

SEDOS 71/350

TO: THE SECRETARY
SEDOS MEMBER INSTITUTE

PROPOSED AGENDA - "MEETING OF ASSISTANTS FOR EAST ASIA*"

WEDNESDAY - MAY 26, 1971 - 4:00 P.M.

At the Jesuit Curia, Borgo Santo Spirito 5

I. A brief (5-minute) introduction by each Assistant attending, covering the following matters:

- A) The areas of Asia for which you are responsible.
- B) The general nature of your work. Is it advisory only or do you have the power to make decisions?
- C) The specific nature of your work:
 - 1) How is your time divided between Rome and travelling?
 - 2) How do you perform your task in Rome? -- (Correspondence, meetings, study, contacts).
 - 3) How do you conduct the visitations of your area?
- D) What do you consider to be the best assistance that the Generalate can give to those in the field? Have you priorities in this respect? If so, what are they?

II. Mgr. Pignedoli is looking for themes for the next Plenary Assembly of the Congregation for the Evangelization of the Peoples. Have you any suggestions?

The following themes were suggested at the last meeting of the Plenary Assembly, but no decision was taken: --

- A) A general survey of the Mission situation during recent years.
- B) Missionary methods.
- C) The position of the Priest in the Missions.

(15 members favored "A", 3 favored "B" and 5 favored "C")

III. Would you find it helpful to have regular (monthly -- 2-monthly) meetings of Assistants for East Asia in the future? If the response is positive, it would be well to elect a convenor and/or secretary.

*BY EAST ASIA IS MEANT COUNTRIES EAST OF INDIA, BUT ASSISTANTS WHOSE AREAS OF RESPONSIBILITY INCLUDE THE WHOLE OF ASIA ARE INVITED.

N.B. To assist the host, please advise
by phone or note if you plan to
attend -- Gay Tierney, SEDOS, 571-350

Fr. T. O'Hara sj, 65-09-33

Fr. H. Dargan sj
Convenor and Chairman

DEVELOPMENTSPOTLIGHTS ON DARK CORNERS No. 10

PASTORAL LETTER ON THE LAITY AND DEVELOPMENT (condensed)

... by Bishops of French-speaking West Africa, Lent 1971:
 "directives on what development means to the Church
 and what it demands of all Christians."

When the Church speaks of development, it is in a sense that goes beyond what is meant by the economist or sociologist or politician: not merely the setting up of economic structures (industrialization, investment, agrarian reform) or the historical evolution of a civilization or culture (social life, political organization, education, information). For the Church, development must promote "the good of every man and of the whole man;" and to be total, development must include the liberation and the flowering of the human person, recognized as a creature made in the image of God, saved by Jesus Christ, and called to divine life. For the Church, the only fully developed man is the man who has been evangelized and baptized in Jesus Christ, and who filled with faith, hope, and charity, lives his life with all its activities under the guidance of the Spirit of God. Development means the acceptance, with all their implications, of the Creation and the Incarnation; man cannot limit himself to earthly values, as if his destiny belonged in this world only, with its temporal possessions; rather, creation implies for man another dimension, that of relationship to his Creator, just as the Incarnation reveals to man his vocation in the flesh.

As committed Christians we must work for the full and proper development of family life as well as that of economic, social, political and ecclesial life, offering the homage of all creation as it waits for the revelation of the sons of God.

Each Christian should live this tension that comes from his belonging to two worlds that meet in him and whose responsibilities he must assume. He must live his human life totally with a view to bulding up the kingdom of God, so that even secular activity becomes a sacred place in which he loves man and ends by meeting God. His first duty, therefore, is to work. And a true contribution to development begins with small things, continuing one's education and training, perfecting oneself professionally, meriting one's salary by effective work and services rendered, recognizing injustices when they exist, trying to get the best people named for positions of responsibility rather than trying to promote those who are

closely related to one, helping in a positive way the members of one's family without encouraging them in habits of laziness and without forgetting the future of the children, discussing with one's wife all important household and family matters.

And beyond one's family and household, each one should open himself to the great human family, beginning with his town and his country, and not limiting his interest to the members of his own tribe.

