

EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held on December 20, 1971 at 1630 at the Sedos secretariat.

Present were: Bro. Ch. H. Buttmer fsc, Sr. Jane Gates, scmm-m, Fr. W. Goossens cicm, Bro. V. Gottwald fsc (for Agenda Item 1), Sr. Danita McGonagle ssnd, and Bro. G. Schnepf sm.

In the chair: Fr. Th. Van Asten pa, President
Secretary: Fr. B. Tonna

The minutes of the meeting of 18 November 1971 (SEDOS 71/751 ff) were approved.

1. SEDOS/MISEREOR PDP: Bro. V. Gottwald, Director of the Sedos/Misereor PDP programme reported that, during his recent visit to Aachen, representatives of Misereor had informed him that this Programme would now be absorbed by a new department of Misereor. It was not in the spirit of Misereor, he was told, to set up autonomous programmes like the PDP. However, Misereor was anxious to continue receiving the comments of Sedos -- especially as regards the training of specialists in development planning -- a priority item in the current Misereor policy.

It was agreed that Sedos would inform Misereor by letter that:

- a) it took note of the Misereor decision.
- b) it would henceforth ask applicants for scholarships to contact Misereor direct.
- c) it would no longer do any screening for Misereor but could consider giving comments on specific requests from Misereor.

The Committee thanked Bro. V. Gottwald fsc for his sterling services as Director of the Programme.

2. "Joint Venture" Committee: It was agreed that the terms of reference of the ad hoc Committee suggested by the 33rd Assembly would be the following: to define more clearly the purpose of "Joint Venture"; to work out the details of size, expense, etc.; and to submit the results to the next General Assembly. The Committee, however, would inform the members -- namely, J. Schotte, P.F. Moody, A.M. Ooschott, M. Keenan -- that it was inclined to interpret the "Sedos group" strictly -- that is, as oriented towards those activities and ideas developed together, as a group. However, the ad hoc Committee could consider interpreting it also as embracing activities and ideas of individual members of this Group. The Chairman of the Committee would be chosen by its members during its first meeting. It was also agreed to accept Fr. Moody's proposal that the focus of the next issue of "Joint Venture" would be the concept of metanoia.

3. "Information Cooperative": The Executive Secretary summarized the conclusions and recommendations of the enquiry on documentation sources:

Summary of main findings and conclusions:

(A) About half of the responding Generalates are in the process of re-organizing (in part or in toto) their data systems. This is therefore the right time to propose ideas for "compatible" systems in view of an information pool.

(B) The quickest way to explore the present data sources of the Sedos Generalates is the geographic approach: practically all are also organized by geographic region. But a surer way would be the topical (subject) approach. This is probably not possible until a standard list of descriptors is drawn up.

(C) The origin of the information stored at the Generalates is overwhelmingly internal -- that is, it comes from within the Institutes. This is as it should be. But it is not sufficient. The missionary character of the Institutes makes it necessary to draw more heavily on external sources -- especially when these concern hitherto unexplored areas. This particularly applies to the libraries.

(D) Active Files could be tapped more generously for evaluative and study purposes. The same applies to the resource persons in Rome.

Recommendations:

The above conclusions can only be considered as a first, very rough map of the information sources available to the Sedos group. But it can be used to explore, exploit and eventually develop such sources.

In practice, it is recommended that this group begin by linking its various data systems (Archives, Libraries, Active Files and other sources) hitherto operative "on their own" in each Sedos Generalate. This linking up would in no way affect their present autonomy and operation. But it would involve doing a little more (-- in order to have much more.)

This "little more" would consist of adopting the suggestion made at the September meeting of Documentalists of the Sedos group: for each Generalate to supply the Sedos Secretariat with monthly lists of accessible accessions to its data system. The Secretariat would then circulate a combined, usable list of accessions.

By starting in January 1972, the initiative would avoid the obvious and perhaps insurmountable hurdle of obliging each Generalate to dig into its Archives, Libraries and Files in order to supply comprehensive lists. A simple form for supplying these lists is appended to this report, and could be sent to each interested Generalate towards the end of January, 1972.

If adopted, this suggestion would have the merit of providing a key for initiating systematic sharing of available information. It would be the beginning of what has been called the Sedos "Information Cooperative" (IC). It would make accessible to all interested Generalates what has hitherto been available only to one. This is a big step forward -- especially if one remembers that a few Generalates have developed specializations in specific areas.

A second step would be the sharpening of such knowledge where it is most needed by the Generalates. We have in mind three specific areas, which apparently are not covered by the "contents" of the present sources:

- the immediate needs of an efficient Generalate or central administration; that is, such questions (see SEDOS 71/488 ff for more details about this issue) as:
 1. Who are "my men"?
 2. Who are the organizations I have to work with?
 3. Which are the time tables (six months ahead) of the more important of the above?
 4. Which are the current activities and plans of my institute?

- the production of a good "family bulletin" to keep up an active dialogue between the "centre" and the "front lines".
- critical evaluations of our mission work -- the fruit of soul-searching study and research.

A third step would be to fill the gaps in the missionary knowledge of the Sedos group. This would involve another kind of study and research, beamed on the world's needs, rather than on our concerns. It could take as its starting point the UN regional and sectional reports, the development plans of the individual countries and the outcome of current cross-cultural studies.

One way of doing this would be to enter into cooperative ventures with other information and documentation agencies. Thus the UN agencies have set up a kind of clearing house in Paris and they would be ready to share with us the combined data of the FAO, ILO, WHO, OECD -- if we are ready to share ours with them. The same is the case with the Mission data bank of MARC, the Mission Advanced Research Communications Centre set up by Protestant groups in the USA.

These second and third steps obviously imply major efforts in the cooperative venture. There are, however, alternative patterns in which they can become a reality. One Generalate may undertake one side of a study or research -- on the understanding that another Generalate would take care of another side. Or, the Sedos Secretariat could be instructed by the Generalates to search for specific missing knowledge or even to conduct specific studies.

Indeed, for the Generalates whose data systems are being re-organized, the effort may provide less exacting than it seems: They may be considerably helped by the other Generalates -- and, in the process, be of considerable help to them -- by focusing on the data that really matters -- and then sharing it with others.

The more decentralized an Institute becomes, the keener it will feel the need to centralize its knowledge -- about itself and about the world it hopes to serve. And the natural centre for a data system is the Generalate.

This is the essence of the challenge presented by the enquiry to the Sedos group.

A full report would be distributed among the Generalates as soon as the late answers were incorporated in the draft. Meanwhile, it was agreed to go ahead with the first step -- namely, the compilation of a common index of new accessions to the Archives, Libraries and Files of the interested Generalates.

4. Status of the Secretariat: It was agreed that Bro. Schnepf seek the views of an expert on the implications of securing for the Secretariat legal status for employment purposes. Bro. Schnepf would also work out the details of the financial and other consequences of placing such staff on the books of a Generalate.

