

72/15

Rome, 5th May, 1972

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

1. THE SITUATION - SOCIAL SITUATION IN LATIN AMERICA

An attempt to see the needs of contemporary man (the man we hope to serve...) from the angle of the subtle but not less powerful forces at work in Latin America. In particular, these few pages, drawing from UN reports, focus on the tragedies of unemployment and regional imbalance. (pages 336/342)

2. LIST OF PERIODICALS RECEIVED (pages 343/346)

3. M.L.C. - LE ROLE DU MISSIONNAIRE ETRANGER DANS L'EGLISE LOCALE

Compte rendu du Groupe français I (Sr. Avonts, sa) (pages 347/350)

4. Un documento d'interesse speciale: una raccolta di scritti autorevoli sul tema della iniziazione cristiana nei paesi di missione. Fra i collaboratori: Chenu, Amalorpavadass, Van der Meersch. (page.351)

5. AGENDA OF THE EXECUTIVE COMMITTEE (page 352)

COMING EVENTS

May 8 - Meeting of MLC Chairmen Study Groups	- 15,30 - ICM, via di Villa Troili, 30
May 10 - Executive Committee	- 16,00 - SEDOS, via dei Verbiti, 1
May 15 - HEALTH LARGE GROUP	- 15-17,30 - FAO, viale Terme di Caracalla
May 16 - MLC - English Group I	- 15,30 - SJ Curia, Borgo S. Spirito, 5
May 24 - DEVELOPMENT WORK GROUP	- 16,00 - SEDOS, via dei Verbiti, 1
May 29 - MLC - English Group 2	- 16,00 - SJ Curia, Borgo S. Spirito, 5

Yours sincerely,

P. Leonzio BANO, fscj

T H E   S I T U A T I O N  
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The Social Situation in Latin America \*

1. The problem areas:

- the extreme inequality in development between internal regions
- the incapacity to provide employment to a young and rapidly growing labour force
- the uneven income distribution (and the consequent "marginalization" of part of the population) with low rates of saving and excessive luxury consumption of the rich minority and inadequate purchasing power of the poor majority
- the rapid growth and urban concentration of the population
- the different traits of rural and urban poverty
- the inability of the political system to cope with the struggle of the new social strata and to give them a fairer share of services and opportunities.

2. Policy formulae are plentiful but implementation is weak. People wonder if the underlying causes are understood and whether symptoms are not being confused with causes.

3. The trends of the last decade (the 1960's):

No one of the forecasts of fundamental structural changes made at the beginning of the decade has been fully borne out. Still there is a chance they may become a reality during this decade.

These forecasts were three:

- a) Steady economic growth - (by rationally allocating resources, raising investments, attracting external aid) Social reforms for more equitable distribution of the fruits of development.
- b) Revolution and replacement of existing, inadequate structures.
- c) Military force to instal conservative and authoritarian Governments.

4. During the last decade, most of the Latin American countries have advanced - but in a "modernization" highly dependent on external influences and recipes.

But the economic, social and political trends have been indecisive and equivocal:

- The annual per capita rate of growth (2.2%) was only a little better than in previous decades and far below that of the developed countries.

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\* See SEDOS 72/315 ff

- The dependent position of Latin America in world economic relationships became more inhibiting: raw materials dominated exports, prices of imports were higher, industries were under external control.
- Public social action and institutional reforms have 'happened' but have yet to produce the expected fruit in terms of human welfare.
- There is still lack of consensus between classes and interest groups. Political violence is on the rise and is taking new forms.

"A new stage is emerging...in which most of the previous objectives and policies are still current but in which new conceptions and approaches, some of which bring into question the very meaning of development, are coming to the fore" (UN - 1970 Report on the World Social Situation, p. 45)

5. The "social thinking" goes along four lines:

- a) Raise the rate of growth. Through more generous trade and aid, higher rates of investment.
  - b) Stop making diagnoses and go ahead with strategies for action to mobilize resources.
  - c) The recipes for development tried during the past are neither desirable nor accessible in Latin America.
  - d) In the absence of leadership from existing classes or groups, let the State do it - through the "enlightened" civil service or the military.
- a) and b) follow the lines of the past while c) and d) accept the principle of a new departure.

