



71/27

Rome, 17 September 1971

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

A tous les Sup[^]rieurs Gⁿ[^]raux
 A tous leurs delegu[^]s de SEDOS
 A tous les membres de SEDOS

This week;

- 1 < ASSEMBLY OF GENERALS-AGEMDA
- 2o HEALTH TASK FORCE MEETDC - AGENDA
- So EXECUTIVE COMMITTEE - REPORT
- 4< KEWS FEOM AND .FOR THE GENERALATES
- 5o LIST OF BOOKS RECEIVED
- 6= BOOKS OF SPECIAL INTEREST
- 7- THE SITUATION: SMALL GROUPS
- 80 DIARY

Cette semaine;

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COMING EVENTS;

- 1, GENERAL ASSEMBLY
 28,IX>71 16000
- 2, HEALTH TASK FORCE HEETBTG *
 29oIX,71 16000

PROCHAINES REUNIONS;

- ASSEKBLEEGENERALE
 OMI SCHOLASTICATE, Pineta Sacch=7B-A
- REUNION DU GROUPE MEDICAL
 Via di Villa Troili, 32

N,,B- The CATHOLIC MEDIA DIRECTORY can be ordered from IRADES, Vo Paisiello 6, ROMA 00198 or from the SEDOS Secretariate - Price \$4*00 plus postage - SEDOS Member Institutes special price \$2.00 plus postage^

Sunday, September 19 will be the second anniversary of the death of Joan OVERBOSS, first Director of the SEDOS Secretariate Fr TONNA vill offer Mass for her and invites all those who knew her to remember her in their prayers o

Dimanche 19 Septembre sera le second anniversaire de la mort de Joan OVERBOSS, premiere Directrice du Secretariat de SEDOSo Le P[^]re TQKNA offrira sa messe pour elle et il invite tous ceux qui l'ont connue k se joindre ^ lui dans leurs pfi[^]res.

Yours sincerely

P. Leonzio Bano, fscj

ASSEMBLY OF GENERALS

Convocation of the 32nd Assembly of Sedos

The 32nd Assembly of Superiors General of the Institutes associated in Sedos will be held:

on Tuesday September 28, at 16.00

at the OMI International Scholasticate, 78A via Pineta Sacchetti (via Go Ventura, 60) with the following agenda:

U Minutes of the 31st Assembly (71/451 ff).

26 Information about cooperation with the Christian Medical Commission-

3° Africa: Sister Alma Cornely shcj, who recently attended the Pan African - Malagasy symposium on the laity will share her conclusions about the needs which were expressed there and which could be met by the Institute. Fr. Agostoni, Superior General of the FSCJ and Broo Leo FSC, both of whom attended the symposium will be presents

40 Asia : Broo Vincent Gottwald fsc, back from a long tour of Asia will share his conclusions with the Assembly
- especially about education and development issues
Sister Fo Marianti (Tan) osu, of Indonesia, who recently attended the Tokyo workshop on Education for Development for Sedos will be presento

5« Other matters.

Sincerely yours

Benjamin Tonna
Executive Secretary

P o S . A financial statement will be distributed shortly in the weekly service as a preparation for the budget discussion of December Ass^bly.,

H E A L T H - A G E N D A : TASK FORCE

A MEETING OF THE TASK FORCE OF THE HEALTH GROUP WILL
BE HELD ON SEPTEMBER 29TH, 1971, AT THE HOUSE OF THE
MEDICAL SISTERS, VIA DI VILLA TROILI, 32,
AT 4 PM,

A G E N D A

- 1, Review of Report of last meeting - **May 25**
- 2, • Planning of meeting of large Health Group
 - date, time and place
 - agenda
 - invitations
- 3c Report on developments of our cooperation with CMC - Geneva
- 4- Date of next meeting

Ao de Vroede, Chairman

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of Sedos was held on Friday, September 10, at 16.30 at the Sedos Secretariat.. The following were present:

Broo Ch» **Ho** Buttimer fsc
Sro Jane Gates scmm-m
Fro Wo Goossens cicm
Sro Mo Mo Keyes scmm-t - for **Sro Mo Tho** Barnett

