

T H E S I T U A T I O N

The Social Situation in Asia

1. Missionaries have always found it hard to distinguish between evangelization and development. Like the Lord, they like to go for the whole man - "to make man whole". This thrust is their call to serve mankind and, as such, it demands a constant reappraisal of the current and emerging needs of man.
2. These were never so vast, it seems, as in our present age and world. And yet there have never been so many means of listing and assessing them. One of these is the constant flow of documentation and studies produced by the various UN agencies. Missionaries can find in it an enormous push in their quest to serve man's needs.
3. The present report is the result of a careful perusal of the last UN report on the world social situation* and of other documents. It will be followed by one on Latin America and another on Africa and the series will be concluded by a fourth report on the major world social trends.
4. Like any undertaking of this magnitude, its limitations are real. But they should not put us off and prevent us from some painful soul searching. This could seem "theoretical", for example, because they often take the long term view and deal with structures rather than with facts. Is it enough to respond to the needs of mankind in a hit or miss approach? To continue the work we have in hand without bothering about other, perhaps more fundamental, calls for help? The long term view is less distant from reality than it may seem. Indeed, it is perhaps our main missionary duty - here in Rome - to point out to our men the implications of these structural trends in terms of the service they would like to offer mankind.
5. Another limitation derives from their sources. They are often based on Government reports and these may thread the official policy path. There is no doubt that they should be complemented by other, independent studies. In the dearth of this, however, they remain our best source and, as such, must be taken very seriously. One thing is certain: they give us missionaries access to hard data about the needs of the huge portions of mankind with whom we have, as yet, no direct contact.

* UN Dept of Economic and Social Affairs: 1970 Report on the World Social Situation-New York, UN, 1971, 232 p.

6. A third limitation derives from their deliberate focus on the "social situation". This means that the human needs it covers belong to the following 8 categories: demography, health, nutrition, housing, education, employment, social security and welfare. It is obvious, however, that these cover much of the ground which normally attracts the attention of our missionaries in the field. What is perhaps more important is that it also outlines the response being given and developed by Governments to these needs. This could provide us useful insight in our effort to integrate missionary endeavours in the local, dynamic, work situation.

7. The region covered in this first report contains slightly more than half the world population. It is also ethnically and culturally more diversified than Latin America or Africa. It is a composite of 3 relatively cohesive subregions:
 - a) E. Asia: China (Mainland and Taiwan), Korea (N. and S.), Hong Kong, Japan, Macau, Mongolia, Ryukyu Islands.
 - b) SW Asia: Afghanistan, Bangla Desh, Dhutan, Ceylon, India, Iran, the Maldives, Nepal, Pakistan, Sikkim.
 - c) SE Asia: Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, Philippines, Portuguese Timor, Singapore, Thailand, Viet Nam (N. and S.).

Population trends

8. The population of Asia is
 - huge - 1860 m.
 - growing: except Japan, growth rate increasing
 - young: 745 m (1/5 of all humanity) between 0-14 years; 55% under 25 in most countries
 - rural 85 to 79% of the total population in rural areas.

9. In the strictly numerical sense, however, Asia is easily the most urbanized region of the world: 480 m. Its momentum is enormous: cities tend to grow at 5-10% per annum (cf average of 2% for all Asia).

10. Fast urbanization is accompanied by widespread unemployment and family poverty, with the consequent decline of urban living conditions (depression, disorder, slums). In Calcutta, 50% live in slums, 600,000 on the pavements. Water, sewerage and transport are nowhere nearly adequate.

11. Housing needs are acute - (and not only in the urban areas). In India they increased by 50% during the 1960's and in Pakistan by 100%. The countries where low income housing has improved are Hong Kong, Japan and Singapore.

Economic trends

12. By economic standards Asia is the poorest of the Third World. If Japan is excluded, the average per capita income is \$ US 100 (1966) 80% of the population lives in countries where the average falls below this. And the largest countries show the slowest rates of growth.
13. What is more serious is that a substantial part of recent economic growth in some countries is the result of heavy inflows of foreign capital connected with the Viet Nam war. External aid is also dwindling.
14. The region's position in world trade is deteriorating because of the instability of the world market for primary products (its main source of external income), the inadequacy of overseas outlets for its industrial products.
15. Manufacturing industry continues to expand. But this trend is neutralized by the faster growth of the services sector. Those who cannot find work in agriculture or industry tend to go for petty merchandising, minor personal services, civil (and military) bureaucracies.
16. A good sign is the resurgence of the (chronically ailing) agricultural sector, mostly thanks to the introduction of high yielding seed and intensive fertilizers. The threat of massive food shortages seems to have been staved off.
17. The disparities of income and wealth are very large and are tending to increase. In India and the Philippines, 40% of all income goes to 10% and 20% to 50% (1961). In India the income of the richest rose by 25% in 4 years. The gap is wider in urban areas and in certain regions.

18. "Socio economic factors... have the effect of channelling the benefits disproportionately in favour of the higher income groups. For instance, it is widely reported from Asian countries that government subsidized **credit** tends to be monopolized by relatively small numbers of rich cultivators who can offer the required security, who understand the administrative processes for obtaining loans and who often have privileged personal contacts with local government officials" (UN report p. 10 ff).

