

D E V E L O P M E N T W O R K G R O U P

The following group members met at Sedos on 24th May, 1972, at 4p.m.

Sr. Joan Burke, snd-n	Sr. Margaret Conroy, fmm	Bro. Vincent Gottwald, fsc
Fr. K. Houdijk, cssp	Sr. Danita McGonagle, ssnd	Fr. Paul Moody, pa
Sr. Veronica Nugent, sfb	Fr. John Schoote, cicm (Chairman)	

From Sedos: Fr. E. Tonna and Miss Ann Ashford.

The Chairman announced a change in the Agenda: a visitor from Hong Kong had been invited to give some first-hand information on the urban situation in Hong Kong.

1. Report of last meeting (Sedos 72/381...)

The Chairman enquired about the progress of Fr. Coutinho's project and was informed that Father himself is optimistic. His project is being sponsored by Agrimissio and the Rome universities. As regards financing, the response from CEBEMO, Holland, had been negative but at present there was hope that 'Aiuta la Chiesa che soffre' might be able to help.

2. Publication of a paper on Population by Fr. Arthur McCormack

It was learned that Fr. McCormack is still confined to bed after his operation, and the issue was therefore postponed till his return to Rome.

3. URBAN MISSION STUDY

a) Outline of the tenfold increase in population in Rome over a century - by Fr. Tonna

(1) Rome has been called a 'Third World City' in Europe because, in fact, it serves as a 'shop' rather than as a 'factory'.

(2) Rome has no major industries and its economy is based on the tertiary or service sector: it was intended to be the capital of Italy, but has, in fact, become the capital of Italian Capitalism.

(3) The political decision, taken one hundred years ago, to develop Rome into the capital of the new State was immediately exploited by the entrepreneurs - to speculate in their land, to bolster the building industry, to make money on rents.

(4) The result was the expansion of the population to ten times its original size of about 300,000. This population, however, is not efficiently served by the city. Indeed, it often serves the few property owners to make money on rents, to provide a labour market for the building industry, to raise the value of the land.

(5) This explains the haphazard way in which the Roman periphery has grown: it does not follow any master plan and constitutes a heavy burden on the public services and utilities.

(6) The chaos, however, led to a certain awakening of public opinion after the last war. The battles for green areas, for the historic centre, for popular housing, were won. But the war to make the city serve its people rather than the few property owners is still being waged.

(7) Next year, 1973, will be decisive: then the present plan expires and the debate which will follow will show how far the silent 'entente' between the politicians at the 'Commune' and the economists of the estate and business agencies is being challenged by the 'conscientization' of the masses.

Members of the DWG then offered their comments, seeking parallels in the Third World.

- Cities often exist because of political decisions e.g. Yaoundé, Accra, etc, which thus become cities built around centres of administration. As such they often serve interests other than those of the people who live in them.
- Much construction is due to prestige seeking e.g. Jakarta which Pres. Sukarno developed to create a favourable image.
- Some cities are sited in agricultural areas and often lack industries and public services.
- There is evident collusion between economic interests and political groups. Subsistence level strata often serve the interests of capital holders.
- A problem for the Church emerges: often it seems that if the Communists are backing an initiative, the Church must automatically oppose it. The key to solving urban problems and injustices is the CONSCIENTIZATION OF THE PEOPLE. It is the task of the Church to help towards this conscientization. A practical example is the case of the three Scheut fathers who conscientized the local people about a local project in Rome. The Communists then backed the initiative.

Some discussion then followed on the justice of some Church related construction.

- Generalates often occupy and have exclusive access to green areas in Rome. There had been incentives for the religious orders to build in these areas, but it is now time to question the justice of withholding such areas when the Rome population needs them so urgently.
- A case in point is Dar-es-Salaam, where the government supported the town council when it appropriated property belonging to the religious. At the time this created an outcry, but, in effect, the move was to the advantage of the citizens.

The questions that emerge are: Whom should we conscientize?
 To what degree can we conscientize?
 And once this is done, what can we do?

It was agreed that the Church must anticipate trends and act: there is a danger that by delaying action, action may then be too late.

