



71/29

Rome, 1st October 1971

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

A tous les Sup[^]rieurs G&aferaux
A tous leurs d6legu6s de SEDOS
A tous les membres de SEDOS

This week:

Cette semaine:

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NoB, - THE POPULATICK PROBLEM by Arthur McCormarclc - 264 pages by Crowell, New York.
Retail Price \$.7»95 (Lit.5<.500) - Special SEDOS price; Lit* 4<000o

Yours Sincerely

Fr. Leonzio Bano, fscj

MS PROM AKD FOR THE GESERIVMTES

INSTITUTE FOR LUTERMTION COOPERILTIOIF - VIENNA (AUSTRIA)
(institut fUr Internationale Zusammenarbeit)

This agency, the Austrian branch of PAX CHRISTI, works with the Austrian Federal Government, with PAO, UNIDO and other international organisations. It finds postings for experts, especially university graduates, and also supplies development workers for activities in developing countries* It can appoint government-loaned experts

Its main activities are concentrated in Latin America, East and West Africa and Equatorial Africa,,

The Institute holds preliminary courses which also cover the domestic and social situation in the developing countries.. They consist of; a 10-14, day Introductory Course, a training course, 10 days intensive training, and 3-4 weeks course in practical work. The Institute also affords opportunities for language study and specialised training as required by specific jobs

THIS..SHOULD.. CERTAINLY BE OF INTEREST TO OUR MEN IN THE FIELD who need
• trained.. p'g'rspnei a

The interested institution is expected to provide at least for board and lodgings, a contribution towards pocket money, and possibly, any medical expenses incurred.

The following experts and development workers have applied for postings:

Hermes SPIRIK, 28, educational planning, mass media in education

Brigitta SPIRIK, 32, M.D. specialist in tropical diseases

Franz RICHTER, 33, social sciences, experience Vietnam

Kim-Loan RICHTER, 31, librarian expert

Edith KERNSTOCK, 35, banking expert

Werner POSSL, 27, degree in national economics, experience in construction and telecommunications

Joseph ARNOLD, 31, sociologist, specialist developing countries

Ulrich STACKER, 29, economist, experience Africa

(cont«d)

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SEDOS 71/618

Richard LAICTHALER, 29, poli-tical and social sciences, experience Africa
Mariaane WEISS, 38, specialist on development and education in developing
countries, experience Africa

PLEASE CALL OR SEND FOR FURTHER DETAILS before the end of October, as we
shall then be in contact with the Vienna Institute.

Enquiries to Ann Ashford - SEDOS Tel; 57»13c50

LAY HELP FOR GENERAL^^.TES

Two young men, aged 21 and 23 years, seek employment in Rome, preferably
part time, to permit continuance of further studies - 5 years philosophy
and theology studies already.

Skills - typing and writing English and Italian

Languages -Fluent English and Italian - working knowledge of German

Nationality - Indian

For further details, please contact Ann Ashford, SEDOS

THE SITUATION

THE ROLE OF THE MISSIONARIES TODAY AND TOMORROW

Summary of, and thoughts on, the Louvain Missiology Week

Namur 23-26 AugiAst 1971 o

Clear thinking on the role of the missionary today and tomorrow could be the most useful starting point for an ongoing evaluation of our missionary work. It will certainly provide insights on the crucial problems of recruitment and formation: we can only set up programmes for these if we are clear about the kind of work the missionary of the future will be expected to do.

We all agree that the role of the missionary is changing radically. But we often disagree on the direction of this change. The Mission Week of Namur **courageoiAsly** sought to disentangle the unmistakable signs of this direction. The result was an agreement that this role should vary according to the culture where it is performed, but that, from this diversity of roles, we can already point to a core of common features. These are summarized below.