Meanwhile, however, far reaching changes in social class structures seem to be in process:

Four strata in the non Communist countries.

- 19A Traditional elites are yielding place to the rising middle class of bureaucrats, entrepreneurs and professionals.

The civil (and occasionally the military) bureaucracy usually has the greatest authority. But the four categories (above) are often "allies" by marriage etc. - even in SE Asia, where commerce and industry are dominated by aliens (often Chinese) and the bureaucracy by locals.

- 20B Following close in prestige is bourgeoisie of small, prosperous **businessmen** (often alien, in SE) middle level farmers and landowners, technicians and middle managers.

- 21C At a considerable distance, there is a much larger (and rapidly growing) class of marginal shopkeepers, clerical workers and minor government employees.

- 22D Finally, there is the massive base of the urban and rural proletariat.

- 23 Two questions are asked about this emerging structure:

- a) Will the new elite (A above) be able to provide leadership in development?
- b) Is it willing (and committed) to the democratization process of drawing the inert masses into the development process?

The answer to a) seems to be positive.

The answer to b) is uncertain. And yet it is crucial because of the fact that the masses play no conscious role (as movers or as beneficiaries) in development.

24. The answer to b) may be negative. It is these elites which have profited most from development. Their alliance with the traditional elites makes them reluctant to dismantle feudal structures (and hence the small interest shown for agrarian reform).
25. In countries with visible economic growth and change, the masses seem to be awakening and thus to challenge the monopoly of the traditional and new elites, mostly thanks to development in education and communications.
26. The problem of the hurdles to a corresponding rise of the workers is due to the persistence of feudalism at the grass roots and to systems of political checks and balance. The outcome: a failure to represent their interests in the formal parliamentary institutions. The prospect: sharpening political polarization and conflict - to go round these hurdles.
27. Educated youth (especially university students) is already rejecting the economic and social status quo. "It seems more than likely that the scale and range of the intervention of youth in the affairs of Asian countries will gather force in the period lying immediately ahead". (UN report p. 12). They come in increasing numbers from class C (14 above) and may supply leaders to the masses.
28. In the Communist countries, the power of the traditional elite has been eliminated and the socio-economic gaps between the various categories are narrower.

Responding to the needs: Government strategies, policies, programmes.

29. Population policies tend to be more "economic" than social and so they do not deal comprehensively with the problem but stop at fertility control (= information on contraceptive techniques). The comprehensive approach would cover urban and regional development, improvement of human resources and of family living.

It seems that this only "happens" when (as in Taiwan, Hong Kong and Singapore) the masses are offered better living conditions. Indeed, in general, family planning is widely practised only by the urbanized middle classes (= the better off).

30. Rural development reveals four approaches:
- a) reform of land tenure - outcome: not fruitful because of resistance of landlords and anachronisms in the agrarian structures.
 - b) community development - outcome: not fruitful because of divorce from a), insufficient resources and ideas.
Also: supporting institutions failed to "take off".
 - c) delivery of a package of key inputs: seed, fertilizers, irrigation - outcome: successful but must be supported by storage and marketing facilities, know how, finance, institutional and attitudinal change.
 - d) a new trend: support for medium and small scale industries - especially facilities for processing agricultural products "on the spot".
31. Urban and regional development
- a) The cities: master plans are inadequate because they
 - either stop at physical development, refusing to meet the complex of socio-economic problems of urbanization
 - or are advisory rather than mandatory (plus excessive numbers of local authorities, lack of funds and land policies).

The trend is towards integrated strategies to cope with the effects of rapid growth simultaneously with the development of non metropolitan regions.
 - b) the regions concern is growing because of their protests against metropolitan concentrations of the benefits of development and of power. The major obstacle is the absence of clear ideas about the interplay of physical development, economic growth and social change.
32. Human resources development is a concept which since 1960 is commanding serious attention. Economic development (= physical growth and financial investment to that end) is no longer the dominant function of development planning. The availability of technically skilled and professionally educated manpower had been inhibiting development. And yet, the concept is still deficient:
- it takes no full account of factors of a political, administrative or attitudinal character
 - it is only a tactical modification of the orthodox capital investment theory of development and thus does not accept institutional change as the key to development.
 - it tends to overstress middle and high level manpower - to the detriment of a response to widespread family poverty of the masses. Hence: a waste of investment and a breeding ground for instability (= the skilled unemployed).

Meanwhile it is a good sign that the objective of integrating children and youth in over all planning is accepted (even though the "how" is still obscure). The solution seems to lie in facing the fundamental problem of widespread family poverty especially ^{by} promoting a radical redistribution of family income and purchasing power in the interest of children and youth.

33. The public social services have long been seen by Governments as the chief direct means of raising mass levels of living.
- Expenditures on them rose and is rarely below 25% of all expenditure. Education takes the largest share (usually much more than half of total social service expenditure). Health comes next in some countries.
 - The main blockage are the severe staff shortages - especially in rural areas.
 - Increasing investment is due to better revenue rather than to restraint of capital investments. However better living does not follow automatically.
 - The most urgent need seems to be: more effective planning in the frame of an integrated approach in economic and social development policy.

