

REPORT ON: SPECIAL MEETING RE "REORGANIZING GENERALATE SECRETARIAT SYSTEMS",
24 February 1972, 1600, at the OSU Generalate

A special meeting on "Reorganizing Generalate Secretariat Systems" -- requested by the OSU was held Thursday, 24 February 1972, 1600, at the OSU Generalate.

Present were:

Fr. E. Boago o-carm; Sr. M. de L. Brucker ssnd; Sr. R. Bryant cps; Fr. R. Bryg o-carm; Sr. A. Burns sfb; Fr. W. Cagney omi; Fr. S. Calvia fscj; Fr. L. Confalonieri pime; Sr. A. Cottaar scmm-t; Sr. A.M. de Moraes crsa; Sr. G. de Th  lin rscj; Sr. J.Dumont sfb; Fr. R. Gavotto osa; Sr. C. Gerritse scmm-t; Fr. D. Ghirotto fscj; Bro.V.Gottwald fsc; Sr. M. V. Hensler cps; Fr. A. Ibba sx; Mrs. P. Jerman (for scmm-m); Fr.L.Laurendeau sj; Sr.M.D. Locket shcj; Sr. M.F. Maeder snd-n; Fr. T. Maguire cssp; Fr. C.Masson sma; Mo. J. Mietzelfeld osu; Fr. J.Murphy cm; Fr. S. Noe pime; Sr. M.Parle osu; Fr. A. Pelizzo sx; Fr. Y. P  rigny omi; Fr. J.B.Pillonetts pime; Sr. F.Schellemans scmm-t; Fr. G. TeWierik msc; Fr. F.Westhoff msc.

In the Chair: Sr. Amedea osu; Fr. Georg Lautenschlager cmm; Fr. Moore cssp;
Fr. Schotte cicm; Fr. B. Tonna, Sedos

From Sedos: Fr. B. Tonna and Gay Tierney

1. Fr. Tonna opened the meeting by thanking the large number of people who responded by attending since only 5 or 6 had been directly contacted. He explained the purposes of the meeting -- to exchange ideas in an effort to help the OSU Council in their plan to 1) reorganize the Secretariat and 2) endeavor to eventually establish a system compatible with those at other Generalates. (SEE SEDOS 72/114). He pointed out that "a Secretariat is only as good as its information system".

Since there were a number of experienced Secretary Generals present, Fr. Tonna asked Frs. Georg L., Moore and Schotte to join in chairing the meeting.

2. Sr. Amadea explained that she had assumed the duties of Secretary General recently and provided a brief background: A professional consulting company, (Peat, Marwick and Mitchell), had been engaged to reorganize the OSU Secretariat. Prior to their coming for 3 weeks in the month of May, OSU was seeking ideas as to the type of organization they should aim for. She then asked Fr. Tonna for his views.

3. Fr. Tonna made the following points:

- Information sources at Generalates are: Library, Archives and Active files, the last being the most important for decision makers.
- Secretaries sometimes do not produce the amount of information they can; (i.e. at Council meetings, additional information is required which could come from Active Files) because they are not geared to store and retrieve information as required.
- There is a situation for all Generalates of "over-information" (visitors, TV, correspondence, printed matter, etc.). The criteria for "selecting" information comes from the decision makers, but must be a result of a 2-way flow.
- A good existing information system at a Generalate can be improved by connecting it with other Generalates' systems. Instead of obtaining information on a "hit or miss" basis, this could be systematic. This is in line with the "Information Cooperative" program now being carried on by SEDOS.

4. Sr. Amadea asked that the group discuss also the practical problems, such as equipment, standard forms, statistics of the Institute, etc.

5. Fr. Moore noted that a very important question was why the reorganization was being made. He pointed out that not all Secretariats are the same and that it is important to decide what we are specifically talking about.

6. Mother Mietzelfeld (Superior General) explained that people are asking for much more adequate communication. Instead of their having (3) Secretariats -- General Secretariat, Communications Secretariat and Mission Secretariat -- they are trying to unify all three under the General Secretariat. Also, that in their case, they found that when information is transferred from the Assistants to the Archives, it must all be re-classified.

7. Fr. Schotte made the following points:

- It is difficult to speak about an "ideal" Secretariat and decide on all functions, as this depends on the nature of the Institute: i.e. Centralized or Decentralized; National or International.
- The functions will vary from organization to organization, and comprise a large list: technical, decision-making, research, communications, etc.

He then stated that there is a contact group of Secretary Generals who have been working for the last year, trying to organize common services for all Secretary Generals in Rome, and that they are still discussing "What is a Secretary General?" exactly-- because there are as many different functions as they are Societies. This group will have a meeting on March 7 with Peat, Marwick and Mitchell to try and clarify the concept and determine the philosophy behind this important job. He continued with these additional points:

- The Secretary General's job is emerging as a more specific job, but this is still in the stages of evolution.
- The different attitudes of the Administrations have a great influence on this evolution.
- The problem of "power" and "authority" exists, making the process more difficult.
- The type of administration must first be defined before several functions can be co-ordinated.
- The size of an Institute is an important factor in determining if the Secretariat is single- or multi-purpose.
- The functions must be lined up, specified, and you can then talk about "people", -- and finally about equipment.

8. Mother Mietzelfeld -- in answer to Fr. Schotte's question on the type of administration at OSU -- said that with the Secretary General having been on the job only 3 months, and the need to accommodate 22 different languages in the areas of documentation and communication (not purely secretarial work), were the pragmatic reasons for thinking of unification.

9. Fr. Tonna commented that in view of the current trend to de-centralize decision-making, the need is greater for a centralized communications system -- a "clearing house" of information for the entire Institute.

10. Fr. Georg described their organization, stating:

- The congregation is small (600 men) and the situation is simpler.
- Files are divided into two groups: 1) Personnel and 2) Provincial and Diocesan (4 Diocese and 11 Provinces). These are all together and easily accessible.

- There are (3) official languages, but in practice only (2) -- German and English are used.

He observed that in view of the OSU situation, it would seem best to first have a series of job descriptions for the Secretariat, then ask for the people who are capable of doing the jobs. If they aren't available, can some things be left undone, or should more people be brought in.

11. Mother Mictzfeld asked if it seemed feasible for the group to pool secretarial services -- giving the example that there are occasions when -- say -- Chinese or Portuguese is needed and there is the reluctance to have the Sisters respond in European languages.

