

70/38

Rome, November 27, 1970

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

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Sincerely yours,

Benjamin Tonna
Executive Secretary.

WORLD COUNCIL OF CHURCHES -- DIVISION OF WORLD MISSION EVANGELISM (DWME)

Meeting of the Divisional Committee, Geneva, Nov. 9-14, 1970.

REPORT TO SEDOS BY FR. B. TONNA, R.C. CONSULTANT TO THE COMMITTEE.

1. If there was a single concern running through the week long Divisional Committee union of World Mission and Evangelism, that was the effort to take our bearings in the radical change which is currently affecting this "one sorry humanity" and to communicate these to the field workers.
2. If there was an urgent issue, that was the problem of racism and the following up of the implication of the Christian message of the liberation of men from "Above": the meaning of salvation today.
3. In this report, which is intended to be a guide to the reading of the 200 pages of precious documents (see Appendix A), these themes will not be developed fully, but referred to the relevant documentation, already available at the Sedos Secretariat. A bird's eye view of what happened, however, will be offered with an attempt to draw out some conclusions for the Sedos group of Generalates: What does this mean to our Institutes? Two preliminary considerations, however, will be necessary: the first on the "language" spoken and the second on the "mood" of the meeting.
4. The word mission itself could be understood in a different way in some of our circles. There was a general consensus on the understanding of mission as making Christ known so that men may consciously receive and share in his work. As with us, however, the whole aim of mission is understood to be the building of the local Church. This was, at one point, discribed as "the Christians who are there".
5. What was striking here was the wider range given to the necessary cultural and geographical variations of this concept. No clear hierarchy or basic rites or style of life was implied. The concept is therefore wider than what we usually mean by local (parish, diocese) or particular (Bishops' Conference), though it would tend to take both these in.
6. The structures which move one Church to send personnel and aid to another were usually called Mission Board, Missionary Societies and Sevices agencies: these would roughly correspond to our national Pontifical Societies, to our missionary sending Institutes and to our other missionary agencies respectively.
7. While our national Societies and Institutes are coordinated in the Congregation for Evangelization in Rome, the Mission Boards and Societies in the fellowship of the WCC are somehow linked together in the DWME.

This was guided by the Divisional Committee (in session) which met once a year or less often, and which was "managed" by a Director, with staff in Geneva. Its various functions are listed in Appendix B.

8. The mood of the session was set by the 90 minutes imaginative worship session held on each of the 6 days of the meeting. Bible studies, spontaneous prayer, congregational singing focussed on the theme of the 1970 session: how can we discover God's plan for His Church by comparing the experience of our Churches? This search for the Lord, whom we believe to be at work among us, tended to bring us closer together and, indeed, to Him. We were the "poor" - in terms of ideas and we know He would never let the poor go home unfed.

9. The ideas - or insight - or simply light, came at unexpected moments and from unsuspected quarters. At a special worship on Wednesday, we were asked to put on the altar some object which was especially meaningful to us. The Orthodox Priest who presided then went up to the altar, selected some of the objects and asked their owners to declare the motives behind the offerings. He fished out a medal of Paul VI and immediately Rev. E.C. Blake, the General Secretary of the W.C.C. rose and declared it to be his and witnessed to the hopes raised in him. The Lord, however, seemed really close when we celebrated, in a striking note of joyful hope, the death, during the session, of Rev. H. Crane, of the DWME staff: like him, we were there to serve - in full obedience to His design for the World.

I. WHAT HAPPENED IN GENEVA?

10. Four major themes were discussed: the meaning of the local Church, the approach to dialogue with men of other faiths, the message of salvation today, and the emerging shape of mission work. I will here simply enunciate the major points made during the discussion.

