

71/31

Rome, 15 October 1971

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

A tous les Superieurs Gen[^]raux
A tous les d[^]legu[^]s de SEDOS
A tous les membres de SEDOS

This week!

Cette semaine

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Yours Sincerely

Fro Leonzio Bano, fscj

NEWS FROM AND FOR THE GENERALATES

-) 0° Carmelites - The General Chapter being held in Rome elected the new General Coxincil.
- Superior General; **Fro** Falco Thuis, **0**, Carmo
- Councillors: Fr* S. Possanzini
Fr* Sean Coughlan
Fro Vo Brig
Fr. **Go** Cardoso
- 2) Xaverian Missionaries - The General Chapter of the Xaverian Missionaries at Parma renewed their General Coimcilo
- Superior General; Mgr* Giovanni Gazza
- Coimcillors: Fr. **Po** Robert Maloney, Vicar General
Fr. **Go** Ferrari, Missions Secretary
Fro A. Paolucci, Bursar General
Fr. L. Piacere, Formation Secretary
- 3) Broo H« Boyle CFX, Superior General of the Xaverian Brothers, is leaving for a two month visit to the United States.
- 4) INSTITUTE FOR INTERNATIONAL COOPERATION - Vienna
- Another expert available through the Vienna organisation for service in a developing country: (Bull. No. 71/29 p.617) :
- Miss MARIE CERVIHOVA, **36**, Czech Agricultural University, Plant Production. Experience as agricultural adviser, managing direction of sugar-beet factory, food-processing, canning, etc. Language; English.
- 5) A young Italian in his **30**'s is seeking emplo3mient as a driver/general helper/porter. He is a resident of Rome, married, and has 2 children. His wife teaches English and would also appreciate any offer of employment. For direct contact, please call SEDOS, telephone 5701 **3.50**, 9:00 am to 1 :00 pm - 5:00 pm, Monday through Friday.

DOCUMENTS OF SPECIAL INTEREST

- 10** CHRISTIAN MEDICAL COMMISSION - Fourth Annual Meeting - Missionary Verhite, Nemi (Rome), 9 - 15 June 1971, PP- 100 .+ Appendix 10pp,

Contents: Introduction (Bryant), Director's Report (MacGilvray) Community Health - progress and problems: Korea (Sibley), Indonesia (Gunawan), Liberia (Wallace). Community activation in health care and development: Planning and Participation (Montemayor), The identity crisis of health workers (Simmons): Theological studies: Report of the German Group (Scheel). Report of the Birmingham Course (Lembourne). Mental health (Lembourne) A legacy for the second stage: The Evaluation of Health Care Systems. Community Health Care - Review (Bryant). Community Activation in Decision Making (Reactions). Comments on the Identity Crisis (Wilkinson/Jenkins/de Vreede)* Theological Studies (Reactions) 6 Theological review (Jenkins). What is a workshop? - Discussion group reports. Resolutions. Appendix.

The first resolution reads:

"Collaboration with Catholics - CMC 71 - 1

The Christian Medical Commission has enjoyed a close relationship with SEDOS and its member Institutes, which has further enabled Catholic participation in its activities. The Commission is gratified to hear reports of discussions between its Executive Committee and the Executive Committee of SEDOS. It welcomes the offer of SEDOS to initiate further informal cooperation with other Catholic agencies and to seek financial support to cover such activities."

SOMETHING BEAUTIFUL FOR GOD, by Malcolm Muggeridge - Mother Teresa of Calcutta, Collins, London, 1971

The book is about Mother Teresa and the Missionaries of Charity which she instituted, about how they live and work and worship God together. It arises largely out of a film made in Calcutta on the same theme and with the same name. SOMETHING BEAUTIFUL FOR GOD includes, along with other writings about and by her, the transcript of conversations between Malcolm Muggeridge and Mother Teresa in Calcutta.- "For me," the author concludes, "Mother Teresa of Calcutta embodies Christian love in action. Her face shines with the love of Christ on which her whole life is centred, and her words carry that message to a world which never needed it so much."

A book to read - to recommend - to meditate on.

