

ASSEMBLY OF GENERALS

Minutes of the 30th Assembly of Superiors General associated in Sedos, held at the Scholasticare of the Oblates of Mary Immaculate, via G. Ventura, Rome, on February 16, 1971 at 15.00.

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

P. Arrupe, sj; T. van Asten, pa; Th. M. Barnett, scmm-t; E. Bartolucci, fscj; D. Boland, rscj; G. Cussac, mep; S. Demcy, icm; M. J. Dor, sa; M.J. van Dun, osu; V. Fecher, svd; B. Flanagan, sfb; P. Gantly, sma; M. Loretto Gies, ssnd; W. Goossens, cicm; V.F. Gottwald, fsc; W. Grosskortenhaus, pa; J. Herlinvaus csa; M.H. Hoene, ssnd; K. Hondijk, cssp; D. Keogh, ofm cap; M.M. Keyes, scmm t; L. Kuntz, sma; A. Lazzarotto, pime; M.A. Loughlin, fmm; A. Luca, sx; M.L. Machado, rscm; A. McCormack, mhm, M.D. McGonagle, ssnd; G. Mesters, O. Carm; H. Mondé, sma; J. Musinsky, svd; J. Power, sma; A. Raskop, ssps; B. Romualdez, ssps; X. Rowntree, osu; G.J. Schnepf, sm; M.C. Schweitzer, snd-n; O. Sina, fscj; G. Tannan, cssp; G. de Thélin, rscj; T.S. Walsh, mm; F.J. Westhoff, msc.

Presidents: Fr. H. Mondé sma and Fr. Th. Van Asten pa

Secretary : Rev. B. Tonna

1. The minutes of the 29th Assembly, distributed on 22-1-'71, were taken as read and approved.
2. The following Institutes were unanimously accepted as new members of Sedos, (after the Assembly agreed that the application of the second and third should be considered, even though it had been received after the circulation of the Agenda):
 - a) SHCJ: Sisters of the Holy Child Jesus
 - b) SX : Pia Società S. Francesco Saverio (di Parma)
 - c) CSpS: Congregation of the Holy Spirit
3. The Assembly asked Fr. F. Sackett omi and Sr. M.M. Keyes scmm-t to act as tellers for the election of the Presidents and Treasurer.

President: Fr. Th. Van Asten pa was elected President of Sedos on the second ballot, with 20 out of 34 votes.

Vice President: Sr. J. Gates, scmm-m was elected Vice President of Sedos on the second ballot, with 26 out of 34 votes.

Treasurer: Bro. H. Schnepf sm was elected Treasurer of Sedos on the first ballot, with 28 out of 35 votes.

The Assembly then discussed three different ways of electing the four Councillors:

- a) one by one, following the same procedure
- b) in a team of four, after the Sisters presented nominations of four Sisters and the Fathers and Brothers another four nominations of Fathers and Brothers.
- c) in pre-established teams of four (as per document 71/106-7)

The Assembly agreed to adopt procedure a). The elections were continued after the coffee break. The following were elected:

Councillors: Sr. M. Th. Barnett, scmm-t
on the first ballot, with 20 out of 34 votes.

Sr. B. Flanagan, sfb
on the second ballot, with 31 out of 35 votes.

Bro. Ch. H. Buttimer, fsc
on the second ballot, with 22 out of 35 votes.

Fr. W. Goossens, cicm
on the second ballot with 20 out of 35 votes.

4. The Assembly then accepted the outcome of the inquiry on current missionary concerns as a useful guideline for orienting the work of the nex Committee. (71/108)
5. Bro. Schnepf sm, presented a revised version of the 1971 Sedos budget (71/109-117), as requested by the 29th Assembly. The new budget was accepted nem. con.
6. Sr. Jane Gates scmm-m and Bro. Ch. H. Buttimer fsc presented the two working papers of the Study Sessions (see 71/117-135). Mr. Chullikal, of Justitia et Pax, was then invited to react to the two papers. Referring to his experience, and to those of his wife (a missionary-teacher) in India, he stated that the question of adjustment is usually raised during the second stage of a missionary's first contacts with the local culture. It is then that the process of evangelization has to be accepted as totally different from what one has known before.