6. The declared objective of the Governments which accept the latter has been formulated as the establishment of a national revolution (as against the former ~~developmentist~~ and social revolutionary currents).

In particular it stresses:

- autonomous, national decision making;
- the struggle against economic, cultural and political dependency;
- the reconciliation of nationalism with Latin American solidarity;
- the rejection of previous systems of political compromise;
- the quest for popular participation (and the consequent redistribution of power and income).

7. The 1970 UN Report on the World Social Situation considered in some detail two strategic problem areas: regionalization (8-12 below) and employment/income distribution (13-21 below). It also proposed a typology of local situations (22 below) in view of more detailed analysis.

8. Regionalization of Development:

Planning for rural localities

There is a trend for authority to be centralized in the Capitals Consequences:

- lethargy in the other parts of the country
- markets in the great cities; with respective industries Also: higher education, modern health services, mass media, social programmes, employment opportunities
- "flood of migrants seeking crumbs from the concentration of wealth, sources of employment and sources of social assistance" (UN Report p.35).

**Result:** an uneven spatial distribution of power, economic activity, technological and social modernization and population.

9. "The great cities are now looked on as links in the chain of dominance and dependence, sucking resources from the national periphery, while they themselves feed resources to the world centres, acting as entry points and centres for the diffusion of economic, cultural and political influences that perpetuate the patterns of dependence" (ibid.).
10. Not all agree with this view but there is consensus on the proposition that something must be done to redress the balance between internal regions. The following approaches are adopted, with significant success:
- a) Invest in the regions where natural resources are present. To step up production. Few zones at a time. Administered from the Capital.
  - b) Invest in the regions where poverty and stagnation reigns. To provide employment. Incentives.
  - c) Invest in highways. To open backward regions. Assuming that development would follow the roads.
  - d) Take special measures for problem and pressure regions.
  - e) Invigorate local authorities.
  - f) Discourage further concentration in the cities.
11. A weakness has been the failure to foresee or plan for unwanted side effects like under-employment, outflow of private investment funds (including profits from the subsidized industries) to the Capital or overseas, modern labour saving technologies, imbalance because of piecemeal concessions.
12. Hence the quest for more systematic solutions to the inter-related problems of spatial distribution of development, decentralization, enlistment of popular participation:
- by dividing the whole country into regions for planning purposes, with planning machinery located in the regions. Too recent to produce results. Often gets foul of existing (central) machinery. Another obstacle: loyalties go to the cities and provinces rather than to the regions

- by redistributing resources for consumption to the periphery, after concentrating production in the best equipped centres, to tone down inter-competition of regions vis à vis the central government.
- by allocating resources to the rural areas - traditionally discriminated against - result: poverty, low productivity, under-employment, exclusion from any voice in decision making. Dilemma: allocate resources according to calculable returns or according to equity? "Experience has shown that the total cost of works to provide basic public services - drinkable water, education, electrification etc. - generally does not vary significantly within this demographic range (localities with 500-2500 inhabitants). At the same time the cost per inhabitant for construction and operation of these services increases considerably as the localities become smaller. In the second place, it could be hoped - and it seems to be happening thus - that government investments in the larger rural localities would be an element of demographic attraction for a part of the rural population that lives in more than 70,000 miniscule and dispersed localities.... Finally the rural atomization itself generally signifies extreme poverty of natural resources so that the very small hamlets could hardly convert themselves into centres of demographic attraction". (Manuel Aguilera Gomez: Les aspectos sociales del desarrollo regional en Mexico). Add: generate productive non-agricultural employment in the rural nuclei.