In the chair: Fr, **Tho** Van Asten
 From the Groups: Sr. **Am*** de Vreede scmm~m
 Secretary: Fr* **Bo** Tonna

Broo Schnepf and Sister Flanagan excused-

- 10** The minutes of the Executive Committee meeting of June 17 * 1971 circulated in 71/457 were taken as read and approved after some clarifications about the Sedos delegation to the Tokyo seminar* In fact Bro. **HoD**« Pang fsc of Hong Kong had also been accepted as a representative of Sedos - in case Sister Francesca's (OSU) candidacy involved financial support and had been advised accordingly Sedos was thus finally represented by two - Broo Pang and **Sro** Francesca*
- 20** The President updated the members of the Executive Committee about developments in the Sedos effort to cooperate with the Christian Medical Commission. Though no final decision had been reached CIDSE seemed willing to support the Sedos Health Group financially so that, as a Group, it could have a full time secretary in Geneva and thus give Catholics an initial form of structure to represent their medical work at the international levels.
- It was agreed that^ provided this financial support from CIDSE is given, Sedos would appoint **Sro** Gilmary as the Secretary of its Health Group. It would be a Sedos-CIDSE appointment and would have to be cleared by the Superior General of the Maryknoll Sisters - to which Institute (also a member of Sedos) Sr. Gilmary belonged. The Sedos Assembly would be informed about this decision.
- It was noted that this was a tactical move and in no way satisfied the final cooperative objectives of Sedos.

- .3. It was agreed that the agenda of the 32nd Assembly of Sedos would include the following items;
- a) Information about developments in the Sedos effort to cooperate with the CMC-
 - b) Communication on those needs expressed in the Pan African Malagasy congress of the laity - which could be met by the Institutes. Sr« Alma shcj, who attended the congress, would be invited to speak to the Assembly about these needs- Fr» Agostoni, Superior General FSCJ and Bro, Leo FSC, both of whom attended the congress would be invited to be present for eventual clarifications.
 - c) Communication on the major education and development issues in Asia. Bro. Vincent fsc, just back from a long tour of Asia would be invited to share his views with the Assembly, Sr. Francesca osu of Indonesia (see above, 1 ,) would be invited to be present for clarifications»
 - d) A financial statement would be distributed prior to the Assembly for consideration as a preparation for the budget discussion of the 33rd Assembly in December 1 971 .
 - e) The President would verbally inform the Assembly about the follow up of the round of meetings by neighbourhood, (summarized in the consolidated report 71/459 ff)
4. It was agreed that up to date files on missionary formation facilities would be useful. The Secretariat would compile these files and eventually circulate them, by continenty in the weekly service. It could also study the outcome in view of locating areas where such facilities are not adequate • and thus formulate proposals for filling these gaps- Fr. Ibba would be in charge of the project.
- 5* Fr. **Tho** van Asten explained the purpose of the meeting of documentalists he was calling and presiding on September **1 6** : to propose ways and means for improving the coordination of the documentation services available in the Sedos group of Institutes. The meeting would be uns true tiered so as to allow for a free exchange of information and opinion.
- 6c The invitation of Interphil for comments about the draft legislation on tax treatment of certain non profit agencies was considered. Fr» Tonna was asked to attempt to interest an expert who could comment on it to the Executive Committee.

7. As regards invitations for Sedos delegations:
 - ACJF: the invitation should be published in the weekly sei'vice.
 - Credit Unions: Fr. Tonna would confer with **Fro** Fecher on who would represent Sedos at October meeting.
 - DV;ME: it was agreed to ask Fr. Mond4 to represent Sedos during the Committee meeting of Sep. **27** - Oct. **20**
8. The financial statement was distributed and accepted.
- 9« It was agreed that the Joint Venture should go on under its present form. The December number would be dedicated to a review of Sedos activities during **1971** . A questionnaire would be sent to, the Superior Generals later in the year in view of the budget discussion of December **1971** . The WG Development would also be asked for an evaluative study of the contents of the Joint Venture.