1. The local Church

11. a) This consisted in the Christians who are there. The experience of the latter should be taken seriously, as one source of revealing God's own design for the future of the mission.

b) In studying and comparing the Churches, however, the key issue was that of discovering and applying the right criteria for answering the question: what is the Church to become?

c) One of these criteria was the witness to Christ. Sometimes it seemed that to be cut off from the other Churches (like Cuba, Burma) could help a local Church give better witness.

d) The renewal of the Church for mission could be another criterion. It could make a Church dynamic and an existential expression of the universal Church. This latter became a reality only when it was perceived as such by Christians. It could also be considered as the family of the local Churches.

e) Universal Church structures (like the DWME) and missionaries should accept the fact that they were not part of the local Church. But they did belong to its environment. The function of the first (DWME) was to provide effective means of serving, mobilizing the "wisdom" of the members of the local Churches. The role of the missionaries was to be, "apostolic linkmen" between these local Churches. They could be mobilized in international teams.

f) The local culture was the source of the character and identity of the local Church. As such it was also the source of obstacles to Christ as well as His door for entry. Such identity found various non-rational expressions in music and in celebrations of joy and participation.

g) A formidable obstacle for Christ's entry was division among local Churches. More efforts to achieve organic unity were called for. The discussion was based on the preliminary findings of a study of selected local churches (Doc. 30).

2. Dialogue with men of our Faith

12. The concern of the DWME was not to conduct dialogue with men of other faiths, but how to help the local Churches to do it. "Christ releases us to be free to enter into loving, respectful relation with all human beings. Dialogue is but part of that encounter with other men and sets the tone for all other forms of relationships, including proclamation of the Gospel, service to mankind and the struggle for 'justice' (Doc. 4). As such it involved the risk of one partner being changed by the other. The parties involved, however, must be committed to their faiths, but must also be ready to accept a wide range of types of dialogue. Dialogue was also one way of 'keeping the faith'.

13. "Dialogue cannot either be a new tool for old forms of mission which involved dominance, nor a dishonest means of getting into contact with a view to a conversation which does not take the other partner seriously" (ibid). And mission was understood as "concerned with the activity of God for the salvation of the whole world, with discovering Christ when he already is holding all things together, with making Christ known so that men may consciously receive and share in his work of moving all things to their fulfillment in his Kingdom, the Kingdom of love, and with receiving Christ as he makes himself known to us through his activity in, and through followers of, other faiths and commitments" (ibid).

14. There was, of course, the danger of syncretism of the sinful and the demonic which was present in all human living.

15. The discussion centred on love, rather than on truth, assuming that the way to truth was "faithfulness", trustworthiness, a relationship to Christ rather than to systems. A plea was made for stressing the Church in the document presented, perhaps in its connection with the people of Israel.

16. The new thinking about dialogue must reach the mission boards. But the real starting point seemed to be within the Western mentality: unless this is "converted", it was not capable of dialogue.

3. Salvation today (+ Development)

17. The theme of Salvation Today was adopted as the focus of the meeting of the Commission of World Mission and has provided the framework for the formulation of many issue faced by the WCC. Still, the theme itself had not been sufficiently explored and more effort was considered necessary: one could not proclaim salvation when one was not clear about its real meaning,

18. The current lack of clarity could be traced to the entanglement of these approaches:

- the historical approach was not always very specific in interpreting history in terms of salvation;
- the sociological approach was not clear about who does what in the person-society tension;
- the ecclesiological approach tended to bog down the issue of the credibility of the churches: we often speak in terms of salvation in community and then contrive to live as if salvation was a purely individual affair.

19. The Development debate was often related to the Salvation issue. Development had to be seen as the growth of persons in communities - a growth which posits their liberation from individual and community chains. Its thrust was therefore towards social justice, economic growth and self-reliance, in that priority. In the process, mission became development and development become part of mission, thus overcoming the insidious dichotomy of mission versus development. But it would be wise to create new structures - such as the development fund - which help us avoid the danger of continuing to do what we have been doing - merely changing its old name (mission) to development. This would involve a radical review of the present project system. We would, for example, have to give more "to educate for development".

4. The Ecumenical sharing of Personnel.

20. The ecumenical sharing of personnel could be the new name of mission. In the search for new structures for mission, the sharing of personnel should be separated from the sharing of funds and there should be "less white faces in the Third World", because the latter could be unwittingly more corrosive than the flow of funds. The point of entry seemed to be that of helping the local churches to evaluate and to draw conclusions, especially in terms of human relationships for sharing within continents. The DWME would thus need a catalyst.

21. The type of personnel required was new - in terms of recruitment, training, deployment. We should also be on our guard against evaluating in merely Western terms.

22. It was repeatedly stressed that the exchange of personnel should be seen, in future, as separate from donations in funds and in kind. The latter would continue to be taken care of by the DICARWS (Interchurch aid, refugee and world service) through its project list - which, however, would presumably continue to cover only a small portion of what was going. Decisions on priorities would be taken at the national level.