Planned social development: the "coming" ideas

34. There is a trend to move from the idea that development is a matter of accumulating capital and of investing it for directly productive purpose (an essentially economic response) to that of directly tackling the institutional and human problems which the same development involves.

E.g. Planning boards often consist of expert committees on economic policy with no known instances of similar arrangements to discuss measures of social policy to improve levels of living.

35. There is "clearly a need for the Asian countries to undertake a thorough reconsideration of the meaning and scope of social development, the relationships which exist between social and other aspects of development (exp. the economic, administrative and political aspects) and the means by which social and other developmental objectives might be simultaneously advanced through a single planning mechanism" (UN report p. 20).

The need is often recognized, thanks to the concern expressed by social critics and the awareness of the planners of widespread gaps between objectives and achievements (mostly economic).

Political authorities, on their part, have realized that existing patterns of development failed to promote social integration and have even contributed to instability by stressing inequalities.

The new thinking is summarized below.

36. Social progress means transforming institutions. In many respects it is an arbiter and prerequisite of economic growth. In this vision, economic planning and social planning will no longer be regarded as separate disciplines. But the present period is rather one of transition between old praxis and new ideas than one of innovation.
37. There is need for policy oriented research into the non economic aspects of development, for institutional arrangements through which social scientists can exchange knowledge, identify research undertakings of high priority and coordinate their work. On their part the latter must provide proofs of the practical relevance of their work. Hence, there is much scope for expanded consultation, especially with governments.
38. Development in Asia has often been based on uncritical extrapolations from Western experience and economic theory. The latter take for granted the existence of political, social and cultural frameworks conducive to economic growth and hence overlook these elements in policy and planning. In many Asian countries these frameworks simply do not exist and hence the whole strategy collapses. There is a consequent need for the critical re-evaluation of the structures and institutions of Asian societies with a view to determining their suitability to development, to eliminating or modifying features which impede it, to strengthen others which promote it. The Japanese experience could be a guide.
39. "The pursuit of social justice should be much more than a verbal flourish added to national development plans (as has been customary in the past) and should be the central feature of state concern" (UN report p. 22). It cannot be attained through the social services alone. It must sensitivize people to the need to reduce glaring inequalities of income distribution.
40. "It is a fallacy that a more rapid growth and a better distribution of income and wealth are necessarily competing elements" (Committee for Development Planning E/4682 p. 8). Solutions to the problems of social inequity are to be found primarily in the area of institutional reforms - particularly agrarian reforms - and of basic policies notably those relating to employment promotion, taxation and other aspects of economic management.

41. A common strategic objective of socio-economic planning is popular participation in development. It is a pity, therefore, that community development and institution building have been implemented on a local, fragmentary basis. Participation is a problem which involves the whole of society and is therefore "bound up much more with the nature of national policies and the quality and style of national leadership than with the purely local initiatives". (UN report p. 23). And socio-economic incentives become of central importance. And leaders must oppose vested interests, sacrifice privileges inconsistent with the claims of equity and social solidarity.
42. The need becomes more urgent if young people are to be mobilized for participation in development. Asian youth is concerned with the advancement ^{of} demands for broad social-economic-political reforms and with organizing opposition to the forces which obstruct them. "The young people themselves apparently do not perceive the youth "problem" that is ever more anxiously canvassed by Asian Governments but trace their discontents to the faults of the adult world which, in their mind, perpetrates injustice and corruption not only upon the younger generation but upon society as a whole" (UN report p. 24). Many reject "youth programmes" when excluded from policy and decision making, when the credentials of adult leadership do not satisfy them.
43. Critical reconsideration of the non economic sides of development has been focusing on public administration. This must be more than revenue collection and the maintenance of law and order. It must take note of its socio-political and economic "environment". It must face the problem of over employment in the public services (which works against their efficiency), of public accounting for its actions. The way out, again, seems to be resolute leadership and popular participation.
44. Regional co-operation among Governments is frequently invoked as a broad national objective. But little action is taken. This is a pity, because it could also become a crucial ingredient for integral development - if invested with genuine social purpose and appeal.

"LE ROLE DU MISSIONNAIRE ETRANGER DANS L'EGLISE LOCALE"

Rapport de la réunion du Groupe Français n° 2 qui s'est rencontré le 18 Avril 1972 chez les Pères Jésuites, Borgo S. Spirito n°5, à 16 heures.

Les membres présents étaient les suivants:

Présidente: Sr Claire Rembouts, icm

P. Théo Van Asten, pb

Sr. Geneviève de Thélin, rscj

P. G. Bourchard, cssp

Sr. Inês Pereira, crsa

P. Florian Kapusciak, cm

Sr. Anne Marie de Moraes, crsa

Secrétariat de SEDOS : P. Benjamin Tonna et Mlle Antoinette Fernandez

INTRODUCTION

Soeur Claire Rembouts, modératrice du groupe, rappelle le thème de cette réunion: On part d'une constatation: la situation des missionnaires étrangers dans les Eglises du Tiers-Monde a radicalement changé depuis la prise en mains des responsabilités par les représentants de ces Eglises. Il est donc demandé aux Missionnaires Etrangers de servir ces représentants. Le groupe désire chercher quelles seront en conséquences:

- 1) les attitudes du Missionnaire Etranger dans l'Eglise Locale ?
- 2) les activités du Missionnaire Etranger dans l'Eglise Locale ?