13. Employment, human resources and income distribution:

The problem:

- The population of working age (15 to 64 years) is often below 55% of the total population. It is 63% in West Europe.
- Furthermore, the economically active population is much lower (as a % of the population of working age) than in the developed countries (55 vs 67 in West Europe). Reason: low rates for women - below 20%.
- Again, the economically active category is under utilised i.e. un- or under-employed ( in terms of very small numbers of hours worked, superfluous occupation, employment independent of the worker's qualifications). The unemployment rate hovered at 27.4% in 1960.
- The skilled do not find a consistent offer of employment (for their skills). Reasons: the gap between formal and real qualifications, deriving from low quality secondary and higher education; the decisive influence of 'friends' in assigning the more desirable professional posts; multiple job holding; refusal of professionals to accept jobs in the more remote areas.

14. The demand for labour is so weak that (a) women are not attracted to economic activity, (b) men with the right education do not succeed to get the right job. The real cause of this seems to be the fact that the technologies now being introduced into Latin America present opportunities for increases in production combined with reductions in the labour force! This applies to industry, agriculture, construction, commercial and financial services and the public administration. Hence the present pattern of economic growth works against fuller employment. Indeed, they present a strong argument against full employment policies: more jobs do not mean higher productivity; capital investment per new job is considered too high (in the present pattern); the market does not exist.
15. Still, low participation and under utilization are intolerable and remediable. Even if the solution calls for radical changes in the thrust of development, in patterns of economic growth, in the functions of employment and in the distribution of power in society.
16. Employment must also be seen as an indispensable mechanism for income distribution and for participation in society. Unfortunately the theory that redistribution can be ensured by shorter working hours, subsidies and social services does not work in Latin America mainly because of the special fact of a large non productive population.
17. This is how the mechanism works: the lower half of the population (with less than 90% of the income) offers a good market but only for unprocessed foods.
- The upper third constitutes the main market for most goods and services. But only the upper 5% -(receiving 30% of the income) offers a good market for the two major concentrations of industrial growth: cars and durable consumer goods. Unfortunately the upper income minority does not invest much and models its consumption on the standards of developed countries.\*
18. The result - a vicious circle: income concentration perpetuates under-utilization of human resources. Because industrialization advances not by broadening the home market (from the 5 to the 95%...) but by changing the products directed to the 5%! (less than 60% of industrial capacity was utilized in 1960-63!). The low income majority exerts little demand because its earnings are low: these are low because employment is scarce - given the concentration on durable goods (which demand more capital, less labour).

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\* 1969 Economic Survey of Latin America, UN, New York, 1971  
Sales no. 71-11-61.

19. Many other factors complicate the picture (E.g: institutional factors which make labour costly (job security legislation etc) and artificially cheap capital (subsidized credits etc.) make investors opt for capital - rather than labour - intensive techniques). In short: the vicious circle of stagnating production, underemployment and poverty can be broken only through simultaneous action on several fronts: the structure of production will not shift towards the cheap consumer goods (needed by the masses) using local raw materials and adapted to labour intensive techniques until the masses have purchasing power to absorb these goods. And the masses will not have this until they are productively employed. Popular participation seems to be the heart of the problem: cold analysis will never lead people to change the present patterns.
20. The hardest hit by un- and under- employment are the young people. They react either by trying to go for secondary and higher education (and thus acquire better qualifications) or simply by taking marginal jobs and living on their families. The first alternative does not seem to work: employers tend to raise educational requirements. Even the more highly educated face frustration: the demand for jobs is saturated and the only openings for them are the lower status jobs (where they replace less educated candidates) or the remote parts of the country. The signs of discontent tend to appear among the youth from the middle strata in the universities and secondary schools (prior to entry into the job market).
21. Meanwhile young adults continue to be conspicuous in migration to the principal cities - thus upsetting the age structure of both the rural and the urban populations. However even the more precariously situated migrants feel that their foothold in the city is a real gain, that they are too preoccupied with the endless search for livelihood and shelter to entertain revolutionary purposes. (1)
22. The following four types are intended to help us understand the differing combinations of situations and trends that generate pressures, set limits and create opportunities for social development. It takes into account directions and rates of change, interrelations between the various indicators. But it should not be used to map out stages of development: types are simply not stages.
- Type I: Argentina, Chile, Uruguay (13% of the total population of Latin America)
- 60% live in cities (of more than 20,000).
  - Per capita income higher but growth lower (than average for Latin America)
  - Education, public health, social security reaches most of the population.
  - Demand for jobs is weak and inhibits social justice.

