policy, in terms of objectives, criteria and programmes:
  - a. to explore areas of more urgent needs
  - b. to explore possibilities of cooperation by SEDOS Institutes in the field.
  - c. to resolve to deploy personnel in these areas of need.

ASSEMBLY OF GENERALS - 10 March 1970 - Discussion groups on Catechists

9. Report of Group 2: English: Bro. Vincent Gottwald, fsc-chairman.

- .1 The main effort of this discussion group was given to answering the question of whether the Generalates can and will pledge one religious for specialized training to train catechists as proposed.
- .2 It was felt that the pledge as presented could not be accepted by many Generalates. First of all, with decentralization of the government of many congregations, only 5 of the 14 Generalates of this group actually were able to pledge personnel; in the other congregations, the assigning of personnel is done at the provincial or other lower level. Further, of the 5 able to pledge, only 1 actually would pledge personnel.
- .3 Then the group agreed that it would be feasible for all the Generalates to at least pledge their support of catechist training - that is, the Generalates would use their influence as far as possible to encourage their members to supply the personnel needed.
- .4 The group agreed to vote on the following modified pledge:

My Generalate is willing to pledge its influence to provide at least one person for specialized training to train catechists in every mission country (or region or province of the institute) where the Episcopal Conference (or Local Ordinary) have plans for such programs and ask for this personnel.

13 Generalates agreed to the pledge; 1 abstained because of the nature of the congregation's work.
- .5 In the discussions which led to this formulation, it was pointed out that:
  - preparation of catechist trainers should always be done in collaboration with the Episcopal Conference
  - this program is one which should have high priority wherever possible
  - planning should be done with a view to 1975 and beyond and not just 1970
- .6 With regard to how and to whom this SEDOS response should be communicated, the group felt that:
  - no formal notification should be sent to Propaganda Fide before the Plenary Session
  - the 4 SEDOS Generals who will attend this PF Plenary Session can make the SEDOS policy known
  - any SEDOS member can state the SEDOS policy to Propaganda Fide when occasion arises

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- if Propaganda Fide does not ask to know the SEDOS position, we can consider ways of informing it and the mission Bishops.

.7 This group did not spend much time discussing the details of items 2 thru 9 of the working paper 70/177-178, but agreed that most of these details are matters which depend on local circumstances and must be worked out accordingly. The group did spend some time discussing item 2, and agreed to this item in principle, although it was suggested that there be some changes in the wording.

- Maryann Panevska, scmm-m  
Secretary of this discussion group.



10. ASSEMBLY OF GENERALS

Groupe 3 langue française

Président:

Remarques d'ordre général

- .1 Le groupe aurait voulu voir ressortir clairement le rôle des conférences épiscopales et des évêques en tout ce qui concerne la question des catéchistes. Au lieu de tâcher de promettre un certain nombre de formateurs de catéchistes, il serait préférable de dire qu'en tenant compte des désirs et des besoins des évêques, nous allons faire tout ce que nous pouvons pour promouvoir la formation des catéchistes.
- .2 Notre rôle est d'aider les évêques dans une attitude de service. En ce qui concerne la formation des catéchistes, nous pouvons beaucoup faire, surtout par des contacts personnels, pour sensibiliser les évêques à ce sujet. Il faut avoir un grand respect pour la sensibilité africaine et n'avoir jamais l'air de nous imposer.

Le groupe aurait voulu une clarification concernant l'emploi du mot "catéchiste".

- .3 Etude du document concernant les catéchistes (SEDOS 70/177-178)

N.B. Les numéros se rapportent aux numéros correspondants du document.

1. La formation des catéchistes est importante et nous devons lui donner une priorité. Au niveau généralice, cependant, c'est très difficile de promettre du personnel. Nous pouvons promettre notre aide, notre influence en proposant la question aux supérieurs provinciaux et aux évêques.

C'est extrêmement important de promouvoir la collaboration sur place. Un des moyens très efficaces est la formation de conférences de supérieurs majeurs là où elles n'existent pas. Sans la collaboration au niveau local, notre collaboration reste sans effet.