Responsible for economic structures, Christians should seek out and support those that are likely to promote the general good, without however committing the Church to any one system; for in virtue of its universal mission it is tied to no particular economic structure. Responsible for social institutions, Christians should help them safeguard the dignity and rights of persons, especially the poor and the weak. Responsible for cultural and educational institutions, Christians should try to channel the progress of education and learning into a harmonious synthesis between tradition and the modern world. Responsible for political institutions, Christians should "give conspicuous example of devotion to the sense of duty and service to the advancement of the common good" (GS 75). Responsible for international institutions, Christians should take an interest in these too. Everything that concerns peace and the rights of man is of concern to Christians. Responsible for ecclesial institutions, Christians should involve themselves in these, for each one is a member of the People of God, with its role of unselfish service to mankind.

It is in a spirit of respect for others and equality among men that these responsibilities are to be assumed by Christians, without considerations of tribe or race or nationality or religious affiliation. Whatever one's place in the world, one can and should, in all one's activities, play a part in human development in its most true and meaningful sense. May we not say that the witness of a Christian life is a participation in the work of evangelization, and even that development, understood in its integral sense, is also evangelization?

(Full text given in FIDES service, 24 March '71 No. 2328 Pp.134-139)

REPORT ON "BRAZIL BRIEFING SESSION" - MAY 10, 1971 at CMM at 16.00

A briefing session on "Brazil" was held on May 10th 1971 at the Generalate of the Mariannahill Missionaries. The purpose of this meeting was to obtain information from experienced institute members on the specific questions listed below, in order to assist Superior General Fr. F. Holzner and Secretary General Fr. G. Lautenschlager, who will be visiting Brazil in June. The situation that prompted this meeting is that there are only four Mariannahill Missionaries working in Brazil; three in the Archdiocese of Vitoria, Espirito Santo in a nearby favela. A contract with the Archdiocese provided only for pastoral work in Ibes in the southern outskirts of Vitoria. One Mariannahill father is on the staff of the Center de Formaçao Intercultural (CENFI) in Sao Paulo (formerly at Petropolis).

QUESTIONS:

1. Is it possible that such a small group can build up a community spirit in Brazil and keep its identity?
2. Is it good (or profitable) for foreign religious personnel to engage so much in social work as our three men do in the favela (one of them is not yet ordained priest)?
3. Is there sufficient pastoral work in Brazil? Do our young priests have to go for social work in order to be fully occupied?
4. What solutions would you suggest if members of your Congregation were in such a situation?
 - a. Withdraw?
 - b. Join other groups?
 - c. Leave them as they are?
 - d. Other possibilities?

In attendance were: Members from 9 Institutes.
 In the Chair: Fr. Georg Lautenschlager
 From Sedos: Fr. B. Tonna and Miss Gay Tierney

The answers given by the group were, in general, affirmative to Question 1.
 - affirmative to Question 2.
 - negative to Question 3.
 - try other possibilities-Question 4.

During the discussion, the following points emerged:

1. The FSCJs could trace their success to the fact that their members kept together.
2. It is possible to build a community spirit, but the crucial question was ~~whether~~ the four could keep their identity as CMMs. Today, small groups do find it easier to achieve mutual understanding.
3. Another crucial question was what were these particular missionaries trying to do? How well were they adjusting to the situation? If these questions cannot be answered, how can one resolve the problem of collaborating with fellow Brazilians?
4. The importance of going to Brazil prepared was stressed - otherwise one applies one's customary knowledge and this is misleading. One of the major problems with foreigners going to Brazil is that although their prejudices are not conscious, they are communicated to the people. Personal experience is a good teacher; but frequently the costs are high indeed.
5. The situation in Brazil was complicated because of the shortage of priests. There really was too much (rather than too little) pastoral work. The situation becomes more difficult when one moves into the favelas. This work is often unsuccessful.
6. If the missionaries did not stay together - then they could be called home. In so far as joining other groups (the Franciscans, the Comboniani for example), it was possible but very difficult. Such a merger is not all that easy, especially considering the nationalities involved.
7. There was a strong movement to build up local Christian communities in Brazil. Sisters working there often became more involved in these communities than in their own religious community. The trend could be toward consecrated members living with these communities rather than belonging to a highly structured religious group. It is difficult to say to what extent we can maintain things as they are. Religious life could be assuming new forms. The idea of building these communities was good, but it was still in the experimental stage and insufficient information is now available.

But religious congregations must face up to the fact that in the future work of the Church in local situations, it is not all that important whether people are members of a particular religious congregation.