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(1) NEEDLER, M.C. Political development in Latin America, NY, Random House, 1968.

Type II: Brazil, Colombia, Mexico, Peru, Venezuela (67% of the total population of Latin America)

- 35-45% live in cities
- Per capita income close to average (L.A.) but growth higher
- Social services concentrated on cities and middle strata
- Demand for skilled jobs is good. Initiatives uncoordinated.

Type III: Bolivia, Costa Rica, Ecuador, El Salvador, Honduras, Nicaragua, Panama, Paraguay, Dominican Republic

- 30% live in cities
- Per capita income and growth follows Type II but is less diversified
- Social services could be expanded
- Demand and offer for jobs more balanced than average.

Type IV: Haiti, Guatemala

- Only 15% live in cities
- Per capita income low, growth nil
- Social services cover only a few
- Demand for jobs low.

N.B. Cuba has changed its economic and social structure to such an extent that it constitutes a separate type. Its case merits a special study.

B. TONNA



LISTS OF PERIODICALS RECEIVED DURING MARCH compiled by Sister Agnetta, S.Sp.S.

## A. List of Issues of Periodicals received during March:

<u>Issue:</u>	<u>Name of Periodical (External)</u>
Nos. 1596-1599	Agenzia Internazionale FIDES Informazioni
1972/1	Bulletin de Liaison (CISR)
No. 31	Bulletin du Centre de Documentation OICE (UNESCO)
Nos. 4-5	Catholic Media Council Newsletter
Nos. 7-9	La Chiesa nel Mondo
No. 5	ComMuniCatie
Nos. 72-115	Documentation and Information for and about Africa
Nos. 1602-1604	La Documentation Catholique
March 1972	Ecumenical Perspectives
Vol. 8, No. 58	FASE Informativo
No. 12	IDOC Catalogue of Documents
Vol. 7, No. 3	Impact (Philippines)
No. 41	Impact (Zambia)
1972/1	In Via ACISJF Bulletin
No. 3	Informatiedienst
No. 403	Informations Catholiques Internationales
Vol. 24, Nos. 1-3	International Associations
Vol. 5, No. 3-4	Kerygma
No. 25	LADOC
January 1972	Literacy Today
March 1972	MARC Nexsletter
No. 77	Mensaje Iberoamericano
1972/1	Migrations dans le monde
No. 27	MISEREOR Aktuell
No. 13	Mission Intercom
No. 7	Mission Etrangères

<u>Issue:</u>	<u>Name of Periodical (External)</u>
No. 64	Le Mois à l'UNESCO
March 1972	News Notes (AFPRO)
No. 32	Nostro Impegno
1972/1	Noticeial
No. 13	Notiziario della Pontificia Commissione (CAL)
Vol. 21, No. 12	Notiziario (FAO)
February 1972	ODI (Overseas Development Institute)
No. 43	Omnis Terra
Nos. 8-9	One Spirit
No. 7	Orientamenti Pastoralì
1971/9	Pastoral Orientation Service
No. 49	Peuples du Monde
No. 39	Pro Mundi Vita (French edition)
No. 20	Prudentes
Nos. 3-4	Quick Communication Service (IDOC)
Nos. 9-11	Scienza, Tecnica e Organizzazione
Nos. 6872-6875	The Tablet
March 1972	This Month