3o A MISSIOMRY THEOLOGY OF ENCOUNTER; Threo works by Dr. Josoph Jo SPAE

- 1) "Christian Corridors to Japan", 1967, pp. 265
- 2) "Christianity encounters Japan", 1968, pp. 285
- 3) "JapanosG Religiosity", 1971? pp. 313

These threo books are reviewed by Sugai Taika, Research Secretary of MCC Center for the Study of Japanese Religions, in JAPANESE RELIGIONS bulletin, July 1971? Vol 107, no, 1, pp. 67-76. Besides these three volumes, the reviewer remarks. Dr. Spae is preparing two more volumes; "Shinto and Buddhist Man", and "Man and God in Japanese Thought", thus completing the "Encounter Series" of 5 volumes. These major works of encounter interpret the Japanese situation in which the Church must exist as a diaspora and in which it must confront the other faiths of the world in its mission. Rev, Sugai Taika concludes his review; "Dr, Spae's throe major works (Encounter Series) are at least one of the most suggestive for orienting the future studies of missions when missions are re-examined toward encounter or dialogue. Therefore,, I wish to thank Dr, Spae for these publications and hope that they v7ill bo widely read".

4 « NOTIZIARIO CAPPUCCINO, Oct,1971, no, 9, gives in Italian the talk by FVO P, Rywalski, ofm Cap to the Plenary Council of the Order held at Quito, Ecuador, The talk, following the lines of Pope Paul's address to their General Chapter, centers on the twofold aspect of the Capuchin life; - life of brotherhood
- life of poverty.

5, MIGRATION NEWS, nos, 3-4-5, bi-monthly of the International Catholic Migration Commission, 65, rue de Lausanne, CH 1202 Geneva, Switzerland, gives in English and French news of the work being done in 38 countries by Catholic agencies concerned with the problems of population movements, refugees, etc. There is also a German issue.

6, Last year we published Fr. Schotte's report on the FOUHTH SEMINAR OF INTERNATIONAL VOLUNTARY SERVICE (Bull, no, 70/37, I^ov, 20, 1970, pp, 833-841) 0 We have now received the printed reports in English and French: "Mobilization of Humaji Resources for Social and Economic Development - Second Development Decade; cooperation between intergovernmental, governmental and voluntary organisations, trade unions, cooperatives and industry with developing countries (Strasbourg, 2-6 November 1970* pp 0125) o'

HEALTH GROUP - TASK FORCE REPORT

Members of the Health Task Force met on September 29th, at the House of the Medical Mission Sisters at 4pm.

Present were: Chairwoman Sr. Annemaria de Vreede scmm-m, Sr* Michael Marie Keyes scmm-t, Sr. Cecile Gonthior sfb, and Fr. Tonna and Ann Ashford from SEDOS.

1. Review of report of last meeting - May 25th

Comments were made regarding 'follow-up'

Sr. Jane Gates M.Do had kindly prepared a paper on the methods of birth control, as requested by the participants of the April 27th meetings. This had been sent to all the participants together with a copy of her talk. Much appreciation had been voiced by sisters in the field. It was decided to investigate further the possibility of translating this paper into French,

Fr. McCormack had since submitted the draft for a pamphlet on the subject "Implications of the Population Explosion for the Missions", which is being circulated for comments from members of the Task Force,

2. Report of the development of SEDOS cooperation with the Christian Medical Commission, Geneva

Sr. Annemaria briefly summed up recent developments in chronological order - June , - Fr. van Asten met Msgr. Dossing of Misereor, and it was decided to continue the private cooperation with the financial support of CIDSE.

July 12 - Meeting in Geneva between Fr. van Aston, Mr. MacGilvray (CMC), Mr. Vpjiistendacl (CIDSE) and Sr. Gilmary Simmons M.,D. Through the forming of a joint SEDOS/CMC group, the position of Sr. Gilmary would be established as that of a secretary employed by SEDOS and financed by CIDSE.

Sept. No decision as yet regarding the financial contribution by CIDSE,

It was pointed out that SEDOS was ready to form a joint group with CIDSE. However, if CIDSE should decide not to provide the financial support needed, then the entire project of SEDOS cooperation with CMC would have to be dropped, which would be very regrettable.

3, Planning of Large Health Group Meeting

At the April meeting of the large health group on "Responsible Parenthood", the participants had expressed their enthusiasm for a follow-up meeting. The Task Force now felt that Fr. McCormack could be invited to give an updated talk on the topic he first introduced at the June 1970 meeting; "Implications of Population Growth for the Missions",

Sr. Annemaria informed those present that Sr. Gilmary would be attending the meeting, and would give a brief report on the CMC meeting held in Rome this year. The main topics on the AGENDA would be:-

- 1) Report on CMC/RC Cooperation
- 2) Report on CMC meeting at Nemi
- 3) Talk given by Fr. McCormack

After a prolonged refreshment break ample time will be allowed for questions from the participants.