Il se peut qu'après que quelqu'un ait été formé comme spécialiste dans le domaine de la catéchétique, l'évêque ne l'accepte pas pour le travail prévu. Cela peut mener à la frustration. Il faut aussi rendre ce fait clair avant d'accepter de l'aide financière pour les études de futurs spécialistes.

2. Au lieu retirer immédiatement les religieux s'ils ne peuvent plus enseigner dans les écoles, il faut étudier la situation locale et voir comment utiliser ces personnes dans d'autres domaines.

Parmi les possibilités, il y a le travail catéchétique, mais il faut l'envisager dans un cadre pastoral beaucoup plus vaste: entrée dans le secteur publique là où c'est possible, moyens de communications sociales etc. Les besoins d'évangélisation ne sont pas les mêmes dans tous le pays, ni dans les différentes régions du même pays. Il faut être prêt à aider le pays au niveau où trouve.

3 et 4. Il faut des hommes bien préparés pour la formation catéchétique dans les séminaires et les noviciats. A égalité de préparation, il faut donner la préférence aux nationaux qui connaissent mieux leur peuple. Si l'évêque le désire et s'il n'y a pas de nationaux préparés, nous devons être prêts à offrir du personnel pour cette tâche.

5. Mêmes remarques

6. Là où les évêques le désirent, nous devons montrer prêts à promouvoir la création de centres catéchétiques, toujours dans une attitude de service.

7. Les congrégations qui travaillent dans la même région peuvent se réunir pour voir ce que nous pouvons faire ensemble au niveau généralice, mais surtout au niveau local.

Sr. Marjorie Keenan  
Secrétaire du groupe.

ASSEMBLY OF GENERALS

Plenary Session

11. The moderator noted that the second English speaking group had focused on the meaning and relevance of the term "pledge" as regards the policy of the Generalates on Catechists but that the other group had developed the concept of cooperation on the same issue.

Fr. Healey moved that a committee be formed, substantially from the Catechist group, to synthesize the conclusion of the three groups and to prepare (on the basis of these conclusions) recommendations for the next Assembly of SEDOS (scheduled for June 9, 1970). The motion was passed by 16 votes in favour, one against 8 abstentions.

Fr. Lautenschlager moved that the classification of the term "pledge" worked out by the second English speaking group (see above) be proposed to the new committee as an indication of the mind of the Assembly. The motion, seconded by Bro. Vincent Gottwald, fsc, was defeated: 5 in favour, 12 against, and 8 abstentions.

12. It was agreed to convene the 27th Assembly of SEDOS on June 9, 1970, at 16.00 at the OMI Scholasticate in Rome.

MEETINGS BY COUNTRY

EDUCATION IN THE MISSIONS

The following questions are being proposed to the Sedos groups for study by PWG Aachen:

Catholic Schools in the countries of the Third World

1. Conditions: Aid offered to the mission is understood as aid given to the Churches (of the developing countries). The following questions intend to clarify the conditions under which it is given -
  - under 2 - in the developed countries
  - 3 - in the developing countries
2. Among the economically developed countries we include Japan, Taiwan, South Africa (Republic) and Korea.
  - .1 Should the salaries of the personnel of the Catholic schools in developed countries be borne by overseas agencies?
  - .2 In these countries, as in the Moslem countries, kindergartens and schools serve to help the Church make contact with the population. Is this a valid reason for continuing to underwrite their expenditure? Normally one cannot rely on State subsidies.
  - .3 Is it true that Catholic schools are still a channel for pre-evangelization? Or do they (as so often in Europe) promote a critical attitude among the students?
  - .4 Must Mission really rely on the schools? Is not there a danger that governments can take them over at any time?
  - .5 Will pre-evangelization be more effective with Catholic personnel in the State schools?
  - .6 Quite often Catholic institutions thrive in developing countries: does external aid lead to improvement. Or to the contrary?
3. Our action must often be limited to the developing countries of Africa and Asia.
  - .1 Are the active Catholics of these countries effective in performing the twofold task of
    - specializing and training personnel?

- especially in pre-evangelization work?