<u>Issue:</u>	<u>Name of Periodical (Internal)</u>
Nos. 162-163	AIMIS (FSCJ et al.)
Vol. 24, Nos. 3-5	Blueprint (SJ)
No. 423	Chronica (CICM) French and English
No. 4 and 6	CITOC Documentation (OCarm) Italian
No. 1 and 5	CITOC Information (OCarm) Italian
Nos. 10-11	Communications (SM)
No. 25	CSSP Newsletter
No. 50	Echos de la rue du Bac (MEP)
Vol. 5, No. 2	Euntes (CICM)
No. 251	Famiglia Comboniana (FSCJ) Italian

<u>Issue:</u>	<u>Name of Periodical (Internal)</u>
No. 3	Hello? Frascati! (SA)
No. 3	MD--Missionsdienst (SVD)
March 1972	Missioni OMI
February-March	Monde et Mission (CICM)
March 1972	Mondo e Missione (PIME)
March 1972	Nigrizia (FSCJ)
Nos. 97-98	Notiziario Saveriano (SX)
2/72	MSC General Bulletin
1972/1-2	Fede e Civiltà (SX)
No. 5	Orientamenti Giovanili Missionari (SX)
12/71-2/72	Central Newsletter (MHM)
39/72	OMI Communications--Documentation (French and English)
Nos. 64-65	OMI Communications--Information (French and English)
No. 628	Petit Echo (PA)
March 1972	Piccolo Missionario (FSCJ)
February 1972	SECOLI (FSC)
No. 18	SMA Newsletter
No. 47	SMM Intercontinent (SCMM-M)
No. 48	Spiritus (CSSP et al.)
No. 6	Vincentiana (CM)

B. New Periodicals received during March:

Name (External Periodical and country in which it is published):

CSEO Informazione (Italy)

Notiziario della Pontificia Commissione (CAL) (Italy)

Prudentes (Upper Volta)

Quick Communication Service (IDOC) (Italy)

Name (Internal Periodical and Institute which publishes it):

Central Newsletter (MHM)

Fede e Civiltà (SX)

Orientamenti Giovanili Missionari (SX)

SECOLI (FSC) in French, English and Spanish issues.

C. Selected Articles:

<u>Code No.:</u>	<u>Article:</u>
2.CICM	<u>Retirement Plan.</u> In CHRONICA, No. 423, 1972
2.CICM	<u>Christianity and Asian Cultures, Part II,</u> by Cardinal V. Gracias. In EUNTES, Vol. 5, No. 2, 1972.
2.MEO	<u>Une Session sur le Bouddhisme.</u> By Daniel Bellamy in ECHOS DE LA RUE DU BAC, No. 50.
2.MSC	<u>Temporary vows and other kinds of commitments.</u> By A. Völler in MSC GENERAL BULLETIN, No. 2/72, English and French editions.
2.OMI	<u>The Image of the Church and public relations.</u> By John W. Barrett in OMI COMMUNICATIONS--Documentation, No. 39/72.
2.SJ	<u>The Chicano and the Church.</u> By Alberto Carillo in BLUEPRINT, Vol. 24, No. 3, 1971.
2/SMA	<u>The Expatriate missionary in the Nigerian Church.</u> By Father Ghent in SMA NEWSLETTER, No. 18, 1972.
5.N(CAL)	<u>Sexta Sesion del Consejo General de la Pontificia Comision para América Latina (1971).</u> In NOTIZIARIO DELLA CAL, No. 13, 1972.

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

Rapport de la réunion du Groupe Français n° 1 qui s'est rencontré le 26 Avril 1972 à la Curie des Pères Jésuites, à 16 heures.

Les membres présents étaient les suivants:

Présidente: Sr Frieda Avonts, sa

Sr Marie José Dor, sa

Sr Jacqueline Dumont, sfb

Sr Marie Duarte, fmm

Sr Alma Dufault, fmm

Sr Cécile Brändt, icm

P. Willy Goossens, cism

P. Walbert Bulhmann, ofm-cap

P. Albert Bundervoet, msc

F. Roger Lammelin, fsc

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

INTRODUCTION

Après avoir demandé l'accord du groupe pour suivre le schéma proposé par le Comité dirigeant, Soeur Frieda Avonts, animatrice du groupe résume ainsi la première question:

"Dans le bouleversement actuel - qui est la situation de la plupart des Eglises du Tiers-Monde - que signifie pour les missionnaires étrangers: "SERVIR" ?