Bo Tonna

NEWS FROM AND FOR THE GENERALATES

1. FSC MONTH'S SESSION

Beginning the 30th of September, all the Provincials and Regional Mission Superiors of the Brothers of the Christian Schools will participate in a month's session to evaluate the experience of the past five years, and to plan the coming five years. The session will be held at the Generalate on Via Aurelia. Present will be the representatives of the following mission areas: French West Africa, Camerouns, Congo and Ruanda, South Africa, East Africa, Madagascar, Reunion, Egypt and the Maghreb, Middle East, Ceylon, India-Pakistan, Burma, Malaysia, Philippines, Japan, Nigeria, Viet Nam, Papua-New Guinea. In addition, fourteen provinces of Latin America will be represented.

2. SX and OSU CLIPTRSRS

The Xaverian Missionaries at Parma and the Ursulines of the Roman Union at Rome are holding their Special and Election Chapters this month.

3. ACISJF International Congress - Le 16e Congr&s International de l'ASSOCIATION CATHOLIQUE INTERNATIONALS DES SERVICES DE LA JEUNESSE FEMININE" aura lieu & Oostende (Belgique) du II au 16 Octobre 1971.

Any Institute or individual members wishing to take part may do so (and, if they choose, also represent SEDOS) as a special invitation has been received. Information is available at the SEDOS Secretariat,

P.L. Bano

4, SODEPAX

"New Vision" refers to the prospectus for the next 3-year period with effort concentrated in particular areas. The primary function of SODEPAX is education for development and peace - "understood as "arousing people's awareness and enabling them to act for change." This involves cooperation with and participating in creating ecumenical structures attempting to change attitudes, policies and institutions in the search for a more just and humane society. The primary focus will be on Africa, but results of this work will constitute a corollary program for Europe and North America. SODEPAX'S contribution is that of "identifying groups, in building ecumenical bridges, in facilitating the collection and dissemination of material and suggesting means by which strategies can be evolved and evaluated."

Concern for Asia will continue, taking the form of strengthening, deepening and widening contacts already extant with ecumenical bodies, as well as establishing new contacts with groups working in the cause of integral human development.

The promotion of peace – for which purpose SODEPAX was organized – under the new program will have as its major focus education and peace, with the subsidiary focus on the relationship between development and peace and the concomitant conflicts accompanying Development.

The major part of SODEPAX's original mandate in the field of development studies will – in the second 3-year period – involve the implementation of a program entitled: "Poverty 2000". (Summary follows)

"POVERTY 2000" - SUMMARY "

It is almost certain that the present system of political and economic relationships is not viable for the next 30 years. Supporting evidence includes:

- 1) The poorest in the poor countries are getting poorer and more numerous.
- 2) Relative and absolute levels of unemployment are growing – as are expectations,
- 3) "Development" is associated with growing disparities in wealth, income and welfare,
- 4) Ecological stresses require a world-wide response not yet manifested by established, effective institutions.

A predictable date for a "break-down" or "blow-up" resulting from these stresses cannot be made, but with standard techniques of economic analysis we can show at what point stresses build up for any set of assumptions about rates of change and reactions to them. The problem of "choice of assumptions" can be resolved by taking "a high-probability set of assumptions about the future on the basis of the past and observed reactions to given trends, and see what this implies for the very poor." Help is solicited from people working in poor countries, research published or in process – to "illuminate the poor's own view of their poverty".

The study is directed by Dr. Charles Elliott, Economist and Anglican priest on the SODEPAX staff, with the aid of other staff members, listed. A small group of social scientists and theologians led by Prof. David Jenkins, Director of the World Council of Churches' Humanum study, complement the study team.

Further details on the program are available from the SODEPAX Secretariat. Plans for the publication of the material resulting from the research will be announced in a future issue of their "Newsletter".

G, Tierney

LIST OF BOOKS RECEIVED

compiled by Sr. Agnetta SSpS

INTERNAL!