- .1 These questions are valid for Congo K, South Africa (?) where Catholic schools are often complimentary to State schools.
- .2 In countries where there are private (= Catholic) schools side by side with the State schools.
- .2 Which lessons have we learned from the recent experience of nationalization of our schools in Ceylon, Upper Volta, Cameroon and Tanzania?
- .3 Which practical criteria could we apply for these countries? In which direction should we move?
- .4 In order to help these countries, which needs must we keep in mind?
- .5 In which areas do we observe a concern for schools and an interest for our efforts
  - in school buildings?
  - in teaching equipment?
  - in providing salaries for teachers?
  - in providing extra teachers?
  - in offering scholarships for students?

#### 4. Further questions arise

- .1 Should Catholic schools continue to be maintained when the State no longer really subsidizes them? Unsurmountable difficulties emerge for the Mission where State schools are free.
- .2 Which stand should we take as regards Catechesis or the salaries of Catechists.
- .3 Should the Church continue to use schools as a means of developing the country, without regard to their cost?
- .4 We often notice a training problem in developed countries, a problem created by the fact that our school system is too European and often leads to revolt "against the whites". Our teaching should adopt new structures in order to ensure technical education (of UNESCO's programme for functional literacy, the Tanzania experiment in Ujamaa). Could the Catholic Church initiate experiments in this field?
- .5 Could Catholic teachers cooperate with UNESCO projects? (1970 - Education Year).

5. For the countries mentioned, PWG faces specific issues.

.1 Republic of South Africa

- ..1 The field: Kindergarten, primary and secondary schools, high school, technical schools.
- ..2 The proposal: need to transfer a school.  
                     Building permit granted ("location")  
                     Salary ("location")  
                     Expand a school (also in "location")
- ..3 Must Private (= Catholic) schools be tied to the State? Isn't there a right for smaller schools (30-50 pupils) to exist?
- ..4 Which are the responsibilities of priests towards Catholic teachers? Are there laymen or religious who are trained to assume such responsibilities?
- ..5 Are private school teachers sufficiently trained to continue to serve in State schools?
- ..6 Can we justify kindergartens when Catholic schools have disappeared? On which grounds?

.2 Congo Kinshasa

- ..1 Catholic (private) schools account for 70% of the school population. Teaching is well coordinated and well organized by the BNEC. The Bishops' Conference has been asked to consider the function of the Catholic schools during the coming years.
- ..2 The Government has decided on free education in 1968. This cut the Church off from a source of income. Which are the consequences for teachers?
- ..3 How does youth regard the Church after their schooling is over? How far is this due to the mark left by the Catholic schools? The Congo Government relies on the Church for the future? Can the Church satisfy its demands?

.3 Madagascar

- ..1 Which position do the Catholic schools occupy in Madagascar?
- ..2 Which are the duties of a diocesan Director and Inspector?

.4 Ethiopia

Which position do the Catholic schools occupy in this country?  
How do the issues raised above under 2.2 to 2.5 apply?

.5 Taiwan

.1 The field: Kindergartens, primary and secondary schools,  
technical schools.

.2 Which position do these Catholic schools have? Are their certificates  
recognized by the State?

.3 What kind of future awaits the Catholic schools when free education  
is introduced?

.6 Indonesia

Position of Catholic teachers in Indonesia.

.7 Ceylon

Position of Catholic teachers in Ceylon.

.8 Tanzania

Catechists and their salaries in State schools.  
Financial situation. Using the Catechists' time.

.9 The Philippines

Catechists teaching in State schools. The Philippines require  
8000 teachers - full or part time as the need demands. The costs  
amount to 2 million pesos per month - or 250 pesos per month per  
teacher, depending on the work load.

.10 Japan

Opportunities and justifications for Catholic kindergartens.

.11 India

.1 School buildings. Teaching aids. Salaries. Teacher development.

.2 Position of the private Catholic schools in India.

6. The questions formulated above are meant to help solve some of the  
problems of education in the missions. They are not meant to be  
exhaustive. The answers might even show that they are false  
questions.