The date was set for OCTOBER 20th from 3pm. to 7pm

Suggestions were made as to where to hold the meeting and SEDOS Secretariat would follow these up.

It was also agreed to ask the participants at the meeting what they considered to be good study topics in the Health Field,

It was stressed that the meeting would be of interest to all Institutes in developing countries whether actively engaged in the medical field or not.

Future meetings of the large Health Group could be held in February and in May 1972.

4» Date of next meeting of Task Force

This was tentatively set for DECEMBER 3rd, The place will be established later.

_____(Ann Ashford)

LISTS OF PERIODICALS RECEIVED

compiled by Sister Agnetta, SSpS

A. LIST OF ISSUES OF PERIODICALS RECEIVED AFTER August 31 , 1971 .

Issue:	<u>Name of Periodical (External)</u>
Vol. 13, No. 2	<u>Brothers' Newsletter</u>
Vol. 15, No. 1,2.	Ching <u>Feng</u>
No. 3, 1971	ComMuni <u>Catie</u>
No. 34	Concept
No. 31	<u>Condor</u>
No.' 364-409	<u>Documentation and Information for and about Africa</u>
No, 1592	<u>La Documentation Gatholique</u>
Catalogue (April-Aug.)	<u>Documentation Service on Development</u>
June 1971	<u>FAQ Documentation</u>
No. 54	<u>FASE In^ormativo</u>
Vol. 3, No. 1 -2	<u>Filmis</u>
No. 8, 1971	<u>IDOC Catalogue of Documents</u>
Vol. 6, No. 9	<u>Impact</u> (Philippines)
No. 38	<u>Impact.</u> (Zambia)
No. 9, 1971	<u>Informatiedieast</u>
No. 391	<u>Informations Catholiques Internationales</u>
No. 12	<u>JiJistitia et Pax Bulletin</u>
No. 68	<u>Mensaje Iberoamericaaq</u>
August 1971	<i>ODI</i>
Vol, 3, No, 10	One Spirit
No. 4+5, 1971	<u>Pastoral Orientation Service</u>
Vol. 18, No. 1	<u>Religion and Society</u> •
Vol. 4, No. 1	<u>Religious and Social Issues</u>

Vol. 7, No. 2	<u>Risk</u>
Wo. 2, 1971	<u>SODEFAX News Bulletin</u>
September 1 971	<u>This Month</u>
<u>Issue:</u>	<u>Name of Periodical (internal)</u>
No. 94	<u>Bollettino FSCJ</u>
No. 3, 1971	<u>Bulletin FSC</u>
No. 417	<u>Chronica</u> (CICM)
No. 4, 1971	<u>CMMNews</u>
No. 44 .	<u>Echos de la Rue du Bac</u> (MEP)
No. 47	<u>Bpiphanie</u> (MEP)
No, 6, 1971	<u>Euntes</u> (CICM)
NOo 243+244+245	• <u>Famiglia Comboniana</u> (FSCJ)
No. 6, 1971	<u>Hello? Frascati!</u> (SA)
No. 7+9, 1971	<u>MP</u> (Missiondienst) (SVD)
Voorjahr 1 971	<u>Mededelingen, Medische Misiezusters</u>
Aug,-Sept. 1971	<u>Hondo e Missione</u> (PIME)
July-Aug. 1971	<u>Nigrizia</u> (FSCJ)
Noo 8, 1971	<u>Notiziario Cappuccino</u> (OFMCap)
September 1 971	<u>Piccolo Missionario</u> (FSCJ)
58/71	<u>OMI Communications—Information</u>
No. 6	<u>Roadvlucht Aerial Tour</u> (SCIfl-T)
No. 150+151	<u>SIM</u> (PIME- et al.) -
Special No.	<u>SMA Newsletter</u>
Sept.-Oct.	<u>SSpS Information Service</u>
August 1 971	<u>SVD Nota</u>
No- 1-6, 1970	<u>Vincentiana</u> (CM)
Mo. 1-3, 1971	

NEW PERIODICALS RECEIVED DURING SEPTEMBER

Name of External Periodical and country in which it is published:

ADRS Newsletter (U,SoA,)

Inter Caritas (Italy)

WCCU Newsletter (World Council of Credit Unions) (U.S.A.)