5. Collaboration with the CWME:

- a. Salvation Today: Theologians belonging to the Institutes and resident in Rome could be invited for a meeting to break the ground on this subject. It was one of vital interest to missionary Institutes.

b. Urban and Industrial Mission: Fr. Fecher had already contacted Rev. H. Daniels and would be asked to follow up the matter.

c. Sharing of Personnel: Fr. F. Sackett would also be asked to promote collaboration -- especially on the subject of the formation on such personnel.

d. China: The China group had already considered the matter and had agreed to act as a link between the Hong Kong China group and the CWME.

6. It was agreed to accept Fr. Buhlmann's proposal for an evaluative study of the Mission today. The Executive Secretary would bring into it the thinking of the Sedos members, and would derive from it focus for the documentation services of Sedos. In general, he would concentrate on the social science side while Fr. Buhlmann would take care of the missiological and theological aspects. The Executive Secretary would also keep an account of the time he spent on the project in view of future evaluation of this kind of involvement of SEDOS.

7. It was agreed to consider the suggestions for Sedos studies during the next meeting (January 20, at 1630 at the Secretariat) in order to allow the Generalates more time to offer ideas. The topic would then be given top priority on the Agenda.

B. Tonna
Executive Secretary

NEWS FROM AND FOR THE GENERALATES

1. Pastoral Institute of Eastern Africa, Gaba, Kampala, Uganda:
 - (i) 29th January 1972: opening of the 1972 10-months Course.
 - (ii) 17th to 28th April, 1972: Pastoral Communications Workshop.
 - (iii) 8th to 12th May: Pastoral Communications Workshop, Gaba National Seminary.

2. CATHOLIC STATISTICS FOR JAPAN - Roman Catholics numbered 357,478 as of June 30, 1971, according to statistics reported in the Oct. 8 issue of Tosei News. This figure is an increase of 1,226 or 0.35% over 1970 and the smallest increase recorded in the postwar period. The Catholic population in Kyushu (except Oita) and Shikoku show decreases which are considered the result of the migration from these areas to the city. However, Tokyo also showed a decrease in spite of the population inflow into the city. The fact that many people who emigrated, however, apparently did not register with a church in their locations is felt to be a key factor.

The Tosei report shows 1936 priests, of whom 1,167 foreign. Tosei comments that this compares with 877 twenty years ago, 682 of which were foreign. Thus the rate of Japanese to foreign priests has moved from 3 to 10 in 1952, to 7 to 10 in 1971. The number of Catholics per priest is 162. The newspaper anticipates that the number of Japanese clergy will continue to increase and the number of foreign priests decrease in the future.

3. MM. - The Marianist General Administration will visit the Province of Italy in January, and of Spain in February 1972.

4. URBAN SEMINAR - The Eastern African Urban Committee of the All Africa Conference of Churches is to sponsor an Interdisciplinary Seminar on Urban and Industrial Concerns in Africa, to be held in East Africa under the auspices of the University of Nairobi for the 1973-1974 academic year.

The purpose of the seminar is to involve 30 to 40 participants, including students of various university department, younger pastors in urban work and theological college students in an analysis of contemporary urban and industrial development in Africa and the problems of men in mushrooming African cities. The study is to include reflection on the life, witness and service of the Christian community in an urban setting. (DIA, No. 6, January 1972).

5. CMBR - Netherlands - CENTRAAL MISSIONAIR BERAAD RELIGIEUZEN

This organisation brings together the 3 different foundations of religious orders and congregations in the Netherlands, i.e. religious Orders and Congregations of priests (SNPR), of Sisters (SNVR) and Brothers (SBCN), to act as a kind of Central Missionary Council of/and for Religious on policy level. The CMBR devotes its efforts in getting missionary information from the higher levels in order to contribute to and promote the best provincial policy lines. It welcomes the receipt of all missionary information to help carry out its purpose effectively, and improve communications between the level of the Superior Generals and the Provincials. In return CMBR is always available to assist in contacting all provincial superiors of the missionary sending institutes in the Netherlands. (CMBR, Secretariaat, Van Alkemadeaan 1, 's-Gravenhage, NDL).

DOCUMENTS OF SPECIAL INTEREST

1. DESAROLLO COMUNITARIO A TRAVES DE EDUCATION DE BASE, by Boavida Coutinho, CISIC, Roma, pp. 184.
A thorough presentation of the Antigonish Movement in the spanish language (2nd edition). The book can be had free on application from SEDOS Secretariat.
2. "THE INDIAN FAMILY IN THE CHANGE AND CHALLENGE OF THE SEVENTIES"- , Key-note speech at the "All-India Seminar" by Fr. Anthony A. D'Souza, Director, Indian Social Institute, South Extn. II, D-25-D, New Delhi-49, pp. 18. A masterly introduction to the problem.
3. "THE ANNUAL INTERNATIONAL CALENDAR 1972-1975" - 12th edition, of INTERNATIONAL ASSOCIATIONS, 154 pp. in English and French, with a chronological list of international congresses, conferences, meetings, symposia, etc. in 1972 and subsequent years, and relative indexes: geographical (by continent, country, city), by titles, subject of themes, etc.

LISTS OF DOCUMENTS RECEIVED DURING DECEMBER 1971

compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL

Code No.	Institute	Title of Document
1.99	MSC	Documents of Second General Conference. Rome, 1971.
1.100	OFMCap	Ecumenism in Africa by W. Bühlmann.
1.101	OMI	Reflections on Contemporary Education by G. Michelson, OMI. Copy also in French.
1.102	SCMM-I	Project Rediscovery and Jesus.
1.103	Ibid.	SCMM Addresses, December 1971.
1.104	CMI	Present and Future of Missionary Sisters by Father George Lautenschlager, CMM.

II. EXTERNAL

Code No.	Organization	Title of Document
4.387	Delft Technological University Library, Netherlands	China. Guide of books, periodicals and records.
4.388	ICU, Geneva	Rapport de la 51e Session du Conseil Economique et Social, July 5-30, 1971, Geneva. (Documents)
4.389	ICMC, Geneva	Twenty Years of ICMC Migrant Travel Services (1951-1971).
4.390	?	Minutes of the Bibliographical Pool Meeting, Rome, October 1-2, 1971.
4.391	World Bank	Poor Water, sewerage services seen hampering economic growth.
4.392	Stichting China Studie Comité	Agenda voor de bestuursvergadering van de SCSC op 11 december 1971.