Present at the Namur session were representatives of eighty-one different countries; the size of the full assembly was over one hundred sixty-five persons, mostly priests and religious; women outnumbered the men, but were notably less vocal. Among the participants there were many missionaries, Generalate personnel (assistants, councillors, mission secretaries), members of missionary formation institutes, but few/ missiology scholars or national clergy. The majority of the group were from francophone Europe. There were many representatives from Protestant bodies, especially from the Anglican Church.

As the summaries suggest, there was a basic difference of usage of the term "mission" by the Catholic and the Protestants.

On the program there was too wide a variety of topics to allow for depth discussion or problem-searching sessions. The resources within the group itself were also rather limited for such an enterprise.

14 . Modern youth and the Mission. Fr. L. Hertsens, WF, Pro Mundi Vita (African section). Trends of modern youth:

Horizontal grouping according to age, vertical distance from any authority and dogmatism, attraction for verifiable knowledge of creeds and structures imposed from outside, search for new forms of life, also in the religious field.

From the ChiArch, young people accept willingly the message of brotherhood, justice and peace, but they reject or drop structural and hierarchical aspects; they don't see in them the value for development which is their concern. Priestly and religious life does not look to them, and besides it is no more, as meaningful as in the past, when the priest embodied several activities of public utility, well in evidence, for everybody to see- There is therefore both devaluation and often no perception of his sacred character as such.

The same can be said of missionary activity: if it is often admired, it is for its aspect of "earthly service". The task of evangelising takes second place, or is contested.

What should be done? First of all study and clarify thoroughly Church-world relationships. Then, change structures; devise better means of communication between the summit and the grass roots; give to each one a share in overall responsibility and management in the Church; undertake serious studies in perspective, not only with regard to the Church as an end in itself, but as a means of giving an answer to God, who is at work everywhere in the world. On the long run it will be exactly this renewal which will give back to the young their enthusiasm for collaboration in the "Kingdom of God".

Missionaries of the New Testament. Fr. J. Giblet, biblical Prof, at Louvain. Tracing a portrait of the missionary according to the Gospel, three types of missionaries are proposed:

Christ himself: He did not pose as a scholar, or as a moralist, neither as a revolutionary or a politician, but as an announcer and giver of a new meaning to our existence, connected with the revelation of the presence of a God of love.

The Apostles^ Their election introduces an institution with the aim of beginning from here below a new and final world, whose reality comes from God. To this end they must at the same time remain with Christ and go about preaching. Their independence and detachment must be typical: men without human means and without human attachments; they must stand up as an image of the freedom and gratuitousness of the work of God, in spite of "the malice" of a certain world.

St. Paul received the vocation of apostle, in his experience of the Risen Lord. His message was an articulation of his Spirit-given knowledge of God and the totality of salvation.

From these three types one can and must start assessing what is essential in the missionary vocation and what are its constituents. The apostolic life consists in:

- (i) fidelity, it is basically and radically a life of faith;
- (ii) interiorization of the message received and adapting one's manner of living entirely to the word heard;
- (iii) effort to proclaim the gospel in an intelligible way by word and . witness in particular situations.

Role of the missionary of the West in the Third World Churches. Dr. J. Rossel, President of the Basle Mission.'

The missionary was once the "boss" in his mission, now he is to share responsibility in a local Church. He is sent by one established local church, to another Church in order to participate in the mission of this new local church. His role is to work with others as a partner. The "displacement" of the western missionary today is not so much geographic as psychological. He must really learn how to become a partner, not to display his advantages (intelligence, skill, formation), and not to be afraid of his handicaps (riches and colonialism). The meaning of mission, beyond any cultural frontier, is an exchange of assets- Integration, therefore, yes, but remaining what he is, being humble enough (and this is no pride) to offer his past and his riches.

The situation in particular Churches.

Rev. Boland, secretary of the Episcopal Conference of Thailand and Superior of S.A.M. studied the typical situation of several Buddhist countries: mutual ignorance and indifference between Buddhism and Christianity. The missionary spirit of the community is feeble and its forces are absorbed by the care of the baptised. As the message of Jesus Christ today is to be delivered by the Church, the extra-secularised humus of Buddhism is one opened to dialogue. It will be necessary to learn from it, especially with regard to the "sign" of contemplation, and to be humble enough to start a dialogue which learns and receives as much as it teaches and gives.