3. URBAN MISSION STUDY

b) First-hand information on Hong Kong

Miss Dorothy Lee, an ex-government official now working as a volunteer with Church and other agencies in Hong Kong, then briefly outlined the urban situation in her city and her ideas about its future prospects. See Appendix.

4. Due to lack of time, the remaining three points on the agenda were postponed to a further meeting before the summer break.

Next Meeting Thursday 8th JUNE at 4p.m. at the House of the White Fathers

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APPENDIX

THE URBAN SITUATION IN HONG KONG

A summary of Miss Lee's comments and of her answers to questions from the group.

General Background

Hong Kong is small. Resources for one million inhabitants are being stretched to meet the needs of four million. The mountains are literally being pulled down to make space: there are housing estates of 50,000 to 150,000 people. One family lives in what would be a small-sized room in the West.

Problem of integration

- Rural and unskilled workers find the utmost difficulty in adjusting to a highly industrialized city.
- Immigrants from China have brought different dialects and customs, and these tend to isolate them from others.
- There is competition for everything - for housing, for schooling, for work, etc., and Hong Kong has become a city where only money talks.

Problem of identity

There is no privacy - students study by the light of the street lamps - and no sense of the individual. The inhabitants have no sense of identity amongst themselves let alone a civic sense of identity.

Education

This is the crux of the problem. Education is parrot fashion and the students are not trained to think for themselves. The educational content is too small and too British orientated. There is little awareness of Chinese systems. Chinese music and dances are regarded as Communistic whereas, in fact, they existed long before Communism. The answer lies in getting the young people out of Hong Kong, especially to South East Asia, to make contact with the outside world and create standards of comparison.

Government Action

The infra-structure is good and public services well-run. Also the government is making valid efforts to meet the situation e.g. self-programming groups.

Church Activities

Church agencies are doing a very good job. Catholic agencies are perhaps too pre-occupied with social services and overlook the actual building of the local Church. The Catholic Church is still the domain of the priest, and the clergy, weak in administration, are bogged down in paper work. Young people are beginning to want to share

in the structures of the local churches but the priests see too many risks and prefer to do everything themselves. In Miss Lee's opinion, the Church should make its voice louder. It should not be afraid to challenge the government when necessary, for, after all, it is better able to push for action since it is not its ricebowl that is at stake.

Possibilities for the Church

The chief role for the Church is that of a humanizing agent. Miss Lee answered a comment by a group member that a certain bishop had said that the religious congregations were not 'playing the game' in his diocese, leaving it the responsibility for all non-profit making undertakings. She said that foreign communities, for the most part, are controlled from outside: local communities are growing but small. The Church should have an overall plan and sort out the priorities. Haphazard development could be avoided if there were a coordinating board for the activities of small groups (either by parish or district) of planners including the priest and laymen. Church agencies are now beginning to copy the government self-programming groups.

Sisters

There have been dramatic changes for the sisters who in the past followed a closed discipline. Now they are going out more and more into social work. The older sisters find it difficult to adapt but the younger sisters are doing well. Many are working at the grass roots level in housing estates - but always for some organisation e.g. Caritas and not for the congregation. Perhaps Maryknoll is the only Institute that is really involved in social work.

Needs

Miss Lee stressed the catalyzing role of the Church: it must create awareness of problems and make people aware of their own potential. Strong leadership is needed for the young people who represent half the population of Hong Kong (50% under 21) and have great possibilities. Since money is the measuring stick there must therefore be a reassessment of values: in fact, young people are beginning to realise this and are offering to help spastics, to build paths, etc.

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THE ROLE OF THE OVERSEAS MISSIONARY IN THE LOCAL CHURCH

CONCLUSIONS of the four study groups after two rounds of meetings.

1. During our generation, the situation of the overseas missionaries in the Churches of the Third World has changed radically.

One of the more important directions of this change was the handing on of responsibilities by overseas missionaries to local Church and civil authorities. Given the variety of local situations, this has not happened, however, in all the Churches of the Third World.

It seems that, in all cases, overseas missionaries will be expected to cooperate in serving the local Churches, but they must do this by accepting any role that is necessary for the welfare of these Churches -- particularly in helping them grow to full maturity, each " according to its nature" (which is also missionary) and " in a way adapted to its people" (1).