Code No.	Organization	Title of Document
4.393	Scarboro Foreign Mission Society, Canada	Lay Missionaries: Policy and Guidelines of the General Council, September 1974.
4.394	World Bank	World Bank Atlas.
4.395	WCC	Commission of World Mission and Evangelism: Minutes of the Committee Meeting, Sept. 27-October 2, 1971 in Montreux, Switzerland.
4.396	Commission Episcopale pour le Developpement, Congo	Bibliographie pratique pour l'education des adultes en Afrique Noire Francophone.
4.397	IDOC	List of Documents circulated by IDOC at the 1971 Synod of Bishops, Rome.
4.398	FAO	Conclusa la Conferenza della FAO.
4.399	Vienna Inst. for Development	Israels Assistance to Developing Nations.
4.400	MARC	Missionary Candidates: How to breed the best.
4.401	Ibid.	Haiti, Status of Christianity.
4.402	Il Regno Documentazione, Italy	Don Giuseppe Pedendola espulso dal Brasile.

D E V E L O P M E N T

A. REPORT

The Sedos Work Group for Development met at Sedos on Wednesday 12th January at 4PM.

Present were:- Fr. Biggane sma Bro. Vincent Gottwald fsc
 Sr. Ines Braun fmm Sr. Danita McGonagle ssnd
 Fr. Brossard omi (Agrimissio) Fr. Moody pa
 Sr. Rosemary Dille ssnd Fr. J. Schotte cicm

From Sedos: Fr. B. Tonna and Ann Ashford

Due to the illness of Fr. Fecher, retiring Chairman, the meeting was chaired by one of the vice-Chairmen, Fr. Schotte.

I.

The Chairman welcomed the group members and advised them that at the next meeting there would be the election of a new Chairman.

II.

Fr. Schotte then invited comments as to the future of the group, whose meetings had lately been sporadic and never shown full attendance.

- Had the DWG run its course? Was it in need of a new formula eg. 'ad hoc'?
- Or should it continue - allowing that absences were due to travel and sickness etc?

It was agreed to continue as a permanent working group, and this decision was heartily endorsed by Sr. Ines who pointed out the essential need of those in the field to know that there is a permanent established Catholic group in Rome (and therefore at world level), even though of smaller proportions than its Protestant counterpart at the WCC.

It was also stressed that the number of presences was not all important - it was a question of quality over quantity, said the Chairman. Four points were elaborated in favour of continuing as a permanent working group meeting regularly.

- 1) The 'urbanization' study already begun needed the guidance of the group.
- 2) A Sedos Work Group was needed as a sounding board for other agencies and opinions eg. Fr. Coutinho's project.
- 3) Action, though limited, on the part of the group was sometimes necessary to motivate and persuade the Generalates.
- 4) A permanent group constituted a reference point for men in the field.

III.

Father Fecher's illness was then discussed, and a joint decision was made to visit him regularly. One member urged the group to do everything they could to produce a joint miracle.

IV.

The Chairman informed the members that the Liaison Group of the USG had been expanded to find ways to follow up the Synod Document on Justice.

Fr. Skwor	- Justice and Peace
Bro. Th. Moore	- Agrimissio and FAO
Fr. Schotte	- Sedos
Msgr. Gazza	- Cor Unum
Fr. Ivern	- Educ International

V.

Fr. Tonna introduced Sr. Ines Braun, fmm, to the group. Sister is stationed in Indonesia, having previously spent four years in the Philippines and Hong Kong, and is here in Rome at present as one of a six-member commission for a study of Justice and Poverty. She is thus a valuable 'resource person' in Asia.

Sr. Ines drew a general picture of the Catholic activities for the urban mission in Asia in which she is engaged. She said that the Protestants with their central office for the UIM in Geneva are more advanced in the field than the Catholics and have set up training centres in Asia. As a counterpart to the Protestant UIM at the Asian level, a group of seven Catholic religious founded CASCO - the Asian Catholic Council for Urban Industrial Mission.

At each local level there are committees to coordinate the work of UIM.

- Philippines PEKO
- Korea training centre in Seoul
- Japan
- Malaysia
- India
- Indonesia ICCO*- Indonesia Committee on Community Organisation.

The difficulty facing all these groups, said Sr. Ines, is that there is no top committee to refer to. Together with the Protestants financial obligations are supposed to be shared half and half, but for the last two and a half years all travelling and other expenses of the Catholics have been paid for by the Protestants. Misereor is reluctant to help, perhaps because the sponsorship of 'training' has no direct results, but the trend is clearly for forming and investing in people.

The group all agreed with one member who stated that Misereor needs to be kept informed of such trends. The top administration could be unaware of what is known at the lower levels.

The decision of SEDOS Executive Committee to accept the invitation of the WCC for close collaboration on this urban mission was also welcome. However, the Work Group was not sure that the need for an agency (respected by Misereor such as Sedos is) to pressurize Misereor, would be favoured by Sedos Exec. Committee.

A suggestion was made that Sedos should sponsor a project such as ICCO (see * p.2) and thus indirectly pressurize Misereor by presenting it to them.

A final call came from Sr. Ines - that one should not only tell the general-ates what they should do but also tell them how to do it. The whys and the wherefores of change needed to be stated.

VI.

Discussion of Fr. Tonna's Paper on 'Urbanization'. See Situation Report
p. 72/39

VII.

The Chairman fixed the date for the next meeting of the DWG -

WEDNESDAY 23 FEBRUARY '72 - SEDOS - 4PM.

Points on the AGENDA would be:-

1. The election of a new Chairman
2. Further discussion of the 'urbanization' study.

(Ann Ashford)

S I T U A T I O N R E P O R T o n t h e U R B A N M I S S I O N

- Contents:-
- a) Summary of the discussion of the DWG
 - b) The amended working paper
 - c) A promising model: the A.C.C.O. in Asia

a) DWG Discussion of the 'Urbanization Paper'

The Chairman congratulated Fr. Tonna on his study paper, and noted that these were the lines to work along, namely to call in a specialist and guide the study. He put the following questions to the group:-

- What are we going to do when the study is completed?
- What can we suggest for the Generalates as a follow up?
- Can certain aspects be singled out for study by the DWG or other Sedos groups?

He then invited Fr. Tonna to make his own comments on the paper.

- i) Fr. Tonna explained that the paper was meant to provide a frame of reference and a number of conceptual tools (groups, roles, values, systems) to approach the complex urban question. He had adopted a sociological approach to the theme of urbanization, based on:-
 - life seen as a web of patterned inter-personal relationships
 - how far the individual is a creature and a creator of the social systems formed by these relationships.
- ii) Administrative Practice: Paras 13,14 and 15 are reflexions on cities in the Third World taken from UN reports.
- iii) Church - the Pastoral Family : Father stressed that the Humanisation of Man is a current challenge. A city could be a humanising agent, not as it is, but animated by a Church community. Third World countries get nearer to the problem eg. Delhi and Dakar are trying to develop projects, and there are Church efforts in Brazil and Colombia.