This requires a missionary with absolute priority for the spiritual and the mystical, more than the idea of the conquering missionary. A missionary on the line of Fr. Monchanin. This is a new type and one not yet clearly defined.

Dr» **DoSo** Barrett, Research Secretary, Anglican Council of Nairobi, spoke on the present situation of Christianity in Africa South of the Sahara. His outlook was quite optimistic: Africa numbers 103 million Christians, belonging to very different Churches, and 32 million sympathisers. This is astoundingly the most massive movement into Christianity in all the history of the Church. Dr. Barrett was chiefly concerned with the phenomenon of "fringe" or "nominal" Christians in Africa. This group numbers presently 30 million. They are men who consider themselves Christians, but who are not officially recognized by the churches as such, since they have not been baptized. According to Dr. Barrett, in the primitive Church it was not indispensable to be baptized in order to be called a Christian and accept a Christian attitude. Also these "fringe" Christians should be considered as such. As they will be on the increase, we need planning for them, from several points of view: sociologically, "who" are they; the religious perspective; psychological aspect; ecclesiastical Church structure's relation to the problem (nature of catechumenate, marriage laws, etc.); missiological situation; evangelical implications. It is clear that the role of the missionary will vary according to the answers given to the questions posed in the process.

In Africa today there are 6000 identifiable sects of Christians.

'The Missionary in Sub-Sahara Moslem Africa". Fr. J. Lanfry, PA, Secretary of the Islamic Section of the W.F. pointed to a number of important aspects of Islam: fidelity to ancient tradition, (not without some acceptance of more recent contributions), true religious life based on confidence in a merciful God.

Describing his contacts with Nigerian Moslems, Fr. Lanfry stressed the importance of the influence of moslem literature and press, as the Arabic language is relatively the universal medium of expression. The missionary will therefore be appreciated for his knowledge of the Arabic language and of the sacred moslem literature, as well as of modern religious publications and of Mohammedan qualities: faith in transcendence and courage in proclaiming such a faith. No false respect should prevent us from giving, at the right moment, and with the same courage, our own Christian witness. It amounts to treating one as an equal.

The problem of the missionary in India was examined by three Indians: Fr. Rayan, Fr. D'Souza and Fr. Anthony. This was followed by a discussion, from which several conclusions came forward. Even supposing that the Indian Church becomes self-sufficient, she will still be in need of Christians from every country and different cultures who live as brothers with the local Christians as a witness to her catholicity.

Moreover the Indian Church should more and more cooperate in the social educational and communication spheres with similar public and private services, be they religious or not. The Church should avoid any appearance of trying to appropriate the structures of power for her own apostolate. Salvation is for all men, and there is a presence of God also in non-Christian religions, and real lights may come out studying them and considering their connection with the divine plan of Redemption.

"The Missionary in Japan". Fr. J. Kudo, O.P. a Japanese Sociology Doctor, Paris, examined the case in his country, and drew certain conclusions. A missionary destined to Japan should have shown in his own country of origin a true charism for contact and dialogue. In order to enter into this country, in which many of its inhabitants are "sans Eglise" Christians, one must be conversant with the ideas of secularisation and with the methods of contacting atheistic humanism.

Further, as Japcui is experiencing a revival of "new religions", their example invites us to a greater suppleness in our structures, to a larger responsibility for the laity, to a quest for new forms of apostolate, alongside (or in place of) the more classic ones (parishes, schools, hospitals). The spirituality offered to Japan should combine commitment in the temporal with a very keen sense of the spiritual and of the eschatological perspectives of Christianity.

Making the Church "local" in Tanzania.