1. SERVICE

On fait remarquer que le rôle de service du missionnaire est à considérer dans le contexte du service en général dans l'Eglise. Depuis le Concile, le "service" est, dans l'Eglise, une "idée-clé". La Hiérarchie est au service du Peuple de Dieu.

Dans le passé, les missionnaires étaient considérés comme les chefs, les responsables des Eglises Locales, et cela tournait bien souvent au paternalisme. Depuis le Concile, on voit avant tout "L'Eglise Locale"; les prêtres, religieux, religieuses ne sont plus considérés comme l'Eglise, mais simplement comme des éléments dans l'Eglise locale qu'il s'agit de servir.

La situation est donc changée. Les Eglises demandent la parole et déterminent elles-mêmes la nature du service qu'elles souhaitent.

Le missionnaire doit écouter ce que l'Eglise Locale veut de lui et simplement lui apporter sa collaboration. Le service à donner est donc celui que l'Eglise Locale demande, propose ou accepte.

Nous n'avons pas à fixer des modèles, mais à servir l'Eglise Locale à sa manière.

Pour écouter ainsi, collaborer, laisser l'initiative à l'Eglise Locale, il faut des missionnaires pauvres d'esprit et souples.

Il y a une différence d'opinion entre les missionnaires: certains sont d'avis qu'il faut se mettre aveuglément au service de l'Eglise locale (c'est-à-dire faire tout ce que l'Evêque demande, comme il le demande, aller n'importe où il envoie, etc.), tandis que d'autres, tout en étant également d'accord pour se mettre au service de l'Eglise Locale, mais préoccupés de l'avenir, doutent de l'opportunité et de la nécessité de servir de cette manière. Ils voudraient qu'il y ait une programmation de l'apostolat, un planning bien réfléchi, tourné vers l'avenir, dans lequel ils s'inséreraient.

On dit que l'initiative doit venir de l'Eglise Locale, mais qui est l'Eglise Locale ? Pas seulement l'Evêque. (On souligne qu'il y a des évêques autochtones qui sont traditionalistes, qui insistent beaucoup sur les prescriptions juridiques et qui veulent qu'on les suive dans cette ligne. Certains missionnaires poussent beaucoup plus que les évêques dans le sens de l'acculturation).

Il est exact qu'il ne faut pas confondre Evêque et Eglise Locale, mais, dans la pratique, il est difficile de les dissocier et de savoir dans quel sens aller, lorsqu'il y a des divergences.

"Une autre réflexion: "Il faut voir si l'Evêque est seul dans sa ligne, et, s'il est suivi, par qui? Y-a-t-il d'autres groupes qui ont des positions différentes, etc? "

L'Eglise n'est pas non plus le clergé local seul. Les missionnaires sont également l'Eglise Locale aussi longtemps qu'on ne les chasse pas.

Et l'on se retrouve devant la question: "Quelle est la place du missionnaire dans l'Eglise Locale ?"

Les jeunes religieuses missionnaires se voient comme "animatrices" en se mêlant aux gens. Généralement, elles sont très bien acceptées par les autres Soeurs, par le peuple". Ce rôle d'animation est certainement très important, et une forme de service indispensable. On ne peut le remplir que moyennant certaines attitudes intérieures.

Le groupe est ainsi amené à la première partie de la deuxième question:

## 2. LES ATTITUDES DU MISSIONNAIRE ETRANGER DANS L'EGLISE LOCALE

On a déjà souligné l'esprit de service. Un service humble, désintéressé, qui ne peut pas aller sans une attitude intérieure de pauvreté.