QUESTIONS A ETUDIER  
POUR LE PWG  
PAR LE GROUPE DE SEDOS

LES ECOLES CATHOLIQUES DANS LE PAYS DU TIERS-MONDE

- I . 0 Les conditions : L'aide apportée à la Mission est comprise comme aide pour les Eglises (les Eglises dans les Pays du développement). Relativement aux conditions les questions suivantes sont posées :
- Les pays développés
  - Les pays en voie de développement
- 2 . 0 Parmi les pays développés économiquement, nous comptons : Le Japon, Taiwan, l'Union Sud-Afrique, la Korée ?
- . . I Les frais du personnel des écoles catholiques dans les pays développés économiquement, seront-ils financés par l'extérieur ?
- . . 2 Dans ces pays, ainsi que dans les pays Islamiques les jardins d'enfants et les écoles sont les moyens de contact de l'Eglise avec la population.  
 Est-ce que pour cette raison, les frais des écoles catholiques ne devraient pas aussi être encore assurés ? (Habituellement, on ne peut plus compter sur la subvention de l'Etat).
- . . 3 Est-ce que les Ecoles catholiques sont vraiment encore un moyen de pré-évangélisation ou est-ce qu'ils amènent (comme souvent en Europe) à une attitude critique de la part des élèves.
- . . 4 Est-ce que la méthode des missions doit s'appuyer sur les écoles ou y a-t-il le danger que le Gouvernement puisse les supprimer quand il lui plaira ?
- . . 5 Est-ce que la pré-évangélisation sera plus efficace avec le personnel catholique dans les Ecoles Gouvernementales ?
- . . 6 Quelquefois, il existe des institutions catholiques pour les pays sous-développés.  
 Est-ce que cette aide extérieure apporte oui ou non une amélioration ?
- 3 . 0 Notre domaine doit se limiter à développer ces deux Pays :
- L'Afrique et l'Asie.



- . . I Est-ce que le personnel Catholique dans ces pays, remplit bien ces doubles fonctions :
  - Spécialisation et qualification du personnel ?
  - Ainsi que dans le domaine de la pré-évangélisation ?
- .I.I Ces questions se posent dans les pays : Congo.K- Sud-Afrique ? etc.. où les écoles catholiques sont complémentaires à celles de l'Etat.
- .1.2 Dans les pays où les écoles sont habituellement privées (hier catholiques) les écoles gouvernementales existent aussi.
- 3 . 2 Quelles expériences et conséquences sont sorties du fait que dans les dernières années le Gouvernement a nationalisé ces écoles : Ceylan - Hte-Volta - Cameroun - Tanzanie ?
- . 3 Quelles règles concrètes devrait-on prévoir pour ces pays-là ? Vers quelle tendance devrions-nous vraiment nous tourner ?
- . . 4 Afin de pouvoir financer ces pays, quelles sont les nécessités à envisager ?
- . . 5 Dans quels endroits peut-on trouver une préoccupation pour les écoles et un intérêt pour ce qui s'y fait concernant :
  - La construction des écoles ?
  - Le matériel scolaire ?
  - Salaire du personnel enseignant ?
  - Professeurs en supplément ?
  - Bourses pour les étudiants ?
- 4 . 0 Il reste encore des questions à traiter :
  - . I Est-ce que les écoles catholiques devraient encore exister quand les Gouvernement ne les subventionne pas ou très peu ? Il y a une difficulté insupportable pour la Mission qui se produit du fait que les Ecoles Gouvernementales sont gratuites.
  - . 2 Quelle position devons-nous prendre en ce qui concerne la catéchèse et le salaire des catéchistes ?
  - . 3 Est-ce que l'Eglise devrait continuer à se servir des écoles comme moyen de développement sans tenir compte des frais que cela peut occasionner.
  - . 4 Pour le domaine des pays développés, on parle des problèmes de formation et ce problème vient du fait que le système des écoles est trop européenisé et cela mène à une révolte "contre les Blancs". Cet enseignement devrait adopter des structures nouvelles qui pratiquement prépareraient à une formation professionnelle (comp. UNESCO - ALPHABETISATION-FONCTIONNELLE - EXPERIENCES DES "UJAMAA" en Tanzanie).

Est-ce que l'Eglise Catholique pourrait commencer à faire des expériences dans ce sens-là ?

4 . 5 Est-ce que le personnel enseignant Catholique pourrait coopérer avec les activités de l'UNESCO ? -(1970 - 1'année de l'éducation)

5 . 0 Pour les pays cités, il y a des questions différentes chez PWG.