5. Other activities of the DWME

23. The urban and industrial mission sought to serve, educate and "organize" for action the teeming millions of the emerging cities. A central committee in Geneva inspired and supported local initiatives on the assumption that God was already there, at work, redeeming these new masses, "residing" across our normal frontiers, into the new classes created by the urban and industrialized context. The issues were tough: a theology of conflict (and we cannot always reject it), the vision of a new society. But the Committee had evolved eight priorities:

- i - encourage initiative and follow it up at the local level,
- ii - maintain a communications network, to exchange experience across the six continents,
- iii - evaluate at each new stage,
- iv - establish relationships with local Church structures and use these to communicate ideas,
- v - listen to the internal voices: urbanization and industrialization is no longer an external imposition,
- vi - discover and expose the structures of international exploitation (e.g. an industry in Europe which helps a European church but exploits an African people),
- vii - train local leaders,
- viii - act as liaison, especially through the Geneva office, in order to conduct dialogue with the mission agencies.

24. The city not only concentrated power but also challenged the entire way of life of the people (e.g. they lived on top of one another rather than in the same street). The main purpose of the Committee on the urban and industrial mission was to awaken the local Churches to what was really happening in it, while taking care to avoid any trace of paternalism (we know better than you!)

25. The rural and agricultural mission, on its part, was following a number of pilot projects on leadership training, action on rural communities, communications among cross country migrants.
26. The Christian Medical Commission: After a full discussion by the ad hoc working group, the conclusions of the joint (RCC-WCC) exploratory committee on the future mandate of the Christian Medical Commission (CMC) was approved by a joint plenary session of the DWME and DICARWS. Subject to the final decision of the WCC and the RCC, "the CMC could be reconstituted and its mandate revised through negotiations between the WCC and the RCC: This mandate would be subject to periodic reassessment under the same conditions. However, the CMC could continue to be a sponsored agency of the WCC and get this negotiated mandate through the appropriate organs of the WCC, as is the case at present. In this formula, the CMC membership would include persons appointed by the RCC, so that Catholics would be partners in the CMC than be absorbed by it" (doc. 7).
27. The joint plenary also received the recommendations of the group on South Africa (to be circulated in this Bulletin). It revealed the concern of the WCC for the evangelical respect for each member of the human family as well as for the particular social contexts in which they live.
28. The plenary of the DWME also approved the report of the Committee on the Jewish people, which was also concerned with the Middle East situation (Doc. 21).
29. A similar approval was reserved for the report of the Seafarers Mission, which plans to convene a world conference, jointly with the RCC, in 1972.
30. The ongoing study was concerned with the role of Christians in changing institutions. It is being conducted by a number of task forces deployed over the six continents. This role was generally seen as a humanizing role. It was also increasingly defined in terms of changing the oppressive institutions by "joining in" the fight to humanize them rather than in merely pronouncing judgement on them. The main problem seemed to be the rearrangement of patterns of power within each institution. This could often be more effectively done by adding new, crucial elements to those already at work than by simply dismantling the institution. Such new patterns should be geared to the rediscovery of the Gospel way life, to Christ's life of love.
31. The plenaries also received report from:
 - The theological Education Fund: the next move was a two year study and planning period - through a three day meeting of scholarship holders and through the analysis of its files.
32. The Christian Literature Fund: a tribute was reserved for its former director.
33. The World Christian Books (WCB): Penguin Books were taken over; this financially healthy and highly successful paperback series with the DWME at the legal successor to WCB.

34. The Orthodox member of the staff: Fr. Yannaloutis conducted research on the mission in the Orthodox Church, helped by the latter to rediscover mission, and brought in its experience to the DWME.

35. The National Christian Councils liaison: it was noted that a number of National Christian Councils had settled down and adopted a pattern of interdenominational cooperation which is often an alibi for real, world wide, ecumenism. A notable exception was Malawi. And a ray of hope was the new Caribbean Council, with full Roman Catholic participation.

36. Mission Agencies: policy had been formulated but it was hardly being supplemented. A notable exception was the new French Apostolic Evangelic Action, which eliminated the concept of missionary and non-missionary churches, substituting the concept that mission can "go from anywhere to everywhere".