Les membres du Groupe sont d'accord pour prendre comme base théologique sous-jacente à la discussion la conception présentée par le Père Bundervoet à l'assemblée générale. (voir le bulletin du 10 Mars - SEDOS 72/191--195.- en français.-- SEDOS 72/196--200 en anglais)

Au cours de la discussion, on sent une certaine tension entre le désir d'une part de partir des faits, et d'être assez concret, et d'autre part le sentiment que les faits sont trop diversifiés selon les pays et qu'il serait préférable de s'en tenir à dégager des lignes de force, des constantes. C'est cette tendance qui prévaut, car on envisage de faire ultérieurement des réunions selon les secteurs géographiques pour étudier les situations concrètes propres à ces régions.

I. L'attitude générale du missionnaire étranger dans ce nouveau contexte est une attitude de service. Mais en quoi consiste cette attitude de service et qu'exige-t-elle ?

On relève la difficulté qu'il y a à servir des personnes auxquelles l'on vient de laisser la responsabilité qu'elles n'avaient jamais eue auparavant et elles ne l'assumeront sans doute pas de la manière dont nous l'aurions fait nous-mêmes.

Ceci vaut au premier chef pour les prêtres missionnaires. Cela vaut aussi pour les religieux et les religieuses, en particulier dans le domaine du choix des priorités. Auparavant les priorités étaient déterminées par les missionnaires eux-mêmes, ou par les Evêques qui le plus souvent étaient membres de l'Institut auquel été confié le territoire de mission.

Aujourd'hui les priorités sont déterminées par les responsables de l'Eglise locale.

Quelle est l'attitude à prendre devant les priorités qu'ils choisissent ?

- attitude de confiance envers les responsables de l'Eglise Locale; accepter qu'ils fassent différemment. Indispensable flexibilité.
- attitude de solidarité: les suivre dans ce qu'ils décident. Si cela paraît une erreur en avertir, mais savoir aussi servir jusque là.
- se refuser à la critique négative, qui est encore une manière de nous imposer, et d'entraver la liberté des autres.

Il y a un nouveau style de relation à trouver, ce qui demande que chacun s'accepte soi-même.

Aussi le plus grand service que l'on pourrait rendre au Tiers-Monde serait de l'aider à se "désoccidentaliser", à assumer ses propres valeurs, à se libérer de ses complexes et aussi de ses réactions adolescentes, en prenant conscience de sa situation réelle.

D'autre part, le missionnaire lui-même, est plus que jamais mis devant le fait qu'il est étranger et il doit l'accepter pour que le dialogue et la collaboration entre deux cultures soient possibles.

Cette collaboration devrait prendre la forme d'un échange dans la complémentarité. ON peut dire de cette attitude qu'elle est une attitude de service, mais à condition de bien voir que c'est un service mutuel, et non hautain et unilatéral.

Cette attitude est à vivre à tous les niveaux, elle exige un renouveau tant au niveau du Généralat, du Provincialat que du missionnaire sur place

II. Les activités

Y-a-t-il des activités à refuser ?

Il semble que les missionnaires étrangers ne devraient pas assumer des activités de "représentation" de l'Eglise Locale.

Peut-il conserver des postes de responsabilité ou devrait-il les remettre à l'Eglise Locale ? Il semble que si l'Eglise Locale peut les assumer c'est mieux, mais si elle a encore besoin des services des missionnaires étrangers pour les assumer, accepter c'est servir vraiment cette Eglise Locale.

On souligne le caractère provisoire de toutes nos tâches d'Eglise. Ce caractère peut-il se concilier avec la nécessité de la spécialisation qui exigerait continuité ?

La discussion s'est arrêtée un long moment sur ce thème de la spécialisation. Pour les uns, la spécialisation est aujourd'hui plus que jamais nécessaire. Elle est un vrai service évangélique des Eglises Locales qui demandent des spécialistes et en a besoin. Elle suppose par ailleurs un sérieux investissement de temps, d'argent, de longues études qu'il serait peu raisonnable de gaspiller ensuite, en ne l'utilisant pas. La spécialisation apparaît à beaucoup de jeunes comme une possibilité de mieux servir concrètement; leur désir même de disponibilité veut cette efficacité.

