

TO: SEDOS MEMBER INSTITUTES

PROPOSED AGENDA - MEETING ON IRON CURTAIN COUNTRIES
- THURSDAY - JUNE 24, 1971 - 16.00
S.S.N.D. Generalate, v. della Stazione Aurelia 95
(Km. 8.3 Via Aurelia)

All those interested in the Apostolic Undertakings of religious personnel in IRON CURTAIN COUNTRIES are invited to attend.

The purpose of the meeting is to view the apostolic adjustments made by religious personnel in these countries as a possible aid to missionaries faced with apostolic curtailment in countries where nationalization is taking place.

1. A brief introduction by each person attending which would include a mention of the countries (if any) of these Iron Curtain countries in which they have personnel.
2. Two speakers prepared to share with the group the apostolic work of their respective congregations in Iron Curtain Countries:
 - A Christian Brother, fsc
 - Mother M. Georgianne, ssnd
 - A presentation with slides
3. Discussion on the following points with regard to the Iron Curtain countries:
 - a) Apostolic undertakings
 - b) Communication with personnel in these countries
 - c) Visitation possibilities

N.B. To assist the host, please advise by telephone or note if you plan to attend:

Sr. M. Danita, ssnd 62.22.002
Ann Ashford SEDOS 57.13.50

SEDOS 71/439

TO: SUPERIORS GENERAL, DELEGATES, AND ALL INTERESTED SEDOS MEMBERS

SPECIAL PANEL MEETING ON: "MASS MEDIA AND THE MISSIONS"

MONDAY, JUNE 28, 1971, AT 1500, AT S V D, 1 Via Dei Verbiti

Over the past years, SEDOS' Social Communications Working Group has been underlining the necessity for Missionary Societies to train 10% of their personnel in Mass Media:

- for Church-run mass media and
- to provide material for State-run media

Information, plans and cooperation are called for in this project.

1. "Use of Mass Media in Proclaiming the Gospel" (Fr. A. McCormack mhm)

The Church has an interest in Social Communications because they are an all pervading means of getting ideas across, and the Church's influence must be used to see that these are employed to enoble Mankind and promote human dignity. The Church also has a direct duty of carrying on its Mission of proclaiming the Christian Gospel. The various Communication Media are a providential means of doing this and of reaching a far larger audience than can be done by conventional preaching. This use of Social Communication involves the mastering of the special techniques suitable for these media. The Ecumenical aspect of this is extremely important, but there is also the duty of the Church to communicate its own special message as well.

2. "Mass Media in the Service of Human Development" (Fr. S. Bamberger sj)

Development as the total process by which individual human beings and human societies are constantly seeking to realise their potentialities. The alternative "Mission or Development" must be totally rejected. This effort includes a variety of directions -- starting from farming and health instruction to literacy campaigns and massive use of the media in youth education and cultural programmes for general audiences.

3. "Christian Presence in the Mass Media" (Fr. S. MacCarthy sma)

The situation in the Western World (Europe and North America) and in developing countries as to:

- Church-run media
- Christian presence in secular media

Formation in Communications for all Missionaries -- preparing Christians for their responsibilities as readers, hearers and viewers.

THE FOLLOWING PANEL WILL LEAD THE MEETING: Fr. A. McCormack mhm

Fr. S. Bamberger sj

Fr. S. MacCarthy sma

Fr. S. MacCarthy sma

Convenor

N.B. TO ASSIST THE HOST, PLEASE

ADVISE BY NOTE OR TELEPHONE

IF YOU PLAN TO ATTEND:

Gay Tierney, SEDOS, 57-13-50 - or

Leave message for Fr. MacCarthy, 53-46-691

THANK YOU.

SEDOS 71/440

ALL INTERESTED SEDOS MEMBERS ARE INVITED TO ATTEND A SPECIAL MEETING ON

"ARE WE MEETING THE APOSTOLIC AND RELIGIOUS NEEDS IN THE USA?"

WEDNESDAY, JUNE 30, 1971, 1600, AT SSND - Via Della Stazione Aurelia
95 (Kilometer 8.3 Via Aurelia)

A G E N D A

1. Are conventional Apostolic commitments, namely in institutional education or health services motivated as "Mission"?
2. If the "Third World is not geographical", are we conscious of the development means in the USA?
3. How are we coping with the present trend in the following areas?

Minority Groups: Black, Chicano, American Indian, Other
Urban Poverty Areas
Rural Poverty Areas
Religious Education
University - Campus Ministry
Other

4. What formation is needed for persons in the new Apostolates?
5. What is the relationship of changes in prayer and life-style with the new challenges of the Apostolate?