The Tanzanian priest Fr. Pambe, developed the point of making the Church really "local". Missionaries should gradually acquire a mentality of disengagement. The situation is such as not to allow for the present a complete withdrawal, rather, at least in certain cases, it requires new reinforcements. However, there should prevail a mentality to give place to native values and personnel, to drop the spirit of western superiority, to cooperate willingly with local Episcopal Conferences and under their authority.

This requires from missionary societies a renunciation of the old independence and group feeling ("we-feeling")= The situation requires further from a missionary a full and sincere sharing in the official plans of development, both in the economic field and in human promotion. Fr. Pambe quoted several passages from President Nyerere.

The Missionary in Congo. Mgr. Tshibangu **had** to speak on the Church in the Congo, but could not do it. His place was taken by two African priests, Mgr. Laurent Badinga from the Major Seminary of Mutesa (JCivu), and Fr. Adrien Ntabona of the Major Seminary of Bujumbura. They insisted, on their part, on the absolute necessity of missionaries from other countries. Their role should be one of promoting grass root communities.

Speaking of his own Burundi, Fr. Ntabona traced a picture of the Church in **Burundi**, where 64% of the inhabitants are already Catholic. Priests are overwhelmed by the administration of sacraments and numberless social tasks. They are trying to find a solution to this problem by setting up grass root communities and by entrusting to the laity every form of development.

"Adaptation and missionary formation". Rev. F. Weston, principal of Ascension College (a training school for Anglican missionary societies), Birmingham, stated that the most important point in the formation of missionaries is their orientation, not towards technical achievements or philanthropic activities, but towards the service of God. Far from locking themselves in a ghetto, candidates should right from the beginning be sent amidst the poor and foreign surroundings of our western cities. This will prove an excellent initiation. The speaker stressed, however, that the Bible must be the foundation of a theology living by the Eucharist, which is not a part of our religion but our very religion itself.

Another aspect of missionary formation was illustrated by Miss De Cleene. The missionary of tomorrow should place himself 'in the perspectives required for him by a world in development and by the situation of particular cultures and of local churches; international solidarity, human freedom, respect for cultures. Formation should look forward to the future tasks, more or less specialized: pastoral, development, dialogue with non-Christian religions and other ideologies, finding new local churches, communion between particular churches, care of foreigners, etc. One should as well distinguish several stages of formation: before the first departure, on arrival in the country of destination, and finally permanent formation by means of encounters, sessions, especially when on home leave.

Summing up, the Namur session established that the role of the missionaries will vary according to the peoples they work with;

In Buddhist Asia: they are expected to become familiar with contemplation, through dialogue. Their motivation would be firmly rooted in spiritual and mystical values.

In India: they are expected to be members (not leaders) of a self sufficient, self propelling local Church, running social, educational and communications services-
Their motivation would stress the belief that God is already present - and active - in non-Christian religions-

In Japan: they are expected to be skilled in the dialogue process - especially with the secularized and atheist world-
Their motivation has to draw on the eschatological and spiritual vision of Christianity-

In Islamic Africa: they are expected to be at home with Arabic literature (and language!)-
Their motivation would be highlighted by belief in the transcendent and courage in proclaiming it-

In sub Sahara Africa; they are expected to be the animators of local, grass root commLinities-
Their motivation would stress faith and service-

Running through this variety are the emphasis on the quest for new forms of action to replace the old ones (flexibility) and on an unwavering trust in Christ (the gift of faith)- The missionary of the future has to be free - for faith in Christ and for flexibility in service to man.

It seems that we are moving from the hope raised yesterday by the cry for full human development to the call for the liberation of man. The missionary will be the man who proclaims that Christ can free man from his most obstinate chains - from himself according to His words: "he who loses His life will save it".

(The above report was prepared by Sr. F- Avonts sa, Fr. L. Bano fscj, Sr. J. Burke sdn, Bro R- Lammelin fsc and Rev. B- Tonna).