D'autres membres du groupe font ressortir que:

- La spécialisation elle-même entraîne une perpétuelle mise au point, réajustement, un besoin de recyclage, cela dans le domaine de l'emploi. Le missionnaire construisait autrefois l'Eglise et trouvait une sécurité à construire des structures d'Eglise. Aujourd'hui une telle sécurité n'existe plus, car on ne sait pas combien de temps durera ce que l'on construit.
- Aujourd'hui, il ne dépend pas de nous, d'utiliser ou non la spécialisation acquise, mais de tout un jeu complexe d'évènements, etc...
- La spécialisation ne doit pas être trop liée à un genre d'oeuvre, d'institution. Elle est nécessaire mais elle doit pouvoir être utilisée dans des domaines variés: qu'il s'agisse de faire à la base un travail très simple, mais auquel la spécialisation acquise pourra donner une grande répercussion; qu'il s'agisse de faire servir cette spécialisation dans un champ plus vaste, hors de l'Institut religieux par exemple, hors des oeuvres qui nous appartiennent. Le dégagement par rapport à un poste, à une oeuvre de la part d'une congrégation peut donner un témoignage très nécessaire dans un monde qui recherche tellement la promotion dans l'emploi.
- Il ne s'agit pas de dire que tout le monde doit faire n'importe quoi, ni de tomber dans un généralisme absolu. La spécialisation est nécessaire, mais à sa place, sans la lier de façon exclusive à une oeuvre.
- La question est particulièrement importante pour les Instituts religieux qui ont un seul type d'oeuvre, par exemple des frères enseignants. En ce cas, il y a une sorte de spécialisation de congrégation. Peut-on y renoncer ? N'y-a-t-il pas les limites du charisme ? Il semble en fait qu'un même charisme peut revêtir bien des formes; et que le domaine de l'éducation par exemple dépasse de beaucoup les limites de l'Enseignement.
- Il y a bien des terrains d'application possibles encore peu explorés par les congrégations religieuses cf. les 7 besoins réels de l'homme dans le rapport de l'ONU.
- Il semble que dans la formation des futurs missionnaires, il soit très nécessaire d'insister sur la flexibilité; trop souvent ils voient la spécialisation comme liée à une oeuvre. Il faudrait davantage les former en fonction des besoins de l'Eglise locale à laquelle ils sont destinés, et où il faudrait qu'ils aient vécu; cette Eglise Locale ayant d'ailleurs des besoins en spécialisation.

- Enfin la spécialisation, a-t-on fait remarquer, apparaît parfois à l'autorité de l'Eglise Locale, comme une certaine menace, une imposition d'un nouveau genre.

Une autre caractéristique des activités nouvelles serait la mobilité. Si nous avons moins d'oeuvres à nous, nous serions plus libres pour servir.

Trop souvent nous pensons encore en termes de "fondation durable"; on fonde pour rester là. Dans l'avenir, pourra-t-on encore parler de "fondations" ? Ne s'agit-il pas plutôt de rendre un service pour un temps, tant que c'est nécessaire, puis aller ailleurs.

Quels critères suivre dans le choix des activités missionnaires ? Faut-il une politique ?

Ce n'est pas aux Instituts religieux à avoir une politique ou à établir des priorités, mais aux Eglises Locales. Les Instituts religieux sont au service de ces priorités pour les activités demandées par les Eglises Locales selon leurs besoins. Ces besoins peuvent être variés: première évangélisation ou animation missionnaire d'oeuvres dont on ne s'est pas suffisamment occupé dans le passé, collège par ex...tout est missionnaire.

Aux Instituts religieux de considérer avec les Eglises Locales les priorités qui sont proposées. Dans ce domaine, on peut se rappeler qu'un Evêque n'est pas toute l'Eglise Locale. Un service à rendre peut être d'aider l'Evêque à dialoguer avec son clergé, son conseil pour dégager les vraies priorités; ou même inviter les conférences épiscopales à dialoguer entre elles, si des propositions diverses sont faites à un Institut qui de toute façon devra faire un choix, ne pouvant tout faire. Que les conférences épiscopales voient ce qui est le plus nécessaire dans un contexte suffisamment large.

Sr. G. de Thélin

A. Fernandez

N.B. Nous informons tous les intéressés que le Groupe n°2 se rencontrera le 6 Juin 1972 à la Curie des Pères Jésuites à l'heure habituelle: 16 heures.

Nous vous serons très reconnaissants de bien vouloir nous prévenir en téléphonant au Secrétariat de SEDOS: Tél. 57.13.50, afin que nous puissions enregistrer votre participation. Merci d'avance !

ROLE OF THE OVERSEAS MISSIONARY IN THE LOCAL CHURCH - REPORT

The second English Working Group met at the Jesuit Curia on APRIL 17th at 4.p.m.

In the chair: Fr. T. Agostoni fscj
 Also present: Fr. Correia-Afonso sj, Sr. Danita ssnd, Sr. Henriette Hoene ssnd, Sr. Annemarie Ooschot scmm-m, Fr. Peeters cicm, Fr. T. Walsh mm,
 From Sedos Sec: Fr. B. Tonna Exec.Sec. and Miss Ann Ashford.

INTRODUCTION

The meeting opened with a prayer. The Chairman then outlined the relevant points in the study so far, adding that it had been evident at the meeting of the four chairmen that the problem was too wide and complicated to be simply reduced to a definition of the role of the overseas missionary as it was and as it now is.