The local people simply refuse to "be blown away by other cultures". The confrontation becomes really tough on the level of values. Consequently, the questions which expatriate missionaries have to ask themselves become: am I over-asserting myself? Am I refusing to accept other cultures? They should also be wary of depending too much on their social anthropological training: after all most of the social anthropological tools have been developed by Westerners, who tend to see everything the "rational" way. They should cultivate the "inter-cultural life" - or that stance which permits them to liberate themselves from their inhibitions and therefore be ready to face risks - especially the risk of adopting a way of life not yet explored by Christianity. Emotional disruption could be due to the adult's refusal to re-educate himself constantly. And this refusal could be due to the pressures of his over-centralized expatriate institution. He must be ready to accept other cultural (not evangelical) values. Finally there is no such thing as a pure culture. Inter cultural exchange is a constant. In India, for example, we know that many things must be changed. And the missionary could be a key agent - if he understands himself and accepts to adopt the typically Indian attitude of a "refined way of not hurting other people's feelings".

7. The Assembly then broke into three discussion groups. The following are the Secretaries' reports.

1st ENGLISH LANGUAGE DISCUSSION GROUP

Chairman: Sr. T.M. Barnett, scmm-t.

Restricted to: Africanisation of religious life.

Discussion : Gleaning of insights that produced some elements that help to formulate answers.

Preliminary : do we think, societies have to contribute to africanisation?
 - yes, but we must avoid some pitfalls:
 - we expect too much too quickly; we are impatient
 - we need several generations of christian families to let the gospel message take root
 - religious societies must take root in African culture if they are to contribute something
 - we expect too often that religious evolution will make the same big jumps that industrialization and technology make there.

- Yes, we have something to contribute, but we must have certain attitudes:
 - trust in the Holy Spirit that he will be effective in guiding africans towards the discovery of their own forms
 - trust the africans to find their own answers and give these answers sufficient time to prove their value, without right away labelling the answers that africans give
 - accept the possibility of a transfer of the essential values (evangelical) through a certain osmosis: contact between living persons, groups who try to live these evangelical values
- 1. What are the essential elements of religious life which must be incarnated in african forms? No answers! But:
 - we must be aware of the fact that our concepts of christianity have many elements that are not essential. Many forms can be discarded without relinquishing the essence
 - we must be aware of the fact that many answers given by western christianity in the past have been proven to be wrong
 - we must dare to question our values, and give the africans the freedom to question them
 - we must be aware of our fundamental differences in basic thinking and religious beliefs.

Conclusions: we have not attempted to discover what are the essential elements, but we agreed on the need for attitudes that will make it possible for Africans to discover the essential values.

- 2. What are the forms in which these essential elements can be expressed so as to be african without losing their character of christian ideals?
 - again we have not tried to define these forms but we gathered some insights that will help to provide a framework to permit africans to discover or create the appropriate forms.
 - Emphasis was put on the following:
 - 1) as fast as we can, we must give a certain autonomy to africans within our Societies
 - 2) we must give the Africans
 - the means to experiments
 - people in whom they can trust to help them in this process of discovery.

3. We must give them the freedom to discover their own forms, not because we cannot find the answers, but because we believe that - with the Holy Spirit - they will find the right answers.
4. How can our Congregations prepare the experts needed to guide this process of Africanization? How to prepare our African religious as Formation personnel?
 - 1) There was a strong option to provide the basic formation of African religious within the context of their own cultures, with a possibility for specialization later in different countries.
Reasons - too much Western training makes it difficult for African religious to go back to their own culture and be accepted
- many of our African religious must be given the opportunity to know their own culture more fully.
 - 2) Existing African Congregations have an important role to play in the training of formation personnel.
5. What can be the role of Sedos in promoting these efforts towards Africanization?
 - 1) One suggestion was to open our formation programs for African religious who could study and experience them.
 - 2) Our own expatriate missionaries must be given continuous renewal, especially towards a more total vision of the Church, so that they see the whole evolving church and do not live or teach from one particular church they were familiar with.
 - 3) Efforts should be made to organize renewal sessions for the missionaries on the spot, so that they reach and contribute from the local context.
 - within the framework of Sedos teams from different Congregations could be formed to organize sessions on the spot.
 - to provide the missionaries on the spot with relevant and useful information Sedos could improve the internal exchange of information:
 - Sedos members are asked to provide relevant information for insertion in the Bulletin or Joint Venture
 - the work groups could strive to provide real content
 - encouragement should be given to the organization of courses in social communications techniques.

2nd ENGLISH-LANGUAGE DISCUSSION GROUP

Chairman: Brother Thomas More, Sup. Gen. C.F.X.

The Apostolate

It was generally agreed that we had imported Western culture into Africa, but this was a universal problem in the mission world. Nevertheless, we should not condemn ourselves for what we have done. The time has now come for a re-evaluation, a new effort, a re-orientation as to what we should do now. For this we need to see the real needs of the people and the ways and means of meeting those needs. All this requires rethinking and re-planning.