RESOURCE PEOPLE WHO HAVE BEEN IN THE USA IN RECENT MONTHS:

Sr. Edith Ryan snd-n
Sr. Jane Gates scmm-m
Bro. Leo Kirby fsc

Sr. Mary Luke Baldwin ssnd
Chairman

N.B. TO ASSIST THE HOST, PLEASE ADVISE BY
NOTE OR TELEPHONE IF YOU PLAN TO ATTEND:
Gay Tierney, SEDOS, 57-13-50
Sr. Danita, SSND, 62-22-002

DEVELOPMENT

Report of the meeting of the DWG held at Sedos on June 11, 1971 at 4.p.m.

Present were:- Fr. Blanes msc Fr. A. McCormack mhm
 Fr. Brossard omi Sr. G. Samson sa
 Sr. Clijsters scmm-t Mo. M.T. Walsh osu
 Fr. Fecher svd

In the Chair was Fr. Vincent Fecher.
 From Sedos: Miss Ashford

1. INADES JESUIT CORRESPONDENCE COURSE

The meeting opened with a communication from Fr. Brossard that FAO is ready to donate sample sets of 23 booklets on the Jesuit Correspondence Course from INADES in Abidjan. The offer is available to each Generalate, House or missionary group. (See Appendix letter)

2. TRAINING LEADERS FOR DEVELOPMENT

Fr. Brossard had been in touch with a Dutch group, the Central Mission Commission, whose idea is to train development workers in situ, as it were, by means of manuals. He had submitted a proposal to the Chairman that the DWG should be asked whether such an initiative could be presented to the Sedos Executive Committee for consideration under the Sedos/Misereor Scholarship Scheme. A letter concerning the scheme was handed out.

The project in hand is the publication of a manual or handbook for "local and project planning of private institutions (covering missions) within the framework of a national planned development process". The animator of the scheme, a Dr. Dusseldorp, is operating from the Dutch university of Wageningen and working with Fr. Dito OP. They were particularly interested as far as possible in getting people from the mission field trained for development in their own regions. A correspondence course could be given to prospective candidates which could be followed by three to four months intensive residential training adapted to local conditions. This proposed manual for local and project planning could be one instrument in this training.

It was decided by the group to discuss this project with Bro. Gottwald on his return from his Asian trip, and after receiving more details about the course, to see how it could fit in with the Sedos/Misereor Scholarship Scheme.

3. SOCIAL ACTION WORKSHOP IN JAPAN

The Chairman read out a letter from Bro. Gottwald, written from Manila May 31st, 1971, in which he spoke of an Education Social Action Workshop (ESAW) to be held in Japan from August 1st - 31st this year. A limited number of observers was to be admitted and Bro. Gottwald asked if SEDOS was interested in sending anyone.

Since travelling expenses would be very high, it was suggested that someone on the spot be asked to represent Sedos. It was finally agreed to ask Sr. Wakamatsu, a former member of the Sedos DWG now in Japan, if she would be free in August to represent Sedos at the congress. A Memo is to be sent to the Sedos Executive Committee.

4. GROUP STUDY OF URBANIZATION

Before the discussion opened, one member informed the Chairman that the Sedos Health Contact Group had decided to submit a proposal to Sedos Executive Committee that the various working groups might study the same topics from their different angles. Perhaps a topic such as Urbanization could be studied by the Education, Health and Development Groups, and their findings taken up by the Social Communications Group.

- A. Following the decision taken at the last meeting (May 21) to make a study of Urbanization, the various aspects of the problem were now narrowed down to : "Population pressures and social development from a pastoral point of view."

The points leading to this decision were:

- a) The Church is not heavily involved in family planning, so She should be all the more active in social problems resulting from population pressures.
- b) The Superiors of the religious congregations and the Bishops were not unaware of the problems of urbanization, but these problems needed to be brought to the fore and future trends pointed out.
- c) Urbanization was a world problem which has pastoral implications: people are often losing their faith and morals in slum conditions. If facts could be given eg. on the present and foreseeable ratio of the % of city population increase and that of the increase in missionaries, the group could think of possible suggestions to make for future lines of action.
- d) There is also a possibility that the USG Mission Commission and next year's Plenary Assembly of the Propaganda Fide may make use of the results of our study of urbanization as it affects mission strategy. This would be a further instance of coordination, in addition to coordinating the work of various SEDOS work groups, as mentioned above.