Fr. Schotte noted that past efforts along this line have not been successful, concluding that it appeared one must first know the functions and insights into needs before anyone can be convinced to organize in such a way as to be compatible with other institutions.

Fr. Georg added that insofar as translations, their experience was that these can be obtained promptly and of high quality if done on a paid basis.

In response to Mother Mictzfeld's comment that it would be helpful to know where these translation services were available, Fr. Tonna said that SEDOS could draw up such a list.

12. From the floor, Fr. Laurendeau offered this information:

- In his capacity as Secretary General of the Jesuits, there are (2) primary functions: 1) In charge of the Secretariat which covers the entire machinery -- from Archives, Library, etc. to the general operations; and 2) Co-ordinator or Executive of the Council -- preparing the Agenda, organizing task forces, etc.
- A new development is the idea of the Secretary doing research and being in charge of "horizontal" communication within the Curia -- to his becoming an agent of coordination: identifying problems, organizing task forces to work on them and then presenting the results to the Congregation. All of this indicates a shift from "Administration" to "Government".

13. Fr. Sackett described the OMI operations as follows:

- The system being evolved takes into account distinguishing between two functions: 1) Administration and 2) Government. Administration involves developing the type of "follow-up"; Government involves specifying the leadership functions; i.e. developing policy which looks to the future and meets the needs of the Congregation.
- OMI's emphasis is on this "government" function in view of the lower echelons making more decisions as a result of de-centralization.
- The last Chapter separated the two functions (Administration and Government) which were united on the level of the Superior General and Assistants, but divided on the level of the Secretariat. The new system is cumbersome, but works.
- Instead of the Central Administration making decisions and passing them down, the effort is to develop policy from the base, and (3) areas were set up:

- (1) Communications
- (2) Mission
- (3) Formation

- At each level, consultation is established. Each Province is expected to have a committee for each of the above categories -- as an apostolate rather than as an internal organ.
- There are 6 regions on a geographical level with corresponding Provincial levels. Each sector meets on a Regional level later.
- There are (3) General Conferences on the above subjects. No conference will work without a Secretariat to service this organization and there are (3) Secretariats for this purpose, with one or two people and others for typing, letter writing, etc. The work of the Secretariat is to enable conferences to work on a General, Regional and Provincial level. The Province usually takes care of itself; the Regional is more difficult as it is widespread and diverse; the General is easier.
- Regionals elect delegates to special occasions -- these elections are by people at the base.
- The General Secretariat takes care of the personnel files, etc. for administrative work and coordinates all the meetings. This coordination involves research and follow-up to see that the policies adopted are carried out.
- The Secretariat for Formation tries to develop policy on the basis of information coming from the rank and file. The policy is proposed to the Superior General and if approved, carried out. Sometimes it is just a statement of principles and are operative without specific approval.
- To involve the (3) Secretariats in the Government, policy sessions are held (4) times a year with the General, Assistants and Secretaries in charge of the Conferences. There is a specific Agenda, and one meeting usually lasts about 2 weeks to develop the policy for a year. Other meetings -- such as reviews -- last 3 or 4 days. In the larger meetings, all Secretaries take part, but they are prepared beforehand. Background papers, working papers, etc. are available and usually comprise about 200 - 300 printed pages. At the end, everyone knows what has been said, why and how.
- The basic idea is the development of policy resulting from the study of all men and their problems at the Provincial level -- a policy developed by the Congregation itself.

As regards to the technicalities, Fr. Sackett explained that:

- Since French and English are the two standard languages, all meetings are conducted in these languages.
- For the study sessions -- whether on policy, formation, etc. -- all members act as a "pool" for typing, translation, etc., putting aside their own work for this period.
- All of the printed material is for the "record" -- summaries of 2 or 3 pages are all that is needed to state the policy line. This later becomes refined into workable statements.

The job of organizing meetings involved:

- (1) Preliminary correspondence to determine if a meeting is needed; (2) Preliminary study sessions done on a provincial and regional level, with the General meeting taking place later. Preparation for all of this takes 12 to 18 months, and most important in this preparation is the "thought" part.

Fr. Sackett concluded with the following statements:

- The Central Administration should be more concerned with planning and programming, involving more research effort.

- Although there are "profiles" on members, we do not know our manpower. We don't know the needs of the Mission. We should know the needs and the personnel -- young people are asking "What is the big job the Church needs done today?", and we can't tell them.

14. It was observed that many good ideas have emerged from the meeting, but few specific answers to the basic question of making compatible systems to facilitate exchange of information. --What information do we want to exchange? -- OSU would like to know from a half-dozen groups represented what they think about such matters as:

- Breaking large communities into small communities
- Formation of Novices
- Pulling out of schools and carrying on other services
- Evaluations of situations by other Orders

Fr. Tonna said that these answers can be found by contacting the Sedos Secretariat since we are in a position to put one in touch with other Generalates facing the same problems. "Brainstorming" sessions on these problems could be a possible follow-up.

15. Fr. Tonna then summarized the various points raised under the "functions" a Secretariat could perform:

- A) Research function: This is part of the concept of "Government by action-oriented research" with background papers and a list of well-documented alternatives produced before decisions are taken.
- B) Communication function: To insure two-way flow of information from base to Center.
- C) Organization of meetings: The process of communication, decision-making and research.
- D) Follow-up: What the meetings produce.
- E) Correspondence: Reception -- appointments -- before and after meetings.
- F) Filing: Active Files and eventually Archives and Library if the Secretariat is asked to perform "research" function.
- G) Typing
- H) Duplicating
- I) Translation
- J) Sharing with others: Opening up to the environment. This raises the question: "share what?". If we do research -- what should we file?--throw away?. A criteria for "selection" should be developed.

As to Criteria for selection of the "content" of the data system (A,B,C, above), it would be well to keep in mind:

- A) Information about what the members of the Congregation are doing and thinking -- "who's doing what and where?".
- B) Information about the needs of the People of God and the Congregation.
- C) Reports on meetings of the Congregation; reports on meetings with organizations and Institutes with whom we work, since we do not work in a vacuum. (Fr. Tonna then referred to SEDOS 71/487 through 489, outlining information a Secretariat cannot do without).