Members comments were then invited and the following points emerged:-

- The Church's role is primarily to liberate and humanize, even before explicitly announcing Christ to the people.
- It would be advisable not to give a 'Catholic Church' label to our efforts.
- There is a need to create structures to act as buffers between rural and urban contrasts, between the individual and the city.
- Fr. Moody suggested finding one main sensitive point since the paper was very broad. For Fr. Tonna the sensitive point is the Tasks of the Church (p.10). Fr. Moody recalled that the project had grown from the need felt by the DWG for the re-adaptation of skills etc: however, Sr. Ines had brought a new dimension into the question, not only human but also material.

For Fr. Moody the sensitive point thus became that of human relations, faced as we are with not just marginal people but isolated ones at that. The already established communities de base represent closed ghetto groups which must widen to ecumenical and even inter-faith groups or to neighbourhood groups as in Indonesia, formed by sisters who left their communities for the sake of helping a man belong to where he is, so he can help others.

- Another member agreed with this line of thought but warned against forgetting the liturgical dimension. Groups eg. credit unions, start well but when the pastoral aspect is removed, often collapse.
- Yet another member called for some re-thinking of the missionary role. Missionaries have been trained for a rural setting and the cities are being neglected. The whole future of the Church in the Ivory Coast for example depends on the city of Abidjan and its fast growing sister cities -- and yet Abidjan is a wilderness. A young missionary may be set to work in an urban setting but the old and the middle-aged cannot re-adapt. A further problem is created by religious leaders who refuse to face up to the problem.
- On confronting mission maps with population density maps, it is discovered that the dioceses only cover the territory superficially - often missing entire cities. This fact was borne out by another member who gave the figures for a case in Africa where four priests were assigned to a town of 25,000 with the only hospital and large school in the area etc - whilst four priests were equally assigned to rural areas with smaller populations. Attention had to be focused on small and large cities alike: a new approach was needed in the cities as city parishes often remain rural ghettos. On this point the Chairman intervened informing the group that the role we have to play as missionaries in setting policies in the Church has been taken up by the USG.
- Another member called for i) the confrontation of Church statistics with those of city and rural populations
 - ii) the statistics of the flow into the cities

In this way it would be possible to race the influence of the Church. Fr. Tonna added that for some time in the future the population of the Third World will still be predominantly rural, but that taking 200,000 as the definition of a city, Africa then proved to be more urbanized than we think.

Having made these comments and worked around the sensitive point of the study, the group then proceeded to discuss the approach to be adopted when presenting the study to the Generalates. It was agreed to -

- i) amend the text of the study and publish it together with the report of the meeting
- ii) send a letter to the Generalates with a few questions requesting a reply.

The formula for the questions was established as follows:-

- a) Are you aware of the problem of the Urban Industrial Mission? And have you thought of a policy to adopt?
- b) What is your current action regarding such a policy?

It was thought that this was sufficient initially to awaken the generalates to the problem and bring in some feedback to the work group.

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- B) The amended text of Fr. Tonna's working paper, first printed 1/11/71 now follows.

URBANIZATION AND MISSION - MISSION TO THE CITIES OF THE THIRD WORLD

PART ONE

The World of Cities - its current dimensions and impact on Man

1. Missionaries are people who are sent to proclaim the Good News to the 'un-evangelized worlds'. It is only fair that every now and then they ask themselves: "where are the unevangelized worlds today?". Because these worlds constitute a shifting reality - yesterday's unevangelized worlds tend to become today's churches. In this document, the SEDOS Working Group for Development proposes to map out for missionaries the emerging world of cities by
 - a) presenting its current dimensions and its impact on man, in order to
 - b) define the current tasks of the Church within it.

The sociological approach has been adopted because the 'world of cities' is, after all, a new system of human interaction. In the second part, however, the emphasis shifts slightly towards theology.

2. The 'emerging world of cities' is thus seen as the 'process of urbanization' or the movement of substantial numbers of people from the villages to the cities, and the consequent spread of the urban way of life. The process produces the urban community, which inevitably shows the following characteristics:-
 - a) A dense, mobile and heterogeneous population: people are packed in floors, not spread in streets; about 14% of them move out in a year; and they come from different places and races.
 - b) A complex division of labour, mostly focused on non-agricultural activities: people are highly specialised in one skill, depending on others for other skills.
 - c) A general prevalence of 'secondary' over 'primary' relationships: people are known by number rather than by name and they relate to each other 'through the grill' and not 'face to face'.
 - d) Formal social controls and organisations.

3. This urban community is mission world - precisely because these constant characteristics constitute a new world which, in its turn, tends to 'produce' a new kind of 'unevangelized man'. And it is a vast mission field: there are now 128 cities which have already reached the one million mark. Of these, 61 are in the traditional mission area: 5 in Africa, 47 in Asia and 9 in Latin America. These figures will doubtless have been surpassed by the date of distribution of this document because urbanization proceeds at an incredible rate. In 1850 there were 94 cities with a population of over 100,000. In 1900 the figure had multiplied by three to become 291. In 1950 it had become 760 - to account for 241 million - or 11% of the total world population. It is estimated that this urban population is now doubling every 20 years, while the world population doubles every 30 years. The outcome is clear: the rural/urban equilibrium is being upset. The rural world that missionaries know so well has become the world they know so little.

4. Impressive as these figures can be, they fail to bring out what is really happening in terms of actual human life - the terms which interest missionaries most. What is at stake is, in fact, a change in the hitherto 'natural' (= rural) way of life of the majority of human beings. The change is real and qualitative. And it is not simply the logical consequence of the size and density of modern cities but of a whole complex of forces - which include innovation, technology, communications, the mass media, industrialization, values, social structure and environment.

5. At some risk of over-simplification, the city can be considered as a special social system and hence examined through the vantage points of the main components of all such systems: its groups, its roles and its values. The assumptions behind this approach, however, must be made clear at the outset:-
 - a) Man - as an individual - is simultaneously the creature and the creator of the social systems he moves in.
 - b) A social system is a 'whole' which owes its shape to the special relationships between its 'parts' (in this case, its groups, its roles and its values).
 - c) Roles 'nest' in groups: the two are linked to each other and to the rest through the cement of shared values.
 - d) The boundaries of a particular social system depend on the observer's mind rather than on reality. The family group can be examined as a social system. But it can also be considered as a sub-system of the city. And the city itself can be studied as a sub-system of the nation.

6. Urban groups The groups one meets in the city are very different from the more familiar village groups. First of all, they are physically separate: each has the exclusive 'use' of its base or location, carefully and constantly distinguishing itself from the 'others'. Thus, one works in one place, dines in another, relaxes in a third and sleeps in the 'official' residence. Secondly, urban groups tend to be highly specialized: they are formed to achieve a specific purpose and they are often dissolved as soon as this is achieved. This often means that there is a rapid turnover in group membership - a phenomenon which is quite rare in village groups. Thirdly, city groups are often quite large; in the latter case they tend to develop into formidable formal organisations.