We must dialogue with Ministers of Education and University planning groups in the African countries, and make ourselves acquainted with planning on a universal level by means of UNESCO. Rural areas will never be attractive to social workers; we should make an effort to make them more attractive and to set up centres which would radiate into the surrounding villages. In this and in other social work, we should collaborate with the Governments, and help them to make their plans: they have only a few experts of their own.

If we want to find out what type of African we want to form in our schools, we must study the Africans themselves, and with them, study the goal of education for today as regards the training of leaders and the education of the masses. It seems very difficult to give them our technical world without changing their mentality. The important thing, therefore, is to find out what type of man we want to educate and how to do it without destroying his culture. Here a lesson might be learned from Chinese and Japanese groups in Asia: they work with the people, become one with them, and thus achieve results which we have been unable to achieve.

Adult Education.

A new contribution for missionaries not specialised in ordinary education is to get into adult education; for this we should try to adopt the techniques of Unesco, but it is also necessary to train our missionaries for this new kind of work. Agriculture, one member said, was important in Africa, but most missionaries were not trained for it. Perhaps we could do better in other fields; therefore we should be very careful before embarking on new projects. As regards adult education, we should look ahead and see what is likely to happen within the next five or ten years. There is a real revolution in mass communications and an immense potential for adult education; but our men must be trained now.

A plea was made for closer contact with local planning authorities and closer co-operation with them; and because time is running short, we must strive to teach the Africans to do things for themselves, for example, to become doctors and nurses; hence higher education is still a need.

How can all this be achieved? What means can be taken to achieve collaboration among missionary personnel to implement these aims?

It is important to work at all levels starting with generalates and going down to local communities and the group of major superiors in the respective countries. This sometimes proves difficult because there is no organised scheme handed down from above. Local people, with the help of outsiders, can formulate needs and priorities; Sedos could help in this. Where the priority is greater, an Institute should be ready to sacrifice personnel in favour of priority work; this might involve a new organisation for religious. We could also propose things in a positive way to Bishops' Conferences. Few of them have any plans of their own and sometimes they ask for things which are not according to the spirit of the various religious congregations. There should always be a mutual understanding between the Religious Superiors and the Bishops. We have the great advantage of "universality", that is, our people can be sent from one place to another according to need.

It was also suggested that we could contact Propaganda Fide, which is open for every kind of help; and in this connection, reference was made to the programme for training experts who would later on be at the service of Episcopal Conferences mainly for development. Up till now, too many projects have failed because of lack of planning and collaboration; this explains the switch over to the formation of personnel.

Africanisation of Religious Life

This is a problem that has to be worked out with the Africans themselves: it would be a mistake for us to try to work it out on the basis of our philosophy. We have to help them to come up with a solution, to encourage them to think and study the question; but there is no quick way out. It is sometimes difficult to get our own older missionaries to realise that adaptation is necessary, that one ought to be sensitive to people and enter into their culture. The reason is that they are often too set in their ways and thus form an obstacle to true Africanisation. A drastic solution in their case, suggested by one member, would be to recall them. There should be a greater response from young Africans and even from older ones if they are left free. We should not try to turn them into Europeans

before turning them into Jesuits, Franciscans, etc. We should also pay attention to what the African clergy say, although some of them are very conservative. After all, they know the African way of life.

In conclusion, it was suggested that the solution of some of our difficulties in this field would be found in a common effort among our Congregations.

Brother David LEO, fsc
Secretary

GROUPE FRANÇAIS

La discussion a porté sur la question suivante: (cf Sedos 71/130)

- I) Le fait de bien connaître le "niveau CEEM" de chacune d'entre nous va-t-il nous amener à une meilleure compréhension? Ou bien aboutira-t-on à une connaissance intellectuelle sur un plan, tandis que sur un autre plan la réaction affective sera tout-à-fait différente? Comment pourrait-on faire se rejoindre ces deux plans?

La présence du Dr. Chullikal dans le groupe a orienté facilement la discussion vers des situations de l'Inde et d'Asie et de recevoir des réponses rapides et fort appréciées aux questions soulevées par les membres du groupe.

- A une première question: "Y a-t-il des Instituts d'aculturation en Asie où les jeunes puissent se former à la rencontre d'autres cultures que la leur?"

Dr. Chullikal a répondu qu'il n'y avait pas à proprement parler de centre d'aculturation, bien qu'il y ait beaucoup de Centres de Formation - mais en général trop organisés selon la culture occidentale: technique de formation occidentale, professeurs occidentaux ou Asiatiques occidentalisés etc.. d'où une sorte d'aliénation culturelle.

Les Centres de Formation Missionnaire sont en fait une simple copie de l'Institut qui envoie - il y a alors juxtaposition des valeurs et non intégration.