16. The functions associated with processing of information (functions A,B,F,) are more amenable to sharing between different Secretariats (function J). Such sharing, however, can only take place if certain basic conditions are respected. Among the latter are:

- the definition (in common) of specific items of sharing. For example, the sharing of information on the problems (= felt needs) mentioned above under 14.
- the development of instruments which make such sharing less cumbersome. For example, the agreement to use a common list of headings (or key words, or "descriptors") to classify and trace the information available for sharing.

It was generally agreed that sharing -- and, particularly, information sharing -- was a desirable and feasible objective -- to be pursued in common. A good example could be the sharing of available "family bulletins".

17. As a practical conclusion of the meeting, it was also agreed that the SEDOS Secretariat

- draw up a list of translators willing to render services for a given fee.
- distribute its list of descriptors to help Generalates render their mission data systems compatible (that is, ready for "painless"sharing).
- receive and communicate to interested sources requests for specific information.

18. Mother Mietzelfeld and Sr. Amadea thanked the participants and the meeting was concluded at 6:15 p.m.

G. Tierney

S O M M A I R E de la réunion du 24.2.72 chez les OSU.

"REORGANISATION DES SYSTEMES DU SECRETARIAT DANS LE GENERALAT"

Le Secrétariat peut assurer les dix fonctions suivantes :

1. RECHERCHE : Ceci fait partie du nouveau concept de gouvernement: par la recherche orientée vers l'action (avec des documents de fonds et une liste des alternatives bien documentées). On prépare les décisions à prendre.
2. COMMUNICATION: Assurer l'échange d'information de la base au centre et vice versa.
3. ORGANISATION : des réunions qui assurent le procédé de communication, de décision à prendre , de recherche, etc...
4. SUIVRE DE PRES: l'actualisation des décisions et conclusions de ces réunions.
5. CORRESPONDANCE: Réception, rendez-vous -- avant et après les réunions.
6. CLASSEMENT: des dossiers en cours, éventuellement des Archives et de la Bibliothèque, dans le cas où l'on aurait demandé au Secrétariat de remplir la fonction de "recherche".
7. DACTYLOGRAPHIE
8. DUPLICATION
9. TRADUCTION
10. P A R T A G E : avec les autres; s'ouvrir aux autres -- Ceci soulève la question suivante: "Que partager ?" -- Si nous faisons des recherches -- que devons-nous classer ? -- ou mettre au rebut ?
Un critère de sélection devrait être développé.

En ce qui concerne le critère de sélection du contenu du système A, B, C (ci-dessus), il serait bien de tenir compte de:

- A) Information sur ce que font ou pensent les membres de la Congrégation. "Ce que chacun fait et où ?".
- B) Sur les besoins du Peuple de Dieu et de la Congrégation.
- C) Rapport des réunions de la Congrégation; rapports des réunions avec les organisations ou Instituts avec lesquels nous travaillons, puisque nous ne travaillons pas dans le vide.

Les fonctions associées au procédé d'information (fonctions A.B.F) peuvent être plus facilement partagées entre les différents Secrétariats (fonction J). Cependant, un tel partage ne peut se produire que si certaines conditions de base sont respectées. Parmi ces dernières:

- Définir les questions spécifiques de partage.
- Le développement des instruments qui facilitent un tel partage. Par ex: l'accord pour employer une liste commune des rubriques (ou descripteurs), pour classer et découvrir l'information disponible pour le partage.

Il est d'ailleurs convenu que l'échange et, particulièrement, l'échange de l'information était un objectif souhaitable et possible pour être poursuivi en commun. Un bon exemple pourrait être l'échange des bulletins internes.

Conclusions pratiques de la réunion

Il a été convenu que le Secrétariat de SEDOS:

- 1°: rédigera une liste des traducteurs disponibles, mentionnant le tarif qu'ils exigent.
- 2°: distribuera la liste des descripteurs pour aider les généralats à rendre leurs systèmes adaptables à tous les autres.
- 3°: recevra et communiquera aux intéressés les requêtes d'une information spécifique.

(A. Fernandez)

DEVELOPMENT

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The Sedos Development Work Group met at Sedos on February 23rd at 4pm.

Present were:	Fr. E. Biggane sma	Bro. V. Gottwald fsc
	Sr. Ines Braun fmm	Fr. Q. Houdijk cssp
	Fr. J. Brossard omi	Sr. B. Katigbak fmm
	Fr. A. Bundervoet msc	Fr. P. Moody pa
	Sr. Danita ssnd	Fr. J. Schotte cicm
From Sedos:	Fr. Tonna and Ann Ashford	

Before the meeting a change of order in the Agenda was announced due to other commitments of Bro. Vincent Gottwald.

I. Election of new chairman

By a show of hands it was voted that - Fr. John Schotte replace Fr. Fecher, retiring chairman
- Fr. Joseph Brossard remain vice-chairman
- Sr. Danita replace Fr. Schotte as second vice-chairman.

II. Fr. Coutinho's Proposal

Fr. Tonna explained that Fr. Coutinho is a secular priest from Goa, India, at present teaching at the Jesuit Institute of Pastoral Sociology in Rome. He has already published books on community development through adult education and cooperatives, backed by Msgr. Ligutti, well-known to all the Sedos DWG.

Fr. Coutinho first brought his idea - to start evening courses in training cooperative leaders for ecclesiastical students already in Rome - to Fr. Tonna at Sedos asking for his opinion and advice. Fr. Tonna welcomed the idea but frankly pointed out that two hours every evening was too much to expect of students and he advised him to seek the advice of some other members of the DWG of whom Bro. Vincent was one. Fr. Tonna proposed the idea to Sedos Executive Committee to see if they might agree to 'umbrella' it, but they had thought it more appropriate for Fr. Coutinho to seek the sponsorship of a university and had left the proposal hanging. Fr. Tonna informed the group that if they agreed to Sedos sponsoring the project, it would be taken to the next Ex. Committee meeting on March 16th.

Bro. Vincent reporting on his meeting with Fr. Coutinho, said that at first the project had seemed nebulous, but that when asked for more concrete details on paper, Fr. Coutinho had outlined a course leading to a diploma or certificate in social development for Third World Missionaries.

Sedos Involvement

There would be a board of directors. As Bro. Vincent pointed out, a university could be the juridical sponsor and Sedos a moral sponsor. Fr. Coutinho was asking Sedos (and also Agrimissio) to be the moral sponsor of the project and to recommend it for financial backing. \$60,000 of the estimated annual total of \$80,000 had already been found by Fr. Coutinho.