37. The meeting also received the report on the new structures of the World Council of Churches. This recommended the regrouping of the work of the WCC in three programme units:

- 1: Faith and Witness: "God has been acting on us to restate our faith in non polemical forms". We must witness to it in a pluralist world.
- 2: Justice and Service: Service must be given with love -- but, in and for Justice.
- 3: Education and Communications: These ensure feedback from the base to the centre; and viceversa. Dialogue is the proper mode for the relationships of Christians to other men.

II. WHAT COULD THIS MEAN TO OUR INSTITUTES?

1. The DWME is exploring "new jobs" for missionaries. A good example is the urban and industrial mission -- in which many Catholic are already fully involved, on an ecumenical basis. These "new jobs" could be proposed to our Provincials. A list would eventually be available in Geneva.

2. The DWME is formulating a policy for dialogue with men of living faiths. The Ajoultan document (to be circulated in this bulletin) is a good example. This would imply a radical change in our approach to the great religions. It would imply a "conversion" -- on the part of our missionaries. We could make them aware of the new thinking.

3. Both the "new jobs" and the new attitude (demanded by dialogue) could help us be more specific both in:

- a) our recruitment campaigns,
- b) and in our training programmes.

4. We could join on many of the projects initiated by the fellowship of the DWME. This message could be passed on to our Provincials - for such cooperation could only be spelled out at the local level. But, perhaps our missionaries at this level would be helped by a signal from their Generalates. A case in point is Christian medical action.

5. Finally, we could help by injecting into the effort of the DWME and its fellowship some of the "elan" and thinking in which our Catholic missionaries excel:

- a) the concept of catholicity - diversity in unity: (most of the Geneva meeting was conducted in English - while our own meetings often travel into five languages!)
- b) the concept of "pastorale d'ensemble", which aims to mobilize the whole local community.

APPENDIX A

DWME COMMITTEE MEETING
GENEVA, NOVEMBER 9-14, 1970

List of Documents

1. Proposed Agenda
2. List of Participants
3. Working Groups
4. International Review of Mission Oct. 1970 "Faithful Dialogue"
5. Time-Table
6. Diversity and Indigenization
7. Co-operation in Christian Medical Work
- 8./8a Role of Christians in Changing Institutions - List of Task Forces
9. "Salvation Today"
10. Advisory Group on UIM - Thrusts, Policy Priorities and Structures
11. Report on DICARWS/DWME Joint Committee meeting on Ecumenical Sharing of Personnel
12. The Involvement of DICARWS in Personnel Recruitment and Engagement
- 13a 1969 Receipts and Payments for Operating Fund
 - b 1969 Programme Accounts and Funds
 - c 1969 Contributions to DWME Work
- 14a 1970 Operating Budget
 - b 1970 Contributions to the Operating Fund
 - c 1970 DWME Programme Askings
- 15a 1971 Programme Askings
 - b 1971 Estimated Operating Budget
16. "Flowers and Songs"
17. Another "Theology of Hope"
18. Dialogue Between Men of Living Faiths - the Ajaltoun Memorandum
19. The World Council of Churches and Men of Other Faiths and Ideologies
- 20./20a Travels and Attendance of Meetings of DWME Staff Members
21. Report on the Work of the Committee on the Church and the Jewish People
22. Report of the Structure Committee
23. The Christian Literature Fund - A Preliminary Task 1965-1970
24. Christians in Dialogue with Men of Other Faiths
25. Changing Institutions - What Role can Christians Play?
26. Order of Special Service - UIM
27. ESP Proposals
28. Report to the Divisional Committee from the TEF
29. Caribbean Ecumenism
30. Can Churches be Compared?

APPENDIX B

The Functions of the DWME

1. To gather the Churches for common reflection on the content and meaning of the Gospel and the manner of its proclamation and witness.
2. To promote and carry out biblical and theological studies on the nature of Christian life and witness as demand arises from the life of the member churches in their encounter with the contemporary world and from the concerns of the various branches of the ecumenical movement.
3. To help churches and mission agencies to discern the opportunities and priorities for mission in different cultural and social circumstances; to encourage them to attempt new forms of mission and to plan and share their resources for joint action in each place in such ways as will manifest more fully the unity of the Church.
4. To sponsor and undertake the initiation and administration of such programmes and agencies as may be required for carrying out the above functions:
 - the Theological Education Fund,
 - the Agency for Christian Literature Development,
 - the Christian Medical Commission.
5. To promote dialogue with men of living faiths, including secular ideologies and to help the churches to discern its implications for their life and for the understanding of the Gospel in different situations.