Une autre question a surgi : "s'agit-il de notre propre aculturation ou de l'acceptation de la culture des autres - asiatiques ou africains - qui entrent chez-nous ?

En fait, qu'attendent de nous les peuples non occidentaux ?
qu'on devienne comme eux ?

ou qu'on garde notre propre culture mais qu'on essaie de comprendre la culture des autres ?

Le premier essai - tenté par quelques-uns - reste toujours assez artificiel.

L'Asie ne demande pas aux non-asiatiques de vivre et d'être comme des asiatiques - c'est même une attitude trop négative.

Le reste de la discussion s'est ainsi déroulée dans un climat de remise en question de nos attitudes - un genre d'examen.

A tour de rôle, les membres du groupe ont fait part des différentes expériences de Communautés regroupant des cultures différentes.

L'idéal se formule ainsi: vivre ensemble - tout en restant soi-même - mais chacun respectant l'autre - avec une communication très sincère entre tous.

C'est l'idéal, mais en pratique comment faire ?

avec tant de conceptions différentes ! ex: conception du "temps"
" de l'efficacité".

Des essais de Communautés mixtes (européens et africains etc...)

" " homogènes ont été tentés depuis longtemps avec plus ou moins de succès. Dans le cas d'échec, c'est un contre-témoignage. Il faudrait quand même tendre à réaliser ces communautés mixtes, sinon, nous faisons de l'Apartheid - c'est une situation non évangélique.

. Pour réussir plus rapidement l'Africanisation, un Institut pense qu'il vaut mieux laisser ensemble un groupe d'africains (ou d'Asiatiques) pour qu'ils trouvent la vraie formule d'Africanisation.

par ex: une paroisse confiée aux prêtres africains mais
à côté d'une paroisse confiée à des missionnaires,
pour garder des relations entre les deux groupes.

. Autrefois, ces Communautés même mixtes avaient une Règle de vie rigide, une forme unique de vie commune d'inspiration occidentale.

Maintenant, il n'y a plus de préalable, de règle fixée -

c'est à chaque Communauté à trouver comment "vivre ensemble".

Au début de l'expérience, rien n'est déterminé, c'est à trouver par les membres des cultures différentes.

- Pour avoir des chances de réussite, il faudrait que l'essai soit fait par ceux qui n'ont pas connu de mauvaises expériences - avec des jeunes, c'est plus facile.
- De toutes façons, il faut admettre que cette compréhension se situe plutôt sur un point de vue affectif que sur un point de vue intellectuel.
- Chez les religieuses Africaines aussi, les aspirations pointent pour trouver leur expression originale de vivre la vie religieuse.
- Un doute est émis quant à la possibilité pour les religieuses Africaines de trouver des formes de vie religieuse ; étant donné que pour elles, la vie religieuse est relativement neuve !
ne serait-ce pas plutôt des formes de vie chrétienne ?

On signale qu'en Asie, la vie chrétienne - la vie (religieuse) spirituelle est déjà très ancienne.

Dr Chullikal parle de la création d'un Monastère "pour re-interpréter la vie monastique dans le contexte indien.

Il a été constaté que ceux qui avaient déjà été touchés par la vie monastique montraient une vocation plus monastique mais moins contemplative que les autres qui avaient une méditation plus simple, plus "sage" (sagesse des Hindous).

- Ceux qui ont à trouver de nouvelles formes d'expression sont gênés par la formation déjà reçue.

Ces réflexions ramènent le groupe à se demander :

"Où est l'essentiel de la vie religieuse ?"

A date, tous nos efforts portent à trouver - de nouvelles formes, mais ce sont encore des formes.

A l'entrevue accordée au Comité exécutif de l'U.S.G. le Pape demandait: "si vous pouvez trouver et me donner un extrait" de vie religieuse, cela m'aiderait" ...

- Comment trouver l'essentiel de la vie religieuse ? Même entre occidentaux, nous n'y sommes pas arrivés.

- C'est un avantage pour les religieuses Africaines d'être neuves dans la vie religieuse, car elles ne sont pas embarrassées par la tradition.

Quels sont, de notre côté, les obstacles que nous posons à notre adaptabilité aux autres cultures ?

à l'éclosion de formes de vie religieuse asiatiques ou africaines ?

Dans les trois grandes religions de l'Inde, nous dit Dr Chullikal, la vie religieuse est une "vie intégrée à toute la vie" -

on a le sens de la vie humaine - et

on a le sens de la vie religieuse; alors la vie religieuse n'est pas quelque chose d'ajouté à la vie humaine;

- Tandis que pour les occidentaux, la vie religieuse est fixée par des structures et non par la vie.