Details of the Course

The project would have an experimental duration of three years. It seemed to be generally recognised that it would be answering a felt need. Bro. Vincent read details of the duration of the courses (30 weeks), and the various subjects to be followed, the number of places (30), the number of hours weekly (16) and the cost of enrolment for the student.

It was pointed out that the teaching staff would be drawn from Rome and that Fr. Coutinho himself would be teaching. Honorary lecturers had been promised by FAO.

Task Force

The discussion that followed Bro. Vincent's report resulted in the nominating of a small task force - Sr. Danita, Fr. Biggane and Bro. Vincent - to meet Fr. Coutinho as soon as possible to get further clarification from him on the following points:

1) Student Market

The original idea is understood as being an evening course for ecclesiastic students already studying in Rome - being complementary to their Rome studies - ~~saving~~ their being sent to Antigonish later

Is this the main idea still?

A suggestion was made that the proposed institute could be annexed to Antigonish as a subsidiary institute.

- the diploma or certificate would then have more academic weight
- it would be easier to find financial backing
- the institute would have more status.

2) Is it correct to imply that Sedos will sit on the Board of Directors?3) Financing

Of the estimated annual total of \$80,000 only \$20,000 would have to be raised. Sedos would help as moral sponsor by recommending the project. This was thought very reasonable by the group.

4) Teaching staff

Who would they be? And where would they be recruited from?

5) Language(s) used

Presumably Italian would be the language used. Would English be an advantage?

6) Community living

International experience is gained from living in a community. It seems probable, however, that most students will already have accommodation at their generalates or elsewhere.

- 7) Has there been a need expressed by the field eg. Bishops' Conferences for this type of central institute? An advantage here in Rome would be the contact with FAO.

It was agreed that the Task Force would report on their meeting at the next DWG meeting to which Fr. Coutinho would be invited for 5pm. Depending on the decision then taken, the project would or would not be taken to the Sedos Ex. Com. meeting on March 16th.

III. Proposed contact with Indian Sisters

In connection with the urbanization study, it was proposed to visit and hold discussion with the Indian sisters of Mo. Teresa working in the slums on via Prenestina. The group would thus be exposed in an urgent way to first hand experience of the slum problems. It was agreed that questions to be put to the sisters could be prepared at the next meeting of the DWG on 13th March. The group would then visit the sisters at their work on March 17th at 4pm.

IV. Next Meeting

March 13th - Sedos - 4pm. - inviting Fr. Coutinho for 5pm. (Prior to Ex. Com. meeting March 16th)
March 17th - 4pm. - home of Mo. Teresa's sisters.

V. Discussion as to next step in the study of the Urban Mission

- a) It was agreed that each member would approach his general council to obtain information on the following lines: Are you aware of the Urban Mission and have you thought of a policy to adopt? And what is your current action regarding such a policy? Even though general, it was thought that the questions would provoke brief reactions, which in the case of one member who had already raised them, were positive in themselves. Each member was left to judge the best way to approach his general council.

Fr. Biggane, sma, briefly outlined the reactions he expected. The problem of the urban apostolate as a priority reoccurs every year in discussions of the SMA general and provincial councils, but as Father said, though all agree in theory, no-one had come up with a proposal towards attacking the problem. He pointed out some of the stumbling blocks:

- the local hierarchy have to be made aware of the problem
- priests orientated for service in the hush experience great difficulty (except for the younger ones) in transferring to the urban milieu
- the conviction of some confreres that primary evangelisation should take them to remote, out of the way places, when the need can be within the big city - even here in Rome itself.

Fr. Tonna proposed that Fr. Biggane should find out from his general and provincial councils what sort of thinking or information they would like to have. If they agree in theory but have not yet found a means of dealing with the problem, would they be interested in Sedos collecting models eg Manila? Sedos needed a lead on the problem to be solved. Fr. Biggane agreed to make the proposal that Sedos should take one city with a local bishop and field men from the Sedos generalates - and study the case.

Conclusion Each member of the group will let Sedos secretariate have a report on the answers to the questions put to their general councils before March 8th in time for printing in the bulletin of March 10th - prior to the next DWG on March 13th.

b) Another suggestion was made - to invite Cardinal Malula of Kinshasha to a group meeting. Though it was agreed that a large meeting open to all Sedos members would be desirable, it was decided that the group should first meet the Cardinal informally, since questions could be raised and answered more easily in a small group. Fr. Schotte volunteered to contact Cardinal Malula and then call Fr. Tonna at Sedos and arrange a possible date.

c) A few ideas for the meantime were proposed

- The group should study models. Fr. Schotte offered to submit a paper on the pastoral situation in the Philippines - 180pp.
- It was thought a good idea to get in touch with people who are more involved in urban mission eg. Rev. Daniels of the WCC working on the UIM, and to ask for recent reports etc.
- The compiling of a bibliography: Fr. Moody already has a nucleus of articles in books subsequent to 1960 and is now waiting for an important bibliography from Chicago university. It was agreed that Fr. Moody would circulate the bibliography as soon as it is ready.
- Apart from contact with the WCC, contact with FAO was suggested. Fr. Brossard assured the group that he felt FAO would be willing to send someone along to give his views.
- Finally the group had to find a way to involve other generalates more. This could be done by - the questions already mentioned above
 - proposing the urban mission as a preliminary general assembly topic

One member stressed the necessity of defining the group's use of the term 'pastoral': it should include education for instance. Also the forming of 'comunità di base' in the urban milieu would necessarily involve lay workers too as the task would be too-time-consuming for priests and sisters alone.

VI. Fr. Brossard's Proposal re: fish breeding

Fr. Brossard proposed that the group meet Fr. Heynes who is promoting a FAO project - the free distribution and transport by plane of Tilapia fish to anyplace in the world, provided there is plenty of fresh water and a missionary to carry through the project. The breeding of these herbivorous fish could help to solve protein deficiency problems in Third World countries - for example in Uganda, one in eight children suffers from lack of protein. Fr. Heynes will be going to Gambia and other African countries at the beginning of March.

The group expressed their interest in the scheme and agreed that Fr. Brossard should contact Fr. Heynes and arrange a meeting on his probable return to Rome. The group would meet at Agrimissio for a short talk and film. Outsiders could be invited and information about the scheme diffused in the Sedos bulletin.

CLOSE OF MEETING

Ann Ashford

THE SITUATION: RACISM

I V O R Y C O A S T

PASTORAL LETTER OF MONS. AGRE ON RACISM.