8. Becoming too involved in social work presents the problem of losing sight of the goal of Evangelization. Still, the two efforts must go together, or there is a danger of losing our *raison d'être* - evangelization. It was difficult to separate pastoral work from social work in Brazil. Pastoral work was often carried on by the priests while the sisters did the rest: teaching, working in hospitals, etc.

9. There is no point in keeping the system as we are used to it. Sisters and priests should work hand in hand if we are to succeed. It is difficult at this point to separate the social work a priest does from pastoral work, because there are not enough people to take over the social work.
10. The Pastoral Plan in Brazil was a synthesis of pastoral and social work. The course is "horizontal". It is understandable that the men look for possibilities in the favelas because that is the emphasis they prefer - at the same time they show some reaction against sacramentalism. Young people in Brazil tend to be against pastoral work becoming too exclusively the administration of the sacraments.
11. The first thing to do is to speak to the people involved and get their opinions. The Bishops should be contacted. From these conversations new ideas will emerge and mature.
12. The "word" was received only when there was community spirit in the Parish - on both sides, Sisters and Priests. Self-identity also becomes very marked.
13. Ex-patriates are welcome if they get down to work and adapt themselves. People coming in should realise they themselves are receiving something as well as making the Brazilians work; and they do not have to change Brazil in 24 hours.
14. The sisters are involved more and more in pastoral work. In Brazil they like to work with the local Christian communities, building them up and living a less structured life. These sisters have probably done more than others in making other Sisters of their Institute gospel-minded, by bringing them a better understanding of what Gospel life is in building communities. There is strong identification because of the questions they keep asking. Being freer from structure and tradition, they are closer to the essential points of Christian living. Intercongregational work has also gone very well at the local level.
15. The main social need is community development. The best approach is to check on a priority of needs on the spot. A number of Sisters do not see too much difference between pastoral and social because the latter is gospel-centered. They speak of pre-evangelization but do not feel they must wait to proclaim the Gospel directly. The emphasis is more horizontal than vertical; but in the long run, the vertical will prevail.
16. Latin America has tremendous potential for the Church since 90-95% are Catholic. The shortage of pastoral personnel is an important point and the last thing to do is to withdraw. The entire Church is responsible for the Church in Latin America. The Mariannhills are small in number but they should do their share. The mandate is:- The Gospel must be preached to the poor. Working in favelas is thus part of the goal.

We cannot separate "promocion humana" from Evangelization. Social work can be done without being a Missionary, so the primary purpose must not be lost sight of. It is wise to go there, talk with the men and others, and determine what can be done to keep them in Brazil.

17. As a Congregation mainly engaged in Africa, CMM could perhaps help people in Brazil because some of them have an African background.
18. The CENFT programmes should be studied -- if one is informed in this respect, it is easier to understand the other people who had been trained in the area. The tendency is "horizontal", beginning with Man rather than with God in their work.
19. Sisters are training people who work with 6 or 8 families for Bible study rather than formal catechism. The basic team consists of a Priest, Sister and Lay people.
20. There are religious movements for Adult Education in Brazil -- it is another question for children and this varies from State to State. There are only female teachers in primary schools. In Secondary schools, the subject taught is "moral civil education", and this might have a local blend.

Fr. Georg thanked everyone for their valuable contribution. The meeting closed at 6:15 P.M.