Le processus de structuration est décrit comme suit :

- on constate la faillite des structures existantes,
- on fait des efforts - on cherche d'autres formes -
- quand on a trouvé, on se hâte de restructurer -
- et le processus recommence.

Pour les non-Occidentaux, c'est la vie qui informe les structures -

- Pourtant dans les sociétés orientales ou africaines, on note aussi des prescriptions très strictes;

les anciennes religions très spontanées au début se régularisent, d'où réaction contre cette structuration qui donne naissance aux sectes.

- En Inde, existe un mouvement très métaphysique (relation personnelle, libre entre l'homme et Dieu). Tout un groupe suit cette philosophie, où Dieu est presque nié, cela conduit à l'agnosticisme où Dieu est remplacé par le social.
- Dans l'Islamisme, aussi, il y a un légalisme très strict.

Des participants se demandent si la difficulté qu'ont particulièrement les Religieuses Africaines ou autres à s'exprimer ne vient pas du fait qu'elles n'ont pas pu se situer sur un pied d'égalité avec les Européennes.

- étant en minorité.
- souvent élevées dans la négation de leur propre culture
- ayant à s'exprimer dans une langue étrangère.

Pourtant l'égalité est nécessaire à tout dialogue - aux vraies échanges.

- Ne se sentant pas considérés comme des égaux, les non-occidentaux n'ont pas été mis en possibilité de s'exprimer.
- Il faut commencer maintenant, mais savoir que ce sera long.
Ceux qui sont aculturés, qui n'ont pas encore été soumis à un système de pensée, auraient plus de chances de réussir. Les jeunes pourraient beaucoup aider à introduire de nouvelles relations.

Conclusion

- . Comment créer un a priori favorable à la création de vraies Communautés ?
- . Faut-il quitter les pays et laisser les non-occidentaux trouver leur propre façon ?
 - il ne semble pas - au moins pas d'une façon radicale.
- . De toutes façons, en nous rendant auprès d'eux, vouloir fermement leur laisser toute liberté de s'exprimer.
- . Il ne s'agit pas seulement de changer telle structure par telle autre, c'est plus que cela et on le sent de plus en plus.

Alors revient la question de fond: "Quel est l'essentiel de la vie religieuse ?

On marche sur un chemin qu'on découvre tous les jours -
Donnons aux religieux (ses) non-Occidentaux (tales) un a priori favorable pour qu'ils puissent avancer sur le chemin et découvrir leur expression authentique de vie religieuse.

Sr Geneviève Samson, sa
Secrétaire du Groupe.

HEALTH SERVICES

A meeting of the Health Contact Group took place on Tuesday, 12 January, 1971, at the Generalate of the Missionary Sisters of the Immaculate Heart from 4 to 7:30 pm.

The following were present:

Sr. Jacqueline Biériot, fmm	Sr. M. Leonora, osf
Sr. Cecile Brandt, icm	Sr. Mary Ann Loughlin, fmm
Sr. Bernadette Cocberg, scmm-t	Sr. Marv de Lourdes, osf
Mother Suzanne Demey, icm	Sr. Michael Marie Keyes, scmm-t
Sr. Jane Gates, scmm-m	Sr. Bartolomea Fedretti, pmn
Sr. Cécile Gonthier, sfb	Sr. Genevieve Samson, sa
Sr. Hélène de L'Annonciation, fs	Sr. Annemaria de Vreede, scmm-m

From Sedos Secretariate: Miss Capes
Sr. Annemaria de Vreede, scmm-m, was in the Chair.

1. INTRODUCTIONa) How the Health Contact Group came to be formed.

For the benefit of those present who did not know the background of this small group, Sr. Annemaria explained that it was formed as a result of a Rome visit from Mr. McGilvray of the Christian Medical Commission of the WCC-Geneva to ask if there was interest among Roman Catholic congregations engaged in medical work in developing countries to cooperate with other Christian groups in the medical field. The Roman Catholic congregations were convinced of the need for cooperation, so it was agreed at a meeting in January 1969 to form a Contact group which would be responsible for organizing larger meetings on the subject of Health to which Sisters from non-Sedos member institutes engaged in this field would also be invited. At its initiation the Contact group comprised five Sisters.

b) Programme of activities to date:

In 1969: Two larger meetings were held. At the first the speaker was from the Christian Medical Commission-Geneva and for the second the speaker was Dr. J. H. Hellberg, also from the CMC. To these meetings as many congregations as were involved in health care in developing countries were invited.

In 1970: The membership of the Contact group was increased to eight because experience in 1969 proved that five was not a sufficient number to carry the responsibility.