Man, 8th February 1972 -(DIA)-

In a pastoral letter, Mons. Agré, Bishop of Man in Ivory Coast, invited his faithful to an examination of conscience on the phenomenon of racism, not so much in its explosive forms as seen in the United States and South Africa, but as it expressed in the daily behaviour of the people.

The essential of this pastoral letter is as follows:

"Undoubtedly, we do not need here to fight apartheid or to overthrow systematic racial barriers; we have not to eliminate an underlying ideology of fundamental superiority. But can we always guard against a certain practical separation? This separation remains with us, as you will agree my brethren, in the endemic state between the various civilisations and even between the various tribes.

White and Black Relations.

Who is blind enough not to see, for instance with some rare exceptions, the parallel life prevailing between Whites and Blacks.

- The fact is not rare at all that Europeans of the public or private sector, traders and technical assistants, who pass two, three, ten and more years in Ivory Coast, do not find an opportunity to meet Africans except for professional and official meetings. What are the reasons there of? I see three main reasons:
- Some Europeans are the victim of a small sustained or unconscious superiority complex. They are of the opinion that they have really nothing to learn or receive from the Negro-African culture. They just live their own lives.
- Other suffer from a strong dosis of indifference, or even laziness. It needs an effort to go beyond oneself and forget one's problems in view of approaching the other and establish contact. The sun and overwhelming work are often and rightly so a pretext. Moreover, it is far easier to organise life in small homogenous groups. But unfortunately they thus give in to customs of an individualistic education, against which we must react vigorously.
- Finally, some Europeans withdraw from the Africans on account of their shyness. They would like to establish contact and even come to **f**riendship with them, but how to do this? They wait for intermediaries to introduce them. In their modesty they are afraid to start out of fear that they might hurt or offend. And just on account of this timidity, they become clumsy, by the very fact of wanting to do very well, they do not do anything and the time passes.

But are the Europeans only to be blamed? Far from it, that would be too easy. The examination of conscience is necessary for both parties.

- The indifference also is rife among Africans of a certain class. Having assimilated the dogmas of western civilisation, they have also organised their personal life without great reference to others, whether White or Black. In practice, they consider these multiracial relations as perfectly useless. They settle and there they are pleased.
- Other Africans themselves or their parents have had unfortunate experiences with racist or nasty Europeans. They are possessed by a complex of agresiveness and henceforth consider all the Europeans as being likewise. They then say: the Europeans are the cause of all the evil. We must acknowledge that this is a childish attitude, and we must go beyond it to establish a good and open dialogue. All the Whites are not saints, neither are they all racists or ill-disposed.

What do we do with our laws of African hospitality to go to them, frankly approach them and have them share in our joy of life and our community sense, values which they will learn to rediscover in the contact with a civilisation which is nearer to nature. Many Europeans sincerely expect this from their African brethren.

Relations between Africans.

My dear African fellowmen, if all this is not perfect with the Europeans, may we now say that the relation among ourselves are brilliant?

- Have you examined our personal or collective attitude towards African foreigners, whether they come from Upper Volta, Mali, Dahomey or elsewhere, and who share our economic life on the national or local level? On both sides we often see this contempt, this reciprocal agresiveness, this search of mutual domination: an exploitation of the Black by the Black, whether this be someone from Ivory Coast who exacts ransom from a foreigner, or this be a foreigner, strong by his instruction, professional qualification or buying power, who want to dominate over the one from Ivory Coast. Let us regard these sorrowful cases in all honesty and without passion and let us then look from now onwards for an efficacious and fraternal remedy.
- I also invite you , my brethren here in Ivory Coast, to calmly examine our relations between the various tribes. We are sons of the same Father, God. We are all proud children of a great and beautiful country. Every one must be able to take in the air of our forests and our savannas, the air of our beaches and our mountains. Let us not have us carried away by whatever racial superiority which creates rivalry between clans and parties to the great

detriment of justice and thus endangers civil peace. In a country which wants to be fraternal and prosperous there is no room for a superior race of privileged people jealously united among themselves to the detriment of the common good. In a country which wants to be fraternal and prosperous, there should not be separate parties such as Yacoubas among themselves and likewise the Guérés, the Malinkés, the Baculés...

Today I invite you to examine your consciences. Would you sincerely refuse to make the list of your personal and collective friendships? Take a pencil and paper and write. Europeans, my brethern, tell me how often do you meet Africans just as friends. Africans who have come from elsewhere how many friends have you among the indigenous population? Dear Yacoubas, how many Guérés, Touras, Wobés or Dioulas would you invite to your home for a drink or for a meal of rice? Let each one loyally answer to God.

COTE D'IVOIRELETTRÉ PASTORALE DE MGR AGRE, EVEQUE DE MAN, SUR LE RACISME.

Man, le 8 Février 1972 - (D.I.A.)

Dans une lettre pastorale, Mgr Agré, Evêque de Man (Côte d'Ivoire), convie ses diocésains à un examen de conscience sur le phénomène du racisme, non pas dans sa forme explosive tel qu'on le voit aux Etats-Unis et en Afrique du Sud, mais tel qu'il s'exprime dans les comportements quotidiens.

En voici l'essentiel:

Certes, nous n'avons pas ici d'apartheid à combattre ni de barrières raciales systématiques à renverser ; nous n'avons pas d'idéologie sous-jacente de supériorité fondamentale à éliminer. Mais savons-nous toujours nous défendre d'un certain cloisonnement pratique ? Ce cloisonnement reste chez nous, vous en conviendrez mes frères, à l'état endémique entre les différentes civilisations, voire entre les différentes ethnies.

Rapports Blancs et Noirs

Qui est assez aveugle pour ne pas remarquer, par exemple à des exceptions près, la vie parallèle qui prévaut entre Blancs et Noirs.

- Le fait n'est pas rare d'Européens, du secteur public ou privé, commerçants, assistants techniques, qui passent en Côte d'Ivoire deux, trois, dix ans et plus sans trouver l'occasion de rencontres autres que professionnelles ou protocolaires avec des Africains.