- 3.15 MEP Compte Rendu de Mission 1970.
- 3.16 Power SMA Mission Theology Today. American edition
- 3.17 SEDOS Catholic Media World Directory 1971 by Ramon Aguilo.
- 3.18 CM Catalogus Provinciarum Domoriim ac Personarum, 1970.

EXTERNAL;

- 6.86 Salesian Press, Cape Town
The Catholic Directory of Southern Africa 1968.
- 6.87 Robert Aron The Jewish Jesus.
- 6.88 Kevin M. Cahill, editor
The Untapped Resource.
- 6.89 J. Vankrunkelsven
D6veloppement et jeunes Eglises d'Afrique Noire.
- 6.90 Bernard P. Meyer, MM
The Whole V/orld is My Neighbor.
- 6.91 J. Vankrunkelsven
Jeunes Eglises d'Afrique Noire en question- Annexes.
- 6.92 David O. Moberg
International Directory of Religious Information Systems.
- 6.93 CISR International Conference for Sociology and Religion:
Acts of the 11th Conference 1971 .

DOCUMENTS OF SPECIAL INTEREST - BOOKS

- 1, CIoSOR
2. XIEMTATIO>ILL DIRECTORY OF RELIGIOUS IM-OMTION
- 3- PROCESSO ALLS MISSION
4. 'JBE DIVIIV WORD MISSIONRY IH A TIME OF CHANGE

10 CIoS.R.

Le secretaire executif du SEDOS a re9u l'invitation a la lie Conference Internationale de Sociologie religieuse (Opatija, Yougoslavie, 20-24 septembre 1971) **et** aussi 578 pages de documents **sur** le theme; "Religion et religiosite? atheisme et non croyance dans les societes industrielles et urbanisees"o Parmi les documents:-

- 1) Jean-Paul Rouleau - Situation et avenir de la dimension confessionnelle de l'hopital catholique: problematique d'une **rgcherchOa**
- 2) Paul Stryckman - Reformes diocesaines et democrat!sation - Opinions **des** pretres du Canada.
- 3) Afonso Gregory - Exercice de l*autorite dans l'Egliso catholique en Bresil.
- 4) Thomas Gannon - The differential organisation of religious professionals.
- 5) Michel Simon - Attitudes religieuses et comportements politiques.; propositions de recherche.
- 6) Andrzej Swiecicki - La foi religieuse des Jeuhes en Pologne.
- 7) Anna Paw/elczynska - Les attitvdes de la population rurale envers la religion.
- 8) Stofica Bahtijarevic - Some charaoteriestics of the religiosity of secondary school attendants.
- 9) Zdenko Roter - Nature et structure de la religiosite en Slovenie.
- 10) Esad Cimic - Structure do la conscience religieuse dans los milieux ruraux et urbains.
- 11) Kiyomi Morioka - The impacit the physical movement of population on Japanese **TOItri<"^"-'** after the World War II.
- 12) Carlo Caldarola - Non-church **Christianity** in Japan (Western **Christianity** and Japan's cultural identity).
- 13) Hans Mol - The effect of beliefs and unbeliefs in Australia.
- 14) Raymond Daniel - Appartonancc religieuse ot vie quotidienne dans uno villo do l'Ouest africain.
- 15) David B. Barrett and Trevor D. Vorryn - Religious affiliation and practice in contemporary African States: some research hypotheses.
16. Joseph Tomncy - The failure of Mahayana Buddhism.

- 17) Francois Houtart - Mecanismo du processus de secularisation dans les societes asiaticques: etudes de la minorite catholiquo a Ccylano
 - 18) Wim, J-oJo Kusters - From a universal church to a local church: balance and perspocitive **in** the development of the Roman catholic church in the Netherlands.
 - 19) John Bo Snock - The transformation of religious symbolism in technolog- ical culture.
 - 20) Antonio Grumclli - La secularisation entre la religion et I'**atheibme**,
 - 21) Francis Hambyc, Emilo Scrvais', Liliane Voyo - Religion ot reproduction culturolle.
 - 22) Roger Croif - A sociological reflection on mothodological problems in the empirical study of socularizationo
- * * * * *
- 28) Colin Campboll - An approach to the conooptualisation of irroligion and irroligiosity.
 - 29) Srdjan Vrcan - Some thooretical implications of tho religiosity as a mass phenomenon in a socialist society.