This attitude and role of service place the overseas missionaries in a new position vis à vis these local Churches. They are full members of such Churches, but, well aware that it is not their competence to determine the models of growth, they must often refrain from enacting a number of roles precisely in order to accelerate the process of the emergence of a "stable direction" (2) of these Churches by their local members. In applying this principle, significant differences often emerge between overseas Priests (religious and otherwise) and overseas Religious (brothers and sisters).

2. Without questioning the nature and necessity of the Mission, the following questions might have to be answered in certain local situations: Is the presence of overseas missionaries really necessary? Does it not inhibit the natural growth of these local Churches? Is it not time to pull out?

A decision to withdraw from specific areas and activities depends, of course, on the realities of the local situation. And these tend to vary. However, the decision to withdraw - all at once or progressively, completely or partially, definitively or temporarily, -- or not to send more missionaries - taken by an Institute and presented with a thorough explanation, after careful study of these realities and in dialogue with the competent authorities, may be advisable.

But if the study of the particular situation leads to the decision to stay, then the overseas missionaries must adopt the following attitudes:

(1) Bundervoet: Sedos 72/200
 (2) Bundervoet: Sedos 72/197

3. Missionaries do not just go in order "to give to" but also in order "to receive from" the local Church. Sharing and exchange, oriented towards mutual enrichment, are based on the conviction that Mission involves "finding Christ in other people and revealing Him to them" (3).
4. This attitude often contrasts 'incarnation' with 'institution'. Missionaries have a life to live and not just a profession to exercise. They must become one with the people -- by living among and with them -- before they can build up living communities. Sisters, for example, can find new opportunities to 'be with people' when they are freed of their commitments to such traditional institutions as schools and hospitals. They have more time and freedom to 'be there' and give witness by their lives.
5. Overseas missionaries serve by cooperating with rather than by imposing on the local people. This does not reduce their contribution to passive cooperation. As full members of the local Churches, they are invited to converse and share ideas with the local people. All the time, however, they are ready to accept any role which is considered necessary for the pattern of growth adopted by the local members of these Churches.
6. This kind of cooperation implies a large measure of adaptability. This does not mean giving up our identity as foreigners. Insertion in a local Church does not mean working for them but with them, contributing to their communities, at their request, the positive achievements of our communities of origin. In other words, the remedy for the paternalistic attitude is not to submerge our identity but to 'fit in' as foreigners in the local context. This implies, of course, a major effort to understand the local people and their way of life -- as well as our own cultural background.
7. Finding our place as 'foreigners' in a local Church highlights another attitude: that of bringing to this particular community the universal spirit of Christ's Church. Our presence, by introducing this dimension, contributes to the opening of the local community to other communities and to the Universal Church.
8. Missionaries insert themselves totally in a local situation, fully aware that this presence might only be temporary. Such an attitude often implies the attitude of mobility -- that is, the acceptance of the fact that there might be a time when, in a given situation, there would be no place in a particular Church for this or that type of overseas missionaries. In this context, some of our traditional missionary institutions (schools, hospitals, etc.) often make the mobility of persons very difficult.

9. The attitude of confidence is also essential. Missionaries must be confident in the future of the local Church - in its clergy and in its people. This confidence must be rooted in Faith, faith in the active presence of Christ in others. Only this faith can help our missionaries overcome the temptation of defeatism, a temptation which often accompanies radical change.

10. The question is often asked whether overseas missionaries should acquire a 'specialization', i.e. a particular skill, secured after long periods of training, which would help them express their missionary charisma.

N.B. This charism is here understood as that characteristic which distinguishes the missionary: the ability to live with other people from other cultures for the sake of the Gospel and that readiness to proclaim this Gospel whenever the opportunity offers. This charism is common to all missionaries, whether these are Priests, Brothers or Sisters.

11. It is up to the local Churches to decide which particular specializations they would like to ensure through overseas missionaries -- and for how long. Because of this, the latter must not overstress their particular specialization but be ready to give precedence to their missionary charism.