In the villages, the most consistent group (ie. the family) catered for most of the needs of its members. In the city, as soon as a family member becomes ill, he is sent to another group - the clinic or hospital. Thus the clinic group links up with the family group through the medical service it offers. In the village it would have linked up in an eventual emergency with another family through existing ties of friendship. The clinic or hospital would have been the last (not the first) resort!

Urban groups are also more numerous than village groups. In the village, one became a member of the total community by being born into a particular family. In the city one has to achieve such membership by actually being accepted, often on the criterion of competence, by several separate groups. Such groups are somehow 'held' together in some unity through their advanced interdependence: if a group produces only bicycle bars, it has to keep in touch with the bicycle assembly group. And the latter cannot afford to cut its links with the producers of bicycle wheels.

Of special significance are the so-called power groups. These are the few committees that hold key decision-making positions in the formal organizations - whether these be political, economic, cultural or religious. Such committees, in fact, exert enormous, even if anonymous, influence over other groups.

What is relevant here, of course, is the fact that each group imposes on each member a number of roles. And, as in the case of the urban groups, city roles are different from village roles.

7. Urban Roles A role has been described as a combination of rights and duties. One's roles are thus crucial to the emergence of one's personality: as 'my' duty corresponds to 'your' right, I become permanently related or 'interacting' with you in the process of exercising my duties. The outcome is my social personality. The main difference between rural and urban roles is a question of style, and precisely that difference noted above for groups: rural roles are personal, affective, subjective - urban roles are impersonal, rational, objective. The 'rural man' tends to be wise and warm. The 'urban man' has to be clinical and cool. Unlike the first, the second tends to understand relationships with his fellowmen as means to an end. He thus commits less of himself.

8. Urban Values As the groups and their roles 'condition' the individuals towards efficiency and effectiveness, they also reveal the kind of values they diffuse:
- a) Rationality is highly valued, especially in the economic sphere, and takes the form of sophisticated organizations, bureaucracies and mass production.
 - b) Somehow connected to rationality, especially in the latter's technological manifestations, is the value of secularization: problems should be formulated, faced and solved - not deposited at God's doorstep.
 - c) One's life is organized to 'produce' the maximum, with the consequent insistence on rational routines, alertness and speed. It is less important to 'be more' than to 'do' or to 'have more'!
 - d) Achieved status replaces the traditional ascribed status of the rural world: people are valued when they 'produce', not when they belong to this or that family.
 - e) Competition (ends) and mutual exploitation (means) replace the **familiar** cooperative spirit of the village.
 - f) Pluralism is also a typical urban attitude and could be connected with this competitive spirit: in order to survive, I claim to be different and to be free in pursuing my aims.
 - g) Upward mobility across crumbling class barriers becomes a necessary means for personal development and a symbol of success.
9. These values are crucial because they somehow weld together the different groups and roles in the urban social system. But the whole story does not end there. The resulting 'welded whole' is often a shifting reality, a 'mix' on the point of breaking up and dissolving. Some groups simply move on faster than others. The 'role complexes' of their members are strained and conflict develops. The obvious example is that cities are often administratively ungovernable. It is easier for an individual to become a deviant in the city than in the village.
10. This seething explosive mass is often the heart of the surrounding countryside, and as such is part and parcel rather than competitor of the rural world. As a sub-system of the total national system, the city attracts the latter's best men through the irresistible pull of its huge market, its financial institutions, its rich labour reserve and its apparent attractive way of life. The beams of its mass media carry its messages to the whole country with stubborn persistence. Its political groups fashion the future.

11. What is of special interest to Missionaries is, however, the impact of this complex of factors on man - in his personal and communal context. They are interested in 'creating' a more 'human' context for man and it is only fair that they ask the crucial question: how does the present urban context 'condition' or, more brutally, 'create' contemporary man? The individual side of man's life can be positive: the city is more stimulating and makes one 'produce' more. One is also freer to choose because, in fact, one has several alternatives. But it also shows a sombre, negative side: one is nameless and hence often lonely. One is insecure. Relationships are superficial. One is often frustrated. There is no identification with the city - the case is 'anomie' (a condition characterized by the relative absence of or confusion of values in a society; hence a state of insecurity and 'normlessness'), alienation, indeed rejection. One feels rootless and helpless before its unmanageable complexity. Only private conscience remains: community support is eroded by pluralism, by the distance between home and the places of work and leisure, by isolation and by the consequent obstacles to participation in communal life. The more spectacular indicators of the negative side are, however, the high incidence of juvenile delinquency, illegitimacy, crime, divorce, alcoholism, mental illness and suicide. Within cities, slum areas show the highest concentration of these indicators.

12. The above insights into the 'works' of the city are valid for most of the world's urbanized areas. Missionaries, however, will be more interested in others which are peculiar to the cities of Africa, Asia and Latin America. For example, we have noted that a city is often the heart of a country. But unlike a 'Western' heart, a 'Third World' heart often functions in terms of the needs of the external, ex-colonial power. It was implanted artificially to serve the industrialized First (and Second?) World. It is a shop counter not a workshop. And, consequently, its masses are often un- or under-employed because they are not the 'result' of the call to work but of the population explosion. Internally, this heart has often grown in a context of improvisation, in the face of continuing, uncontrolled expansion. As such, it does not follow the patterns common in the West but becomes a physical juxtaposition of traditional villages. The most obvious examples come, of course, from the bidonvilles, the shanty towns and the favelas.

13. AFRICA has less cities than the other continents but shows a faster urbanization pace: its urban population is doubling every 15 years. The few cities have performed a positive function in developing the continent. They have been foci of dynamic forces - especially on the political side. They have been cultural centres, thanks to the mass media and to the transistor revolution. But the negative side is no less evident: African cities are also centres of poverty. People throng to the cities, only to be relegated as unskilled labour, to the un- and under-employed. The high cost of living, the burden of the extended family, the high turnover in employment and the vacuum left by the rural tribal system soon transform the immigrants into a frustrated mass.

The number of immigrants is simply higher than that of unoccupied unskilled jobs. Those who stay eke out a living in domestic services and self-employment (mostly handicraft). Women go to work as servants and as sellers in the markets. Africans usually use their rural contacts to establish themselves in the city but from then on they tend to cut loose from tribal links. This does not mean that tribal conflicts - and the consequent administrative difficulties - do not continue in the cities.

The most urgent problems faced by city administrators seem to be the education of women, homeless children, idle youths, migrant labour; occupational training, inadequate housing, social services and public utilities. These administrators are usually sensible enough to encourage the cooperation of voluntary and non-government organizations. This could be a pastoral and missionary opening.