Les raisons ? J'en vois trois principales :

- Certains européens sont victimes d'un petit complexe de supériorité entretenu ou devenu inconscient. Ils pensent qu'ils n'ont définitivement rien à recevoir de la culture négro-africaine. Pour eux la cause est entendue, passons.
- D'autres souffrent d'une forte dose d'indifférence, voire de paresse. Il faut un effort pour se dépasser soi-même, oublier ses problèmes pour aborder l'autre et établir le contact. On prétexte le soleil, un travail accablant, et l'on n'a pas tort. Et puis, c'est beaucoup plus facile d'organiser sa vie en petits groupes bien homogènes. Mais le mal c'est qu'on sacrifie ainsi aux réflexes d'une éducation individualiste contre lesquels ils nous faut vigoureusement réagir.
- Certains Européens enfin s'éloignent des Africains à cause de leur timidité. Ils voudraient bien établir le contact, peut-être même lier amitié avec eux, mais comment faire ? Ils attendent des intermédiaires qui les introduisent. Pleins de délicatesse ils n'oseraient pas commencer de peur de blesser ou de froisser. Et à force de calcul, ils deviennent gauches, à force de vouloir très bien faire ils ne font rien du tout et le temps passe.

Mais la faute revient-elle entièrement aux Européens ? Loin de là, ce serait trop facile. Car de part et d'autre un examen de conscience s'impose.

- L'indifférence sévit aussi parmi les Africains d'une certaine classe. Ayant assimilé les dogmes de la civilisation occidentale, ils n'ont pas omis d'organiser leur vie personnelle sans grande référence aux autres, Blancs ou Noirs. Ils considèrent en pratique ces rapports multiraciaux comme parfaitement inutiles. Ils s'installent, les voilà comblés.
- D'autres Africains ont fait des expériences malheureuses avec des Européens racistes ou désagréables, eux-mêmes ou leurs parents. Alors, un complexe d'agressivité s'empare d'eux-mêmes et ils mettent désormais tous les Européens dans le même sac. Ce sont eux, disent-ils, la cause de tous leurs maux. Avouons que c'est là une attitude infantile qu'il faut savoir dépasser pour établir un dialogue valable. Tous les Blancs ne sont pas des aints, mais tous ne sont pas racistes ou malveillants.

Que faisons-nous des lois de l'hospitalité africaine pour aller vers eux, les aborder franchement, leur faire partager notre joie de vivre et notre sens de la communauté, valeurs qu'ils apprendraient à redécouvrir au contact d'une civilisation plus proche de la nature ? Beaucoup d'Européens l'attendent sincèrement de leurs frères africains.

Rapports entre Africains

Mes frères compatriotes africains, si tout ne se passe bien avec les Européens, tout est-il au beau fixe entre nous ?

- Avez-vous examiné notre attitude personnelle ou collective à l'égard des étrangers africains: Voltaïques, Dahoméens, Maliens, pour ne citer que ceux-là, qui partagent notre vie économique au niveau national ou local ? Dans les deux sens ne remarquons-nous pas parfois ce mépris, cette agressivité réciproque, cette recherche de domination mutuelle ? Une exploitation de l'homme noir par l'homme noir, que ce soit l'Ivoirien qui rançonne l'étranger, que ce soit l'étranger, fort de son instruction, de sa qualification professionnelle, ou de son pouvoir d'achat, qui vise à dominer l'Ivoirien. Regardons en face, en toute lucidité, sans passion, ces cas douloureux et cherchons dès aujourd'hui à y porter remède, un remède efficace, fraternel.
- Je vous invite aussi, mes Frères, Ivoiriens, à examiner calmement nos rapports entre ethnies. Nous sommes fils d'un même Père, Dieu. Nous sommes tous fiers enfants d'un grand et beau pays. Chacun doit pouvoir humer à pleins poumons l'air de nos forêts et de nos savanes, l'air de nos plages et de nos montagnes. N'allons pas nous laisser gagner par une quelconque supériorité raciale qui crée des rivalités de clans et de partis au grand préjudice de la justice et au péril de la paix civile. Dans un pays qui se veut fraternel et prospère, il ne peut y avoir de race supérieure de gens privilégiés, jalousement soudés entre eux au détriment du bien commun.

Dans un pays qui se veut fraternel et prospère, il ne peut y avoir de bandes à part, Yacoubas entre eux, Guérés entre eux, Malinkés entre eux, Baoulés entre eux...

Aujourd'hui je vous invite à faire votre examen la main sur la conscience. Refuseriez-vous sincèrement de faire la carte de vos amitiés personnelles collectives ? Prenez un crayon et du papier, écrivez. Européens, mes frères, dites-moi, combien comptez-vous de "fréquentations indigènes" pour employer une expression qui est familière ? Africains venus de basse-côte, combien comptez-vous de véritables amis parmi les autochtones. Chers Yacoubas combien de Guérés, de Touras, de Wobés ou de Dioulas pouvez-vous inviter à domicile pour boire avec vous ou manger le riz ?

A chacun de répondre loyalement devant Dieu.

Mgr. Agré
Evêque de Man

NEWS FROM AND FOR THE GENERALATES

1. The Episcopal Conference of Uganda is looking for an English speaking Chaplain for the East African University, Makerere (Uganda). He should have a degree and, preferably, would be able to undertake part time lecturing at the University. If interested, please contact Fr. T. Van Asten, WF (tel. 632.318).
2. Le Jeudi 9 mars 1972, au 476, via Aurelia, FSC, le R.P. PICHARD, O.P. présentera le C.I.D.A.L. Conférence illustrée de diapositives, films: on espère projeter: "Lourdes et ses Miracles" et "Le Vrai Visage de Lisieux". Traduction simultanée en anglais et en espagnol: probablement vers 16 h. Tel. 620.101.
3. On JOINT VENTURE, from South Africa: "I think what the catholic missions lack most is a first class missiological department at some catholic university where not only research into the past is done but much more guidance for the present and the future, where the many attempts at renewal of mission organisation and adaptation would be collected and sifted and new theological light shed on them and the findings thrown out into the mission field. There is not enough expert knowledge vis-à-vis the administration of the mission territories. (P. Baumeler, cmm)
4. Dr. Günther Gassmann, L.W.F., will give a talk on Monday March 6th, 1972 at 17.30 at the "Centro Pro Unione" on the subject: BILATERAL CONVERSATIONS BETWEEN CHRISTIAN CHURCHES, in English, with simultaneous translation into Italian. Via S. Maria dell'Anima, 30, (Piazza Navona). Tel. 65.95.52.