B. WHAT FORM THE STUDY SHOULD TAKE

It was agreed that the study should be scientifically based; the phenomena should be studied and backed up with examples.

Sources of Information: The question was whether there was enough literature on this particular aspect of urbanization. There seemed to be only isolated 'situational' monographs. It was agreed that:

- A. Fr. Moody will provide the group with up to date bibliographies from research councils and centres.
 - B. Fr. McCormack will provide statistics.
 - C. It was also agreed to select study areas such as Caracas, Nairobi, New Delhi etc., and then get in touch with people there. Also to ask episcopal conferences and major superiors' conferences for names and addresses of people working in these places.
 - D. Another source of information could be the World Council of Churches, which is involving itself in the Urban and Industrial Mission.
5. The meeting closed with the setting of a date for the next meeting:

September 13th - at SEDOS - at 4.p.m.

DEVELOPMENT

APPENDIX

- MESSAGE FROM AGRIMISSIO CONCERNING THE JESUIT MISSIONARY-FAO
AGRICULTURAL COURSE

The Chief of the Editorial Branch of the FAO Publications Division, Mr. F. N. Fitzgerald, has made an interesting offer concerning the set of 23 booklets on the Agricultural Course of the Jesuit Missionaries of INADES in Abidjan. He is willing to send sample sets as gifts to the Generalates who send in their addresses to AGRIMISSIO for this purpose. He also announced that the course is now being translated into Spanish and that a later translation into Swahili is planned.

The Jesuit Fathers of Abidjan at INADES (Institut Africain pour le Développement Economique et Social) wrote to AGRIMISSIO asking for our help in getting missionaries to guide the study groups who use their Agricultural Correspondence Course. The missionaries would not have to be experts, but they would have to do some public relations work to motivate the study effort and help to get local agricultural technicians interested in guiding these groups who would be using the INADES Agricultural Course.

Generalates who would be interested in getting sample sets of the INADES Course as well as those who are interested in promoting these study groups should contact:

J. G. Brossard OMI
Executive Secretary
AGRIMISSIO Secretariat
Palazzo S. Calisto
00120 Città del Vaticano

DEVELOPMENT

Spotlights on Dark Corners No. 15:SUBVERSION AND DEVELOPMENT: THE CASE OF LATIN AMERICA

Eleventh annual Foyer John Knox Lecture by Orlando Fals-Borda, 19 June 1970. (Published at 27, Chemin des Crêts-de-Pregny, 1218 Grand-Saconnex, Geneva, Switzerland - 16 pages)

For those members of SEDOS who are puzzled by recent events in Latin America - arrests of bishops and priests, torture of prisoners, kidnapping of diplomats - the analysis of Orlando Fals-Borda will be enlightening.

A Colombian sociologist, he follows a heterodox line in re-assuring the meaning of subversion. He commands our attention by stating that if Jesus Christ was a subversive element judging from the events that followed upon His death, at least some doubt should arise in relation to certain rebels which the establishment is crucifying today.

Historically, Sallust conceived of subversion as a way to describe the overturn of the status quo. When Christianity became part of the Roman establishment, subversion received its "sacred" dimension - as an immoral challenge to the existing social order. Despite the Renaissance and the Reformation, this concept persisted so that some of the precursors of Latin American independence from Spain were considered subversives. The new countries froze the concept in their laws as in Colombia where subversion was defined as any attack on the institutions and their dignitaries, the Catholic religion, the Army, private property, and the legal monetary currency.

According to this concept, he who subverts is anti-social, no matter what the condition of society or the justice of his challenge. Many forget that the subversives of yesteryear are the heroes of today. Further, that subversion appears in strategic moments in history when a new society is born or the old one is subjected to necessary restructuring due to inherent contradictions.

Subversion may eventually become as respectable as "revolutionary". And the Second Development Decade may turn out to be the Decade of Subversion thanks to the struggle of the Latin American people for a more just and human social order.

After creating an aura of respectability for subversion, Fals-Borda presents facts designed to show that only through subversion can Latin America make progress toward social justice. What can be done, for example, to remedy the imbalance - 72% of Colombian families earn less than \$600 a year, while 2% of the population control 80% of the national economy? As the masses awake to the relationship between underdevelopment and imperialistic exploitation, the resulting turmoil is looked upon as subversion from the outside rather than as justifiable revolt from the inside.

