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

Rome, July 17 1970

This week:

Enclosed please find the:

- a) Final report of the enquiry of missionary opinion conducted during the period 1966-69. p. 563
- b) The report of the SEDOS representative at the II World Food Congress, Sr. Genevieve Samson, sa. (IN FRENCH) p. 591

a) Opinion Survey of the Grass Root Missionaries

The 28 page report concludes what can now be considered as the "pilot phase" of the interview programme launched in 1966.

The late Miss Overboss, guided by the Interview Group, had been working on this report during this time last year, and fortunately, her notes could be used in drafting this report.

Miss G. Ragucci, a sociologist from Argentina, read through the material gathered by the interview group and drafted chapters 3, 4, after working on the conceptual framework summarized in chapter 1.

Most of chapter 2, had been drafted by Fr. Tonna back in 1967 to wind up the first "structured interview" phase.

Fr. Tonna also edited the final version of the whole report and wrote chapters 5 and 6, which sum up the conclusions of the enquiry and after recommendations for the future.

The report thus consists of 6 chapters:

1. Aims and means.
2. The structured interview.
3. Missionaries and the Local System.
4. The Missionaries and the Church System.
5. Conclusions and recommendations.
6. Specifications for an ongoing missionary opinion survey.

The questionnaire schedule, the returns and other material are available for consultation at the Secretariat.

- b) Le rapport de Sr. Genevieve souligne les valeurs en jeu au couer du mouvement de développement des peuples. Sr. Genevieve a intervenu six fois et on a annexé le texte de son intervention majeure.

The next issue of SEDOS documentation will appear on September 4, 1970.
 The Secretariat however, will re-open on August 17, 1970.

Sincerely yours,

Benjamin Tonna

Executive Secretary.

MISSIONARY OPINION SURVEY

Report on the Pilot Enquiry 1967-69

Chapter I: Aims and means

1. Missionaries in the grass roots have often been quoted as expressing the opinion that the central organs of the international agencies involved or interested in the missions do not always seem to be aware of actual conditions in the field.

The original purpose of the survey analyzed in this report was to put in black and white the opinion of a sample of field missionaries in order to ensure its presentation to such central organs.

It soon became evident, however, that the enterprise was too ambitious. The purpose was then redefined as that of a pilot enquiry which could be used as a basis for the design of an ongoing survey of missionary opinion.

2. This pilot enquiry was conducted in two phases. During the first phase, the structured interview technique was applied by members of an ad hoc Sedos Working Group to 24 missionaries who happened to be passing through Rome. The outcome is summarized and analysed in Chapter II and the interview schedule and instruments used can be examined at the Secretariat.
3. After evaluating this first phase in 1967, the Working Group decided to adopt the unstructured technique and to apply it in interviews with missionaries both in and outside Rome. 81 interviews were conducted in this way and the findings are examined in Chapter III and IV.
4. The content of the returns of the unstructured interviews departed considerably from the frame originally proposed by these guidelines. It introduced new dimensions and new concepts. These are here described in order to equip the reader with the frame of reference most likely to help him interpret the findings in terms of the original purpose of the survey.

5. In so far as its more specific objective was concerned the second phase was a disappointment. This objective was based on the hypothesis that missionaries must be making "break through's" in their day to day work and thus improving current insights on the missionary approach. The Sedos group thought that the recording of such insights would help bridge the gap between the "centre" and the "periphery", between the "institution" and the "operation" and thus speed up the process of trimming old structures and building new ones. The missionaries interviewed, however, were either happy with the present set up or helpless to adjust it. No "break through's" broke through their interviews.
6. These interviews, however, produced other, unintended, insights and the major thrust of this report is towards their examination. This bears directly both on the content of the opinion of missionaries and on the conduct of the enquiry. The final chapter V translates the conclusions into a project for an ongoing survey of missionary opinion.
7. As regards the content, the interviews produced "opinions" on what is happening within the present system rather than, as originally intended, on what should be done to it. They did show, however, some of the ways in which this system was conditioning the missionaries.
8. In analyzing the returns an attempt was made to organize this data in a conceptual framework whose point of departure (in the original hypothesis) had taken as its core the concept of communication, breaking missionary activities into efforts to communicate the Christian message (a) through rational and verbal presentations (b) through liturgical rites, (c) through expressions of service and charity (hospitals, schools, credit unions, etc.) and (d) through patterns of contacts with existing groups.

This core concept was not retained in reconstructing the framework for the interpretation of the "unintended" data. The focus was shifted from the mission, as a field of communication activities, to the two main agents - the missionaries and the local people - of such communications.

Each of these, in communicating, "uses" his own system. Consequently, in interacting, each is conditioned by a different system. Taking the concept of system in its sociological dimension - that is, a complex of shared "traditions" which make up one's way of life - one could envisage two areas of enquiry:

The system which is the local people's way of life - the local people.
The system which is the missionary's way of life - the Church.

- a) The local people is a concept which includes all aspects of the way of life of a given population. The concept is useful because it may be applied to any such population - whether it falls within range of a mission station or within the borders of a given diocese - depending on the approach of missionaries to their work.

Within such a system, the missionaries interviewed raised the following question of their relationships with the different social strata of the population, participation, active or passive, in the Church system of each social stratum and innovation, or the degree of acceptance of new ways of being the Church - again, of each social stratum.

Vis-a-vis their own stance before these local people, the missionaries discussed their evaluation of the situation and their corresponding satisfaction or dissatisfaction and their attempts at innovation in cases of dissatisfaction.

- b) The Church system can be seen as three concentric sub systems; the smaller circle coinciding with the set up of the local "mission", the intermediate circle with that of the international religious institutes to which this mission belongs and the wider circle with that of the universal Church.

Within this Church system, the missionaries interviewed had to confront the issues of training, policy making and planning. They also discussed innovation or the tendency or actual process of adaptation of the Church system to the demands of the local people.

8. As regards the conduct of the enquiry, the insights gained can be summarized as follows:

- a) Though no attempt was made at representative sampling, the experience showed that such sampling would be extremely difficult to ensure. The difficulty could, however, be reduced if the mail questionnaire was adopted.

- b) The unstructured interview demanded huge efforts on the part of the interviewer. Consequently the team of interviewers would always turn out to be small. As a result the interviews would only be conducted in Rome or in some other "trooping centre" like Paris.
- c) The assumptions that missionaries would be willing and able to answer the questions had been too generous. Missionaries usually had a packed programme when they passed through Rome. Consequently, the questions had to be few and, by implication strategic. This report tends to locate such strategic areas.
- d) The time lag between the first and the last interview had been too long. This was, in part, due to the experimental nature of the enquiry. Still, the decision to interview missionaries passing through Rome practically rules out any control of such time lag.
- e) The analysis of the returns, already complex because of the unstructured interview technique, was further complicated by this time lag. A system of 'instant analysis' for each interview could be devised in order to offset this difficulty.

Chapter 2: The first phase: the structured interview.

9. The first phase of the enquiry provided some insight on the conduct of the enquiry though it did not raise all the issues listed earlier in Chapter I. It also produced some useful data which, coming straight from the missionaries, could be processed in order to reconstruct the pattern of missionary life in the grass roots. Such a pattern, of course, was only useful as an exercise in methodology. It had no representative value because it was not based on a representative sample and because, even if it was representative, the sample on which it was based was too small. The main contribution of the first phase was towards method - in particular it showed the inadequacy of the structured interview as an instrument for this type of opinion survey.

The pattern produced by this first phase followed closely that of the traditional view of the missionary. If developed along these lines, a full blown survey could help to show the pattern of the present 'behaviour' of the Church at its 'missionary grass roots'. When compared with her declared policies, such empirically based findings could reveal some 'de facto' departures from such policies.