DOCUMENTS OF SPECIAL INTEREST

1. REFLECTIONS ON THE VOCATION APOSTOLATE by Henry Goudreault, OMI, DOCUMENTATION OMI, September 25, No- 33/71 (14 pp.)

A probing search into the problem of vocations to the apostolic life, introduced by Fr. Fred Sackett, OMI, first published in French in EGLISE ET THEOLOGIS, No. 2, 1971.

Available at SEDOS SECRETARIAT in English and French.

2. CHANGES AND EXPERIMENTS IN OBLATE FORMATION - By Fr. Fred Sackett, OMI. (OMI DOCUMENTATION, September 30, 1971, 34/71.)

A detailed report on OMI formation, on the following lines; General observations (p. 3). Development in French Seminaries (p. 4), in American Seminaries (p. 7). Trends in OMI formation (p. 13): Recruitment (p.13). Minor Seminaries (p. 13), Place of Noviciate Experience (p. 14), Pre-Noviciate Community (p. 14), Noviciate (p. 15), Scholasticate (p. 16). And a

C O N C L U S I O N

Since one of the aims of formation is to gradually incorporate the young men into an Oblate religious apostolic community, it should be a vital formation policy that the concrete context of formation be a living religious apostolic community comprised of formators and seminarians. It should be a gospel-oriented community, where there is an on-going, prayerful reflection on the purpose and direction of the life being lived. It should be therefore an on-going concern that there be genuine trust and respect between all members of the formation community, and that this trust and respect find their concrete proper expression without losing sight of the different levels of maturity of those involved.

The one overall and inescapable responsibility of formators is to lead the young by a genuine articulation of the religious and priestly life in their own person. "Exempla trahunt" is truer than ever. Formation will not take place through quotations from Rule, written regulations, lectures or the like. The development of vocation is in answer to the invitation "Come and see where I dwell". Students will only accept the reality and grow/ to be in the image of the people with whom they live and with whom they can identify. The faculty must show concern for the young and provide leadership on the spiritual level by being themselves religious and holy men; on the intellectual level by their personal dedication to a life of study, and by helping students relate theology to real life; on the pastoral level, by taking active part in apostolic works.

The faculty must be honest with students at all times, but not project a pessimistic attitude concerning the Church nor convey their personal anxieties in a way that might cause confusion* It is most important to listen to the young, which does not mean always to agree but rather as the first step to gain their confidence, to reach them where they are in order to be able to exercise the responsibility of leading them^

3. ESTADÍSTICAS MIS RECENTES - BRASIL

CERIS, BOLETIM INFORMATIVO Nos» 1-2, 1971, gives 30 pages of statistics and comments on trends of the Church in Brazil, being a follow-up of a previous study in the same publication (no 1-2^ 1970)◦ There are details about dioceses, parishes, clergy (secular and religious), Brothers, Sisters, and a comprehensive map of ecclesiastical divisions-

4» PETIT ECHO, PA, Ho, 622, 1971/8 gives further documents concerning the withdrawal of V?»F, from Mozambique, and an up-to-date documentation of statistics of the White Fathers personnel

It presents also a new book about Africa, which we reproduce in n« 5◦

5, ADRIAN HASTINGS^ MISSION AND MINISTRY - Stagbooks, Sheed & Ward, London-Sydney 1971, pp. IX+214, £ 1.65<.

Father Hastings has produced here a collection of articles and conferences that make timely reading, a valuable sequel to his "Church and Mission in Modern Africa" (Burns.Gates, London, 1967)◦ Much information is given, many questions are raised^ possible lines of development are suggested* One cannot help wondering if the policy-makers and trend-setters will take the trouble to read it, for if the author's comments and forecasts are justified they could hardly do better*

The three opening chapters on Mission, Salvation, and Social Service show well **From** Hastings's grasp of Scripture and of the Documents connected with Vatican 11, This appears again in a chapter on the Theology of Ministries in the African setting- Between we have chapters on personal commitment, the moral choice of violence or non-violence, race, and the Christian as pilgrim and missionary which together provide a succinct outline of philosophy for Christian living in today's world. Follow four chapters on Church problems in Eastern Africa, the Church in Buganda, new horizons for Tanzania's Church, and African Independent Churches which give valuable insights into the experience of the author and the source of so much of his outlook*

As with any compilation the reader will have the feeling that the sequence is a little loose- However after puzzling over the last paragraph (where a dinosaur is receiving blood transfusions!) he will certainly turn back to appreciate better the wealth of fact and reflection that went before.