DOCUMENTS OF SPECIAL INTEREST

1. UNITED STATES CATHOLIC MISSION COUNCIL - Program of Activities for 1972, by Fr. J.M. Connors, SVD. 3 pp.
2. CENTRE DE RECHERCHE THEOLOGIQUE MISSIONNAIRE
 - a) LISTE DES DOCUMENTS - Complement, 1er Trimestre 1972 - 15 pp.
 - b) ANNONCE DE L'EVANGILE EN MILIEU ANIMISTE LAO - Monographie du P. E. Dumont OMI 14 pp.
3. POPULATION AND ENVIRONMENT - Bulletin, Institute of Development Studies of the University of Sussex, No. 1, Dec. 1971. 48 pp.

RHODESIA: THE SETTLEMENT AND AFTER, by R. Dore, 1 Jan. 1972 - IDS discussion paper - 12 pp.
4. OMI - Formation Secretariat: 2 papers (English and French) on:

IDENTITY CRISIS IN PRIESTS, J. Pasquier, OMI, 7 pp.

AFFECTIVE MATURITY AND CELIBACY, by the same, 10 pp.
5. LE RELIGIONI IN INDONESIA, Vincent Monteil - Indonesian Embassy to the Holy See. An insight on missionary tactics in meeting non-Christian religions.

I M P O R T A N T I N V I T A T I O N

We are inviting all interested to participate in groups to study throughout this year the theme, "THE ROLE OF THE OVERSEAS MISSIONARY IN THE LOCAL CHURCH". These groups will be formed on the basis of the following criteria:

1. Language: English, French, Italian, Spanish and German
2. Neighborhood. (to avoid travel problems in attending meetings)
3. Balanced membership of Fathers and Sisters -- and of exclusively/non-exclusively Mission Institutes

For background information, see SEDOS Bulletin 72/7, 25 February 1972 (unnumbered pages following 72/137) -- "Summary of Brainstorming Session of 11 February"; SEDOS 72/ 141; and Minutes of the 34th General Assembly (to be published in the Bulletin of 10 March). A "Working Paper" or "Agenda" by a special Committee now being formed will be distributed to participants.

PLEASE COMPLETE AND RETURN THE "PARTICIPANT SHEET" SENT WITH THIS BULLETIN BEFORE MARCH 15, 1972.

WE URGE YOU TO TAKE PART IN THE STUDY OF THIS IMPORTANT, PRESSING ISSUE!

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I M P O R T A N T E I N V I T A T I O N

Tous les intéressés sont invités à participer aux groupes pour étudier durant cette année, le thème, "LE ROLE DU MISSIONNAIRE ETRANGER DANS L'EGLISE LOCALE". Ces groupes seront formés sur la base du critère suivant:

1. Langue : Français, Anglais, Italien, Espagnol et Allemand.
2. Voisinage : Simplifier les problèmes de déplacement pour participer aux réunions.
3. Présence : des Religieux et Religieuses, des Instituts exclusivement/non exclusivement missionnaires.

Pour plus d'informations, voir le Bulletin de SEDOS 72/7, du 25 Février 1972 (pages non-numérotées qui suivent le n°72/137)-- Sommaire de la Session du 11 Fév., SEDOS 72/141; et rapport de la 34ème Assemblée qui sera publié dans le bulletin du 10 Mars. Un "document de travail" ou "un agenda" sera distribué aux participants par un Comité à constituer prochainement.

SVZ. A RETOURNER A SEDOS AVANT LE 15 MARS 1972. MERCI !

I N V I T O I M P O R T A N T E
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SEDOS 72/180

Vorremmo invitare tutti gli interessati a partecipare ai gruppi che, durante l'anno, studieranno il tema: IL RUOLO DEL MISSIONARIO NELLA CHIESA LOCALE. Tali gruppi saranno formati secondo questi criteri:

1. Lingua : Inglese, Italiano, Francese, Spagnolo, Tedesco.
2. Località : (per evitare inutili spostamenti).
3. Presenza : di Religiosi/Religiose e Istituti esclusivamente/non esclusivamente missionari.

Per ulteriori informazioni vedi Bollettino SEDOS 72/7 del 25-2-72 (pagine non numerate che seguono 72/137) e la relazione dell'Assemblea Generale (che seguirà nel bollettino del 10 marzo). Un documento di lavoro o ordine del giorno, sarà distribuito ai partecipanti dai membri di un Comitato speciale che sarà formato fra poco.

PER FAVORE, RIEMPIRE E SPEDIRE LA SCHEDA DI PARTECIPAZIONE ALLEGATA A QUESTO BOLLETTINO, PRIMA DEL 15 MARZO 1972.

LA INVITIAMO A VOLER PARTECIPARE ALLO STUDIO DI QUESTO TEMA TANTO IMPORTANTE.

I M P O R T A N T E I N V I T A C I O N

Todos los interesados están invitados a participar a los grupos que estudiarán durante este año, "EL ROL DEL MISIONERO EXTRANJERO EN LA IGLESIA LOCAL". Esos grupos estarán formados por la base del criterio siguiente:

1. Idiomas : Francés, Inglés, Italiano, Español y Alemán.
2. Vecindad : Simplificar los problemas del viaje para participar a las reuniones.
3. Presencia : de los Religiosos y Religiosas, de los Institutos, exclusivamente/no exclusivamente misioneros.

Para más informaciones, ver el boletín de SEDOS 72/7, del 25 Febrero 72 (páginas sin números que vienen después el n°72/137, "Síntesis de la Sesión del 11 Febrero", SEDOS 72/141 y relación de la 34ª Asamblea que será publicado en el boletín del 10 de Marzo.

Un documento de trabajo o un agenda estará distribuido a los participantes por un Comité que será organizado próximamente.

TENGA LA BONDAD DE COMPLETAR Y DEVOLVER ESTE PAPEL AL SEDOS ANTES DEL 15 MARZO.

MUCHAS GRACIAS !