Les missionnaires veulent bien, en esprit de service, passer leurs institutions, mais des problèmes se posent, et souvent il est difficile de connaître la pensée de l'Eglise Locale; pensée qui d'ailleurs souvent se cherche. Ex: Le Gouvernement désire que les missionnaires conservent leur hôpital; le peuple aussi, tandis que certains collaborateurs des religieuses désirent leur départ. D'où tension, incertitude.

D'où vient ce désir du personnel ? -Peut-être l'attitude des missionnaires vis-à-vis du personnel est-elle en cause. Ou bien, plus généralement, cela tient-il à la situation de bouleversement qui est celle de toute l'Afrique aujourd'hui.

En tout cas, les religieuses se trouvent devant un dilemme: d'une part, le personnel local veut faire de l'hôpital sa propre affaire (et il y a souvent là, sous-jacente, une question politique) et, d'autre part, il y a le bien des gens à sauvegarder, car on peut s'attendre - du moins dans les débuts, et tant qu'il n'y aura pas de médecin autochtone, à un certain laisser-aller, à ce que les malades soient moins bien soignés, etc... Que faire ? - Faire confiance et risquer ? (le groupe paraît en faveur de cette solution).

Jusqu'à présent, les hôpitaux et écoles tenus par les missionnaires étaient supérieurs aux autres. Cela a créé une certaine jalousie. Maintenant, on veut que les Soeurs s'intègrent dans les écoles du Gouvernement, qu'elles travaillent dans les hôpitaux de l'Etat. Elles peuvent ainsi aider à faire monter le niveau des institutions du pays.

Il est évident que, dans ces différents cas, l'option à prendre dépendra des régions et de la qualité de la formation donnée par les religieuses qui, de ce fait, laissent des personnes plus ou moins bien préparées à continuer leurs tâches.

Les missionnaires font certainement des efforts considérables pour le développement, mais on peut se demander s'ils sont suffisamment présents là où se font les jeux, où se prépare l'avenir ? Et il ne s'agit pas seulement d'y être symboliquement par tel Nonce, tel personnage, mais de s'y trouver réellement. Pour cela il faut avoir des personnes compétentes, en particulier pour ce qui touche les moyens de communication. Nous avons quelque chose à apporter au monde, un rôle à jouer dans l'animation des responsables.

Un membre fait remarquer qu'il faudrait déjà commencer par "conscientiser" le "premier monde" à l'importance des moyens de communication.

Le groupe pense aussi qu'il sera bon de mettre à l'étude le rôle des missionnaires dans "les moyens de communication".

Revenant aux "attitudes", on souligne encore l'esprit de pauvreté nécessaire pour vivre dans des situations changeantes.

Autre attitude: la confiance. Pas de défaitisme. Les missionnaires qui ont travaillé laissent une Eglise vivante.

Des jeunes se demandent si cela vaut la peine de commencer s'il faut quitter dans quelques années... Quant aux Missionnaires d'âge moyen, croient-ils encore à la mission ?

Les jeunes ont une autre vision de la vie missionnaire. Ils envisagent aussi d'être missionnaires seulement pour un temps, et non plus à vie comme autrefois.

L'Eglise Locale doit, elle aussi, devenir missionnaire. C'est là un développement normal dans la vie d'une Eglise, car cela correspond à la dimension universelle de l'Eglise. Puisque dans le passé, l'activité Missionnaire était une réponse concrète à un appel concret, chercher des solutions générales, toutes faites, c'est répondre à la réalité de la vie missionnaire aujourd'hui.

Il faut apprendre à vivre, une pluriformité dans l'Unité, Unité qui prend sa source dans la réalité de la Mission Universelle de l'Eglise aujourd'hui.

Le Missionnaire doit savoir se taire et regarder.