A full-day meeting was organized in March at F.A.O., attended by about 35-40 Sisters.

In June another large meeting was held where Fr. A. McCormack, mhm spoke about the Population Problem.

2. Sr. Annemaria then invited Sr. Jane Gates to give a progress report on the Cooperation of the Roman Catholics with the Christian Medical Commission (CMC) of the World Council of Churches. She explained that Sr. Jane had been an official member of the Exploratory Committee between the Catholics and the World Council to see what new model for integrated cooperation at the international level might be possible.

Sr. Jane then gave a brief outline of developments since the inception of the CMC in 1968.

The CMC came into being as a response to certain needs that had become apparent through some surveys made in 16 countries:

1. 95% of the Churches' medical activities were focused around curative services which were becoming increasingly the acknowledged responsibility of Governments. The Governments have the money and make the plans, and because the Churches are unable to keep up from the financial point of view, their services - in many instances in large cities - are becoming second rate.
2. In 16 countries in the Third World where these surveys had been carried out, the operating expenditures for Church hospitals had increased from 11% to 14% in the 4 years during which the surveys were being conducted. This was 4 times the rate of increase of the per capita income of the people they were trying to serve. The gap between what people could pay and what the hospital had to charge to meet its running expenses, was an ever-widening one with the result that the Churches instead of serving the poor were more and more providing a service for a richer class of people and the poor had to go to free clinics or Government hospitals.
3. Very often hospitals were found to be located where they were not needed and in competition with each other, for instance: Catholic and Protestant hospitals in too close proximity to each other, thus overlapping.
4. There was the increasing problem of finding trained personnel from overseas, and the Churches were having difficulty finding the money to pay their salaries.
5. The reason for Governments tending to ignore the contribution of the Churches in the medical field, was that the Governments said they could not possibly talk to all of the different Churches, but that if the Churches would get together, they would not only be glad to talk with them but would consider them in the national planning.

As a result of these studies and facts, the CMC was formed by the member Churches of the World Council in 1968. It is important to

note that members of the Commission are appointed solely by virtue of their competence in a certain professional field, and not for a specific Church affiliation.

The CMC is an enabling organization - stimulating, suggesting and distributing information and news. It has no actual field programs. Respecting the workers in the field, the CMC only comes into a country on invitation.

Development of relations between the CMC and the Catholic Church.

It had been observed during the surveys, that the Catholic Church was involved in the Health Care Programmes almost to the same extent as the combined forces of the Churches of the World Council. In many places in developing countries, both the Protestants and Catholics were eager to work together, and soon after the formation of the CMC in 1968 the CMC services were asked for by non-member WCC Churches and freely given.

1968-1969

Cooperation and dialogue between the Catholics and the CMC developed to such an extent that the Commission approached the Secretariat for Promoting Christian Unity and asked if they would appoint 7 consultant members from the Catholic Church to the Commission. This was done in time for the September 1969 meeting. At that September meeting the Commission as a whole expressed the hope that the Catholic Church might consider participating more fully in the CMC activities. As a result a formal invitation was made to the Secretariate for Promoting Christian Unity to jointly with the WCC form an Exploratory Committee to examine different possible forms of cooperation. This Committee was formed early in 1970. In the course of their meetings they examined five different forms of cooperation and one was selected for serious study. The model would permit a real collaboration at the international level between the Catholics and the World Council. This would require reconstitution of the CMC and giving it a new mandate. The proposal unanimously accepted at a meeting of the Exploratory Committee on July 31st, 1970 was presented to the Joint Working Group who approved the proposal. The next step was to present the proposal to the highest authorities in both Churches. For the WCC this was the Central Committee which is to meet in January 1971; and for the Catholic Church this is the Secretariate of State. The Secretariate of State has appointed a sub-committee to study the proposal. We are now awaiting the decision of these two bodies hoping that the approval will come for an integrated CMC.

We all know some examples of the cooperation between Protestants and Catholics that are taking place at the 'field level'. Also, in a country where the CMC is called in for consultation Catholics are included in the talks. However, at the international level there is no dialogue at present and it is felt that an integrated CMC is both desirable and essential.

Those present at the meeting expressed their concern and agreed that a delegate be appointed by the group to approach the Secretariate of State to inform them of the point of view of this group in this matter and of their concern that a positive answer be given on the proposal of the Exploratory Committee. Sr. Jane Yates was charged with this responsibility.

3. Evaluation of the 23-26 November 1970 Health Seminar.

Participants:

- a) Atmosphere of the seminar was generally considered to be good and friendly, hospial, relaxed and positive.