Name of Internal Periodical and Institute which publishes it:

Vincentiana (CM)

SELECTED ARTICLES

<u>Code Number</u>	<u>Article:</u>
2.CM	<u>Congregatio Missionis in America Latina.</u> In NUNTIA MISSIONALIA VINCENTIANA, Wo. 5, 1971.
2,CM	<u>Notitiae ex missionibus nostris:, Nigeria.</u> In NUNTIA MISSIONALIA VINCENTIANA, No. 4, 1971.
2.SVD	<u>Adaptation of the Theological Curriculum to the Needs of the Church in Japan, Taiwan and the Philippines</u> by Robert J. Flinn, SVD. In VERBUM SVD, Vol. 12, No. 2, 1971. (++) Bulletin 71/26
5.I(P)	<u>Asian Women's Role in Development.</u> In IMPACT (Philippines), Vol. 6, No. 6, 1971 «
5.PF	<u>Les Eveques residentiels Africains.</u> In FIDES, No. 1548, 1971 <>
5<.NCC(J)	<u>View of China.</u> In JAPAN CHRISTIAN ACTIVITY NEWS, No. 391 , 1971 .
5.K	<u>The Poor.</u> Papers of the Institute of Mission Studies and Canadian Research Center for Anthropology. In KERYGMA, Vol. 5, No. 1-2, 1971*
5.MI	<u>Funciones del Diacono Permanente.</u> In MENSAJE IBEROAMERICANO, No. 68, 1971 o

WORLD COUNCIL OF CHURCHES
PROGRAM UNIT ON FAITH AND WITNESS
COMMISSION ON WORLD MISSION AND EVANGELISM

Meeting of the Divisional Committee, Montreux, September 27-October 2, 1971

REPORT TO SEDOS

Sedos is regularly invited to this annual meeting, and this year it was represented by Pr. W. Neven of the General Council of the White Fathers. The official report of the meeting will be forwarded to SEDOS as in previous years, but it will take a few months. Meanwhile the 206 pages of precious documentation which the meeting had before it, are already available at the SEDOS Secretariat, and the full list is appended to this report - which is intended to highlight the issues of common interest.

THE FUTURE OF EVANGELISM raises a whole series of crucial questions:

a) The concept of Salvation today - The purpose is to reach a clearer and broader understanding of Salvation today, to see clearly its implications for individual and corporate action, and to decide on the steps by which to put them into practice. Salvation is given in the flesh, which means particularity - the whole truth of the given situation, including the individual, the social and the cosmic dimensions.

Questions:

- i) How far should the diversity of culture and social situation affect the way in which the Gospel is expressed and embodied in the life and preaching of the Church?
- ii) What are the implications v.s regards mission strategy? (if every situation is different, do international planning and relationships, exchange of foreign missionaries, etc, have any part to play?)
- iii) What are the implications for the movement towards Christian Unity? (ie, how much diversity can be tolerated within the Church? What are the limits of self-expression beyond which a church cannot be called "Christian"? Who is to decide?).

b) Mission and Dialogue;

- i) What is the relationship between Salvation in Christ and alternative ways of salvation which other people propose?
- ii) What is the relation between dialogue, mission and witness?
- iii) What are the implications of dialogue for:
 - Christians in local communities?
 - mission structures in a given church?
 - international and ecumenical structures for mission?
 - missionary publicity and promotion?

c) Salvation and Social Justice .

How is the Gospel of Salvation to be understood in relation to the struggle of men and women for social Justice and liberation?

How is the obligation to preach the Gospel related to political action?

In specific situations, how are priorities to be determined? In particular, what is the responsibility of churches, mission agencies, and Christians in other parts of the world, vis-a-vis a people's struggle for racial justice (Liberation Movements, Freedom fighters)?

When faced with the option of withdrawal from a country where a minority-racial group is dominating over other racial majorities, what course should a mission agency take as the more obedient to the truth of the Gospel? (See below, n.5)

What have Churches and mission agencies learnt from the painful experience of the struggle for independence in different countries round the world? Do these lessons have anything to say regarding the stance which should be taken towards colonial territories in Africa?

d) Development and Social Justice - Development is a term defying easy definition. Central, however, is the concern for Liberation and Social Justice. For many of the developing countries the most crucial concerns are at this point. In many situations internal justice can only be realized through the radical change of structures*. This inevitably raises the question of violence.