12. In cases in which a particular Church demands a particular specialization from overseas missionaries, the latter should be careful to relate their skills to the ever-changing needs of the Church in question rather than to their Institutes.

13. Such skills as are demanded should be offered with generosity but not without some form of understanding which binds both the overseas missionary and the local Church.

14. As regards actual activities, the following were mentioned by the groups:
 - animation of local leaders, in dialogue, in an effort to promote the growth of the local Church
 - voicing the needs of the local people where the action often is: in supra-national decision making e.g. in trade and aid, international cooperation for development, etc.
 - bringing in dynamism and skills (as well as finance, experience) into a local Church.

QUESTIONS which need further study are listed on next page.

QUESTIONS WHICH NEED FURTHER STUDY:

1. The roots of missionary discouragement
2. The roles of the Local Church: our expectations (and its expectations vis à vis the missionaries)
3. Service to the Local Church: the financial side
4. Which 'specializations', if any, are (or will be) open to the overseas missionaries?

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LE RÔLE DU MISSIONNAIRE ÉTRANGER DANS L'ÉGLISE LOCALE

CONCLUSIONS des quatre groupes d'étude après les deux réunions.

1. A l'heure actuelle, la situation des Missionnaires Étrangers dans les Églises du Tiers-Monde a radicalement changée.

Un des points les plus importants de ce changement, c'est le fait que les missionnaires étrangers ont remis les responsabilités aux Églises locales et aux autorités civiles. Étant donné la diversité des situations locales, ce fait n'est pas ressenti pareillement dans toutes les Églises du Tiers-Monde.

Il semble que dans toutes les occasions, il sera demandé aux Missionnaires étrangers de coopérer en servant l'Église Locale - mais ils doivent faire ceci en acceptant n'importe quel rôle qui sera nécessaire pour la prospérité de ces Églises -- particulièrement en les aidant à grandir jusqu'à leur pleine maturité -- chacune "selon sa nature (laquelle est aussi missionnaire) et dans un sens adaptée à son peuple" (1)

Cette attitude et ce rôle de service placent les missionnaires étrangers dans une nouvelle position vis à vis de ces Églises Locales: Ils sont entièrement membres de telles Églises. Mais bien conscients qu'il n'appartient pas à leur compétence de déterminer les modèles de croissance, ils doivent souvent s'abstenir d'accepter un certain nombre de rôles, précisément: afin d'accélérer le procès d'émergence d'une "stabilité de direction" (2) de ces Églises par leurs membres locaux.

En appliquant ce principe, des différences significatives surviennent souvent entre les Prêtres étrangers (religieux ou autres) et les Religieux étrangers (frères et religieuses).

2. Sans mettre en doute la nature et la nécessité de la Mission, les réponses aux questions suivantes devront être données dans certaines situations locales:

..... La présence des missionnaires étrangers est-elle vraiment nécessaire?
 Ne fait-elle pas ralentir la croissance naturelle de ces Églises locales?
 N'est-il pas temps de se retirer?

(1) Bundervoet, SEDOS 72/200

(2) Bundervoet, SEDOS 72/197

Une décision de se retirer des zones et des activités spécifiques dépend bien sûr, des réalités de la situation locale. Et celles-ci tendent à varier. Cependant, la décision de se retirer soudainement ou graduellement, complètement ou partiellement, définitivement ou temporairement, -- ou de ne plus envoyer des missionnaires -- prise par un Institut après une étude sérieuse des réalités et en dialogue avec les autorités compétentes, et présentée avec une nette explication, peut être judicieuse.

Mais si l'étude d'une situation particulière mène à la décision de rester alors les missionnaires étrangers doivent adopter les attitudes suivantes.