10. In fact the findings produced by the 24 interviews pinpointed areas where the missionaries do not seem to be aware of such policies. Indeed, there were so many differences in their stands on the usual dilemmas of 'quality versus quantity Christians' and of 'schools versus development projects' that the attention of the 'central organs' could usefully be drawn to such a gap between declared policy and its implementation. Of course, recourse could be made by such organs to the basic principle of pluriformity - which recommends a minimum of universal policies and a maximum of strategies specifically tailored to local situations. But such plurality can only become a reality if things are faced at the 'centre' and then 'fed back' to the periphery.
11. The backdrop of the 24 interviews analyzed in this report was as wide as the Catholic missionary world. 14 missionaries came from Asia and Oceania while 12 worked in Africa. Half of them were posted in urban environments. 5 were isolated. 14 were engaged in Parish work and 3 worked for the diocese. 7 taught in schools. On the side, they managed cooperatives, composed music (3), translated the Bible, ran agricultural schools, helped the parish priest and built airstrips. They faced animists (8), Mohammedans (7) Protestants, Hindus and Buddhists.

Only in two cases were the missionaries working on their own. In most cases (18) they were assisted by Sisters busy with schools and social services. In six cases such tasks were also assumed by lay people.

12. Their declared purpose was evangelization in the strict sense of announcing Christ to non Christians. Most were set on establishing the Church within a given area (19). A few (4) aimed only at increasing the sheer number of Catholics. Most (12) were interested only in stepping up the quality of baptized Christians. Others (8) struck for quantity and quality: 9, in fact, did not grapple with the problem of quantity versus quality Christians because they were too busy or because the population was relatively small. Given the choice, most would put more men on preaching (10) and social work (6) and more money on schools (5) and social welfare (3).

The difficulties with their Message originated mostly from the Catholic stand on marriage (II). The doctrine of the Trinity, Divinity and the Virgin Birth also proved difficult to Islamic audiences.

13. The missionaries concentrated on personal contacts (10) in their efforts to overcome such hurdles. They tried to be friendly to all and to make no preferences.

The themes they developed in their talks were: God's providence (7), Our Lord (4), the Church (4), the Sacraments, especially the Eucharist (7) and charity (4). They stressed such themes as the resurrection, redemption, purgatory and our Lady; the education of children, the liturgy, the saints, the theological virtues.

The means they used were, in order of frequency mentioned, the Sunday homily (23), home visits (19), conferences (II), Literature (10), training sessions (10), group discussions (10), newspapers (6), slides (5), audio-visual aids (5), demonstrations (3), radio (3), pilgrimages (2), information centres (2).

According to them, the most effective were preaching and home visiting. A popular combination was the distribution of papers and leaflets through systematic home visiting.

14. Implantation involved the liturgy. Most missionaries (18) served on three or more stations and their average Sunday congregation totalled over 500. Dialogue Mass was said in the local language, accompanied by local forms of singing (12) and, in Indonesia, by dancing. The Rosary and Marian months are now flanked by Bible vigils.

Adult baptisms per year ranged from 400 to 10, the most common figure being 150. Missionaries rarely spend more than 4 hours per week in the confessional (2). Weddings ran from 150 to 10 per annum.

15. Most missionaries worked in areas with Catholic primary (23) and secondary (15) schools, and, in 3 cases, agricultural schools. It was generally possible for missionaries to teach religion in the State schools (10) and, in 6 cases, other subjects too. State schools were barred to missionaries in 5 cases.

6 missionaries did not think schools were the answer to evangelization and another 6 had their doubts. 10 thought they were the method for implanting the Church, but 7 questioned their effectiveness. 10 thought the Church should run its own schools rather than send missionaries to teach in State or private schools. 9 thought that, in the latter case, missionaries should teach only religion.

Those who challenged the schools would substitute them by home visits, by a catechist force for catechumens, by social and welfare initiatives and, by action groups for the elites.

16. Few thought that the Church was identified with the colonialist or that she was neglecting socio-economic problems. But 9 thought that she was often identified with the rich, though only 5 considered this to be an obstacle to mission work. A good number judged that the people would like to see the Church do more for their material needs (15), to provide know-how (13) and to help them launch cooperatives and unions (10). In any case, the Church should run hospitals (14), ambulatories (14), clinics (8), and leper colonies.

17. The missionaries generally raised necessary funds from their Bishops (II) and from the local people (9). More often than not they were not in possession of any degrees, though two had undertaken studies on their own (sociology and nursing) (17).

Only a small minority had undergone special missionary training before, on, or after, arrival.

18. According to the missionaries the problems facing the people, in the order of the number of times mentioned, were: poverty and malnutrition, unrest, cohabitation, illiteracy, disease, unemployment, racial prejudice, urbanisation. To the missionaries the most distressing was poverty.

19. How did the missionaries rate their performance? On the whole, they were optimistic as regards implantation or the establishment of the Church (12). Doubts were more frequent (5) in the face of evangelization. They attributed their successes to direct preaching (17), to the schools (13), to the liturgy (12). They traced their failures to political unrest, to concubinage and to competition with Protestants.

20. As regards cooperation, 2 (out of the three who chose this subject) stated that there existed no facilities for diocesan pastoral planning. Within their Institute and with other Institutes harmony was the rule, though missionaries liked to work alone as well as in teams. In two cases meetings with other Institutes and with the local clergy were held regularly and things went on smoothly. Results were reported as positive in one case.

Relations with the local Christians were established within apostolate groups, where missionaries generally played the role of animators and advisers.

As regards Church Superiors, reactions were described as cordial in two cases. In one case, the Bishop was responsible for the spiritual welfare of the missionary as well as for his missionary work. In one case regular channels of communication between Bishops and Regular Superior did not exist.

About one third considered the spiritual help from the Generalate, the Regular Superior, Visitors, retreats, conferences, community life insufficient, but most felt spiritually supported by the local populations (17) because they felt close to their needs. Living allowances varied and were often being used for direct pastoral work. Most (17) had received a medical check up before leaving and had enjoyed good health. Hospitals were available in 13 cases. 13 had not been able to make peace with the local food. The holiday at home rarely came before 5 years and the funds to make it possible came from the Bishops, from the Institute and from friends. All wanted to return.

Relations with leaders of Protestants and Moslems and with civil authorities were described as good in two cases. One complained that there was no common Church policy in this area.

21. As regards the three pronged approach of Catechesis, Liturgy and Charity, it should be noted

- that only in one case was a missionary expressly promoting the council theme of the History of Salvation.
- that, besides the Mass and Sacraments, the missionaries interviewed seemed to be able to think only in terms of novenas and traditional devotions, even though Bible vigils were mentioned.
- that the findings revealed an interest in socio-economic aid but no practical and wholehearted involvement.

It seemed, therefore, that the missionaries could do with more knowledge of the Council policies - a need which could be satisfied by a common educational effort of their several Institutes.

It seemed that the question which was proving to be a universal hurdle for both evangelization and implantation was the family problem. This was basic to the whole future of the Church and should be tackled under its various aspects of polygamy, birth control, indissolubility and mission.

Cooperation seemed to be possible but not yet institutionalized. The contribution of SEDOS in this could be decisive. By showing missionaries that their Institutes were set to promote cooperation, it could stimulate them to indicate concrete needs which had to be faced through joint projects.