DWME DIVISIONAL COMMITTEE
Geneva, Nov. 9-15, 1970
Document no. 33

DICARWS DIVISIONAL Ctee.
Document no.
DIV/COM/70/85

Joint DICARWS/DWME

SOUTHERN AFRICA WORKING GROUP

RECOMMENDATIONS

I. That this Joint Meeting of DICARWS and DWME recommends to the staffs of the two Divisions that, in co-operation, they take the following actions:-

A. That they explore ways in which adequate and appropriate discussion may take place with and among mission and service funding and sending agencies. Special attention should be given to the following topics:-

1. The urgency and importance of mission and service agencies, and DICARWS and DWME, looking critically at the material they produce to interpret and promote their work so as to ensure that it conveys clearly and honestly;
 - a) the situation in Southern Africa in terms of the dignity and aspirations of black Africans and other oppressed groups there, and their efforts for self-determination and development;
 - b) the fact that the Church of Jesus Christ exists as truly in Africa as in Europe and North America and that therefore mission and service agencies are enabling one part of the Church to help another part which is a lively, witnessing people of God;
 - c) that the Church is the community of Jesus Christ in whom all are made one, and that therefore notions of white superiority are sinful, and that the sending Churches and agencies must struggle to discern the extent and depth of racism in themselves, and of repressive and exploiting policies in their own country and government as well as in those of Southern Africa.
2. The ways in which the investment policies of mission and service agencies affect Southern Africa, and other areas of the world, including the racial and deprived minorities within their own countries.
3. The question as to who receives the money and the personnel, who decides their allocation and use, who administers the money and who directs and supervises the personnel sent.

4. The recruitment policies and selection procedures of sending agencies and the training of personnel to ensure that they provide the kind of people suited to work in Southern Africa today. Similarly, policies about placement, relationship with African church leadership.

5. How are the funds provided used? Is the response to this question "the churches ask for it" the only criterion?

6. Are the involvement of the agency primarily in terms of historical commitments? Has there been a recent review designed to relate them to the realities and problems of today? Are there plans to change the nature of the involvement in the light of the changed situation?

7. What action has been taken recently to reconsider the role of the foreign missionary in Africa, and to find ways of internationalizing the missionary force?

8. Has any approach, or offer, been made to provide missionaries or funds to serve the people of the liberated areas of Southern Africa? Will such action be considered and undertaken?

9. What steps are being taken to carry on an effective search, in partnership with African leadership, for patterns of relationships which beget self-reliance and justice and do not unconsciously perpetuate dependency and injustice?

B. That the staffs of DICARWS and DWME seek ways by which discussion of the following matters might be entered into with the churches in Southern Africa. In doing so, they should recognize that the responsibility for witness and service in the area belongs to the churches that are there, but should seek to help the churches to see their responsibilities in the context of the wider perspectives provided by ecumenical discussion and fellowship.

1. The role of the church, as an institution and as a community of people, in bringing about political and social change; ways in which action might be taken by them; and projects which might be assisted from abroad.

2. Are requests submitted, made primarily out of a sense of obligation to carry on and strengthen traditional patterns of work, or are they creative attempts to respond to the present situation?

3. What is a vital Church? What factors contribute to the vitality of a church? What factors inhibit it? What kind and amount of outside support, if any, is needed for the sake of vitality of a church in mission and service? How can the whole of a church be involved in discovering the answers to these questions? How can the whole of it be helped to become more fully involved with the people of Southern Africa?

4. Whether the church is primarily concerned about its credibility with the powers "that be" or its credibility with the powers "that are to be".
5. Constant awareness of and assessment of the places at which the church says "no" to unjust policies and the eventual implications of saying "yes" at any particular point.
6. Self-examination of all their work in light of whether they follow the principles of JAM and ecumenical trust or whether there is not a concern for denominational self-interest.
7. The adequacy of the criteria for the selection of WCC projects as stated in section II below.

C. That the staff of DICARWS and DWME seek ways in which there might be adequate sharing of the fruits of the discussions mentioned in A and B above, and to find ways in which the different groups can be brought into creative and faithful encounter.