14. In ASIA, urbanization is clearly the result of migrations from the surrounding rural areas. People are 'pushed out' of the villages because of the low standards of living, the drabness of daily life, the pressure of the population on the land and the consequent shortages, seasonal un- and under-employment, the unresolved problems of the archaic agrarian structures and the general dissatisfaction of peasants with the state of law and order and with progress on renewal programmes. On their part, the cities 'pull' the rural populations through their promises of higher incomes, standards of living, of better educational, health and leisure facilities, and of employment in the new industries.

In general, Asian cities are still centres of trade and government rather than of industry. As such they show peculiar traits: they display ultra-modern buildings and facilities (and thus become alien to the dominant national culture) side by side with juxtapositions of villages without the distinctive urban touch. As urbanization proceeds faster than economic growth, industrialization and non-agricultural employment, it produces the all too familiar human strains and sufferings: un- and under-employment, marginal self-employment, congestion -- with inadequate housing, electric power, transport, education, health and welfare services -- prostitution, delinquency, crime and vagrancy.

The core of the problem seems to be housing. As from one half to one fourth of the urban population live in slums, their health, their productivity, indeed their very way of life is inhuman. Governments tend to respond through low cost housing and satellite towns, industrial decentralization, regional planning. But the actual problems are directly tackled only by urban community development projects.

15. In LATIN AMERICA millions of peasants have had to emigrate to the cities. Though planners strive to absorb them in the small, urban centres, they go to bolster the growth of the national capitals. And, despite massive external aid, these fail to provide adequate public utilities and social services to cope with the flood. As in AFRICA and ASIA, economic growth is slower than population growth. There is a surplus of labour - and it vegetates at best in the service sectors and in occupations of low productivity. What is more problematic, they fail to respond to industrial training programmes, because of their low educational levels, their poor health, their irregular habits. The dilemma is stark: either more efficiency and less jobs or more jobs and less efficiency.

Un-employment, however, is less visible in Latin America than in Africa and Asia. And the employed often change jobs or take extra ones. Above all, they yearn to be free to set up small businesses on their own. The result is a proliferation of small shops, high 'mark ups', and protests when government controls crack down.

As in AFRICA and ASIA, however, housing is a major problem. The larger cities have done little to eradicate the favelas and to improve housing conditions. Indeed, an increase in the density of these shanty towns has been noticed - because of effective restrictions against occupying new lands. The current housing problems can only be expected to contain the spread of the problem. The solution is in decentralization.

Meanwhile there are signs that in face of 'no solution', the urban dwellers are organizing themselves politically. This seems to challenge the earlier sociological conclusion that urbanization is associated with political stability.

16. In the cities of developing countries, it seems that the stable population -- especially the intellectuals and the wealthy -- differs from the rural population (and its contribution to the city: the new immigrant) more than in Western countries. Economic differences between the two categories are much more evident. But differences in social status and in political power do not lag far behind. This seems to work out independently of the fact that the urban élite is tradition oriented or progressive, Western educated.
17. Summing up, however, it can be suggested that the major shifts in behaviour generated by urbanization always seem to be the following:-
- a) - there are more 'strangers' about
 - b) - there is more political and religious tolerance
 - c) - and a consequent fall in religious practice
 - d) - there is more change in the air
 - e) - there are higher educational possibilities

- F) - the birth rate is lower and
- g) - there are fewer married people
- h) - the rates for illegitimacy, divorce, suicide, criminal and deviant behaviour are higher.

As a movement from the rural areas to the cities, urbanization mostly affects the young, the female sex and the more intelligent. As the inverse movement, cities develop innovation and technology, and then spread the end products to the villages.

PART TWO

The Tasks of the Church in the World of Cities

18. These considerations of the situation in the cities of the Third World lead sociologists to their major conclusion : cities force man to adopt a new way of life by depriving him of the support of a community, intermediate between him and the total society. A number of pastoral consequences can -- and are being -- derived from this insight.
19. It is significant that, despite repeated efforts of the First World to respond to urban problems, the solutions seem to be coming from the Third World (and the Second, if we include China). The governments of Pakistan, India and Vietnam have been going ahead with important community development projects in Dacca, Delhi and Saigon. The Church in Latin America is promoting the concept of comunidad de base -- a form of community development -- as her first task in the mushrooming cities.

Theologians have suggested that the city might be the necessary means to ensure the humanization of the universe and the socialization of man, and that the local city church might be the city's way of becoming such a means. Is not this convergence of these distinct approaches significant? It certainly seems to be worth a few experiments. It could be a major sign of the times.

Community development is precisely the process of setting up the missing intermediary between the individual and the city. In its pastoral form, it has been described by the Medellin Conference as " a community, local or environmental, which corresponds to the reality of a homogeneous group and whose size allows for personal fraternal contact among its members ... the first and fundamental ecclesiastical nucleus - "(Pastoral Planning, 10).

The intermediate community would be the ensemble of these comunidades de base. Such an ensemble would bridge the gap between these latter -- or the families -- and the city. Liberalism, individualism and competition would be flanked by these psychologic rather than geographic anchorages.

The purpose is to enable local groups to organize themselves - eventually in political forms and in creative conflict. This means animating the people to survive - to become aware - to participate. This would involve training local 'animators' on the model of the Pakistani 'Mulhalha'. Our missionaries would be the 'animators of the animators'.

Theologically, the outcome would be a 'local Church' - understood as the fact of living together the Faith in the Risen Christ, who, as Lord, is building his kingdom in the 'way of life' of the city. This would be a microcosm of the universal Church -- in the spirit of St. Paul (the "Church of God which is in Corinth") and of the first Dominican and Franciscan itinerant apostles to the cities of the Middle Ages. In this perspective, it would not suffice to 'tool up' existing pastoral structures like the Parish. New ones have to be invented. And they should be the product of a new attitude, itself the product of sound knowledge of the realities of the urban way of life and of the will to understand its 'works' and to accept its challenges.

The tasks of the Church cannot be confined to the saving of individual souls who have taken refuge in, or been exiled to the city. It must be one of service to the very city, to promote its development at its very roots - namely at the complex interaction - and concomitant inter-communication. Concretely, this task has to be performed through the prophetic and liturgical life of the urban Christians.

On their part, the latter have to work at two levels:

- a) - the all important secondary level (which characterizes the city): here they have to work in a spirit of diaspora, dispersed among the secularized city 'works' as citizens only, but animating their particular situation through their individual Christian prophecy.
- b) - the underdeveloped primary level (which the city generally lacks but which it badly needs): here they have to work 'together' in a spirit of 'ecclesia' as assembled from the multitude of secondary groups. 'Together' they would form 'comunidades de base' where they would 'animate themselves' rooting here their commitment to the urban secondary levels.