Chapter 3: The Missionaries and the local system

I: The situation

22. The findings of the second phase of the enquiry were richer in terms of our quest - that is, the opinion of our missionaries. This chapter records the content of this opinion on the peoples (local system) with whom the missionaries were working. The next chapter presents their opinion on the Church system in which they work. In their second part, both chapters draw conclusions on the reaction of the missionaries interviewed to both systems (Ch 3, part II, Ch 4, part II).

Though the peoples with whom the missionaries were working varied considerably, the findings of the enquiry usually distinguished between two analogous strata within each people - the higher and the lower classes. The missionaries engaged in educational work often confined their activities to the higher strata and were inclined to offer a positive opinion on the fruit of their labours. Other missionaries, however, seemed to prefer the lower classes and were more critical of their performance.

23. Respondents from Africa, for example, reported good contacts and fruitful relationships with the higher classes of the local population (2, 3, 7, 13, 24)* 7 missionaries explained that this was due to the fact that these classes spoke a European language and had attained a high intellectual level (14, 16, 21, 22, 18, 23, 28,). 4 missionaries, however, reported the contrary: the higher classes were keen on enjoying their 'new' freedom and often refused the ties of religion (10, 13, 15, 30). A missionary remarked that 'priests were afraid of students' (1).
24. For Asia, the enquiry produced an analogous kind of answer: relationships with the educated classes seemed to be the preference as well as the monopoly of missionaries involved in education. 3 of the latter simply had no time to work with the lower, non-educated classes (38, 67, 39), while 2 found it easier to work with the higher classes because 'only they could understand the approach of Christianity, which is basically rational and not emotional' (51, 64). Another 2 seemed to be cut off from the lower classes because of language and intellectual barriers: - 'the lower classes had closed and biased religious concepts' (55); '(they were) too attached to their traditions' (38).

* These numbers refer to the index number given to each answer given to the unstructured questionnaire, available for reference at the Secretariat.

Some missionaries however worked exclusively with the lower classes. And some of those who worked with both found it easier to communicate with the lower classes because: 'they are less sophisticated; most of our religious feel more at ease working with the lower classes because their educational training is limited'. (65)

We could note here, perhaps, the same phenomenon observed for Africa: that a gap existed between missionaries working with the higher, more educated classes and those working with the lower less educated classes. 'Our school is an island running its own affairs'.

Contacts with the higher classes called for special preparation on the part of the missionaries. The less trained missionaries were thus excluded from such contacts: 'I think that the lack of material means for social work and the lack of a scientific qualification for intellectual work are the fundamental and human reasons why we do not have any success with the higher classes'. (44)

25. In Latin America, the findings showed different directions. Respondents from Brazil reported closer contacts with the lower, poorer classes because these were 'in need of aid while the higher classes were self sufficient'. The respondents from Chile, however, noted that contacts were easier with the middle classes, though such contacts were mostly of a non religious nature. The Chilean missionaries pointed to the language barrier as a serious obstacle to contacts with the poorer classes.
26. The privileged area of the contacts of missionaries with the local populations is, of course, that covered by liturgical and catechetical activities. The missionaries from Africa, however, reported wide variations among their activities in this area.
27. These variations could be traced to the various degrees of unadjustment of the liturgy and catechesis to local traditions. The most obvious case, in Africa, was the tension between Catholic and Coptic rites in Egypt (7) and the Masses in Latin or some European language (10, 12, 18). 8 missionaries referred to unadjustments where the vernacular language is used (8 cases: 2-3-7-6-19-25-26-30) or where some kind of integration is being tried. Here very different levels of adjustments of the Christian liturgy to the local culture seemed to be the general rule. Usually, the first thing to be adapted was music (use of local instruments, etc). There were fewer reports from the field of integration of symbols or cultural traits. In any case, the

participation of the laity always aimed at (1-3-7-5-10-11-12-13-15-16-19-20-21-22-23-24-25-27). In one case, renewal was allowed only as 'an experiment for educated people'.

In another case, educated people were afraid that Europeans would laugh at them if they integrated their local customs in worship.

It is significant to note that in one case Latin and Gregorian Chant had been maintained because of their resemblance to African music (4).

Among the catechetical activities, a favourable mention by African missionaries was reserved for an interdenominational Bible course, common celebrations with Protestants, and for the initiatives of the Joint Christian Council of Uganda (10-19-23-26). Studies on Vatican II for religious and laymen were much appreciated.

28. In Asia, the difficulty of adapting the liturgy to the local cultures seemed to be more formidable than in Africa, where the local cultures and religions often had a local and magic character. In Asia, religions had produced a philosophy of life, to such an extent that 'most of our people identify national cultural values with religious values or Hinduism'. (70) 'The Cambodians are, by definition, Buddhists. Buddhism was the State - religion and, in Cambodia, a Buddhist was the equivalent of a Cambodian, and viceversa.' (38) 'It is very difficult to adapt the liturgy in Japan because Christianity is considered a Western religion and is accepted as such; therefore those who embrace it accept Western forms of worship and resist attempts to adapt it. The fact that Japan is now in a period of Westernization makes it difficult to know just what to change and how much' (5).

The opposite view could also be sustained: 'efforts in the liturgical field have helped to clarify the misconception that Christianity is a religion of the West.'

Some changes had been introduced but they were never far reaching. And sometimes people did not understand 'the real sense of changes.' (38). Most of the people seemed to appreciate the use of the vernacular and some of them liked the use of Indian music but, by and large, the people are much less enthusiastic about adaptation than some of the priests are. It is often pointedly remarked that many of the Indianization procedures are initiated by foreigners'. (47)

The principal achievements have been recorded in the use of the European and the local language followed in the production of local music, art and local symbols or customs. 'The Church (in Ceylon) is also studying the possibility of adapting more national elements into its worship - to quote one example - the celebration of the national feast of the Sinhalese New Year as a Christian liturgical feast'. (40)

29. No similar data was available for Latin America.
30. Another privileged area for successful contacts of the missionaries with the local peoples was that covered by social work.

All the activities concerned with education, medical care and socio-economic development are here included under social work. The interviews sought to list and assess social work undertaken by missionaries in collaboration with other congregations, with the government, with other religions.

As every mission was involved in at least one of these activities, it was considered useful to bring out the main thrust of such social work in so far as contacts with the people were concerned.

31. For combined activities (i.e. of the mission with other congregations or institutions) different initiatives were reported for Africa. Examples were quoted of a technical school, (3) a school for Christians of seven different rites in Egypt, (7) a school for training local leaders. (12) Less data was available about medical assistance. In some cases there was an informal but very real collaboration with other institutes. But the collaboration between fathers and sisters and between European and African congregations seemed to be fraught with difficulties. (10-11-21-22-24-29)

The relations with the governments in this field seemed to be good (3-5-10-11-21-22-23-26-27), except in one case where the missionary had refused Government proposals about education. (8)

The contacts and common activities with the Protestants and Orthodox churches were developing through visits, interdenominational schools, the use by Protestants of Catholic schools, common chapels and community development projects.

32. In the sphere of social work missionaries in Asia often found themselves doing what the Government ought to be doing in order to find solutions to immediate problems. 'One of the great needs of the people is better housing. The huts are practically holes in the ground. With the progress of education the people will no longer be content with this situation. ...The Government isn't doing anything to improve housing conditions.' (36)

The missions worked principally in schools (one of them was directed by new Christians) (41) and hospitals. They did it by themselves or in collaboration with others. Fewer experiences had been tried in the field of credit unions and irrigation. (64-66)

In education and training activities there were experiences of collaboration between men and women institutes. (50-60-38-39-41-44)

Cooperation with Government seemed to exist in the field of education, (44-45-46-49) agriculture (45-67) and health programs; (47) in technical assistance. (36)

This same kind of assistance existed with the Methodists (36) in Australia. This cooperation among religions was in most missions just beginning and it was practically limited to the Christian denominations. Among the actual achievements, the participation in a Women's Club of Catholics (36) and Methodist health courses; (40) were offered as good examples. An interdenominational clergy organization had also been set up. (51)

One missionary felt that Protestants were aggressive (45) towards Catholics. Two others experienced a mutual coolness and indifference. (42-50)

Help for social work was also obtained from secular groups or foundations from overseas. (64)

33. In Latin America social work was also geared to do what governments failed to do. Current activities focused on education and medical assistance.