II Criteria for the WCC Project Policy in Southern Africa

A. This Joint meeting of DICARWS and DWME recommends that the following criteria be used for the listing of projects from Southern Africa in the next few years.

1. Priority should be given to those projects which are likely to promote the freedom, dignity and quality of life of black Africans and other oppressed groups. Steps should, therefore, be taken to explain this priority to the project-selectors in Southern Africa and the project-supporters outside the area to obtain their commitment to it. Effective use should be made of the growing material and discussion on World Development with a view to defining this priority further and with the possibility of establishing an over-all strategic view in line with expert thought on human development.
2. Priority should be given to projects which are investments in the development of human resources and leaderships. This involves an emphasis on scholarships both within the countries concerned, and for study abroad. It also involves a careful examination of the problems of scholarship holders who study abroad including those of re-entry and future employment.
3. Any help for institutions (particularly their buildings) should be to strengthen existing institutions to enable them to diversify their programmes along the lines mentioned in 1 and 2. Technical and vocational training should be given priority attention in this.

4. There should be great hesitation about projects involving new buildings. Where such help is given, it should be in terms of institutions that are flexible and effective and simple and in line with 1 and 2 above. In liberated areas, there may well be need for buildings.

5. Requests from non-church organizations, including liberation movements, which aim at 1 and 2, should be sought and assisted.

6. Help should be given to projects which aim at the relief of human suffering especially when it is due to the policies of the regime - i.e. detainees, their families, refugees, displaced persons, etc.

7. Special attention should be given to projects which are ecumenical in nature or ethos, and which might help in the development of an over-all strategy for a particular area, region or country.

B. This Joint meeting of the two Divisions recommends that the above criteria shall be reconsidered in due course in the light of discussion with African Church leadership in Southern Africa, as suggested in I.B. above.

RS/dp: 11.11.70
DWME/70/76

WORK GROUP FOR DEVELOPMENT

Report of the Plenary Meeting of November 23, 1970

Place : Marianist Generalate, Via Latina 22, Roma.
Time : 4 - 6.30 p.m.
Present : Sr. M. Panevska, SCMM-M; Fr. E. Biggane, SMA; Br. V.F. Gottwald, FSC; Br. Roger, FSC; Fr. Juan Blanes, MSC; Br. G. Schnepf, SM; Fr. J.P. Schoote, CICM; Fr. V. Fecher, SVD; Fr. T.A. Stanley, SM; Fr. F. Moody, PA.
Chair : Sr. M. Panevska, Chairman.

I. Task Force: Justice and Peace. Report.

Fr. J.P. Schoote reported on the following:

1. Justice and Peace Round Table (Dec. 8-10, 1970).
Sedos has been invited and will be represented by Frs. Mondé, Tonna and T.A. Stanley.

The convenor of the RT asked for suggestions in regard the objectives, participants and procedure of the RT. A meeting was held with representatives of the USG and the UISG to discuss these items. The position of Sedos was forwarded to Justice and Peace (Cfr. Bulletin 1970, pp.854-856).

2. The USG-Liaison for Justice and Peace has established a USG-working Group which is in the process of defining a program of collaboration with the Pontifical Commission. Half of the present members of this WG are from Sedos-institutes. The WG hopes to have a program outline by the end of the year. At that time, the WGD-TF could examine how to collaborate with the USG-WG and with Justice and Peace.

- 3- After the RT, a meeting will be called of the WGD-TF for Justice and Peace to study the result of this RT and report to the next Plenary Meeting of the WGD.

II. Sedos-Misereor Personnel Development Scholarship Fund. Report.

Br. Vincent F. Gottwald, FSC reported on the state of the program.