He referred to the definition of Fr. Bundervoet (see Bulletin 9 p.197 and 199) as a generally acceptable definition of the local Church and suggested the group begin immediately to tackle the questions in hand: what does the preliminary statement mean to you and to your Institute in terms of a) Attitudes and b) Activities of the overseas missionary in the local Church?

CRITICISM

Several members present were in favour first of voicing their disagreement with the wording of the statement. For Fr. Peeters the 'local representatives' of the local Church are not solely the bishops; the overseas missionary is not at their service only, but there to serve the local Church and the whole people. Fr. Correia, too, was of the opinion that, although the bishop is in command, he is not the local Church and sometimes in our role of service to the whole local Church we have to disagree with him. For Sr. Ooschot, the focus was more on 'handing over', distinguishing whether to local government or to local Church authorities.

VARYING ATTITUDES

The Chairman accepted these points but suggested they could be assimilated in the interpretation of attitudes or mentality: whether the overseas missionary

- serves without discussion,
- serves by cooperating or
- serves by imposing

VARIETY OF SITUATIONS

Concerning the readiness of the local people to take over, Fr Walsh stated there is a problem in that the situation varies from country to country and area to area. The Chairman gave the following examples:

- a situation with only 7% local clergy but a local bishop
- a situation with 50% local clergy and lay people and a local bishop, and 50% foreign personnel
- a situation with 90% local clergy, lay people and a local bishop and a few overseas personnel.

UNIVERSALITY Fr. Correia sees the overseas missionary as a sign of the Universal Church, and representative of skills and experience valuable to the local Church. Speaking with reference to his own country, India, he said that in contradiction to the theory that the very presence of the overseas missionary obstructs the growth of the local Church - so therefore the best he can do is withdraw and leave them to sink or swim - is the fact that at a meeting of Jesuit procurators of whom 7 were Indian born and 5 foreign, none of the Indians favoured the withdrawal of foreign missionaries. It was pointed out that whereas the south province was stagnant and lacked the activation afforded by the presence of the overseas missionary, the north province benefited from his presence and would be less well off without him.

Another member referred to an African bishop at the Synod who declared he wanted a Catholic not an African Church in Africa.

Still on this point, Sr. Henriette queried just how universal a foreigner's approach can be - he may unconsciously be 'planting' America on India for example. For this reason, she said, her congregation held that international institutes have much to offer. Fr. Correia added to this that a person naturally identifies with his past and there is always the danger that his vision is not wholly universal.

ADAPTABILITY OR ADJUSTABILITY Sr. Danita thought the basic attitude should be one of adaptability or adjustability for a changeable role. We must be integrated with the local Church and serve from within - this also applies to our social life and to our living. Only then can we really cooperate. A later point made by Fr. Walsh was that in integrating it is not necessary to dissociate ourselves from our past and the positive elements it has to offer.

INTEGRATION AND CO-RESPONSIBILITY The attitude of co-responsibility became apparent. We must serve so that the local Church may learn to stand on its own.

Our role, said Fr. Correia, is to help the local Church to grow but with a non-paternalistic attitude. Bishop Claver had stated that obstruction is not caused by the fact of being foreign but from paternalism coming even from the local Church itself. Therefore, said Father, we must abandon this paternalistic mentality and in certain situations - if the proportion is unbalanced between local and foreign elements - we would do better perhaps to diminish our numbers and let the local Church make its own mistakes. He cited a quotation from an article by S.L. Parmar: " Let us make a mess of Christianity as you have done in Europe and America..."

TEMPORARY CHARACTER Fr. Peeters underlined the need for us to stress the temporary character of our presence in the local Church. It is our role to prepare and set up the necessary structures so that we might retire as soon as the local Church can get on without us. Diminishing numbers and withdrawing can be no general rule, depending as it does on individual situations. Kinshasa is a case in point: here apart from a local Zaire bishop and three or four local clergy, the Church is represented by the Scheut Fathers and 150 or so other con-frères.

* S.L. Parmar on 'Traditional Religions in Africa' published in the International Review of Missions, vol 59 (1970).

MUTUAL
FORMATION
AND
CONTRIBUTION

From the attitudes of adaptability and cooperation emerged that of mutual formation in the context of under-developed countries. Although the overseas missionary goes primarily to bring the Faith, he also brings a way of life. He has something to contribute to the local Church and also something to learn from it. A choice has to be made somewhere between not imposing and yet at the same time not submerging our valuable presence. In rare cases, said Fr. Correia, is it an either/or choice, and there is a danger in being over-apologetic.

On this point, Fr Tonna distinguished between two situations:

- the overseas missionary going to announce the gospel to an unevangelised area and therefore having to submerge his identity and
- the overseas missionary going to a group of already formed Christians in a local Church - in which case he would represent the universal Church and give and take to mutual advantage.

Fr Correia said that in India there is proof that these two situations can coexist.

ACTIVITIES

Fr. Agostoni then introduced the second point for discussion. When we were in charge, he said, we did everything: now there is a local Church, which activities should we carry out - parish work, specialist work, etc.?

From the discussion that followed it became evident that there are two lines of thinking among missionaries concerning the activities of 'service' to Mission.