3. Les Missionnaires ne partent pas seulement dans le but de "donner" mais aussi de recevoir de l'Eglise Locale. Le partage et l'échange, orientés vers un mutuel enrichissement, sont basés sur la conviction que cette mission exige "trouver le Christ dans les autres et Le révéler à eux". (3)
4. Cette attitude met souvent en contraste "Incarnation avec Institution". Les Missionnaires ont une vie à vivre et non pas seulement une profession à exercer. Ils devront être solidaires avec le peuple -- en vivant parmi eux et avec eux -- avant de pouvoir construire des communautés vivantes. Les religieuses, par ex. peuvent trouver des nouvelles opportunités à "être avec le peuple" quand elles sont libérées de leurs engagements avec de telles Institutions traditionnelles comme écoles ou hôpitaux. Elles ont plus de temps et de liberté "pour être au milieu des gens" et pour porter témoignage par leurs vies.
5. Les Missionnaires étrangers servent le peuple local en coopérant avec lui plutôt qu'en s'imposant. Ceci ne réduit pas leur contribution à une coopération passive. En tant que membres entiers de l'Eglise locale, ils sont invités à dialoguer et à échanger leurs idées avec le peuple local. En tout temps, cependant, ils sont prêts à accepter n'importe quel rôle qui est considéré nécessaire pour le modèle de croissance adopté par les membres locaux de ces Eglises.

(3) OMI: Chapitre 1972.

6. Ce genre de coopération exige une grande souplesse. Ceci ne signifie pas renoncer à notre identité comme étrangers. L'insertion dans une église locale ne signifie pas travailler pour eux mais avec eux, contribuant à leurs communautés, à leur requête, les éléments positifs de nos communautés d'origine. En d'autres mots, le remède à une attitude paternaliste n'est pas de cacher notre identité mais de s'accorder en tant qu'étrangers au contexte local. Ceci implique, bien sûr, un effort majeur pour comprendre le peuple local et sa façon de vivre -- aussi bien que notre propre culture.
7. Trouver notre place comme "étrangers" dans une Eglise locale met en évidence une autre attitude: celle de rapporter à cette Communauté particulière, l'esprit universel de l'Eglise du Christ. Notre présence, en introduisant cette dimension, contribue à ouvrir la Communauté locale aux autres communautés et à l'Eglise Universelle.
8. Les Missionnaires doivent s'insérer totalement dans une situation locale, pleinement conscients que cette présence pourrait être seulement temporaire. Une telle attitude exige souvent une attitude de mobilité -- c'est à dire l'acceptation du fait que dans une situation locale bien déterminée, il peut arriver qu'il n'y aura plus de place, dans une église particulière pour un certain type de missionnaires étrangers. Dans ce contexte, nos Institutions Missionnaires traditionnelles, (nos écoles, nos hôpitaux, etc...) rendent souvent la mobilité des personnes très difficile.
9. L'attitude de confiance est aussi essentielle. Les Missionnaires doivent être confiants dans l'avenir de l'Eglise locale -- dans son clergé et dans son peuple. Cette confiance doit être enracinée dans la Foi -- Foi dans la présence active du Christ dans les autres. Seule, cette Foi peut aider nos missionnaires à résister à la tentation de défaitisme, une tentation qui accompagne souvent les changements radicaux.
10. On se pose souvent la question, si les Missionnaires étrangers devraient acquérir une "spécialisation", c'est à dire: une particulière compétence, acquise après une longue période de formation, laquelle les aiderait à exprimer leur charisme missionnaire.

N.B. Ce charisme est ici compris comme cette caractéristique qui distingue le missionnaire: la capacité à vivre avec des personnes de cultures diverses, au nom de l'Evangile et cette disponibilité à proclamer cet Evangile à chaque fois que l'occasion se présente. Ce charisme est commun à tous les missionnaires, qu'ils soient Prêtres, Frères ou Religieuses.

11. Il appartient aux Eglises locales de décider quelles spécialisations particulières elles aimeraient assurer par le moyen des missionnaires étrangers -- et pour combien de temps. A cause de ceci, la plupart de ces missionnaires ne doivent pas trop insister sur leur spécialisation particulière mais être prêts à donner priorité au charisme missionnaire.
12. Dans le cas où une Eglise locale demande aux missionnaires étrangers, une spécialisation particulière, ceux-ci devraient être attentifs à rapporter leur compétence sur les besoins toujours changeants de cette Eglise plutôt qu'à leurs Instituts.
13. Les qualifications demandées devraient être offertes avec générosité mais pas sans quelque forme d'entente, laquelle lie les missionnaires étrangers et l'Eglise Locale.
14. En ce qui concerne les activités actuelles, les réflexions suivantes furent mentionnées:
 - Animation des Elites locaux, en dialogue, dans un effort pour promouvoir la croissance de l'Eglise Locale.
 - Enumérant les besoins du peuple local comme particulièrement urgents à ce moment: prendre des décisions au niveau supra-national, par ex. dans le commerce, dans l'aide et la coopération Internationale pour le développement.
 - Apporter dans l'Eglise locale, dynamisme et habilité (autant que finance et expérience).