G. Tierney

NEW DOCUMENTS

1. PIME - No. 8 papers in preparation to their 1971 General Chapter.
2. CATECHISTS - Pro Mundi Vita No. 36, 1971. A comprehensive survey on Catechists, taking into account the FERES-AMECEA enquiries and Mgr. Van Cauwelaert's synthesis submitted to Propaganda.
3. MOROGORO DIOCESE - PROGRESS REPORT ON THE PERIOD 1961-70. A detailed survey of an African diocese in rapidly changing Tanzania.
4. IDOC - Catalogue of documents No. 4, April 1971.
5. A VOICE FROM THE SOVIET UNION - A letter from Anatoly Levitin-Krasnov from Moscow to Pope Paul VI - The letter, probably written about 1967/8, describes the intellectual and religious renewal movement in Russia, in which the laity are playing a leading role. The Russian Church, like the Churches in the West, has also to deal with the consequences of renewal: the laity, which has come of age, call for theological and liturgical renewal. Many people believe in Christ, but find it difficult to accept the antiquated hierarchical and liturgical forms of Orthodoxy.
Levitin -Krasno is one of the most important exponents of the independent critical movement within the Russian Orthodox Church. Most of his writings appear in Russia, not in print, but in typed copies passed from hand to hand.
6. NOTES ON CHRISTIAN APPROACH IN A PHILIPPINE COMMUNITY, by M.K. Mayers, William Carey Library, South Pasadena, Cal. USA. After an introduction on the sociology of the Philippines, the author deals with general principles on educational program, pastoral training, Church Development Consultant, language and orientation, with a number of appendixes.
7. APPROACHING THE NUER OF AFRICA THROUGH THE OLD TESTAMENT - E.A. McFall, William Carey Library, South Pasadena, Cal. USA. An illuminating comparison between the Old Testament and a primitive Sudan tribe, already well known by specialised studies.
8. THEOLOGICAL EDUCATION BY EXTENSION - R.D. Winter, William Carey Library, South Pasadena, Cal. USA. Main features: Guatemala, laboratory for experiment. Colombia, mechanism of advance. Bolivia, Brazil, Theological education, structures and materials of Seminary education. (600pp.)
9. CIDOC CUADERNO 1967/'68 Nos. 3/8 Religion. No. 4/29 Ciencias sociales. No. 5/30 Bibliografia.

ANNOUNCEMENTS

1. INTERNATIONAL ASSOCIATION FOR MISSION STUDIES

A conviction that international, inter-confessional and interdisciplinary activity might set forward the whole study of "mission" - theological, historical, social and practical - led a group of scholars meeting in a "European Conference on Mission Studies" in Oslo in August 1970 to initiate an international association for this purpose. To avoid delays it was resolved to make a start with a society (open to individuals and to institutions) which would promote the scholarly study of all questions relating to the missionary dimension of the Christian message, promote fellowship, exchange of information and inter-disciplinary co-operation, arrange international learned conferences and stimulate publication (including, hopefully, a journal) and bibliographical activity.

Provisional Committee: Prof. Arnulf Camps ofm, Nijmegen, Prof. H.W. Gensichen, Dr. S.J. Samartha, Geneva, Mr. A.F. Walls, Aberdeen.

Other details, including Statutes, are available at SEDOS.

For more information, write direct to the Secretary: Prof. O.G. Myklebust, Egede Instituttet, Theresesgt. 51 B, Oslo 3, Norway.

2. SIAMAS - The Rev. Martin Fiedler, a Swiss Vicar from Zurich, established a society for missionaries in Asia, called SIAMAS, being the abbreviation of "Society for the Interests of Active Missionaries in Asia". It is intended to organise meetings of experts on missionary work, exchange views and experiences and to offer air travel facilities on special flights from the Far East to Europe, the USA, Canada and vice versa, in connection with Thai International (the Royal Orchard Service), Balair, Swissair and IATA.

The annual membership fee for individuals is SFR. 250 or USA \$70, and for churches and institutions SFR. 250 or USA \$58.40, or, if they have more than one hundred members SFR. 500 or USA \$116.80.

Informations, data, bulletins, etc. available at SEDOS for consultation.

Information can be obtained from the SIAMAS Secretariat: 105 Gerard Brandtstraat, Leiden, Holland, Telephone No. 01710-40584.

3. St. Columban's Missionary Society has available a film entitled "Somewhere Island" -- concerning the agricultural development by missionaries of the said society on an island in Korea -- The film has received great publicity on the BBC.

DIARY

Monday, 10 May 1971	Briefing session on Brazil - at the CMM Generalate.
Wednesday, 12 May 1971	Fr. G. Scanvoglieni OFM cap, visits the Secretariate.
Thursday, 13 May 1971	Meeting of the Executive Committee.
Friday, 14 May 1971	Meeting of the Social Communications Group.

LIST OF MEETINGS ARRANGED AS FROM REQUESTS OF SUPERIORS GENERAL

MAY 17 - Small Communities and Formation of Priests - in English and French.

MAY 24 - Africanization of Local Church Structures.

MAY 26 - Assistants for East Asia, SJ Curia.

JUNE 3 - Communication within Institutes.

JUNE 11 - Islam.

JUNE 16 - Common documentation and information services.

JUNE 24 - Iron Curtain Countries.

JUNE 28 - Mass Media for Mission.

JUNE 30 - U.S.A.

JULY 7 - Latin America.

Detailed information will be supplied in due course as arrangements proceed.

All meetings are for 16.00.