- With reference to the coming Maryknoll chapter on their 'role in the future', Fr. Walsh said the young men think they should be experts and need training, whereas from his experience, Father gathered the local bishops see primary evangelization as the main activity for the overseas missionary.
- Fr. Peeters stated that when he had entered the mission, the policy had been that of primary evangelisation. Now it is taking another trend, for at last year's meeting of the CICM provincials, it had been agreed that the policy now is to be made by the local Church giving priority to the proclamation of the gospel.

PRIMARY
EVANGELISA-
TION

Fr. Tonna voiced an assumption - that the local Church should be responsible for evangelisation in evangelised areas and the overseas missionaries responsible in unevangelised cultures. He believed our charism is to go to the unevangelised areas, in which case, if the Ugandan bishops for instance must evangelise Uganda, where do we go? Where do we insert ourselves? Fr. Agostoni offered an example re this point: the Mexican bishops had asked the Verona Fathers to evangelise the Indians since they were not keen to do this and preferred even to go and evangelise Africa. Sr. Henriette concurred saying that Japanese sisters from her congregation who went to USA for (further) training were not accepted by the Japanese when they returned for they had assimilated new American ideas. Sr. Ooschot added that the Mediaal Mission Sisters were

PRIMARY
EVANGELISA-
TION

asked to go where Indian doctors would not, but it was pointed out that this is also due possibly to the fact that the sisters are religious and not lured by the easy life of the city.

- Fr. Correia returned to his point about the universality of the Church. The charism of some Indians is to go to Africa and evangelise there even though India is still unevangelised. They thus taught black Africa that the Church is brown as well as black and white.
- Fr Walsh mentioned the fact that in America some parish priests have little sense of mission. Activities within the local Church can prove valuable, e.g. the Guadeloupe Society in Mexico which is arousing a missionary spirit among the Mexican religious.
- Fr Correia expressed his conviction that local bishops need foreigners as they are more moved by the missionary spirit and ready for pioneering work. An overseas missionary can do bush field work where the language is less of a handicap than in more complex situations in the town. The local Church has to realise, he said, that the overseas missionary is 'straining at the leash'; there is also the aspect that his presence affords more financial support and propaganda.

SPECIALISA-
TION

The two distinct lines of thinking, one giving priority to primary evangelisation and the other to specialisation, emerge from the dual nature of the religious: his talent and his task. Several members expressed their views and all agreed on the principle that the basic need is still to evangelise: experts and specialists should be developed out of the need of the local Church and in the area where they will work.

- Fr. Walsh saw the danger of (over)specialisation. Fr. Agostoni observed that a high % of Maryknoll Fathers leaving the order were the specialists.
- Another problem voiced by several members is that local people desire specialised training too, and thus a choice has to be made when sending people for training from the mission.
- Sr. Danita stressed the need for preparation of experts in evangelisation. Fr. Agostoni concurred stating that experts in catechetics for example are more necessary sometimes than professionals.
- Sr. Danita made another point that in view of the temporary role of the overseas missionary, experts should be functional rather than geographical.

However, as Fr. Correia was quick to intervene, professional mobility in the case of the priest reduces his priesthood to the mere saying of the Mass. He can no longer give total witness and becomes a part-time priest. Fr. Agostoni added too, that moving in professional circles often made the missionary lose his roots. Fr. Correia stated his belief that provided he is stationed in one place, a missionary priest can combine his professional talent with his priestly mission e.g. a Jesuit educator can carry out his priestly functions at weekends and organise retreats during the vacations etc. Another point added by Fr Agostoni was the negativeness of being only an expert e.g. in Khartoum where the fathers teaching in seminaries are starved of pastoral work, as priests they are old at fifty.

SPECIALIST
OR
GENERALIST?

From the discussion emerged the opinion of the group that whereas the expert is valuable, the 'all-rounder' or generalist is invaluable.

- Fr Tonna said it is a fact that the expert can do little without an infrastructure of generalists.
- Also an 'expert only' has difficulty in adapting whereas the 'all-rounder' can serve best as a missionary. Another member remarked that experts tend to be bossy and paternalistic.
- The group agreed, however, that in certain fields e.g. social communications the expert is more necessary today.

FORMATION
ACTIVITIES

Sisters, in particular, said Fr Tonna, have an increasingly important role to play as animators in local communities. This ministry requires much time and the setting down of roots.

Sr Ooschot pointed out that the forming of others to take over is the ultimate objective of the Medical Mission, since they cannot move to other priorities until they have trained their successors.

Fr Peeters said that in their role of helping the local Church to be itself, the overseas missionaries must be concerned with the training of local leaders - priests, sisters, brothers and lay people. He thought the latter had been neglected in the past with the result that many local lay leaders e.g. in Africa are Catholics but have never been trained as Catholic leaders.

Another important lesson to be learned from the past, said Fr Agostoni, is that it is no good trying to make a leader out of a 'yes' man. We must take into consideration his natural development, his knowledge of Catholic doctrine and his native intelligence etc. Fr Walsh said too, that the way he is educated is important. In Europe and N.America, added Sr Danita, we have tended to stifle leadership and form good people but no real apostles. We did not really educate them to responsibility nor allow them to speak up in order to disagree with us. Lay leaders have to be formed from among the more intelligent/intellectual and questioning people.