The concerns for urban and industrial mission and for rural mission alike point to the need for people to be organized politically to reach their intended objectives. How can this point be brought home to the arena where policy decisions are made?

G) The Salvation of Churches in their Inter-relationships

There is also a frustration of churches in their search for closer union and their impotence to change or abandon old structures (quickly enough). If we hope to see find proclaim God's salvation for secular institutions, we have no less to learn how to be saved from the rigidities and hidden dynamics of our own inter-relationships.

1) Mutual relationships of giving - and receiving between churches, and the part played by mission boards, societies and funding agencies. Are we imprisoned at both ends by systems that perpetuate dependency and risk the integrity of both parties? How far do personal dynamics (love of power, fear of decision-making, insecurity, illusions of superior know-how, unconscious racism, etc.) determine the shape of our structures, and what does salvation mean at that level? Can de facto inequalities in the partnership be made creative instead of inhibiting? What can we learn from a comparison of our structures with secular institutions facing the same problem?

2) Search for radical joint action.' Can the value inherent in our present ways of working be carried over into new forms of cooperation? How do we assess such wider structures as Confessional Families, Interboards, Ecumenical Sharing of Personnel? How can cooperation on a national level involve the whole Christian community more dynamically?

3) Institutions without institutionalism. In setting up institutions of any kind today, must we repeat past mistakes, or are there, now models whereby the institution is seen as a project whose ending is foreseen from the start?

f) Salvation within contemporary human horizons

What is the hope of the Church concerning the limits of history? What place does numerical growth have in that hope? What is the purpose of the Church in the scheme of salvation?

Salvation of the individual person - What witness have Christians to bring within the systems of care for the very old, the incurable and the dying? How can Christians speak of their faith to the bereaved without undermining the integrity with which they need to face the reality of the ending that has occurred?

3, WCC COMMITTEE OF PRIORITIES

The following are the proposed revised criteria for judging all WCC programme priorities (Central Committee minutes, Addis Ababa, pp.203-204.)-

"The World Council of Churches is constituted for the following functions and purposes

- (1) To keep before the Churches the goal of unity in one faith and in one eucharistic fellowship, and to foster the progressive manifestation of this unity and the expression in worship of our common life in Christ
- (2) To facilitate the common witness of the churches in each place and in all places
- (3) To express the common concern of the churches in the service of human need; the breaking down of barriers between men, the promotion of brotherhood, justice and peace,
- (4) To foster the renewal of the churches' unity, worship, mission and service*
- (5) To establish and maintain relations with national councils and regional conferences of churches, world confessional bodies and other ecumenical organisations
- (6) To carry on the work of the world movements for Faith and Order and Life and Work, and of the International Missionary Council and the World Council of Christian Education"

4. THE WORK OF THE URBAN AND INDUSTRIAL MISSION, since November 1970 (Doc 25)

"It is commonplace to speak of rich and poor both between and within nations. It is commonplace to speak of the exploitation of the poor by the rich both between and within nations. It is commonplace to speak of the need to take the side of those who are poor, those who are oppressed and those who are discriminated against. But when groups and individuals move beyond statements to render concrete local obedience, opposition is encountered from those in privileged positions both in the Church and the state.

There is a trend in the Bible where divine compassion has a bias towards the poor, the outcast and the forgotten. It is true that the Church's witness must of course be concerned with all people without distinction. But yet there remains a special challenge of serving those who are powerless. The potentialities and problems which accompany such a concern today pose a host of new challenges for Christian witness. Thus Urban Industrial Mission (UIM) local involvement finds itself grappling with such questions as

- for what may we hope
- towards what are we committed
- how should we act when we respond to the promise of "Salvation Today"

If WG add to this concern not only our work with urban industrial man but also rural man, we SGG the escalating numbers of people with whom we are involved. It is true that the liberation of both urban and rural man is part of one process and it is in this context we share the concern for "a Rural Urban Nexus". The very size of the problem either leads us to inaction, condoning our inactivity through liberal radical statements or leading us to involvement at the local level with the attendant price that has to be paid.