It was remarked, however, that there were no Italians, no Germans, too many Dutch participants and too many participants who had no practical experience.

b) Practical Organization:

Secretariate: Good and excellent, but some mentioned that it needed more help.

Schedule: Good and satisfactory. About 7 mentioned that it was too heavy. The last session at 8:00 PM was found tiring.

Financial

Arrangement: Most found it agreeable. Some asked to have the fee all inclusive.

- c) Discussion Groups: Many remarked that the groups were too big; guidelines would be appreciated.

Isolated remarks: More group discussions needed. Fewer group discussions desirable.

Would be useful to have always the reports on paper before the plenary session.

- d) Plenary Sessions: Several remarked that there should have been more exchange between participants and panel.

- e) Free Day: Partly appreciated by those from outside Rome.

Length of Seminar: Quite agreeable by most.

- f) Title: Many said that the word "Catholic" should have been omitted from the title or been omitted from the title or been substituted by "Christian".

- g) Another Seminar? Most of the participants said they would like to have another seminar in 2 years.

4. PLAN FOR THE YEAR 1971:

After some discussion, the group agreed that: -

- a) A meeting should be arranged for the larger Health Group towards the end of February or beginning of March. The suggestion was that it should be a follow-up meeting to the talk given in June 1970 by Fr. A. McCormack, mhm, on "Implications of Population Growth for the Missions." The speakers to be invited are Sr. Dr. Jane Gates, scmm-m, and Fr. A. McCormack, mhm.
- b) A second large meeting should take place in May or June, the form and details to be worked out at a meeting of the Contact group sometime in April.
- c) A third meeting for the large group to take place October/November, 1971.

Audrey M. CAPES

NEWS FROM THE GENERALATES

St. Columban's Missionary Society's recent General Chapter, on the suggestion of Archbishop Pignedoli Secretary of Propaganda, has considered admitting members of the Mission Churches into their Society. On "The necessity of Missionary Societies" the Chapter has this relevant passage:

"A further service which missionary societies offer to the universal church is that of witnessing to the importance and necessity of the Church's preaching of the Gospel to the nations. The Church acknowledges that this activity is at the very heart of her mission. Yet home churches need to be constantly reminded that even though suffering from a shortage of clergy, Christ wants them to keep participating in the apostolate among the nations. Young churches also have to be reminded that they too are called to participate as soon as possible in the universal mission of the Church. To do this they will need the services of the missionary societies.

St. Columban's could conceivably provide this service by accepting vocations in the mission countries where we are working. Should we do this, however, there would be a real danger that the missionary vocation might not be sufficiently safeguarded in the case of these men. There would also be the problem for a small Society like ours of providing an adequate missionary formation for them.

It would seem preferable therefore, to foster and support the growth of local missionary societies whose members would fulfil their growing missionary responsibilities under their own local leadership. This would be more in keeping with our goal of building up local churches capable of undertaking and fulfilling their own responsibilities.

It seemed to our Chapter that Archbishop Pignedoli's words were more applicable to those Religious Congregations which are not exclusively missionary, than to Societies whose membership is restricted to those called to serve the Church in the fulfilment of her mission "ad gentes". The development of a missionary movement within the young Church and under its own direction, seems to us to be more practical and more in keeping with the missionary goal of raising up a local Church capable of fully undertaking Christ's mission.

DEVELOPMENT

THE URBANIZATION CRISIS OF RURAL MAN

The shantytown is the crucible in which the peasant must adapt to the ways of the city. (From Ceres, FAO Review, Vol. 3, No. 6, November-December 1970).

One of the most important phenomena which today plague the developing countries is the massive emigration from the rural areas to the cities, which are wholly unprepared to meet the new demands for employment, housing, services and equipment. Shantytown belts in certain Latin-American capitals shelter between one-third and one-half of the city's total inhabitants.

Arriving from the country, an individual brings with him the standards and values of his native environments. The fundamental values are stability, honesty, and respect for a man's rights and duties. The family is stable, solid, and closely knit.

But very soon this mode of life and these rural values clash with his new environment. A second stage begins with an almost total negation of the former habits and behavior patterns.

The job insecurity and frustration which a man suffers in his private life and work relation affect the family economy (lack of funds) and his own integrity, resulting in alcoholism, for example. He lives in a quasi-permanent state of irritation and he relaxes control over his conduct.

At this point, family cohesion disintegrates. The man usually finds a mistress and abandons his wife and children. Children lose respect for their elders and become estranged from them (in a conflict between two concepts of behavior). The family shack becomes gradually dirtier and more disorderly. Relationships with the neighbors turn hostile, and sex stimulated by alcohol becomes rampant. Sexual companions are frequently changed.