As regards cooperation with other congregations, some missionaries felt that sisters could do something more than collaborate. The Sisters' apostolate in the schools and hospitals limits the scope of collaboration. Many priests felt that they could do much more.

Collaboration with other religions was reported to be 'almost impossible' on account of their rigid mentality (e.g. Pentecostal).

Relations with Governments were limited to requests and acceptance of financial aid. 'Some tensions with the State (as the mission work in hospitals) shows the inadequacy of the government's work.'

Relations with other national or international organizations were mostly limited to requests for financial aid.

II. Innovation

34. The enquiry produced scarce data about innovation in the traditional patterns of missionary contact with the local peoples. Indeed, the data it produced was often negative - at least in this respect. Thus, it was reported that the local clergy (17) sisters (20) and Christians often betrayed a pre-conciliar mind. They had been 'won by the Western culture and now resisted Africanization' (30). Significantly, the priest mentioned as having cancelled experiments in the liturgy and as having prohibited African Sisters to participate in renovated liturgical celebrations, was African (24-28).
35. On their part, Missionaries generally seemed to desire change but hardly knew how or where to begin. They often confessed feeling too closely linked with 'colonial government activities', with 'the old style of the catechumenate', with 'too bookish a catechism' and with 'apostolic activities which can be undertaken by laymen.
36. As regards this last point, some missionaries 'found contact to be easier now that (the local) people were beginning to assume responsibility - for example through democratic elections in Parish Councils'. This was one of the very scarce indicators of innovation produced by the enquiry.
37. This was, however, often tempered by circumstances. Though laymen tended to step up their participation in the liturgical celebrations, they were still conspicuous by their absence at the higher decision making levels. Their activities were often restricted to fund raising. Still there were rays of light: laymen were acquiring the role of intermediaries between the missionaries and the local governments, especially in the educational and medical sectors.

38. The main thrust of the unstructured interview had not been on this point of active participation of local members of the Church but on the more crucial one of contacts with the non Christian population. Again, the returns of the enquiry were disappointing. There was no explicit answer on why local people accepted or rejected Christianity. Some assumptions, however, seemed to be implicit in other answers of the missionaries and an effort was made to decipher them.

39. It was often reported, for example, that missionaries were often accepted by substantial majorities of the local people and sometimes, with them, the Christian Message. But their motivations were not always clear. Some missionaries seemed to assume that these were of a socio-economic nature. The lower classes, which 'demanded more justice' (2), 'less taxes, more work' (3), which preferred clerical work to farming (15) could 'use' the Catechumenate if it offered the opportunity of finding a job (5). Christianity was 'something' that allowed them 'to be like a white' (6), to achieve power and prestige, to get a diploma (12). Afterwards they felt free to leave the Church.

40. In theory, the relationships between missionaries and local people could be considered as based on religious motivations. But the 'Religious problem is not in the line of their (i.e. Asian people) preoccupations.....only moral concerns interested them'. 'Human needs are more urgent'. (38)

For some missionaries, the local people simply 'used them to get a diploma and then to earn more money, (38-45) or to take what was possible out of them. That there was, more than once, a non religious motivation, stated one missionary, could be seen from the fact that the 'rice-christians' abandon Christianity in masses. (56)

41. In Latin America, a different type of motive was reported by a missionary for an industry which the government was mismanaging. He provoked an active participation of laymen: Fr.... reorganised the manpower and, while supervising the activities, entrusted the direction and administration of the work to a competent and trustworthy layman. Thus he himself was free for his pastoral duties. The industry soon arrived at full production and was able to supply not only materials, but also funds for the building program of the area. The State government once more took up its public buildings, which it had been forced to abandon.

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Thus, the school, health center, army barracks and other buildings were completed. Likewise private individuals bought brick and tiles to replace their shacks with modern pleasant homes. ... In 1959, their building programme completed, the missionaries turned the machines over to the government. (34)

Chapter 4: The Missionaries and the Church system

I: The situation

42. As noted in Chapter 1, missionaries do not work with the local peoples independently of their own 'people'. In other words, as they operate within the system formed by the local populations, they bring with them the full weight of their own Church system. We have described this latter system as at least three concentric circles: the religious Institute to which the missionaries belong, the Diocese for which they work, the universal Church in which they move. In this chapter we shall analyze the 'weight' of this system as it emerges from the answers of the missionaries to the topics posed by the guidelines of the enquiry.
43. These answers provided insight on three categories none of which was explicitly envisaged by the interview guidelines. Of these the most important was what can be described as the formation or training received by the missionaries. It was here that the weight of the Church system seemed to be most evident - at least in the minds of the missionary. And this system was there to support the missionaries in their efforts at evangelization and at establishing the Church as well as to inhibit them in their initiatives to communicate with the local people.
44. To take the negative side first, about one third of all the missionaries from Africa interviewed reported that most of the difficulties in handing on the Gospel message could be traced to deficiencies in their training. In particular they lamented the absence of a course in anthropology, which, they thought, could have allowed them to adjust more rapidly to the people with whom they had been assigned (17,19,20,30). They did not feel equipped to deal with the local people: 'missionaries remain outsiders' (2). More specifically, they felt the pinch in their ignorance of the local languages and in their contacts with the great non Christian religions.
45. It was not simply a case of missing an important item. They also complained about the European mind which somehow distorted their whole approach to the local peoples. In particular, they pointed to the serious handicap presented by the sense of Western technical and intellectual superiority so evident among the foreign clergy(15-25).

The fact that they assumed that 'Europeans made things better and quicker' created and perpetuated a passive state among the local clergy. Specifically a missionary sister complained about the difficulties encountered when European and African congregations tried to work together.

46. Again, about one third of the missionaries from Asia were critical of the training they had received (43-53-57-55-58-60-63-64-67-71): 'the less educated cases find it most difficult to understand our intellectualistic approach, especially since it is often formulated in terms of a Western philosophy'.
47. The same complaint was echoed from the Latin American missionaries: 'we were never trained to meet people...we do not know how to meet them - especially if they are women'.
48. Action, however, was being taken to correct this situation. A missionary from Asia mentioned the formation of inter-congregational teams entrusted with the training of young sisters. 'Maryknoll Sisters and seminarians often attended lectures together and worked in catechetical programmes in the neighbouring parishes. On their part, the MSC Fathers were reported as 'pushing the technical training of their Brothers (35). In Latin America, a number of Sisters' congregations in Brazil had joined forces to organize courses in modern theology and pastoral practice while a new Institute assumed the training of Seminarians. A catechetical center in one of the Vicariates was mentioned as an example in ongoing education for religious.
49. A second category which was worrying missionaries was that described as 'the current policies of the official Church'. In Rwanda, for instance, the schools were 'too centralized and dictatorial because pupils could not choose to which secondary school to go' (1). In Nigeria, a respondent complained about a regime totally based on 'the authority of the missionary' (15). The language schools of Cairo were considered a hindrance to integration of the Church in the local culture.
50. More specifically, six missionaries referred to the Christian discipline of marriage - a discipline almost impossible to apply.