This is a worthy addition to any religious or African library.

L. K.

GHEDDO, Pieros TERZO HONDO, PERCHE • POVERO? - PIME, Milano, pp. 194-

Un tentativo ben riuscito di vedere da vicino le singole componenti del complesso processo dello sviluppo umano. Si parte dalla constatazione, ampiamente documentata, che "lo sviluppo non ^ essenzialmente un problema n^ tecnico n6 finanziario, ma umano, culturale, morale, di mentalitli, di volont^ politica, d'organizzazione di un dato popolo". II "primo" mondo deve fare moltissimo, ma non potr^ mai risolvere il problema del "Terzo Mondo" da solo. Questo "moltissimo" si orientera verso la sensibilizzazione dell'opinionione pubblica, il finanziamento di raicro-realizzazioni, lo studio e l'azione politica, il regolamento del commercio internazionale, e l'impegno diretto nel terzo mondo- Per il cri^tiano urge una visione sempre piiX chiara dei valori in giuoco; il primato dell'uomo - non dell'uomo idealizzato ma dell'uomo concrete in situazioni cultural! diverse - recuperato da Cristo. II tema della violenza ^ discusso nel quadro di tale visione: "la violenza non toglie le ingiustizie ma ne crea delle altre... solo l'amore 6 rivoluzionario e la vera rivoluzione e quella delle coscienze". Bisogna, in fondo, "dare una coscienza ai poveri". II libro pud essere consultato nella Segreteria del SEDOS, o ordinate direttamente dal PIME: via Mose Bianchi, 94, 20199 Milano.

D A I R Y

SEDOS 71A29

Monday, 27 September 1971s

Fr. O'Sullivan cssp introduces Fr. Griffin, Passionist, to Fr. Tonna at SEDOS. Fr. Griffin (Clubs and Field Officers Scottish Old People's Welfare Committee) is in charge of an exciting and innovatory project in Glasgow concerned with work among the "senior citizens" in the apostolate. He is affiliated with the only University faculty in the world which has a formal program in the area of Geriatrics. The goal is to help solve the problems of old people who are not invalid and would like to still be useful and effective in a modern society. This project, as explained by Fr. Griffin, offers the opportunity for direct Evangelization since at this age when the question of the ultimate meaning of life is so pressing, the Christ proposal could be offered.

Tuesday, 28 September 1971s

The 32nd General Assembly of Superior Generals is held at the OMI Scholasticate. (For Agenda, see SEDOS 71/580). Included among the participants are two new Superior Generals - Bro. Harold Boyle cfx and Fr. Stephen Tutas sm, as well as a new Assistant from Haiti, Fr. E. Verdieu cssp. We wish success to these men, and add a "welcome to Rome" to Fr. Verdieu. We were also pleased to have Fr. Ronsin, Vicar General of the Foreign Missions of Paris (MEP) in attendance.

Dr. Wolfgang Kralevski, Consultant to SEDOS on Documentation, from Tübingen, discusses the SYNOD, Small Communities and the Mission.

Wednesday 29 September 1971

Mr. Alphonse visits to inform SEDOS of his new work as head of Credit Union activities in Senegal and Northern Africa. He will keep us informed and we will help him contact the missionaries in those areas.

Fr. de Rassilly pa of Upper Volta - and first Secretary of SEDOS - provides information on the Catechesis Congress he attended recently in Rome, inquires about the ways of studying a Diocese from the Pastoral point of view, and offers to be our "contact man" in Upper Volta.