'Se'!o!^ Doc.no 6/93 EXT.)

2, immTIOML DIR5GTQRY OF RELIGIOUS IWORMATION SYSTEMS

This **consists** of 7T **profiles** of "Servizi di **documentasionG o studi**" **about religion** compiled by **the** Chairman of tho Dept. of Sociology and Anthropology of MarquottG University, Dr= D=0, Moborg, Indexes

- **typo** of **information** system
- **religious faith** or **denomination**
- **location**
- religious **information** system

(Sedos Doo,no» 6/92 EXT.)

3. PROCESSO ALLE MIBSIQM - Pioro Gheddo - EMI 1971 (57pp- 400 lire)

An **Gxcollont** summary of **tho** current debate on Christian Missions, listing **tiiG** issues raised and the **responses** given on mission - a) structuros

^) "o'^^odS and c) motivoso

The author is the editor of tho well-informod MONDO c MISSIONI and hore, attempts a synthesis of his wide knowledge and experience in his crystal clear **sty1oo** This little book should bo translated and widely distributed **ajiong** missionaries,

B. Tonna

40 THE DIVINE WORD MISSIONARY IN A TIME OF CHANGE

Noo 5 (1971) 58pp. English, Gorman *exid* Spanish

This "booklet, fifth, of the series issued by the SVD Superior General, Father John Riusinsky, is directed to members of his Society, differs somewhat in form and content from its four predecessors*

Instead of following the pattern of an encyclical letter on a timely topic, this 56-page booklet is divided into 13 chapters designed as a collective examination of conscience for use by SVD communities and individual members. Each Chapter presents a number of scripture texts (selected by a team of exegetes); those texts are followed by a paragraph of commentary applying their message to the Society's life; lastly, there are pointed questions for individuals and for communities. The themes are: Faith in Our Lord Jesus Christ - Conversion - Love - Love as Service - A Radical Response to the Challenge of Christ - The Service of the Word - Prayer - Renewal is Brought About by the Spirit - The Following and the Cross - Liberty - Truthfulness - Community - Hope.,
Two copies available at SEDOS in English*

Fr. V, Fecher svd

THE SITUATION; The Pastoral Trend Towards Small Groups.

1. What could have been considered as a passing phenomenon is now being taken very seriously; the trend towards the small, face-to-face group – whether in the Church or in society at large. V/e will here attempt to list some of the major conclusions on this "sign of the times".
2. The small groups springing up alongside of the official institutions (also called free groups, formal groups, communes, basic groups or communities) will be the crucial structure of the Church of tomorrow. (National Pastoral Week, Italy, 1971). Pastors must become familiar with their internal la[^]s and potential.
3. As a Church structure the small group "must have as its foundation the Word of God and, insofar as possible, find their fulfillment in the Eucharistic celebration, always in communion with and dependent on the local bishop. The Community v/ill develop to the degree that its members have a sense of belonging that leads them to solidarity in a common mission and accomplishment of common active participation, conscientious and fruitful, in liturgical and community living. To this end it is necessary to lead them to live as a community, pursuing a common objective to reach salvation by means of a life of faith and love." (CELAM - Medellin 1968)
4. Man cannot live without structures. The emergence of this structi[^]re has been a spontaneous response to the kind of life which contemporary man is called to live. The family, once extended to a wide kinship circle, has often been reduced to husband, wife and children. The primary, face-to-face, relationships of the rural milieu have been replaced by the secondary, anoninnous, contacts of the city. This produced advantages but modern man is now missing the things he had to give up; primary, person-to-person interaction.
5. In primitive cultures the small group v/as necessary for economic reasons to provide for the day-to-day needs of the people. The basic concept was "all share in all", and the result v/as a "primary group". The first economic revolution resulting from agriculture and animal rearing led to a social and cultural revolution. Settlements, villages and **to\ -ms** developed, demanding structures and organizations. A cluster of families became a tribe, a group of tribes became a people or nation: the dawn of macro-structures. These comprised "secondary groups" superimposed on "primary groups". Sociologically, this resulted in another kind of group in society – an "intermediate structure" betv/een t.ie person and the larger social system.
7. The Christian Church developed from a Church-as-community (intermediate structure) to the Church-as-society (macro-structure). Christ and his Apostles constituted a "primary group". Later, the Christian Church adopted the social style and organization of the Roman Empire and so the ,Church, at first an ecclesial community, became an ecclesial society. The parish community v/as a kind of microcosm of small primary groups (the families) becoming the "intermediate structure" between the individual (or the families) and the Church as a wider society.
8. The underlying thrust of the technological society is above all the grov/th of economic production. The basic assumption of the community in a technological and industrial culture is that the increase of consumer goods- v/ill produce an increase in the consumer's v/ell-being. Industrialization