In cultures where polygamy and proof marriage are the rule, Christians were demonstrating the old saying that people 'accept doctrine more easily than discipline' (4-10-11-20-22-23).

51. A missionary from Asia stated that Church policies were at the root of most of the current difficulties of evangelization work: 'Mainly (it was the) application of the Western law mentality which obscured the meaning of the Gospel' (50). Other missionaries from Asia, traced such difficulties to the policies of their own Institute. 'The structure of the institute blocks positive experiences in social cooperation in the mission...assignments have always been given from higher up' (63) and 'some missionaries are tied up by their institute because of the present structure' (67). More explicitly: 'the structures of the Institute forbade visits to homes - so we missed the opportunity of meeting the people in their own milieu. There was also the difficulty of going to the movies which the students were seeing. Rules regarding home visits and movie going have been relaxed somehow but, I feel, not sufficiently' (71). 'One had to have a more flexible time table (because) a lack of flexibility in this area is, or can be, damaging. I have seen missionaries going off to mental prayer or to say the breviary late in the evening, when there were people hanging around the station, or passing through the station on the way back from the gardens. By doing so, the missionaries were losing priceless opportunities to meet the people' (72). 'We are too congregation centred and do not work enough with the parish' (71).
52. A missionary, instead of describing the situation, offered a prescription (which clearly even if indirectly reveals such situation): one of the 'policies to be adopted by the universal Church...is that the mission of the Church takes precedence over the ecclesiastical discipline of the Church and, where discipline does not help but hinders the divine mission, that discipline must be relaxed' (80).
53. Two missionaries did not share this view: 'there are no obstructions or hindrances that originate in the structure of the Institute or in the policies of the Church, universally or locally (45) but in the absence of good will'. He was happy.

The other was quite satisfied with the 'Church and community policies that permitted personal relationships to develop. But he insisted on the possibility of his community rules to be flexible

enough to adjust to the needs, schedules, daily routine of the people with whom we worked. The ability to go out...and to alter our convent schedule accordingly letting each sister express her professional and charismatic ability.

54. The third category can be described as Church planning;

In Africa the 'structures' to ensure this were not lacking. Different kinds of Commissions and organizations were mentioned by five missionaries (4-21-22-23-27). The fields covered were the liturgy, catechesis and education. There did not seem to be problems in setting up such structures. Only one missionary hinted at opposition to them (10). One missionary from Asia regretted the absence of common planning at the diocesan level (30). Complaints were more frequent for Latin America: 'no programmes are worked out in common. The Bishops has proposed elaborate programmes but they were never specific enough to obtain the approval of the men and thus to be implemented...the missionaries feel the need of a programme to guide them (because) personally, they feel inadequate to do the job'. A missionary, however, found that the pastoral plan of the Brazilian Bishops had 'very much contributed to (achieve) cooperation among the organizations of the Church'.

It was also reported that the Liturgies and catechetical reforms had been well received, but they referred only to the use of the local language. 'The missionaries felt that things had remained much the same as before', in so far as the changes expected from the liturgical reforms were concerned.

In Brazil, two methods of evangelization were referred to. The first one consisted in the 'desobriga (periodical tours of the different regions of the mission). To-day, this form of apostolate is subject to much discussion and study. Attempts are being made to reorganise it somehow as, in its original form, it demanded much time, a tremendous physical resistance and a particular disposition'. Since World War II, the Urban centers have attracted new churches, schools and organization of medical care. And the fact had partially transformed the method and the structure of the present mission.

II: Innovation

55. How far was innovation involved in these opinions of missionaries on the present state of the Church system? This is really the heart of the problem and we shall attempt to answer it in concluding this report.

Innovation is both an attitude and an activity. As an attitude it is implicitly present in the various complaints recorded by one third of the missionaries interviewed. As an activity it can be either a) some kind of action that goes beyond the current norms of the Church system or b) simply an action that was never 'on the programme' of this system.

56. The findings were disappointing in so far as they revealed very few such actions. Still, on closer examination they seem to reveal some hints of the possibility if not the probability of such activities.

Thus, many of the remarks recorded in the answers of the missionaries from Africa clearly favour changes in the attitudes of the personnel involved in the Church system. The following initiatives were mentioned in this context: a multiracial school in Rhodesia (16); courses in Vatican II thinking for laymen (3), a consultation of the local Christian laymen on how to adapt the liturgy (12) and the baptism of three or four wives of the same husband in order not to prevent 'good people' from belonging to the Church (12).

These could be the 'experiments' missionaries were trying. Others, not yet fully fledged, seemed to be already 'in their minds'. They desired the Church to be no longer 'paternalist', (18) to 'leave the schools to the African (20); to let the people decide' (1) and to 'make their own liturgy'. (12-30) 'We must convert and not suppress local customs'. 'Missionaries should go around in teams' were typical of the opinions voiced in this context.

57. Sometimes, innovation in the Church system had actually taken place as a result of the expressed opinion of the Missionaries. In one African case, an initiative of some of these was accepted and adopted by their religious Institute: it was the 'policy of initiating young missionaries into work...giving them some basic language, anthropological and sociological training' (19).

In another case, however, the missionaries found an obstacle in the current policies of the official Church: 'the Bishops do not foster innovations' in the liturgy (1) insisting that 'the slower, the better' (26). There were, in the answers, a few more complaints about the bishops: '(The Bishop) indifferent to liturgical renewal' '...Difficulty also arose because of conservative attitude of the bishop' (67). 'No permission to adapt to the people (in liturgy). Creativity was discouraged'. (67) 'There was no attempt to solve this problem (Western-law-mentality) because of episcopal wrath.' (71) Indeed, some older and more westernized missionaries were reported as fearing that the liturgical reforms were too 'licentious' (5). Another example of the contrary attitude of missionaries was the explicit condemnation of retreats for men, of participation in local celebrations, of preaching on apartheid to mixed congregations (19). Another case was the complaint that the changes in the air were merely scratches on the surface: 'we have many labels but have not converted the religious mentality'.

58. In Asia what most discouraged some missionaries in their work was the same kind of opposition they often had to face when they wanted to introduce reforms.

While some missionaries located the difficulties and oppositions among the 'old' Christians, others traced them to the 'Western-Roman mentality of the clergy'. 'Adaptation is frequently interpreted as going back to old traditions. Continental Chinese priests and religious think about the nice Confucian traditions'. (69)

It was said that there was a 'ghetto mentality in the Catholic Mission' and a lack of general up-dating ideas on the part of parish priests and sisters' communities. (63) '...very often the respondents themselves were responsible (for the liturgical reforms) even against the common policy'. (57)

In many cases, the outcome was a passive acceptance of facts and reforms by the local lay people. Then the missionaries tried to help them participate as much as possible in the Church activities. 'In the past, the people expected the missionaries to do everything for them. Now they are being taught to do it themselves'. (38)

In Ceylon, for example, active laymen were busy in the Parish councils (40) and some missionaries wanted lay people to have more opportunities to collaborate in pastoral work. 'A deacon is not an essential help. What a deacon can do, lay people already do in the Archdiocese of Semarrann'. (70)

59. On this point, the data from Latin America was scarce. It was significant, however, that one missionary recorded that he was discouraged when the Bishops prohibited the use of guitars in the liturgy.
60. The same demand for change can be traced in the following answer of a missionary who was pleading for the 'application of new principles in Church':
 - As with St. Paul, himself, the missionary cannot preach in every place. He must establish centers of Christian life in important places from which the light of the Gospel can spread.
 - Self-support has come to mean the ability to financially support the parish or mission, but unless the parish supplies its own clergy it is not self sufficient.
 - These communities themselves should be able to go out and extend themselves... . We entrust the preaching of the Word and catechetical instruction to a catechist who often does not even have a grammar school education, and yet says that he is too ignorant to become a priest. And yet the celebration of the Eucharist is a rite which can be learned in a week... This orientation will need the ordination of an even greater number of presbyters (than in the past) to head such communities.' (70)