. 1.0 REPUBLIQUE SUD-AFRIQUE

. 1.1 Il s'agit de : jardin d'enfants, d'Ecoles Primaires et secondaires, Ecoles Supérieures, Ecoles Professionnelles.

. 1.2 Proposition : Transfert d'une école parce que nécessaire.

Permis de construire accordé ("location")

Salaire ("location")

Agrandir une école ("aussi en location")

. 1.3 Les écoles privées catholiques devraient-elles être pouvoir léguées au Gouvernement ?

Est-ce qu'il n'y a pas de droit pour les petites écoles ? (30 à 50 élèves).

I.4 Quelle est la responsabilité des prêtres envers les enseignants catholiques ? Y a-t-il des laïques ou des religieuses qui sont formés pour assumer cette responsabilité.

I.5 Les enseignants des écoles privées ont-elles reçu une formation suffisante pour éventuellement continuer à servir dans les écoles gouvernementales ?

I.6 Quelle raison d'être ont les jardins d'enfants lorsque les écoles catholiques ont disparu ?

5.2.0 République-Démocratique du Congo-Kinshasa

2.1 Les écoles catholiques privées comprennent 70 % des élèves. Le travail est sur les BNEC bien coordonné et dirigé. On a déjà demandé que les Evêques lors de la Conférence Episcopale prennent conscience du rôle des écoles catholiques pour l'avenir.

2.2 Le Gouvernement a décidé en 1968 que la scolarité pour les élèves serait gratuite ; cela a occasionné une perte de revenus pour l'Eglise qui comptait sur cet argent. Quelles sont les conséquences qu'en subissent les enseignants ?

- 5.2.3 Comment les jeunes à la fin de leurs études se comportent-ils en face de l'Eglise, à cause de l'impression dont ils ont été marqués dans telle école. Le Gouvernement Congolais compte sur l'Eglise pour l'avenir. L'Eglise saura-t-elle le satisfaire ?
- 5.3.0 MADAGASCAR
- 3.1 Quelle position, ont les Ecoles Catholiques à Madagascar ?
- 3.2 Devoirs d'un Directeur et Inspecteur Diocésain ?
- 5.4.0 ETHIOPIE
- 4.1 Quelle position, ont les Ecoles Catholiques dans ces Pays ?  
Emploi spécialement des points : 2.0/2.2. bis 2.5.
- 5.5.0 TAIWAN
- 5.1 Il s'agit de jardins d'enfants - écoles primaires et secondaires, écoles professionnelles.
- 5.2 Quelle position ont ces Instit. Catholiques ?  
Accordent-elles des diplômes reconnus par l'Etat ?
- 5.3 Quel avenir ont les écoles catholiques dans certains cas, si l'enseignement doit être gratuit ?
- 5.6.0 INDONESIE
- Situation des enseignants catholiques en Indonésie ?
- 5.7.0 CEYLAN
- 7.1 Situation des enseignants catholiques
- 5.8.0 TANZANIE
- 8.1 Catéchistes et leur paiement dans les écoles gouvernementales.  
Situation financière ? Etablissement de l'emploi du temps des catéchistes ?
- 5.9.0 PHILIPPINES
- Les catéchistes qui enseignent dans les écoles gouvernementales.  
Les Philippines auront besoin de 8000 employés pour l'enseignement à plein temps dans la mesure que cela pourra être nécessaire.  
Le coût monte à 2 millions de PESOS par mois ou 250 PESOS par mois selon leur travail.
- 5.10. JAPON
- Les chances et les raisons des jardins d'enfants catholiques ?

5.II.0 LES INDES

II.I Construction des écoles - matériel scolaire - salaires-promotion des professeurs.

Position des écoles privées catholiques en Indes.

Les questions posées ici voudraient apporter une solution à ces problèmes. Ces questions ne sont pas exclusives ni complètes, et la réponse peut démontrer que ces questions sont fausses.

## EDUCATION

The Education WG met at SEDOS on Friday 6th March, 1970.

The following were present:

Sr. L.M. Bankes snd-n, Sr. P. Greene rscm, Br. A. Carmody fsc,  
Fr. G. Lautenschlager cmn, Sr. A. de Vreede scmm-m, Sr. Rombouts,  
Sr. B. Romualdez ssps, Sr. C. Gerritse scmm-t, Sr. M. Keenan rscm.