It is at this latter level that the tasks of the Church - as Church - should be primarily directed. The focus of these communities would, of course, be the 'Eucharist' -- 'togetherness with the Lord. (We are those " who have eaten and drunk with Him")'. But they also ensure an on-going education in the faith, a constant flow of information for action. Faith would focus on the Risen Lord and his current 'work in the works' of the city. Commitment to Him would ensure sharing his prophetic and priestly ministries, and the acceptance of the unexpected and the gratuitous in activating His plan for the city. Urban Christians believe that only He can save, and that by working for the city they share in His saving work. Their activity becomes a symbol and a sign of this work. It is a Sacrament to the city and to them, the witness of a deep joy - the joy derived from the knowledge of the Father's gift to the Son - and to Man.

20. In terms of ministries or roles, which our Missionaries could enact in the city, the building of such intermediate communities would involve:-
- a) specialization - in the spirit of the city - (with the consequent mobility),
 - b) and particularly in being 'the experts of humanity' i.e. animation of local communities, of small groups, of families. Here privacy is all important: these primary, face to face communities must be different from their faceless, public counterparts. The individual feels very small in a big organization but very big in a small group of his choice!
 - c) A necessary complement, however, is specialization in the mass media. because these currently replace much of the personalized system of inter-communication operative in the villages.
21. Through the mass media and the local communities, our Missionaries could promote the following values which would give meaning to the city value system:-
- a) - Christ is active in history: we find Him in man and we express Him in our actions (diakonia); we proclaim Him as the Risen Christ (kerygma).
 - b) - Man is either isolated from or corrupted by technology and wealth. The poor must be liberated to Be more, not just to Do or to HAVE more.
 - c) - God is not Instrument: He is not there to serve us in our needs. He is the 'why' of our life.
 - d) - Community sharing: to offset the individualistic pull of anonymity.
 - e) - The World is a Family: no city is an island: we live -or die- together.
22. A few final considerations could be useful for planning purposes, at least at the level of General and Provincial Councils:-
- a) By assigning priority to the urban ministries listed above, the Church can do more with fewer resources. There are, after all, only 174 cities with over half a million in the Third World. And most of them are really nerve centres, affecting the surrounding regions. Could this be the same reason why the first Apostles went straight to the cities?
 - b) Indigenization seems to be moving at a faster rate in the rural areas. This means that these areas will need less missionaries - especially if there is some move to ensure the basic ministries for them through local people. Could our concentration in the cities be complementary to our disengagement from our traditional involvement in rural areas?

- c) Even if the urban mission is not given priority, it is absolutely essential that the Institutes know about - and follow - the current Christian endeavour in the world of cities. The WCC has a section devoted to this function but the Vatican has not. SEDOS should link up closely with the Institute of the Church in Urban and Industrial Society in order to share literature and knowledge. The communication network must be strengthened.
- d) On the basis of such knowledge, no effort should be spared —
- i) to encourage, assist, 'enable' and stimulate fresh experiences and experiments on the local level -
 - ii) to expose the mechanisms of international exploitation of the poor; we must work across barriers, against injustice; we must remain open to the Marxist view of society -
 - iii) to evaluate, critically but mutually -
 - iv) to influence, by challenging local churches to action.
23. Meanwhile the WG for Development agrees that the best way to approach the Urban Mission at the Generalate level is to focus on one of the points made in the above paper. There is consensus that one very strategic point could be the development of authentic human relations, especially through the promotion of face to face groups in the urban milieu. It was also specified that these groups must not be of an explicitly Christian inspiration. Our missionaries are always a tiny minority and their 'urban mission' seems to be that of 'Christianizing by humanizing': by inviting them to belong to where they are, they make city dwellers 'more men'. It was agreed that the first step in this direction is to train or re-train our personnel for this special mission.
24. Such a strategic issue could be studied at the Generalate level by facing questions like the following - ideally in the General Council -:
- Have you formulated any policies vis-à-vis the urban mission?
 - If so, what current action are you taking to implement them?
- This point is now being followed up and these questions will be put to Sedos member generalates.
25. In conclusion it must be stated that we do not know all God's plan for the cities; and He may not be prepared to reveal it wholly now. Let us be content with what we know, because that shows us the next step. In this spirit we can accept experimentation, by projecting ourselves into a changing future, and by being willing to listen to the ideas and experiences of the city 'grass roots'.

III. A CATHOLIC STRUCTURE FOR THE URBAN MISSION

The Asian Committee on Community Organization (ACCO)

Our men in the field are already responding to the challenge. Here is an example from Asia.

"The Church conscious of human aspirations towards dignity and well-being, pained by the unjust inequalities which still exist and often become more acute between nations and within nations, while respecting the competence of States, must offer her assistance for promoting a "fuller humanism", that is to say, the full development of "the whole man and of every man" (Populorum Progressio, 42). It is a logical consequence of our Christian faith. - It is in the name of this principle that the Church must support as best she can the struggle against ignorance, hunger, disease and social insecurity. Taking her place in the vanguard of social action, she must bend all her efforts to support, encourage and push forward initiatives working for the full promotion of man. Since she is the witness of human conscience and of divine love for men, she must take up the defense of the poor and the weak against every form of social injustice."

These words pronounced by Pope Paul VI to the Asian Bishops in Manila were a wonderful encouragement to many religious and lay actively working with Christians of other denominations and men of good will to create a more human and just society. These groups of concerned persons representing a variety of economic, social and religious backgrounds hope to help the growing number of urban poor in Asia to help themselves. This hope is based on a belief that the development of broadly-based community organizations can help citizens to have a stronger influence on the public decisions that determine their lives through citizen participation within the democratic process. This hope is motivated by a conviction that all human beings are brothers and that we should work together despite our diverse backgrounds in striving for justice in all spheres of life.

I.- Background information.-

1. In July, 1969 at its 2nd Committee Meeting at Calcutta, India, the Urban Industrial Mission Committee of the EACC was briefed on Community Organization projects already going on in three cities in Asia by Mr. Ronald Fujiyoshi of Singapore, Rev. Henry B. Aguilan, Manila and Rev. Herbert White, Seoul. The UIM Committee took prompt action to fund these activities with high priority.