CONCLUSION

The Chairman then concluded the meeting, summarising the problem involved in defining the activities of the overseas missionary, and giving the group's opinion that the 'all-rounder' serves best. A list quoted by Fr Correia was adopted as being representative of the group's thinking:

- (From S.L. Parmar on 'The Role of the European Expatriate in Asia', published in the International Review of Missions Vol.59, 1970, pp.450/62.)

"European expatriates in Asia could:

- be engaged in planning
- discuss the new implications in partnership
- play a functional role to help change the mentality of the local élite groups and rulers by their influence
- help educate their own people in their roles
- and finally, realise their own efforts can only be marginal."

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This group will meet again MONDAY 29th MAY: SJ Curia - 4.pm

REPORT FOR MARCH, 1972

1. **Seventeen** (out of 36) Generalates forwarded the orange forms for March, reporting 104 new acquisitions: 92 books; 7 documents; 5 new subscriptions to periodicals. No single item was received by more than one Generalate.

2. The following seemed to us to be of special interest:

	<u>Available at:</u>
<u>UNESCO</u>	
Etudes à l'étranger, 1969	FSC
Cours de vacances à l'étranger, 1971	FSC
Teaching Abroad, 1970	FSC
L'alphabétisation fonctionnelle, 1970	FSC
 RUSSO, F. - Pour une bibliothèque scientifique Paris, Seuil, 1972 - 224 p.	 FSC
 <u>Commission internationale d'histoire des mouvements sociaux et des structures sociales, Mouvement nationaux d'indépendance et classes populaires aux XIX^e et XX^e siècles en Occident et en Orient.</u> Paris, 1971 - 2 vols. 715 p.	 PA
 EL APOSTOLADO Social en la Compañía de Jesus enquiridion de documentos. Ad usum N. Tantum. Barcelona, 1954, 83 p.	 SJ
 FERRIOLS, C. - A socio-religious study of the practices and ideas related to baptism among Filipino God-parents and Filipino students.	 SSpS

3. No item of special interest to the (3) Sedos Study Projects (Missionaries in the Local Church, Urban Mission, Mission Survey) was forthcoming.

B. Tonna

D I A R Y

- Thursday, 6 April 1972: Fr. Tonna has a long session with Dr. A. Sovic -- in charge of the Lutheran World Federation's study project concerned with the encounter of Marxism with Christianity. The Sedos China project was discussed in this context and guidelines established for future cooperation.
- Friday, 7 April 1972: Sr. Joan Burke, Missionary Secretary for the SND-N invites Fr. Tonna to their Generalate to share her experiences and insights, resulting from a recent, extensive tour of Africa. The acculturation of new missionaries was discussed in detail.
- Monday, 10 April 1972: Representatives of UNITA meet members of Generalates currently present in Angola at the Secretariat. UNITA would like missionaries to serve in the liberated areas of their country. The question of "pulling out" of other areas was also discussed.
- Tuesday, 11 April 1972: Fr. F. Houtart of Louvain leads a special meeting at the SJ Curia on the subject "Southern Africa". The importance of drawing pastoral conclusions from socio-political analysis of local situations is the main theme.
- Frs. Buhlmann ofm-cap and Tonna discuss their project of a Mission Survey with Fr. Houtart.
- Wednesday, 12 April 1972: The first meeting of the Study Groups on the "Role of the Overseas Missionary in the Local Church" (MLC) takes place at the SJ Curia, under the chairmanship of Fr. Biggane sma. (English-Speaking Group No. 1).
- Monday, 17 April 1972: Fr. Agostoni fscj chairs the meeting of English-Speaking Group No. 2 of the MLC study at the SJ Curia.
- Tuesday, 18 April 1972: French-Speaking Group No. 2 (MLC) under the chairmanship of Sr. Rembouts icm meets at the SJ Curia.
- Wednesday, 19 April 1972: HEARTY WELCOME BACK to Fr. Vincent Fecher svd who drops by the Secretariat!
- Meeting of the Development Working Group takes place at the Secretariat.
- Thursday, 20 April 1972: The Eucharist is concelebrated at the CMM Generalate for Fr. Ferdinand Holzner, Superior General, who died on April 16.
- Bishop Thyssen of Indonesia visits Fr. Tonna to discuss his efforts to recruit religious personnel to staff a technical school in his country.

D I A R Y

- Friday, 21 April 1972: Bro. Leo Ryan, Director of Education for the Clerics of Saint Viator in the United States, briefs Fr. Tonna on his work on the statement on Education by the U.S. Bishops, and the need for a Central Register of Specialized Religious who can be called upon.
- Saturday, 22 April 1972: Meeting of the Health Task Force is held at the SCMM-M.
- Wednesday, 26 April 1972: Sr. Avonts sa, Chairman of French-Speaking Group No. 1 holds a meeting with her group on the MLC Study at the SJ Curia.

G. Tierney

P.S.: Since I have resigned as of the end of April, I would like to take this occasion to thank all the exceptionally kind people I have met during my work at Sedos. Peace!

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