Sr. M. Keenan rscm was in the Chair. Present on the part  
of the Secretariat: Fr. Tonna, Miss Capes.

### A. Order of Priorities

- 1) one must adapt to local conditions and needs. School must adapt to particular locality in order to answer the basic needs of the people, and not impose priorities from above. Have to conform to what country and Government wants.
- 2) Programmes of education should be worked out with local educational authorities. However, unless the people of a country get together to come to some consensus of opinion, nothing can be done.
- 3) Only guide-lines in priorities could be agreed on, not hard and fast rules, which would apply in one country but obviously not in all developing countries.. It was suggested all the group could do would be to pool their experiences and come up with a statement of guide-lines to submit to the Generalates.
- 4) Necessary in the various developing countries to gear education to fit jobs available in those particular countries.
- 5) Governments like type of education they are unable to supply themselves.
- 6) Due to nationalization, our time may be short (that is if we are permitted to stay there at all after nationalization), so what are our priorities in order to make the biggest impact in the shortest possible time?

### Summing up of Universal Priority

- a) Answering local needs  
To influence the country it is necessary to have a training college for teachers.
- b) If training colleges a priority, then what type of training? A lot of the training has to be done in the

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field, because techniques vary in different countries and continents.

c) Universal problem is to train and convince workers to remain on the land and not to become "fonctionnaires".

#### B. Organizational Preparation

1) It was felt that some system was required to help local sisters to get to the educational level where they could take a teachers' training course.

2) Maybe a certain percentage of teacher missionaries could depend on the Generalates for their livelihood, but this should not be a generally accepted situation. "No work can live in deficit unless entire province is willing to accept responsibility for that work".

3) Projects must become self-supporting as soon as possible.

4) Priority: Keep needs short and simple.

5) Motivation of local committees to accept the kind of education they need - absolutely necessary. We, the missionaries, must accept these people for what they are - for only then will we achieve our goal.

6) It was agreed on the importance in chain planning of breaking the steps down to very simple ones.

7) Sr. Bellarmine called for more human understanding and less severe discipline in hardship cases.

#### Agenda for the next meeting on Friday April 24, 1970:

1) What does the group think it should come up with, with regard to broad orientations for submission to the General Assembly?

2) Openings:

- Formation of women
- Technical education
- Agricultural training
- Vocational guidance.

3) Consideration of alternative methods of education. Members are asked to think of all experiences and possibilities and bring their ideas to next meeting, for preparation of syllabus.

DEVELOPMENT

A meeting of the Development Working Group took place on Tuesday March 3rd, 1970 at 4 p.m. at SEDOS. The following members were present:

Br. Gaudet omi, Br. Gottwald fsc, Br. John Schotte cicm,  
Br. Vincent Fecher svd, Br. Harold Boyle cfx,  
Fr. E. Biggane sma, Sr. Marie Joss van Dun osm,  
Sr. Therese Mary Barnett scmm-t, Sr. Maryann Panevska scmm-m,  
Sr. Genevieve Samson sa, Sr. Marjorie Keenas rshm.

After reviewing the summary of the development projects which had been referred to the W.G., the group agreed to consider proposals during its next meeting on who would be responsible for each project. During the review of the projects, the following points emerged:

1) INTERNATIONAL RELATIONS

- a) Justice + Peace: Relationships should be developed .
- b) Promocion Humana: SEDOS had no regular representative, and it was felt that there should be another liaison person in addition to Father McCormack.
- c) World Council of Churches: Father Tonna is the SEDOS Representative on the Division of World Mission and Evangelization.

2) FAO World Food Congress

Of the 18 candidates presented, 11 are being considered. A plan to coordinate Catholic participants at WFC is under way and should be encouraged. No response had been received as regards the appeal of the Institute for Trade Affairs related to World Food Problems. As regards the Copenhagen World Conference on Agriculture, Education and Training, Brother Vincent had received two answers.