has caused the old "intermediate structures" to disappear. Today, people are grouped in a vast mass – a new kind of social system, (Nuij-KSICI, 1971) This creates problems when man discovers that the system which is supposed to satisfy his needs, develops needs of its own and asks him to satisfy them: witness the case of the advertisers who "create the need for a new car" so that the motor industry does not "grind to a halt". Man thus becomes "conditioned – the creature of the impersonal system he created.

9. It appears possible that the large organization has become too large and impersonal to satisfy human needs and the family too personal and limited to handle its responsibilities. Sociologists argue that the modern city – a product of the technological society – provides the individual with viable alternatives. One of these is the small group. But the deep seated distrust of the city in Western culture often leads people to ignore this, in order to go back to the romanticized image of a rural community with stable life patterns, personal contacts. They overlook the negative sides of its conservatism, exclusiveness, suspicion, and total control. And, above all, they forget that the rural community pattern is not feasible in the modern city.

10. The technological society has undoubtedly had serious consequences for the human person: depersonalization, loneliness, new neurosis. But it also offered new opportunities for freedom, new ways of forming relationships. Still, this positive side is more a possibility than an achievement. In the face of the failure to create totally new structures to meet the new needs, the small group may be thought of as the "strategy" of the intermediate stage in social revolution. It is a response to depersonalization, to loneliness, to neurosis. It offers an escape from oppressive structures, an opportunity to be recognized, to become aware, to be integrated in society, to find meaning, to activate one's principles.

11. The mission of the Church is to evangelize the city: only this stance allows us to formulate the problems raised by the existence of small groups alongside the old structures – and to find a solution. The parish corresponds to the secondary structures of the city – while the small group would correspond to the primary structures. Both are necessary for man.

12. People go to small groups not to learn new truths, but to discover the truth about their lives. When they go, they seek: to be accepted – dynamics of personal integration; to communicate – dynamics of communication; to enact roles and render services; to intercommunicate. (Maertens Th.: Les Petits Group 1971)

13. Frustration and alienation created by the atomization of man's existence and by the over-organized and mechanical uniformity of the trained personnel is also alive in the Church, particularly in the anonymity of the large parishes and the formalism of some religious communities. Recourse to the small group could be an attempt to rediscover a sense of brotherhood – a personal relevance of the faith which covers political, personal and social problems. Thus the motivation is to live the political consequences of the faith as well as the internal life of the Church. The main emphasis is always on intimate personal relations and a great deal of freedom for all members.

14. The movement towards life-in-common has as its root dissatisfaction with the present society and its inhuman and depersonalizing structures. And so Christian communes - a special kind of the "small group" - were marked by the keynote of protest. There are various forms of protest. The influence of T.V. Adorno ("The Authoritarian Personality, New York, 1950), Herbert Marcuse ("One-Dimensional Man, Boston, 1964), Eric Fromm's "Der Moderne Mensch und seine Zukunft", 1955 and J. B. Metz's work on political theology is here very evident.

The criticism of the major Churches concerns both the kind of authority adopted and the way it is exercised. This criticism of the Church fits in with the universal criticism of institutions in general. There is a striking affinity between the themes of religious expectations and those of political protest: Thus, Eschatology corresponds to the common good of society; the Kingdom to the perfect society? Redemption to the liberation of those that are oppressed? the Church to a classless society.