Brazil uses the concept of national security to combat "subversives". This justifies persecuting bishops and priests as subversives (34 were formally accused at the time of writing), as well as scientists and professors who feel a duty to work for a better type of Brazilian society. Similar tactics are used in Colombia, Mexico, Venezuela, Argentina, Guatemala, Haiti, Nicaragua, the Dominican Republic, Paraguay and Uruguay. Repressive measures have been used against movements for social and economic justice, labour unions, university involvement, renewal of the Churches - all blamed on foreign ideologies and traitorous subversive elements. At last the people are asking: "Can these subversives be right?"

In the light of this analysis, some subversives seem less "immoral" than we have been led to believe from our newspapers and magazines: people like Guevara, Torres, the Tupamaros, the Cuban "subversives".

Subversives propose justice and humanity as against exploitation and oppression. They propose fundamental changes in national and international economic systems and social organization; they think in terms of supra-nationalism, eliminating the artificial boundaries that curtail the chances for true, autonomous development in Latin America.

Subversives also present the image of the "new man" willing to offer his life for the cause. He is not a bandit, or a violent man per se, but he will use counter-violence in proportion to the violence previously executed by reactionary groups. It is a reaction against many years of exploitation, oppression, injustice and violence.

The new man incorporates himself into society, has a feeling of love for humanity. Work is a fulfillment of social duty. Camilo Torres said: "The highest measure of human decisions should be charity."

In concluding, Fals-Borda notes that from a sociological standpoint, subversion is a condition reflecting the internal contradictions of the social order discovered by its members during a given historical period in the light of new valued goals.

Members of SEDOS who are working in Latin America may not accept all the elements of this analysis, but they should be aware that such thinking exists and is being acted upon. Fals-Borda states that the "immoral" side of the concept of subversion is still entrenched everywhere and that the effort to discard or to bring up to date such distorted views of reality may be a strained one. Nevertheless, it is unavoidable. He believes the Latin American way of subversion makes a universal impact and leads toward true development; it will spread to subordinate groups in Africa, Asia, and Europe. Then the bonds of injustice and exploitation will be weakened and a more satisfactory world order will arise.

Will the dreams of past and present subversives then come to fruition? This question may never be answered if words are not accompanied by deeds and intentions by decisions.

RHODESIAN BISHOPS PRESS STATEMENT

The attitude of the Catholic Bishops in Rhodesia on the school problem has been differently reported in the press. We reproduce from IMPACT, April 1971, No. 36, their: "STATEMENT ON MULTIRACIAL SCHOOLS"

1. The Land Tenure Act requires that by the 2nd March, 1971, all predominantly European, Asian and Coloured Independent Private Schools shall apply for permission to accept any African pupil in their schools on the grounds that 'attendance' is regarded as 'occupation of land'.
2. After considerable time spent in negotiation with Government, these schools have been given to understand by the Ministry of Education, that permits will be granted by Local Authorities under the Ministry of Local Government and Housing, on conditions which approximate to those presently in vogue, in those schools which already accept African pupils. Permits may not be granted to the few schools which have not hitherto accepted African pupils.
3. After further negotiation with Government during the last three months, the Rhodesia Catholic Bishops' Conference, while acknowledging the efforts Government has made to meet them, reiterate that they can make no compromise on their basic principles in this matter.
4. These principles are:
 - (a) the right of parents to send their children to the school of their own choice;
 - (b) the right of private schools to accept what pupils they will;
 - (c) the right of the Church to serve freely all the people of God irrespective of race.
5. It must be clear from the foregoing that the Bishops do not accept the ideological principle behind the Government conditions, and therefore do not concede the moral right of Government to impose those conditions. The Church's problem remains unsolved, and the Bishops will seek further negotiation with Government.
6. In the meantime, in the over-all interest of the Church in Rhodesia, and under compulsion by unjust legislation, they are prepared to tell their Institutions to submit applications as required by the present legislation with the following protest.