A more specific request bears out the same demand for change: more exigence comes from: 'A very high and sophisticated language is being used (in the liturgy); I would like a more simple, less classic language when we must pray. But local authorities think that a more simple, less classic language would be disrespectful.' (73)

Chapter 5: Conclusions and recommendations

I: Content

61. The findings of the pilot enquiry seriously challenged its central hypothesis - namely that missionaries were experimenting 'outside the structures' in order to make contact with the local populations. In fact most of the missionaries interviewed seemed incapable of thinking and acting outside the present system.
62. At best, they sensed that something had to be done to this system - but not by them. Thus a few pleaded for changes in the current approach but few of them reported doing anything about it. In the same spirit they welcomed the changes being introduced in the liturgy and in lay participation and regretted the coolness and even opposition with which local Church leaders often greeted such changes.
63. The inability of the majority to think and act on their own in new ways could be traced to the deficiencies, abundantly reported in the course of the enquiry, of their missionary training. In particular, the absence of anthropology and language courses was indicated as a permanent source of malaise.
64. Such inability to change could also be linked to the reported absence of policy making and pastoral planning in the Churches where the missionaries were working. While deficiencies in their training inhibited their creativity on 'breaking through' present impasses, this absence seemed to frustrate those missionaries who are ready for change. They want to change but they do not know in which direction. And their 'leaders fail to lead' them.
65. A clear need for such leadership could be read into the weakness of the contacts of the missionaries interviewed with the populations among whom they work. In practice, these seemed to focus on systematic relations with the higher classes through schools and on unsystematic approaches to the lower classes. Other patterns of relationships with the local Christians and non Christians could certainly be found.
66. The missionaries seemed to be mixed up on the issue of social work. They sensed that they were often being 'used' by the local people who wanted to climb the social ladder and they were not happy.

They realised that social work was a valid pattern of relating with the local people but did not see that such relationship was leading to evangelization.

67. Another source of confusion seemed to be the liturgical and catechetical renewal. There was no assurance on what was valid but only doubts about the validity of some of the innovations. In particular, the introduction of the local language and of local traditions in the liturgy produced contradictory reactions.

II Method

68. The first phase of the enquiry, convinced the Sedos Group in charge of the opinion survey programme that the particular technique of the structured interview would not be productive in probing the real views of the missionaries in the grass roots. These were put off by the length of the questionnaire and by the apparent banality of some of the questions.
69. The first phase of the enquiry also showed that the idea of interviewing only missionaries who happened to be passing through Rome severely limited the scope of the opinion survey. Missionaries passed through Rome at irregular intervals, for very short periods, in curious psychological states - and often in crowds which the Group could not handle.
70. The second phase of the enquiry revealed the potential of the unstructured interview as well as the serious limitations of the hypothesis (see above) on which it was based.
71. The second phase also demonstrated the feasibility of applying the group interview technique. A necessary condition is a simple, fool proof system for conducting and recording the group sessions.
72. The second phase showed that interviews in the field, conducted by visitors from the Generalates, were feasible and productive. A necessary condition is that Visitors receive an extensive briefing on the conceptual framework and the technique of the survey from its directors.

73. The second phase showed that the interviews had been too long - both for the interviewer and the interviewed - because the hypothesis had tried to cover too much ground.
74. The first and second phases underlined the need to ensure some kind of representation. Difficult as it may be, the question of representative sampling of the over 100,000 men and women in over 100 countries has to be solved.

III Recommendations

75. The missionary opinion survey should be continued but it should be envisaged as an ongoing exercise in recording and renewing current missionary thinking.
76. Better representation should be ensured if the survey was focused on the groups of missionaries undergoing refresher courses in selected centres in Europe.
77. Better use should be made of the group interview technique in conducting the survey.
78. Better returns would be ensured if the interview focused on eliciting opinion on one or two strategic points of modern missionary practice.
79. Such points could be: 'why missions', 'how to evangelize', "conditions of development work."

Chapter 6: Specifications for an on-going missionary opinion survey

80.1 The purpose of the ongoing missionary opinion survey (MOS) is to record and renew the current thinking of missionaries on the approach to evangelization and Christian community building.

.2 The method of the MOS is to gather by interview the opinion of purposive samples of missionaries, to analyze it two times a year and to 'feed back' the outcome of such analysis to the missionaries previously interviewed in order to provoke their reaction and thus 'renew' their thinking.

.3 Techniques

a) Sampling would be purposive - that is deliberately selected according to the following criteria

i) feasibility: e.g. groups of missionaries taking long, refresher courses.

e.g. from 150 to 200 per year.

ii) proportional quotas: e.g. higher percentage interviewed from countries where missionaries are concentrated.

iii) comprehensiveness: e.g. no region or country is left out.

b) The unstructured interview would be adopted to test one or two carefully selected but very specific areas of current missionary practice.

e.g. 'how would you describe the motivation of your missionary endeavours' (values)

'how should evangelization be conducted in your area' (rules)

'how should the Christian community be developed in your area'. (groups)

c) Interviews would be conducted and analyzed by the 'ad hoc' Sedos Group. This would involve the training of the members of such groups by experts in the interview technique (incl. group interviews)

d) Reporting: A report would be produced in June and in December of each year. It would be sent to all the missionaries interviewed during the previous six months with a request for comments. Such comments would be incorporated in subsequent reports and would be communicated to the interviewer team in order to improve their insights on the conduct of the survey.

DEVELOPMENT

DEUXIEME CONGRES MONDIAL DE L'ALIMENTATION.

RAPPORT DE LA RAPRESENTANTE DE SEDOS. - Sr. Genevieve Samson, sa.

Rédigé avec le R.P. Brossard omi.

Du 16 au 30 juin se tenait à la Haye, Hollande, le 20 Congrès Mondial de l'Alimentation.

Les 1.200 participants venus de plus de 100 pays membres de la F.A.O., avaient été invités à titre personnel, afin de laisser à chacun la liberté d'expression au cours des délibérations.

Le Congrès s'est déroulé en 2 étapes successives:

- Dans un premier stage (1ère semaine) une analyse de la situation présente basée sur les conclusions du Plan Indicatif Mondial pour l'Alimentation (P.I.M. - I.W.P.) et l'identification des problèmes de développement classifiés sous les 5 idées majeures suivantes:

1. la guerre au gaspillage des ressources et des produits à tous les stades de la production et de la distribution.
2. la réduction du déficit protéique : par une production accélérée d'aliments riches en protéines et par une distribution plus équitable visant les populations sous-alimentées.
3. la promotion de variétés de céréales à haut rendement, par exemple : le riz, le blé, le maïs... "Green Révolution" que les Centres de Recherches aux Philippines et au Mexique ont prouvé possible. Il s'agit d'intensifier et de propager cette "Révolution Verte". Le "fameux riz miracle" est signe de la Providence pour ceux qui ont faim.
4. de meilleures Perspectives pour les Exportations agricoles.
C'est le point sur lequel Paul VI insiste tellement dans "Populorum Progressio" "Une plus grande justice dans le commerce international." Le prix des productions agricoles des pays en voie de développement est en baisse tandis que le prix des produits des pays industrialisés va en augmentant, ce qui fait que:
 - les riches deviennent plus riches
 - les pauvres deviennent plus pauvres.
5. Une meilleure utilisation des ressources humaines:
C'est à ce niveau que l'activité des missionnaires peut et doit avoir le plus grand impact.