Pourquoi certains missionnaires, cependant très bons, très zélés, sont-ils mal vus de la part des Eglises Locales ? - On dit qu'ils s'imposent ou qu'ils sont paternalistes... Une participante Pakistanaise tient à souligner que souvent, dans les incompréhensions, la faute n'est à personne, mais vient de la grande différence des mentalités. On n'a pas la même échelle des valeurs. Par ex: pour les Occidentaux, ce qui compte, c'est l'efficacité, le rendement, alors que pour les Africains, les Orientaux prennent du temps pour les relations, pour l'amitié.. Le missionnaire doit se rendre compte de cela, et penser qu'en ce domaine il a davantage à apprendre qu'à donner.

Par manque de temps, le groupe n'a pu traiter la deuxième partie de la question.

Sr. Jacqueline Dumont, sfb  
A. Fernandez

P.S. - La prochaine réunion du groupe français n° 1 est fixée au 5 Juin à 16 heures, chez les Soeurs Blanches, à FRASCATI.



DOCUMENT OF SPECIAL INTEREST

INIZIAZIONE CRISTIANA

un importante volume sul rinnovamento del catecumenato, secondo il nuovo rituale del battesimo degli adulti.

A soli due mesi di distanza dalla pubblicazione del nuovo rituale dell'iniziazione cristiana degli adulti, l'Editrice Nigrizia, assieme ad altre case editrici missionarie italiane, pubblica sul catecumenato degli adulti un volume che del nuovo rituale è un prezioso commento.

Il libro è frutto della collaborazione di autori vari che alla competenza specifica sull'argomento uniscono un'esperienza missionaria in Africa o Asia. Il tema viene affrontato da vari punti di vista: antropologico, teologico, storico, liturgico, catechetico e pastorale.

INIZIAZIONE CRISTIANA è l'ottavo volume di una fortunata collana dell'Editrice Nigrizia sulla MISSIONE NUOVA.

Esso interesserà non solo coloro che si preparano a partire per le missioni o che già vi lavorano e intendono prendere sul serio le direttive della chiesa per un autentico aggiornamento, ma anche quelle comunità sempre più numerose in Italia, che si impegnano a percorrere un cammino di fede e di conversione, simile al cammino catecumenale, che dovrà condurre dei battezzati a rivivere come esperienza nuova il proprio battesimo e a porre un'opzione responsabile per il Cristo.

INIZIAZIONE CRISTIANA - Editrice Nigrizia Via Meloncello 3/3 - 40135 Bologna.  
Pagine 152. Prezzo L. 1.300.

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- Nota introduttiva (E. Bartolucci)
- Conoscenza e rispetto degli altri (G. Espie)
- Fede e sacramento (M. D. Chenu)
- Il catecumenato nella chiesa primitiva (J. B. Xavier)
- Il catecumenato in Asia e in Africa (D. S. Amalorpavadass)
- Ripristino e rinnovamento del catecumenato in Europa (D. S. Amalorpavadass)
- Documenti ufficiali e riflessioni teologiche (D. S. Amalorpavadass)
- La restaurazione della liturgia catecumenale (G. Pasqualetti)
- Rinnovamento del catecumenato nel Ruanda e nel Burundi (J. Van der Meersch)
- Il catecumenato e la maternità della chiesa (M. Dujarier)
- L'ufficio del padrino (M. Dujarier)
- Conclusioni (E. Bartolucci)

EXECUTIVE COMMITTEE

AGENDA

A meeting of the Executive Committee of Sedos will be held on  
WEDNESDAY 10th MAY 1972 at 4p.m. at the Sedos Secretariate

with the following Agenda:

1. The Missionary in the Local Church

- Conclusions and recommendations of the Four Chairmen  
(meeting on May 3, 1972)

NO DOCUMENT

2. The Assembly of June 13th 1972

- AGENDA

NO DOCUMENT

3. Invitation to the International Conference on  
NAMIBIA - Bruxelles, May 26-27-28, 1972

PHOTOCOPY ATTACHED

4. "Who's Who in Latin America Communications"

- Conclusion of the project

MEMO ATTACHED

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5. Other matters

B. Tonna  
Executive Secretary