SEDOS INFORMATION COOPERATIVE (SIC)

REPORT FOR JANUARY 1972

1. The first bunch of orange forms were sent to all member Generalates towards the end of January, 1972 with a request for a report on new accessions of books, documents and periodicals of a missionary nature for that month.
- 23 (out of 36) Generalates responded, reporting 450 new books (including the PA and FSC accessions for December, 1971), 42 new documents and 25 new periodicals.
2. Of these, the following had been received by more than one Generalate:

Toffler	Future Shock
Hastings, A.	Mission and Ministry
Illich, I.	DE-Schooling Society
Moltmann	Théologie de l'espérance
--	Louvain Mission Week (Namur) 1972
--	Mission of the Church and Propaganda Fide
--	Council of Europe: Continuing Education Reports
--	Dizionario di Tèologia Biblica

3. At the Secretariat we applied the criterion of the current common concerns in the SEDOS group to select the following:

	<u>AVAILABLE AT:</u>
<u>THE ROLE OF THE OVERSEAS MISSIONARY IN THE LOCAL CHURCH</u>	
Louvain Mission Week (Namur)	SCC and FSC
<u>THE URBAN MISSION</u>	
Lee, R. (Editor)	"Cities and Churches" Philadelphia 1962 FSC
Plotnicov, L.	"Strangers to the City" Pittsburgh 1967 PA
Luzbetak, L. (Editor)	"The Church in the Changing City" Techny 1966 FSC
<u>MISSION SURVEY AND EVALUATION</u>	
Bavinck, J.	"An Introduction to the Science of Mission" Philadelphia 1960 SSC
Boberg and Schere (Editors)	"Mission in the '70s" Chicago 1972 SSC

4. Of Special Interest:
- African Abstracts - Quarterly review of articles appearing in current periodicals FSCJ

Pre-Retirement and Retirement for Religious
Asian Social Institute: The Catholic Church in the
Archdiocese of Manila Today

SSND

CICM

5. Follow-Up

a. This week, we are sending the forms for reporting accessions for the month of February with a request for their return by MARCH 15, so that we can report back towards the end of March. We will follow this procedure for a few months because this will allow us to form a better idea of what kind of information the Generalates are receiving.

b. Meanwhile, the study of the first returns has produced a few ideas which we intend to test during the coming months:

- i.) The Secretariat could index the outstanding books and documents under its present system -- author, Institute, Title and descriptor(s). The books and documents could become accessible to those who consult the Index of the documents stored at the Secretariat.
- ii.) The various SEDOS groups could communicate to the Secretariat areas they wish to explore more fully. This will help us develop the criteria -- current common concerns.

c. We hope that this "running in" period will iron out some of the difficulties encountered by a few Generalates. For example, one Archivist and one Librarian are not clear about how to distinguish a document/book of missionary interest from the rest. We are working on this major problem by revising our list of descriptors for missionary activities on the basis of the experience we have gained during the last three years.

d. Meanwhile, the forms returned for January by the Generalates with the titles and index numbers of 517 new accessions are available for consultation at the SEDOS Secretariat.

B. Tonna
29-2-1972

D I A R Y

SEDOS 72/183

- 31 January 1972, Monday: Meeting of the Panel which will guide the Mission Survey and Evaluation project (Buhlmann-Tonna) at the CSSP, who graciously provide supper.
- 1 February 1972, Tuesday: Fr. Musinsky introduces Fr. Rühling -- the new SVD Mission Secretary -- to the Sedos Secretariat.
- Fr. Pecters of the Holy Family Missionaries visits the Secretariat to discuss their becoming "observers" in SEDOS for the next 6 months. This status is later granted by the Executive Committee and we welcome this Congregation to the Sedos family!
- 3 February 1972, Thursday: Fr. Tonna meets with Fr. Mondé sma and Sr. Therese Barnett scmm-t at the SCMM-T Generalate to discuss the Brainstorming Session on "The Role of the Overseas Missionary in the Local Church" scheduled for Feb. 11.
- Agrimissio presents it's new Co-Director -- Bro. Thomas More cfx -- at a reception which Fr. Tonna attends.
- 8 February 1972, Tuesday: Fr. Tonna celebrates the Eucharist at 7:00 PM for the SCMM-T Community.
- 9 February 1972, Wednesday: Fr. Lefevre omi and Fr. Tonna have a business lunch.
- The OSU hosts Fr. Tonna on the occasion of introducing their new Council and discusses the planned reorganization of their Secretariat.
- 10 February 1972, Thursday: Fr. Buhlmann ofm-cap and Bro. Gottwald fsc come to Fr. Tonna's office for a meeting on the Mission Survey and Evaluation project.
- 11 February 1972, Friday: Brainstorming Session, chaired by Fr. Mondé and Sr. Barnett on "The Role of the Overseas Missionary in the Local Church" at Via Ezio 28. Important ideas and guidelines for this year-long study emerge.
- 14 February 1972, Monday: Fr. Schmitt svd describes his multi-purpose pilot project being carried on in Manila concerned with housing and land ownership.
- 15 February 1972, Tuesday: Fr. Connors svd, Secretary of the National Mission Council of the USA comes to SEDOS with the purposes of establishing closer relationships and furthering information exchange.
- Fr. Moody pa brings Psychologist Fr. Joinet pa to Sedos. From an interesting and direct conversation, comes the important point: "We are still too powerful for the Africans to be at ease with us."

D I A R Y

SEDOS 72/184

- 21 February 1972, Monday: The Executive Committee meets and works on into the late evening.
- 22 February 1972, Tuesday: The Health Working Group holds its meeting. The central theme: the health of the missionaries often depends on the state of their relationships in the environment.
- 23 February 1972, Wednesday: Fr. Raimondo fscj comes from Bologna to discuss printing Fr. Aguiló's "Who's Who in Latin American Communications".
- Sr. Alma Cornely shcj spends some time with Fr. Tonna discussing her interest in "Diversification in Education" and her forthcoming information-gathering trip to London and Paris.
- Fr. Kapuchiak cm acquaints himself with the Secretariat.
- Srs. Barthélemy and Mo. Jeanne Henriette from the Suore di S. Giuseppe dell'Apparizione visit the Secretariat to inform themselves and ask to be included in the "Joint Venture" mailing list.
- Development Working Group holds its meeting to discuss the next step of the Urban Mission project. Fr. J. Schotte cicm is elected Chairman.
- 24 February 1972, Thursday: Another business lunch for Fr. Tonna -- this time at the CM -- on the occasion of Mission Secretary, Fr. Archetto's departure for Madagascar.
- Special Meeting on "Reorganizing Generalate Secretariat Systems" is held at the OSU with an impressive turnout.
- Fr. Patrick McPolin cmf, Secretary-Treasurer of the Centre of Development in Faith passes through Rome from California and stops at Sedos.
- 29 February 1972, Tuesday: The 34th Assembly of Generals is held. The focus is on the Sedos study theme, "The Role of the Overseas Missionary in the Local Church".

G. Tierney