Les Commissions I à IV traitaient de ces points.

- Stage II (2e semaine) les Commissions V à VIII reprennent les conclusions de la première semaine (Stage I) pour étudier les ressources disponibles qui peuvent apporter des solutions aux problèmes soulevés au Stage I i.e.

Commission V. - Soutien du Secteur public

1. action gouvernementale
2. " internationale

Commission VI. - Appui du Secteur Privé

1. institutions bénévoles
2. commerce et industrie
3. fondations

Commission VII. - Programme de participation directe

1. mobilisation de la population en vue de l'action dans les pays en voie de développement
2. programme des volontaires
3. la part de l'Information dans les Programmes pour le développement.

Commission VIII. - Mobilisation de l'opinion publique

1. changement d'attitude à l'égard du développement
2. éducation et développement.

DIMENSION CHRETIENNE DU CONGRES.

" Si à Bethléem, la paix a été promise aux hommes de bonne volonté et si, comme le dit Paul VI, le nouveau nom de Paix c'est le Développement, on peut dire que la promesse de Bethléem s'est réalisée d'une façon tangible par un climat de recherche et de dialogue très intense parmi les participants chrétiens du Congrès."

- grâce à Mademoiselle Maria Groothuizen, du bureau des Observateurs Permanents du St. Siège à la F.A.O., un Centre d'accueil "Interchurch Centre", situé à 2 minutes de l'édifice du Congrès, avec une chapelle et des lieux de discussion était à la disposition des participants.

- Une quarantaine de délégués associés à l'effort missionnaire ont eu le privilège très apprécié de chacun, d'une hospitalité gratuite chez des familles amies du Centre.

- Tout ceci a été rendu possible par le dévouement du Comité oecuménique.
- Un merci spécial aux responsables de l'Interchurch Centre, au Comité d'accueil et tout spécialement à l'aimable Mademoiselle Wilhelmine Bus.

ACTIVITES DU CENTRE D'ACCUEIL " INTERCHURCH "

- " Là où quelques-uns se réuniront en mon nom, je serai au milieu d'eux " Le Christ a vraiment tenu sa promesse.
- Le Centre exerçait un réel pôle d'attraction. Dès mercredi, le 17, une réunion de bienvenue permettait à plus de soixante-dix invités de se rencontrer et de dialoguer au sujet de leur présence à ce Congrès Mondial.
- Tous ont alors apprécié le bel esprit de famille insufflé par Mgr. Ligutti et Mgr. Luoni Observateurs Permanents du St. Siège à la F.A.O. Le mot d'introduction de Mgr. Ligutti avait déjà mis tout le monde à l'aise.
- Deux jours plus tard, le groupe, élargi à quelques 300 personnes se retrouvait pour une célébration oecuménique préparée par le Conseil Oecuménique de la Haye dans l'Eglise catholique des Martyrs de Gorcum.
- En plus des échanges fréquents et fructueux de groupes spontanés au Centre d'Accueil une mention spéciale doit être faite de 3 réunions:
 - 2, sur la question de collaboration entre missionnaires et F.A.O.
 - une 3e, sur le Rôle de l'Education dans le Développement.

PRESENCE DE L'EGLISE AUX DELIBERATIONS DU CONGRES.

I. Rôle des Organismes d'inspiration religieuse dans le développement.

Lundi, le 22 juin, Mgr. Ligutti, dans une intervention importante, à l'occasion de la réunion plénière sur "les Perspectives du Développement International", a expliqué que les Organismes d'inspiration religieuse, s'intéressaient vivement aux aspects sociaux du Développement. Ces

Organismes disposent d'une Structure mondiale, et ont la possibilité d'atteindre les gens là où ils sont. On pourrait utiliser cette structure pour promouvoir le bien-être social de tous.

Mgr. Ligutti a suggéré de tenir compte de cette structure lorsque seront émises les propositions d'action domaine du développement.

II. Problèmes de l'accroissement démographique.

Au cours de délibérations plénières, un point particulièrement controversé fut celui touchant le problème de l'accroissement démographique. Le débat a fait apparaître que les opinions en matière de population présentent encore de larges divergences.

Le premier point évoqué a été celui des droits de l'homme dans la planification familiale. L'opinion émise par plusieurs représentants du Tiers-Monde, faisait appel à un plus grand respect des aspirations propres à chaque pays et de la liberté des consciences en cette matière. L'intervention de Mme Agathe Orole - du Nigéria (mère de 3 enfants-) résumait la pensée de beaucoup.

Le Père McCormack, de la Commission Pontificale Justice et Paix, en réponse à une question directe à un membre du Panel sur la position de l'Eglise Catholique sur ce sujet, a rappelé que Populorum Progressio (n. 37) a reconnu la gravité du problème démographique dans le développement. Le Père a ensuite souligné que dans récente réunion de ECOSOC, le vote pris alors, avait montré que les nations membres de l'O.N.U. divergeaient d'opinion sur la question de savoir si l'O.N.U. pouvait engager sa responsabilité dans la promotion du Birth Control.

Sur ce sujet, une intervention de Mgr. Ligutti a intégré la problème dans son aspect plus vaste de justice sociale dans les structures économiques.

Dans une commission où ce problème fut abordé, Mgr. Luoni, a sollicité la F.A.O. de centrer ses efforts sur son objectif spécial qui est d'augmenter les provisions alimentaires pour tous et de laisser à d'autres agences spécialisées le souci de rechercher les solutions au problème démographique.

Dans la même Commission, à la suite d'une intervention de Sr. Genevieve Samson, la recommandation suivante a été acceptée: "Dans l'assistance donnée aux pays dans leurs programmes de planification familiale, les agences volontaires devront être conscientes des conditions particulières propres aux pays concernés et respecter pleinement la liberté des familles."

Le Rd. Père Rink de Caritas Internationalis, est revenu, par plusieurs interventions sur l'idée suivante :

" Les Organisations Non Gouvernementales (O.N.G.) devraient tâcher de convaincre les donateurs de l'importance de donner priorité à des programmes intégrés sur le plan local, dans le respect des personnes et des institutions, et d'encourager l'initiative locale dans la planification des projets."

- Plusieurs interventions du Rd. Père L.P. Chauvat, missionnaire au Cameroun revenaient sur :

- le rôle du missionnaire comme trait d'union entre les milieux dont nous partageons les préoccupations et nos pays d'origine.
- notre influence profonde sur le milieu pour "une libération du fatalisme, qu'il soit traditionnel ou accidentel.
- et la nécessité d'intégrer nos projets sur le plan national.

- Rd. P. Parrel des Missions Etrangères de Paris - au Vietnam depuis 40 ans, dont 30 ans de guerre -

a proposé à maintes reprises, de promouvoir le dialogue plutôt que la contestation dans les idéologies qui se partagent le monde actuel.

- Rd. P. Peries - CTS. du Ceylon - membre du Comité de la Campagne Mondiale contre la Faim -

a insisté dans plusieurs interventions sur l'urgence de former des personnes avant de formuler des projets.

- Rd. P. Lagerwey - Missionnaire du Sacré-Coeur aux Philippines - a réussi à faire accepter des recommandations sur la nécessité d'allouer dans le financement de chaque projet technique, une part pour l'aspect "communication" - (extension)

Ces quelques exemples d'interventions illustrent de quelle manière l'Eglise a été présente (aux travaux) du 2e Congrès Mondial de l'Alimentation.