Protest has passed from theory to action - political action through a frontal attack on the structures and the creation of an ideal community model in spontaneous and independent groups which aim at embodying the Brotherhood of Man.

15. While the primary groups criticize the society, they try to form new, intermediate communities which are at the human level and where the individual can rediscover his own identity. The best criterion to classify them seems to be the way in which the group wants to pursue this end and the degree to which it already achieves it. (Nuij, ISJCI, 1971). Thus, the emphasis could be a) on direct action (action teams formed by students and intellectuals); on b) awareness (as in Latin America with groups of Christians including priests and religious participating); or on c) the creation of a small-scale model of society.

16. Among the characteristics of all small groups, the most general seem to be; an increase in awareness (conscientization); the democratic pattern? some homogeneity in the mentality of the members? mechanisms for resolving conflict? and work - as a means of survival and as an expression of creativity.

17. Natural communities flourish in modern urban situations and have not been recognized to date. More attention should be paid to 1) the intersection points where individuals connect with others who share a common center? 2) brief, intense associations demanding total commitment and influencing subsequent personal development? 3) normative institutions becoming more "community-like" ? and 4) those experiments which deliberately try to preserve traditional communities.

By recognizing social needs which are already present and discarding our timidity, we may enrich rather than destroy.

As Christians, particularly, we must frequently remind ourselves that our knowledge of man and his behavior - like our knowledge of God - is a never-ending task. (Scherer; PMV Colloquium 1971)•

G. Tierney

The following have been extensively used in compiling the above: Th. Maertens, "Les Petits Groupes"? "New Forms of Community"- Ton Nuij and other papers of the Pro Mundi Vita Colloquium, 1971? The papers of the National Pastoral Week, Rome, 1971.

- Monday, 13 September 1971s At the meeting of the Development Working Group, a major change in direction v/as decided. The members agreed to become a Study Group, providing a focus and guidelines on specific areas for the Secretariat to pursue. The first of these is to be "Urbanization and the Missions". Fr. Arthur MacCormack mhm also participated. SEDOS staff appreciates the enthusiasm expressed for its efforts
- Tuesday, 14 September 1971 Fr. Burnier, a secular priest from Brazil, accompanied by Fr. Oates cssr are welcomed visitors. Fr. Burnier v/ho was born deaf - one of the only 4 priests in the Catholic Church who **were** born deaf - is v/orking with Fr. Oates in the apostolate among the deaf. A most inspiring effort!
- Fr. Tonna gratefully accepts the invitation from Fr. Georg cmm to join him for supper and discuss v/ith his Superior General, Fr. Holzner and the Vicar General, Fr. Pius Rudloff, plans for a **follov7**-up meeting on "Brazil" (SEDOS 71/353). Fr. Georg leaves shortly for Vienna to attend the Mission Study Week sessions.
- Wednesday, 15 September 1971s At the house of the Ursuline Sisters of the Roman Union, Fr. Tonna visits Mothers van Dun and Th, Walsh, and learns of the on-going General Chapter meeting v/dth Sisters attending from all parts of the world. He also has the opportunity to meet personally Sr. F. Marianti (Tan) of Indonesia v/ho generously acted as the SEDOS Representative at the Kyoto Workshop on Education for Development.
- Thursday, 16 September 1971s A large number of Documentalists and other interested members of SEDOS Institutes attend the informal meeting called by Fr. Th. Van Asten pa. President, today at the Jesuit Curia at 1600. (See report in bulletin of 24 September 1971)
- Sr. Burke snd-n, Mission Secretary, informs Fr. Tonna about the mission sessions she has been attending in Belgium. Sr. Burke leaves for Africa in the near future to spend several months there - her first visit to this area. All success to her!
- Friday, 17 September 1971: The luncheon planned by Fr. Arthur MacCormack mhm for Fr. Tonna is not only for pleasure but the business of discussing in detail the new direction of the Development Working Group and a "situation paper" on Population Problems.