3) U.S.G. LIAISON

The Group unanimously agreed that the following proposal of the U.S.G. Liaison be recommended to the SEDOS Executive Committee:

"Proposal to Sedos to collaborate by:

- a) Helping set up regional meetings by:
  - drawing up list of possible countries and/or topics for presentation to FAO
  - handling invitations to men and women societies.
- b) Helping promote contacts between FAO field officers and missionaries in the field by:
  - forwarding a list to FAO of all the Mission Generalates in Rome and the areas where they work.

- c) Helping to supplement FAO information by:
- seconding members from Generalates for FAO briefing sessions on a particular country."

4) ROUND TABLES OF AID AGENCIES

The representative of Sedos should agree on a message before attending.

5) SEMINARS

Symposium of Intermediate Technology - distribution of the report has been done by Sedos, but no other special action seems necessary at this time.

6) CREDIT UNION SEMINAR

Fr. van den Dries is coming to Rome mid-March to discuss the Seminar further.

7) AID FUNDING ACTIVITIES

- a. MISEREOR Scholarship Programme - It was agreed that all contacts and discussions with MISEREOR be handled by Br. Vincent Gottwald, who will contact another Sedos person, according to circumstances, and refer matters to the W.G. on developments, as needed.
- b. In regard to local development seminars, it was suggested that occasional reminders be put in the SEDOS Bulletin.
- c. In view of Br. Vincent's coming trip to Latin America, the Secretariat was asked to give him an official letter of representation from SEDOS.

8) INTERNATIONAL STANDING CONFERENCE ON FUND RAISING

SEDOS is not a member, but the possibility is worth considering. Father Gaudet was delegated by the WGD to ask Father Depuis, to present a report with his opinion to the next WGD meeting.

- 9) In regard to the Central Mission Bureau of Netherlands, it was felt that there should be further consideration of possibilities for SEDOS relations.

The Group suggested that the Agenda of the Executive Committee should be published in advance in the Bulletin.



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The group then elected the following for a period of one year:

Sister Mariann. Panevska was elected Chairman  
Br. John Schotte - 1st Vice-Chairman  
Br. Vincent Gottwald - 2nd Vice-Chairman.

Agenda for next meeting on Friday 3rd April, 1970 at 4 p.m.:

- 1) Deciding on division of projects and on the individual members of the group who will take care of them.
- 2) Credit Union Seminar.
- 3) Report from Father Depuis on The International Standing Conference.

WG DEVELOPMENT

Results of meeting of coordinating group (Chairman + 2 Vice-Chairmen), 5/3/70:

The coordinating group met as agreed to plan the next WG Development meeting. We propose that:

The April 3rd WGD (4 p.m.) will be held at THE CHRISTIAN BROTHERS GENERALATE (Via Aurelia 476 - map enclosed for WG members).

We thought this would be more convenient for several reasons: good location, and possibility of more relaxed atmosphere.

IF ANYONE NEEDS TRANSPORTATION, please call 62 28 098 - Sr. Maryann Panevska and we will arrange to pick you up.

Would the WGD like to have future meetings at various Generalates? We can talk about this on April 3rd.

Reminder: If anyone cannot be present at this meeting, PLEASE SEND A REPLACEMENT - EVEN YOUR SECRETARY.

The coordinating group again reviewed the various development activities and tried to find out who is interested in which area. The following members have already indicated their wishes to be active in:

Relations with Justice + Peace, Sodepax, Promocion Humana:

Sr. Therese M. Barnett, scmm-t  
Rev. John Schotte, oicm  
Fr. Vincent Fecher, svd

Relations with FAO:

Rev. Ed. Biggane, sma  
Br. Harold Boyle, cfx  
Sr. Genevieve Samson, sa  
Fr. Vincent Fecher, svd

Credit Union Seminar:

Sr. Therese M. Barnett, scmm-t  
Br. Harold Boyle, cfx  
Fr. Uebening, omi  
Fr. Valerien Gaudet, omi  
Sr. Maryann Panevska, scmm-m

Relations with Aid-Funding Agencies:

Br. Vincent Gottwald, fsc  
(At the April 3 meeting  
Fr. Grooskortenhaus, wf will be present. Also, Fr. Depuis, omi will report on the International Standing Conference.)

We can finalize this at the April 3rd meeting, and perhaps break into sub-groups to work out programs of action, and then get together again to set our 1970 schedule.