LIAISON ENTRE L'EFFORT MISSIONNAIRE ET LES PROGRAMMES DE LA F.A.O.

Plusieurs interviews, soit avec des membres officiels de la F.A.O., soit avec des représentants de Gouvernements ou de groupes religieux, surtout des missionnaires catholiques présents au Congrès, ont permis d'élaborer une

stratégie d'action concernant notre effort missionnaire. Elle a été finalement cristallisée dans la Conclusion suivante,

1. présentée à la Commission VII "Programmes de participation directe,"
2. signée conjointement par le R.P. J.G. Brossard O.M.I. au nom de Agri Missio et par Soeur Geneviève au nom de SEDOS.

" Puisqu'il a été accepté par les Eglises lors de la Conférence de Beyrouth " Développement - Défi aux Eglises" (1968) que les missionnaires, en collaboration avec toutes les religions placent le développement au centre de leur activité, il est recommandé:

1. que les missionnaires prennent connaissance des programmes de la F.A.O. et de la C.M.C.F. pour une collaboration possible;
2. que les projets locaux auxquels les missionnaires participent soient présentés à la F.A.O. et C.M.C.F. pour évaluation en vue de leur intégration possible dans leurs programmes".

C O N C L U S I O N .

De bien des façons, plusieurs recommandations invitent, avec insistance, les agences volontaires à participer activement dans la Campagne Mondiale contre la Faim - en collaboration avec la F.A.O.

C'est à l'Eglise missionnaire de savoir lire les signes des temps, comme nous le demande Gaudium et Spes - de Vatican II - et de développer les contacts humains avec les Structures de la F.A.O. aux niveaux national, régional et local.

INTERVENTION DE SOEUR GENEVIEVE SAMSON.

au Deuxième Congrès Mondial de l'Alimentation

le 23 juin, 1970.

1) COMMISSION IV : Appui du secteur privé.

----- intervention orale -----

Je parle en mon nom personnel, mais si j'ai eu l'audace de demander la parole, c'est que je représente SEDOS, Organisme qui regroupe 31 Instituts Missionnaires tant d'hommes que de femmes; c.a.d. sans doute le plus fort contingent de ceux et de celles qui sont le plus directement intéressés au DEVELOPPEMENT INTEGRAL DE L'HOMME (ils y consacrent leurs bras, leur coeur, leur vie plus que leurs dollars; souvent ils n'en ont pas).

Donc pour nous, tout le reste nous intéresse en autant qu'il respecte les DROITS DE L'HOMME, la CONSCIENCE DE L'HOMME.

Nous sommes tous venus ici pour nous mettre au service de ceux qui ont faim (et qui ne sont pas ici, parce qu'ils sont pauvres).
Alors soyons honnêtes dans nos motivations profondes.

Pour ce qui regarde les recommandations que cette Commission aura à présenter, je souhaite qu'elles soient formulées de façon à respecter les aspirations propres à chaque peuple, aspirations très différentes d'un continent à l'autre et même d'un pays à l'autre.

Écoutons ceux qui sont concernés avant de décider et de formuler.

Un exemple: la question de la limitation des naissances.

(mes 14 ans Afrique dans le domaine socio-médical me permettent d'en parler)

Toute la semaine dernière, nous avons entendu des voix d'Afrique ou d'ailleurs, des voix de femmes, les premières concernées, se prononcer sur ce sujet.

Alors, allons-nous enfin les écouter?

Sinon, n'est-ce un autre genre de colonisation?

" " pas violer la liberté de l'homme?

" " acheter les consciences?

. Ne vaudrait-il pas mieux mettre plus d'efforts sur les PROJETS D'EDUCATION DE LA FEMME qui, à long terme, et en respectant et même revalorisant les coutumes locales, amèneraient à une PARENTE RESPONSABLE ?

Je demanderais donc que nous laissions les nations et les individus se décider eux-mêmes sur ce point, quant aux moyens, aux méthodes à employer, au rythme à suivre.

2e question et suggestion:

Ne serait-ce pas possible d'écouter davantage ceux qui sont concernés par nos projets (c.a.d. ceux qui ont faim et qui ne sont pas ici)? en attribuant une certaine proportion des fonds à des micro-réalisations qui souvent ont grande vitalité, parce qu'elles émanent du sol, donnent des solutions locales à des problèmes locaux, sont plus adaptées aux conditions locales?

Cette aide, moins spectaculaire que les grands projets, donnerait confiance aux petits, aux pauvres, et stimulerait les initiatives, les rendrait auteurs de leur progrès et non seulement exécutants.

Dans ce domaine, je puis vous assurer la collaboration des Instituts Missionnaires car cette aide repose sur l'estime et le respect envers la dignité de tout homme.

Je propose donc qu'un pourcentage des fonds de la F.A.O. soit alloué à des micro-réalisations étudiées sur place pour aider leur planification et leur intégration dans des programmes plus vastes.

Ce pourcentage pourrait-être fourni par la diminution des frais d'administration centrale et la diminution de certains salaires d'experts, salaires assez scandaleux comparés aux conditions de vie locales.

- Pourquoi pas ce 1% dont a parlé Mr. Wahlen dans le Panel de ce matin?

MERCI.

- Pour information: 1) SEDOS recherche honnêtement à co-ordonner les activités des Instituts qui le composent.
2) Le manque de co-ordination de nos activités (pour réel qu'il soit) est peut-être le mauvais côté du manque de bureaucratie qui permet aux missionnaires d'attribuer la totalité des fonds reçus aux besoins réels, i.e. 100% rejoint ceux qui sont dans le besoin.

2) Intervention de Sr. Genevieve Samson.

à la SEANCE PLENIERE du 24 juin 1970

" Croissance démographique et développement économique "

Question soumise par écrit au Panel-(en vue d'obtenir la parole)

"Comment la FAO envisage-t-elle sa responsabilité devant des recommandations qui risquent de ne pas respecter les droits de l'homme ?"

- 3) à une rencontre des ONG avec Mr. Twedde.

"Quelle aide la FAO peut-elle apporter aux petits projets, aux micro-réalisations qui ont grand vitalité, qui ont été pensées au niveau de la base, qui apportent souvent des solutions locales à des problèmes locaux?"

- 4) à la Commission VII " Programmes de participation directe" le 26 juin 1970.

dans les projets de mobilisation des masses:

- savoir utiliser davantage les femmes qui jouent un rôle important dans la société africaine.
- importance d'être honnête dans ses motivations de la part des volontaires d'outre-mer = se mettre au service de la population dans un esprit d'échange.
- nécessité de faire participer dès le début, dans l'élaboration du projet, tous ceux qui doivent en faire partie.
- nécessité d'intéresser le plus de personnes possible, à un titre ou à un autre (tous ceux qui n'en font pas directement partie)

valeur des "self-help projets" qui mettent en activité le plus de groupes humains d'une même localité = avantage de laisser les participants du projet dans son milieu naturel.

- 5) Intervention orale à la Commission VI - le 29 juin 1970.

"Je demanderais de modifier le début de ce numéro, comme suit:
When assisting in the better family living programmes," au lieu de:
" " " " " family planning " etc.. ou bien:
au sujet des programmes concernant les problèmes démographique....ect...

- 6) Intervention écrite à la SEANCE PLENIERE du 29 juin 1970.

au sujet de la Recommandation no 1 de la COMMISSION 1:
compléter cette Recommandation en la faisant suivre immédiatement de
la Recommandation No. 6 de la COMMISSION VI modifiée comme suit:
... When dealing with these problems, all those concerned should keep
in mind.....