Ultimately, family union collapses and each member finds himself isolated; the father has vanished, the children live off stolen loot, the mother finds some sort of work and the grandparents are shipped back to their native village. Standards of conduct are much relaxed and activities which were once scorned (such as theft and prostitution) are now accepted by everyone.

THREE TYPES OF ADJUSTMENT:

- 1) Adaptation by delinquency for a relatively small number of immigrants.
- 2) Socially acceptable adaptation for the majority, who acquire the standards which society deems desirable.
- 3) Adaptation through participation and leadership for a few with special personality or intelligence.

Adaptation begins when the individual achieves some success in his work or some specific qualification, or employment stability. The man repairs his shack, making it less uncomfortable and clearing up the disorder. The husband's or wife's term of vagrancy is likely to end. The man returns to his family and begins to practice birth control. A new type of family nucleus emerges. The children submit to family authority again, and are less inclined to steal or play hookey. The city exerts a greater influence on family members; they begin to like it and to adopt urban rules of conduct. To make a good impression, they dress up to go to town.

Aspirations focus on certain major projects, like getting out of shantytown, or finding better housing in it. The wife will likely find work in town. On the whole, the family absorbs the respectable standards of the working class, and begins to participate socially with formal groups. These first manifestations of socially acceptable adaptation are extremely fragile. The slightest failure, such as loss of employment, the slightest hard knock in the family -- an illness, for example, which upsets the modest family budget -- may cancel all gains and set the family back to the preceding crisis stage.

Unfortunately, general economic conditions in most Latin American countries do not now favor the socially acceptable type of adaptation (No. 2 above). On the contrary, they protract insecurity, the state of crisis and tension, relegation to shantytown life, and in the final analysis create a veritable "Lumpenproletariat."

As to the third type of adaptation (through participation and leadership, No. 3 above), the efforts of social workers and community organizers have resulted in the emergence of numerous leaders in shantytown associations and committees. But outside helpers are still needed to bring ideas, suggestions, and their personal support to leaders who are still unsure of themselves. Also to attenuate personal tensions among the leaders.

NEW DOCUMENTS

available at SEDOS for consultation

1. The Maryknoll Fathers have issued their 1970 REPORT ON EVANGELIZATION AND DEVELOPMENT PROGRAMS, based on annual field reports from their overseas missions.

PART I - Statistical charts under 14 headings (population, credit unions, education agriculture, health, welfare, etc.).
PART II - Survey of Developments in East Africa, Japan, Philippines, Taiwan, Latin America, on Social Communications, Catechists, Pastoral Institutes, Adult Education, Social Action Center (Philippines), Migrant Work (Japan), Agriculture (Guatemala), Formation of Youths and Adults (Peru), and University (Uganda).
If members Institutes were to supply SEDOS with reports processed in the same professional way, we could produce a very comprehensive view of missions the world over.
This is a model worth considering.
2. Uptodate statistics of their personnel are also publish by the Oblates, OMI Communications, Informations 62/71 of 17/2/71 and by the WF in PETIT ECHO n. 616 p. 59. Valuable information is also offered in CICM CHRONICA, March 3, N. 411.
3. FIDES News Service, February 2/71 published the RESOLUTIONS OF THE MEETING OF THE BISHOPS OF ASIA at Manila, Philippines, on 23-29 Nov. 1970, together with the guidelines for the new Central Commission of the Episcopal Conferences of Asia.
4. The World Council of Churches has sent us their new CATALOGUE OF DOCUMENTS of the DOCUMENTATION SERVICES ON DEVELOPMENT up to January 1971.

DIARY

- Monday, March 1, 1971
Fr. Perigny calls at SEDOS to review progress on the Catholic Media Directory and on the Latin America WHO'S WHO in media.
- Tuesday, March 2, 1971
Mr. Frings of PWG sees Fr. Tonna at the Secretariat about current missionary needs.
- Wednesday, March 3, 1971
Fr. Tonna and Fr. Bano visit the Generalate of the Xaverian Missionaries and discuss SEDOS services with Bishop G. Gazza, Superior General, and Fr. A. Luca, mission delegate.

Fr. Th. Van Asten returns from Mozambique and Lisbon.
- Thursday, March 4, 1971
Fr. Tonna celebrates the Eucharist with the Council of the Sisters of the Holy Family (Bordeaux) and reviews SEDOS objectives.
- Friday, March 5, 1971
Bishop Blomjous discusses secularization, nationalization and the foreign missionaries with a SEDOS group at the Jesuit Generalate.

Frs. Perigny, Bamberger and Tonna meet to establish guidelines for the last phase of the production of the WHO'S WHO in MEDIA in Latin America.