Many UIM local programmes are concerned with leadership groups, be they industrial managers, urban planners and trade union leaders. Many others feel called to identification with the poor and the powerless so that they too can achieve. Varieties of approach lead to varieties of collaboration with various groups both religious and secular. If we are not merely concerned with the continuance and maintenance of the Status Quo, Christian obedience in concrete situations is by no means easy and the price of the Cross that Jesus paid may yet be the price that He demands of men of His disciples."

5. MOZAMBIQUE KJCUHBNT (28)

Action of White Fathers commended to Protestants

"A resolution passed here October 2nd said: 'The Committee has noted the decision taken by the General Council of the White Fathers last May to withdraw all its missionaries from Mozambique because it judged that for them a point had been reached where their continued presence looked like tacit collusion with an unjust regime and a betrayal of their solidarity with Africans in other parts of Africa. The committee commends their action to the attention of all the member bodies of the CWME who, now or in the future, may find themselves at a similar point of crisis both in Mozambique and in other countries.'

The resolution was sent to the 44 affiliated councils which comprise the Commission on World Mission and Evangelism,

Dr. Philip Potter, director of the CW&E, told Ecumenical Press Service that the resolution stemmed from a concern to assist churches and mission agencies which were in situations where human rights and religious liberty were endangered. Consultations have been held, he said, with mission agencies and church boards over the past 18 months on the issues raised for the churches in southern Africa, particularly in Rhodesia, and Mozambique.

After the withdrawal of the White Fathers from Mozambique the Catholic Bishops' Conference there issued a statement which said 'Happily the attitude of this institute (i.e., the White Fathers) was not shared by the other congregations working in Mozambique where they are doing work of a missionary nature and of social advancement that is worthy of the highest praise. In the same way those in charge of other non-Catholic Christian churches in spite of meeting difficulties which are not less, persevere in their witness of faith and of love for the populations they serve.'

While Roman Catholic missions occupy a privileged position vis-a-vis the Portuguese State, Dr. Potter noted, and are therefore expected to conform to its policies, Protestant missions are allowed to work without any obvious privileges. Thus their position is delicate and any action taken must be seriously weighed in terms of its effects on the Mozambique people among whom they work.

However, the GWMB committee at Montreux still wished to encourage the churches *and* mission agencies to re—think their presence and role in Mozambique and in other countries under similar pressures in the light of actions such as that of the White Fathers,

In other actions the CW&E welcomed the news that a consultation would be held next March involving missions and churches that work among the Indians of Latin America. Last February a consultation of Latin American anthropologists meeting in Barbados criticised the exploitation of Indian labour and suggested the eventual suspension of all missionary activity among the Indians. Reactions to the Barbados Declaration are being studied and the subject will be taken up in a forthcoming issue of the International Review of Mission,"

6, MTIOM CHRISTM CQTOJCILS

- "Rethinking the Role of Christian Councils. Today" - report of the Geneva meeting June 28-July 7, 1971, Doc, 270

The first World Consultation on Christian Councils was organised by the World Council of Churches. Sixty-six national councils were represented at the nine-day session.

One significant change is the new relation of the Roman Catholic Church and councils of churches in a number of places. On the national level the Catholic Church is a full member of eleven national councils; Fiji, New Hebrides, Melajiesia, Sudani, Uganda, Finland, Denmark, the Netherlands, Guyana, St. Vincent, Trinidad and Tobago. It holds observer status in

many other countries and..^participatGs in cooperative efforts of councils in other places.

Two Catholic consultajat;S^:att,efe "behalf of tho Secretariat for the Promotion of Christian Uaiity;?;::~^~~~~ Meeking and Fr, R, Stewart,

There is a vast diversity'in the nature and function of councils in various places. Each reflacts tho local situation and needs. This makes it dif-ficult to gonerализo about them.

One recommendation needs reporting in full;-

"We recommend all our councils and churches at the present time to accept increasing responsibility for education concerning development, and to give high priority to the study of tho theological issues involved, on which the Commission on Development and Peace (SODSPAX) has given a magnificent lead,"

7. AMD THE FIML CONCLUSION OF THE SAM DOGXimm INSPIRES A NOTE OF HOPEt

Final conclusion on ecumenism:

"The other great need is to give fresh and exciting meaning to the vjorl ^ecumenical*, vvhich for too many has become a tired word. People need to be liberated from soul-destroying imprisonment within one small fraction of a single ecclesiastical tradition, Bciimenism, rightly understood, is an adventure, full of the joy of the Gospel and the excitement of finding new brothers and sisters in Christ, It is a call to Christians to join hands across denomina.1 boundaries to engage with new freedom and fresh spontaneity in the service of a. vjorl divided by injustice ejnd. beset with fear, Christ ca,lls us to be ministers of reconciliation, instruments of forgiveness, fighters for righteousness, channels by which he can bring men ajid women into the new humanity of which he is tho head. This is the ecumenical task which councils like churches exist to serve."