- 1- Br. Gottwald met with Mr. H.P. Merz and Mr. Puhl of Misereor on Nov. 11, 1970 at Aachen in order to clarify further the terms of reference of the program and the criteria for granting scholarships. (Cfr. Bulletin, 1970 : pp. 803-804). It was agreed in Aachen that:

- a) The programme is to continue in view of and with the purpose of forming TEAMS of High Grade specialist to be at the service of Conference of Religious and of Episcopal Conference for the PLANNING of Development work.
- b) The criteria for the award of scholarships within this programme are governed by the above AIM enunciated in paragraph (1), i.e.:
 - a) High Grade specialisation
 - b) Employment in Regional Planning of Development work
- c) The Misereor grant towards the expenses incurred by the Sedos Director of the Programme will be submitted for consideration to Mgr. Dossing and the Episcopal Commission of Misereor in December, on Mgr. Dossing's return from the Philippines.
- d) A change has been suggested for the text of Article (2) in SEDOS 70/381 "Instructions concerning the MISEREOR-SEDOS PERSONNEL DEVELOPMENT PROGRAMME"

This should now read:

"In order to promote the role of the local church in the planning and direction of development programmes, SEDOS cooperating with MISEREOR, are making available facilities for the preparation of teams of high quality experts who would be at the service of the Episcopal Conferences and/or the Conferences of Religious. SEDOS will act as catalyst while Misereor will financially sponsor such training programmes.

One way of obtaining and channeling such scholarships is through the Misereor-Sedos Personnel Development Programme. The one firm condition for obtaining a scholarship in this programme is the agreement that after training, the selected persons will be made available for service to the Bishops' Conference (or in special cases, to a Bishop or group of Bishops) in the particular field of their training."

2- The WGD agreed that the suggested changes be incorporated in the text of the information-sheet and published in the Bulletin. This will be one further opportunity to make the generalate aware of the existence and importance of the program. However, it was found better to wait with this publication until Misereor has officially expressed their agreement with the wording.

3- Br. Gottwald also reported on the ^Papplications: as of today

- 6 applications have been accepted
- 3 applications need confirmation from bishops
- 5 applications are still incomplete
- 3 were passed on to other department or agency
- 6 applications were refused.

4- During the discussion it was also mentioned that flexibility must always be maintained. A development planning office does not always need specialists in all fields that are full-time employed. The services of locally available specialists can also be secured to supplement the full-time staff. The fact that the government has a well functioning planning bureau for development can also be considered. It is after all more in line with the role of the church to insert its efforts ^{into} the plans and programmes of the local governments.

III. F.A.O.-Task Force. Report.

1- Fr. Schotte reported on the following events. Fr. Brossard, Executive Secretary of Agrimissio has arrived in Rome on Nov. 26th and is in the process of organizing his office. He hopes to devote the first months to contact F.A.O. and the generalates and get the overall feeling of the terrain where he will be working.

2- It is suggested that the TF meets with Fr. Brossard to discuss the collaboration of Sedos (through the WGD) and Agrimissio and to see how the programs that the WGD had agreed upon with F.A.O. (Mr. Crane and Miss Younie) can be carried out by Agrimissio. This meeting could take place after Jan. 1, 1971.

3- Br. V. Gottwald then mentioned that in February 1971 he will be visiting the Asian countries and hopes to continue his effort to establish contact between F.A.O. field personnel and missionaries (Unions of Superiors General, Development Offices of Bishops' Conference, etc). He pointed out however, that these efforts are worthwhile only when there could be a follow-up to assure that it does not remain a one time effort. During the following discussion, some ideas were brought forward:

- it might be useful to enlist the service of one particular man in each area and to interest him in the continuation of the contacts.
- Agrimissio could eventually play a role in encouraging similar efforts.
- The SEDOS quarterly News release will certainly be one means of informing the grass roots and stimulating them.
- The WGD felt that it would be difficult for Sedos as such, to maintain direct contacts with the grass-roots. SEDOS operates through the generalates and their channels of communications. There was some scepticism as to the efficiency of this way of operating: how many general assistants have the necessary information when they travel? How many internal publications of the institutes pass on this information?
- Vatican Radio was considered to be one possibility of getting information directly to the missionaries. The WG on Social Communications could explore this.

IV. Credit Unions Seminar

Sr. Panevska informed the group on the following.

- a- Memorandum to the Generalates. - A memo on Credit Unions has been drafted by Fr. Tonna. Fr. Moody will review it and decide how it can be used in the Newsletter.
- b- Evaluation questionnaire to Generalates. - A draft of the questionnaire was studied and the group felt that this questionnaire should go out to the Generalates as soon as possible so that the answers can be ready for presentation at the next Assembly of Generals (December 15, 1970).
- c- Evaluation questionnaire to participants. A reminder will be sent to Chief Implementor and Progress Coordinator of the Seminar, Fr. Van den Dries, so that an evaluation questionnaire 6 months after the seminar can be sent out in time.
- d- Finances. No further report was received.
- e- Cuna International has not yet acknowledged the first draft of the final report which was compiled and mailed by Sr. Panevska. A Reminder will be sent to Cuna International so that the publication of the final report is not unduly procrastinated. (Note: the day following this WGD meeting, an acknowledgment was received from Cuna with the assurance of their efforts to get the report printed soon).