The Health Task Force meets primarily to organize the meeting of the Large Medical Group (formerly called the "Health Contact Group"). The tentative date is October 20.

D A I R Y

SEDOS 71/629a

Thursday, 30 September 1971;

Fr. Buhlmann ofm-cap is v/elcorned at SEDOS and lays the groundv/ork for a long-term project of periodical surveys and evaluations of the Catholic Mission. Fr. Buhlmann v/ill provide guidelines for this nev; effort on the part of SEDOS.

Friday, 1 October 1971

Dr. Kralewslci brings a group of German Priests (in Rome to follo\ the Synod) to acquaint themselves v/ith our organization, and for an information exchange.

G. Tierney

D A I R Y

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CONCLUSIONS PRESENTÉES PAR LES DÉLÉGUÉS DU TIBRS-MANDB AU CONGRÈS INTERNATIONAL
DE CATECHÈSE,-

L'Évangélisation du Tiers-Monde, qui représente les trois quarts de la population mondiale, se heurte aujourd'hui à des problèmes spécifiques qu'il nous semble opportun de relever dans le cadre de ce Congrès.

En effet des changements profonds et rapides dans les domaines économiques, démographiques, sociaux, politiques et culturels maintiennent le Tiers-Monde dans une situation critique de dépendance et d'exploitation qui va en s'aggravant. Avec une conscience aigüe de cette situation, les Conférences Episcopales de l'Amérique Latine, de l'Afrique et de l'Asie ont lancé un appel pressant aux Chrétiens de ces pays à s'engager au fond pour le développement et la libération totale de nos peuples, tout spécialement des jeunes et des pauvres,

Cette situation à laquelle nous sommes confrontés et l'appel de nos évêques réclament les conditions suivantes pour une catéchèse efficace;

- a) - Pour ne pas nous laisser fasciner par l'indispensable développement matériel, notre catéchèse doit révéler les diverses dimensions de la libération totale de l'homme que seul le Christ ressuscité peut pleinement apporter aux hommes dans tous les domaines*
- b) - Notre Catéchèse doit amener nos peuples à une prise de conscience de leur condition réelle et à une prise en charge personnelle et communautaire de leur destin,
- c) - L'aspect familial et communautaire revêt dans nos cultures une importance primordiale. Par conséquent notre catéchèse doit viser à donner non seulement un enseignement théorique, mais aussi et surtout une initiation qui soit une expérience vécue dans une communauté de base authentiquement unie dans le Christ,
- d) - Nous estimons que ces problèmes du Tiers-Monde engagent toute l'Église dans sa mission prophétique et salvifique. Ceci exige une profonde conversion de mentalité et **d'attitude de** tous les **Chrétiens**, pour **édifier** une véritable solidarité humaine dans le Christ, sans laquelle le **monde ne** peut pas se libérer, de toutes les forces d'asservissement qui empêchent l'homme de se réaliser pleinement à la lumière du plan de Dieu,
- e) - Aussi sentons-nous l'urgence de créer ou de développer des instituts ou Centres qui entreprennent des études **et** des recherches permettant une catéchèse adaptée aux situations particulières.

Seule une catéchèse qui s'enracine dans nos cultures et nos valeurs religieuses et met en valeur les germes de la révélation divine qu'elle contient, peut garantir le plein développement des richesses spirituelles déposées par Dieu dans le cœur de chaque Homme et les aspirations humaines authentiques de chaque peuple.

- f) - Ces centres promoteurs de créativité pastorale dans nos pays, devraient recevoir avec priorité toute l'aide et la confiance nécessaires à l'accomplissement de leur tâche indispensable
- g) - À la lumière de ce qui précède, une étude approfondie du milieu destinée à recevoir le message doit nécessairement précéder l'élaboration et la publication des directoires et programmes de catéchèse. Seulement de cette manière ces directoires proposeront des orientations réalistes pour le présent et favoriseront d'heureuses initiatives pour l'avenir.

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