2. In December, 1969 Fr. Denis Murphy, S.J. of Manila and the Protestants arranged for Mr. Tom Gaudette, a veteran community organizer from Chicago, Illinois, USA, to travel through Asia to investigate the possibilities of ecumenical community organization. Mr. Gaudette made this trip in March, 1970. He urged that immediate steps be taken to expand the ecumenical program and that the Catholics should exert more effort in matching the well-established program of the Protestants.
3. In February, 1970 a meeting was held in Kyoto, Japan by the East Asian Conference of Churches Urban Industrial Mission Committee (EACC-UIM) under the chairmanship of Dr. Masao Takenaka. At this meeting the participants decided (1) to raise funds to further develop community organization work in Asia, (2) to do all community organization on an ecumenical basis with Roman Catholics, (3) to give community organization top priority among all their social action projects.
4. In March, 1970, Dr. Takenaka and Rev. Harry Daniel, the Secretary of the EACC-UIM Committee came to Manila and met with Fr. Murphy's Provincial, Fr. Horacio de la Costa, S.J., who endorsed the plan of joint community organization work and authorized Fr. Murphy to travel through Asia to recruit Catholic partners for the work in the various cities. Fr. Murphy undertook this trip in July, 1970 to solidify the contacts Mr. Gaudette had made.
5. In August, 1970 in Kyoto at the third Urban Industrial Mission Committee of EACC, Fr. Murphy presented the results of his trips. The committee thereupon voted once again to work ecumenically and regionally with the Catholics. The committee proposed that a committee of four -- two Protestants and two Catholics -- be set up to coordinate the work. It was also resolved that the joint committee meet prior to the fourth EACC-UIM Committee meeting.
6. A meeting was held in Manila of Catholics involved in community organization throughout Asia at Loretto College, Manila, from October 12-15, 1970. Here the CASCCO was formed. The goals of Catholic Asia Committee for Community Organization are:
 - a. To develop Catholic interest in community organization,
 - b. To solicit Catholic counterpart funds, and
 - c. To select Catholic representatives to ACCO which has the main executive responsibilities.

II.- ACCO (Asian Committee on Community Organization)

The first Asia Committee on Community Organization was held at Quezon City, Philippines on the 28th of February 1971. The meeting was attended by:

Dr. Masao Takenaka	(EACC-UIM)
Mr. Jae Shik Oh	(EACC-UIM)
Fr. Denis Murphy S.J.	(CASCCO)
Fr. José Blanco S.J.	(CASCCO)
Rev. Henry B. Aguilan	(Observer)
Rev. Herbert White	(Observer)
Sister Angelina Lim	(Observer)

The Committee discussed organizational matters and adopted as its objectives and functions the following:

- a. To arrange for training of community organizers both within the Asian region and outside.
- b. To arrange for recruitment of competent community organizers to work in Asia.
- c. To help initiate community organization projects in the countries of Asia where there are none.
- d. To have competent people with special expertise, for short term evaluation and promotion work.
- e. To arrange consultation of staff and committee members.
- f. To promote exchange of experiences and programs throughout the region.
- g. To seek funds for the above purposes.

The committee elected the following officers:

Chairman	- Dr. Masao Takenaka
Secretary	- Fr. Denis Murphy S.J.
Members	- Fr. José Blanco S.J. Mr. Jae Shik Oh

The office has been set up at Institute of Social Order, Manila, Philippines.

The committee felt eventually ACCO would like to have C.O. training centers in as many countries as possible. However, at the moment, the committee will organize three centers in the region: Manila, Singapore, and Seoul.

III.- Projects and Training Centers.-

Philippines.- PECCO (Philippine Ecumenical Committee on Community Organization) is the sponsoring and coordinating body responsible of the Tondo Training Center, international in nature and other smaller projects in the city of Cebu. As the trainees finish their one year course, they will start new projects in different parts of the country.

Indonesia.- An Indonesian has just ended his training in Manila and has started C.O. work in Djakarta. He is at present working with and training a group of muslim, protestants and catholic students. The training is done by direct involvement on issues that effect a large area of the city.

ICCO (Indonesian Committee on Community Organization) is a 6-member committee, three Catholics and three Protestants from the Indonesian Council of Churches Urban Industrial Mission. Steps have been taken to enlarge the membership so as to be able to admit muslims and Buddhists as well.

Singapore.- The Jurong Training Center located in an industrial area is mainly sponsored by the UIM Committee and serves as an international center. In another densely populated area of the city the Bukit Ho Swee project works mainly among resettlement block residents. It has its own sponsoring committee composed of Buddhist monks, sisters, Protestants and other non-christians.

Malaysia.- In several parts of Malaysia and particularly in the State of Selangor, ecumenical groups are working together in diverse development projects. These are coordinated by the Malaysian Development Committee composed of 11 members: 5 Catholics, 2 Anglicans, 2 Methodists and 1 Lutheran. Two jointly sponsored seminars on development have taken place and at present the churches are working on a proposal for an ecumenical development fund. The trainees doing the direct work belong to Christian and non-Christian groups.

Thailand.- A Thailanese has just finished his training in Singapore and is starting a C.O. project in the Prapradaeng industrial area near Bangkok. Preparations are being made to set up a permanent ecumenical committee to coordinate the various different approaches in the city.

Korea.- The Seouls Training Center has formed a number of local leaders who in their turn start new projects in different parts of the country. The first phase of training has ended and the whole project is fully in the hands of the local people.

Japan.- Catholics and Protestants have recently met and formed an ecumenical committee on C.O. A project has been started in a vast satellite city where living conditions are quite dehumanizing.

Hong Kong.- A group of trainees have finished their practice in Singapore and have started C.O. work in one of the many resettlement blocks. From now on the training will take place on the spot under the leadership of an American trainer.

India.- The National Consultation on Urban Industrial Mission of India has taken the decision to start a C.O. training project in India sponsored jointly by the Catholic Bishops Council of India and the National Christian Council of India.

At the present moment several trainees have been chosen to follow the 9-month training in Manila and then set up their own projects.

Pakistan.- Local protestant and catholic groups have been approached and a group has been formed in order to take the first steps to set-up a C.O. project in Karachi.

Ceylon.- The same steps are being taken by leaders of various denominations in order to start a C.O. project in Colombo.

IV.- Finances.-

As was decided during the first ACCO meeting, all expenses incurred in the setting up of new projects, maintenance of Training Centers and regional meetings would be equally divided by Catholics and Protestants. In fact however, up to now, most of the expenses have been covered by Protestants. The Urban Industrial Mission of the World Council of Churches, Geneva, gives over the money asked by the UIM-EACC and this is handed to the ACCO. However, nothing of the sort exists in the Catholic side. Money has been slow in coming in and for the second time, all expenses incurred by the consultation meeting in Hong Kong and by the two ACCO meetings have been covered exclusively by Protestant money. This puts the Catholic members in a very difficult position.

The reasons for the difficulties encountered by the Catholics in getting funds can be summarized as follows:

- a. Funding agencies are not yet used to the idea of giving big amounts of money to a regional committee and not have a direct say in how that money will be used.
- b. Funding agencies want to see the direct results of their aid. C.O. money goes mainly to pay salaries and training purposes, very little can be seen concretely.

V.- Recommendations.

There is an urgent need for:

- a. The Roman Congregations, Secretariats and Coordinating Offices to be aware of, support and encourage the concrete realizations carried out in the field.
- b. For these same groups to strongly recommend financial support for these projects to the international funding agencies.
- c. For these Funding Agencies to give top priority to these kind of projects.