V. Strasbourg Seminar on International Voluntary Services. (Nov. 2-6, 1970)

- 1- Fr. Schotte highlighted some of the points from his report (Bulletin, 1970, pp. 833-841). The most-marked trends that seem to be developing in the different volunteer agencies are the following:
 - a) priority must be given to incorporate all efforts into the development plans of the local governments of the developing countries.
 - b) the trend towards the II Development Decade is towards more multinational, multilateral and international programs.
 - c) a solution to the problem of underdevelopment can be achieved only through a change of the international commerce and tariff structures; hence the importance of influencing public opinion in the developed countries.
- 2- A final report on the Seminar will be published by Mr. P. Mason, Chief rapporteur of the Seminar.
- 3- The "Points of Agreement" (Bulletin, 1970, p. 839) could be published in the quarterly news release.

VI. International Standing Conference on fundraising.

The Secretariat received a letter from Mr. Tecoz, chairman, stating that due to the departure of the Executive Officer no office work has been done. All information and contact will be renewed at the beginning of the next year.

VII. Election of Chairman WGD.

The term of office of the Chairman and 2 Vice-Chairman of the WG expires in March 1971. Since Sr. Panevska will be absent from Rome for four months, from february 1971 on, it was suggested that the group considers to advance the elections. Election procedures will be discussed at the next WGD Pleanry Meeting on Dec. 18, 1970, and elections will be held in January 1971.

VIII. New Publication.

The book: "The Population Problem" written by Fr. A. McCormack, member of the WGD, has now been published and can be ordered from : Thomas Y. Crowell Co, 201 Park Avenue South, New York, N.Y. 10003, U.S.A. (\$7.95). Highly recommended!

IX. Batelle Proposal.

Batelle Foundation, a research firm, based a.o. in Geneva, contacted SEDOS and offered a "partnership" in a research project "Education for Development", to be launched in March 1971, at a fee of S.Fr.50.000. Before a decision can be made more information should be obtained as to: other sponsors, who commissioned the study, how could Sedos benefit . etc.... not to mention the participation-fee and the possibility for Sedos to raise this amount of money.

Fr. Schotte wrote down his observations. Fr. T. Stanley will study the available documentation and report to the Chairman, who will then take the appropriate steps.

X. Next WGD Plenary Meeting.

The next meeting of the WG will take place at the S.M.A. Generalate, Via della Nocetta 111, on December 18, 1970, at 4 p.m.

Report submitted by
J.P. Schotte.

ASSEMBLY OF GENERALS

Convocation.

The next Assembly of the Superiors General associated in SEDOS will be held on Tuesday, December 15, at 16.00 at the OMI International Scholasticate, Via Gioacchino Ventura 78A (78A, Via della Pineta Sacchetti), Rome, with the following agenda:

1. Minutes of the September Assembly. Documents: 70/737
2. Annual report of the Executive Secretary. Bulletin : 70/39
3. Amendments to the Statutes re-elections. Bulletin : 70/39
4. The Budget for 1971. Bulletin : 70/39
5. Report on the "briefing sessions". Verbal
6. Contacts in Geneva. Bulletin : 70/39
7. The dates of the 1971 Assemblies. Bulletin : 70/39

Sincerely yours,

Benjamin Tonna
Executive Secretary.

DIARY

This week we were all busy with the Seminar on the Future Role of Catholics in the Health Services of the Developing World.

Over 70 participants from the "six continents" have quietly but firmly faced the implications of the radical changes in attitude required by the emerging situation of the health services. These were seen to be an integral part of the process of human development. And as this process gathers momentum we have to try new models of delivering health care.

A report will be circulated to the SEDOS Generalates in the near future.

23 - 11 - 1970 : Meeting of the WG Development
25 - 11 - 1970 : Meeting of the WG Education in the Missions.