If anyone wishes further information on the above activities, please 'phone Miss Audrey Capes, the Working Groups Assistant, at Sedos: 571 350.

M. Panevska  
J. Schotte  
V. Gottwald

## FORMATION

The Formation W.G. met at SEDOS on Wednesday 4th March, 1970.

The following were present:

Sr. Joan Bland snd-n, Sr. Helen McCarron fmm, Br. Jan Devadder cfx, Sr. A de Vreede scmm-m, Sr. M.J. van Dun osu, Sr. Pauline Greene rscm, Sr. Marjorie Keenan rscm, Fr. G. Lautenschlager cmm, Sr. Bellarmine Romualdez ssps, Sr. Francoise Schellemans scmm-t, Fr. F. Sackett omi, Sr. E. Soetens icm, Fr. J.R. Urquia sm, Fr. Warning cmm, Mo. Marie Albert osu.

Chairman: Fr. Sackett. Present for secretariat: Fr. Tonna and Miss Capes.

### 1) General Orientation for formation

Attitudes:- Basic attitudes of the missionary are:  
Openness, toleration, human interest,  
attention and the capacity for real integration  
in another culture, for giving and receiving,  
and collaboration with others.

- a) For integration to be achieved - theoretical as well as practical knowledge required. To this end, the missionary must be able to learn the language and to absorb the culture. First the missionary must possess his own culture or he becomes lost. Therefore, training is necessary first at home and then abroad.
- b) Formation of Mission needs:  
These must be known beforehand in order to avoid later frustrations.
- c) Formation must be a continuous thing adapting all the time to new conditions and circumstances.
- d) Students are being orientated in pastoral work as well as technical work. Training in both is necessary.

### 2) Summary of White Fathers' Document

- a) Devotion to spreading the Gospel. Formal instruction by way of dialogue is the method which has to be adopted with the students of today.
- b) Fidelity of Tradition: To be evangelisers of Africa. Youngsters today not interested in history for they feel their elders have made a mess of things, tradition is therefore not palatable to them. Their conviction must come from within and not be imposed upon them.

2) c) Team Work.

There must be free discussion between teacher and students. Students today will not accept something imposed from above. Through dialogue and/or experience they must come to accept for themselves what the teachers wish to convey to them.

Up to 1965/66 - passive formation, what was dictated by the Church was law. Since then it has been realised that much is wrong with this policy, and now an effort is being made to try to form an active type of person who must act on his own and with conviction, giving self-fulfillment.

A deeper level of formation is therefore called for now. Students expect love and encouragement from their superiors, and are very often not getting this. They also want absolute frankness.

The term "development" was found by the group to be more acceptable than "self-fulfillment".

The Mission in the field - externally they are not to take the leading role but to assist the local church to become what it is felt it should become.

d) Importance of Celibacy in Formation.

Part of the students' formation is to spend part of their time abroad to get used to being away from home and to appreciate another culture.

Important to check Houses and major seminaries to make sure they all keep the same standards. Fr. Devadder mentioned that there is a big difference in formation between some of their groups and American groups which are geographically very near. An effort is being made to insist in unity or at least uniformity in methods.

Agenda for next meeting which takes place on Tuesday 21st April, 1970:

- 1) Discuss missionary formation in mixed congregations.
- 2) Mother Walsh's proposal.

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AGENDA - for the meeting of the CONTACT GROUP for HEALTH SERVICES, Tuesday March 24th at 4 p.m. at the SEDOS secretariat.

- 1) Review of the minutes of meeting of January 22, 1970.
- 2) Review of the meeting of March 12:
  - participation and program
  - report and text of lectures
  - translation of texts
- 3) Terms of Reference of our group - see papers enclosed, please study them beforehand
  - clear formulation of our goal and scope
  - how can we contact more Generalatés?
  - should we have more contact with the U.I.S.G?
- 4) Proposed Medical Symposium:
  - see enclosed report.
- 5) Any other items?

Enclosures:

- 1) Copy of SEDOS 69/82
- 2) " " " 69/83
- 3) " " " 69/922
- 4) Copy of report of the meeting held on February 22, 1970, with representatives of the International Catholic Confederation of Hospitals (ICCH)

A.M. de Vreede  
Chairman.