L, BANO

Appendix; List of documents (see next page)

APPENDIX

LIST OF DOCUMENTS

- 10 Proposed Agenda
- 2» Practical Information
- 3.. List of Participants
- 4a List of Documents
- 5«a Receipts and Payments for Operating Fund
 - 'b Programme Funds at 31st December 1970
 - c Contribution by Country to all Aspects of GWME 1970 work
 - d Breakdown by Country of 1970 Giving to the Programme Asksings Revised
- 60a Operating Budget - Actual Expenditure ,for the six months ending
 - 30th June 1971
 - b (Mm Programme Funds as at 30,6,71
- 7, a Proposed Operating Budget 1972 - distributed to finance
 - b Proposed Programme Asksings 1972 Committee only
- 8, Report of Christian Literature Dev, Agency
- 9 o a C\ 'M}i Conference on Salvation Today
 - b Parallel Groups
 - c Worship at the CWME Committee meeting
- 10, A Draft on the Future of Evangelism
- 11, A Revolutionary Troubadour
- 12, Letters and Papers from the Ouikumene
- 13o Bye-lai'7S, Constitution and Structure
 - Appendix A, Programme Unit 1 - Faith and Wi-^ness
 - Appendix B, Constitution of the .Commission
- 14, CMC Director's Report 1971
- 15» World Christian Books
- 160 Education for Mission and Preparation of Missionaries
- 17, CW and the Project System
- 18, Report on Development .
- 19» Report on Racism
- 20, Report to the Indonesia meeting
- 21, Proposal for a Consultation of European Mission Council Secretaries
- 22, Committee on the Church and Jewish People
- 23, Reports of the Study of "The Role of Christians Within Changing
 - Institutions (HujTianization and Mission)"
- 24, Report on the Study of Salvation Today
- 25, Report on the Work of the Urban Industrial Mission Desk
- 26, Membership of the Commission of Unit 1
- 27o Rethinking the Role of Christian Councils Today
- 280 On Pulling out of Mozambique

D I A R Y

- Monday, 4 October 1971: Mr. J. Dumont, PAO representative assigned to Rabat, stops by to exchange ideas on utilizing the Social Sciences for local development.
- Wednesday, 6 October 1971 Fr. Neven pa gives an informal report to Fr. Tonna on the VCC meeting in Montreux which he attended for SEDOS.
- Thursday, 7 October 1971: "Joint Venture" No. 4 comes off the press. The central theme — "Problems, Aspirations and Views of Religious Women Missionaries" — is a challenging and thought-provoking one. Congratulations and gratitude to Fr. F. Moody pa, Editor (and often author) for this — as well as past and future efforts!
- The Superior General of the Daughters of Charity of St. Vincent, Sr. Chiron, during her trip to Rome from Paris invites Fr. Tonna to visit. This Order of 45,000 — the largest women's religious congregation in the *world* — is interested in becoming a SEDOS member.
- Friday, 8 October 1971 Fr. Gheddo and Fr. Galbiati PIME come to SEDOS to discuss the issue of promoting interest in the Missions on the part of the people at home. Fr. Gheddo, who works in Milan, is widely known — especially for his two books, "Terzo Mondo, Perché Povero?" (SEDOS 71/628), and "The Cross and the Bo-Tree" (the latter subtitled "Catholics and Buddhists in Vietnam", and published in English, French and German). Fr. Galbiati carries on his work in Hong Kong,
- Tuesday 12 October 1971 Fr. Joblin of the International Labor Office discusses forms of cooperation between missionaries and his agency — with emphasis on the first objective of that organization: full employment in developing countries.
- The Superior General, Sr. Joaquina, and Sr. Montagot of the Missionaries of Christ Jesus come to SEDOS. Sr. Joaquina is working in Calcutta and provides recent information on their missionary efforts in that city.