7. The official application form will be endorsed with the following proviso:

'This application is submitted under protest and on the understanding that it will be readily granted in accordance with the terms stated in the letter of the Ministry of Education of 3rd February, 1971, and accepted, under force majeure, for the time being and without prejudice to further negotiation'.
8. The principal conditions on which it is understood that permits will be readily granted are that, in the case of schools which are predominantly European, the enrolment shall not normally exceed 6% and that entry requirements shall generally be the same as for all other pupils. In the case of schools which are predominantly Asian and Coloured, the conditions for enrolment shall be the same as above, except that it should not normally exceed 15%, and in the case of St. Martin's School, that there should be no limit.
9. The Bishops totally reject any suggestion that the few Independent Schools which have not yet taken African pupils will not be allowed to do so in future. The only reason these schools have not yet taken African pupils is for lack of suitable applicants.
10. The Prime Minister has said that it is the Government's intention to assist the Churches in continuing their work. The Acting Minister of Lands has described the Land Tenure Amendment Act as a measure which will assist in resolving the problems of the Churches and in restoring the mutual confidence between Church and State which is so necessary to the peace and tranquillity of Rhodesia.
11. The Conference of Bishops wishes to omit no step, within the bounds of conscience, which could contribute to the restoration of this mutual confidence. As an earnest of this, and whilst in no way conceding the right of Government in this matter, or assenting to its ideology, the Conference of Bishops has instructed the schools to make applications, whilst making it plain that they do so under protest.
12. The Bishops do not consider the multiracial aspect of their schools to be an experiment, but a definite policy. They can not run any Church institution in a manner which might exclude by law, solely on the basis of race, any person to whom they are obliged, as a Church, to extend their Christian charity. Although present applicants are generally fewer than the percentage permitted, the Bishops do not accept the percentage condition imposed by the Government as anything more than a temporary working arrangement.

Catholic Secretariat,
P.O. Box 2591, Salisbury.

NEW DOCUMENTS

1. FLASHES SUR L'ASIE - An accurate upto-date resumé in French on MEP Mission territories: Burma, Camboja, China, Corea, Formosa, Hong-Kong, India, Indonesia, Japan, Laos, Madagascar, Malaysia, Philippines, Singapore, Thailand, Vietnam. 32 typescript pp.

LE MOI EN ASIE - Monthly papers on different Asian countries and problems by Léon Trivière MEP in French, from June 1969 to May 1971. About 20 typescript pp. each month.
2. DOCUMENTS OF THE RENEWAL CHAPTER 1970 - St. Joseph's Missionary Society Mill Hill. 103 pp.
3. ACTION FOR FOOD PRODUCTION - ANNUAL REPORT January-December 1970. AFPRO. New Delhi, India, 125 pp.
4. ISLAM AND THE DIALOGUE - Jacques Jomer, O.P. (Institut Dominicain d'Etudes Orientales). Papers of Seminars given at Lagos, Ibadan and Akure, Nigeria, March 1971. Pastoral Institute, P.O. Box 1784, Ibadan.
5. REPORT ON THE SOCIAL WORK OF THE ROMAN CATHOLIC CHURCH IN THE EASTERN CARIBBEAN - Results of a Survey commissioned by the Archbishop of Port-of-Spain and carried out by the GUYANA INSTITUTE FOR SOCIAL RESEARCH AND ACTION from July to December 1969. Michael Campbell-Johnston S.J. 82 typescript pp.
6. CENTRE DE RECHERCHES THEOLOGIQUE MISSIONNAIRE, 5 rue Monsieur (Paris 7^e):
 - a) LE POINT SUR LES PROBLEMES D'EVANGELISATION - Ier Trimestre 1971. Resumé des Revus. 6 pp.
 - b) ELEMENTS POUR UNE CATECHESE SUR LE DEVELOPPEMENT. 10 pp.
 - c) CHRETIENS ET MUSULMANS - Observations et points de repères pour une pastorale des jeunes Maghrébins musulmans présents dans les groupements catholiques en France.
 - d) ECHANGE ENTRE EGLISES - Les prêtres FIDEI DONUM. 27 pp.
7. A preliminary listing of "CATHOLIC NEWSPAPERS AND PERIODICALS 1970":
 - a) in Africa, pp. 117;
 - b) in Asia, 232 pp. Edited by the Development Commission of the International Catholic Press Union, Rome 1971.

This documents are available at SEDOS Secretariat for consultation.

DIARY

- Tuesday 1-6-'71 Fr. Tonna meets Fr. A. McCormack, back in Rome. Issues raised: the missionaries and the population problem.
- Thursday 3-6-'71 Information session on the Media Age course for the editors of internal bulletins. Fr. Bamberger and Fr. Périgny present.
- Wednesday 9-6-'71 Executive Committee meets the Christian Medical Commission Committee and the Catholic Consultants at Nemi.
- Friday 11-6-'71 Information session on Islam.
Meeting of the WG Development.
- Tuesday 15-6-'71 Fr. Tonna meets Fr. A. de Sourga sj of India. Issues raised: an international agency like SEDOS to promote the exchange of missionary experiences is today a sine qua non.
The 31st Assembly of Superiors General.
- Wednesday 16-6-'71 Meeting on common information services at the CSSp.
- Thursday 17-6-'71 Executive Committee meeting.