QUESTIONS POUR UNE ETUDE ULTERIEURE :

1. Les causes du découragement des missionnaires.
2. Quel doit être le nouveau rôle de l'Eglise Locale?
Qu'attend-elle de nous "étrangers"?
Qu'attendons-nous de l'Eglise Locale?
3. Que suppose cette attitude de service au point de vue financier?
4. La nécessité et les genres de spécialisations des missionnaires.

(Traduit par A. Fernandez)

AGRIMISSIO/FAO CONSULTATION ON WORK PROGRAMME IN KENYA

On 7 June 1972 some 35 representatives of FAO, AGRIMISSIO and religious congregations working in Kenya met in the Philippine Room of FAO to discuss ways and means of increasing collaboration between the missionaries and FAO.

Brother Thomas More, Co-Director of Agrimissio, opened the program with a discussion of Agrimissio's policy and activities saying that it is a service organization to promote cooperation by missionaries in programs related to agriculture, fishing and nutrition in developing countries. Father J. Brossard, the other Co-Director, supplemented this with further information during the discussion period.

Then four representatives of FAO described the country programmes, trust fund programmes and especially agricultural programmes of FAO as especially related to Kenya. They were: Dr. Molle, Mr. Moser, Mr. de Mistura, and Mr. W.B. Helean.

During the discussion after the coffee break it was emphasized that missionaries are not interested in the massive FAO-governmental programs in agriculture but are looking for something smaller, related to their daily life with their people. The question was asked: What does FAO want of us; should we have one national representative for all congregations, or should each congregation or each missionary deal directly with the FAO representative in the country?

Dr. Molle explained that FAO deals only with governments. The procedure is for an individual or group to speak with the FAO local representative who will then send the project on to Rome. If approved, FAO will seek a sponsor to finance the project.

As far as academic high schools are concerned they can cooperate with FAO in various ways: by educating young people to stay in agriculture rather than migrating to the cities where there are no jobs; by directing students to the Health Training Institute in Nairobi where they will be prepared for civil service positions in this field; and by joining in the educational program sponsored by the Freedom From Hunger Campaign sponsored by FAO and the United Nations.

Toward the end of the discussion Father O'Sullivan offered a resolution asking that a meeting be set up in Nairobi to which all interested in development work would be invited. The resolution passed unanimously and it was agreed that Agrimissio would draw up a list of participants, submit these to FAO which would then instruct its representative in Nairobi to organize the meeting.

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Brother Thomas More and Dr. Molle summed up the meeting as yielding two proposals and two suggestions for future cooperation. The proposals: the meeting in Nairobi, and the appointment of someone to receive in-service training as a coordinator.

The two suggestions were: first, 16 of the 25 neediest nations in the world are in Africa and one of these should be selected as the next for discussion. Secondly, the three main development problems are Industrialization, Unemployment, and Rural Development. Rural development is of particular interest for missionary cooperation; Dr. Moser and Mr. Helean promised to send a FAO paper on Rural Development to all the participants.

Bro. Gerald J. Schnepp, SM

LES COMMUNICATIONS SOCIALES ET LES RELIGIEUX

1. La Commission Pontificale pour les Communications Sociales a invité un nombre restreint de représentants des Instituts Religieux pour une rencontre informelle sur le thème: la collaboration des religieux et religieuses pour actualiser la *Communio et Progressio*.

2. Les religieux sont concernés par ce qui est dit dans l'Instruction de tous les chrétiens en général. Ils le sont d'une manière particulière par certains textes: implicitement (tâches en commun avec d'autres), ou explicitement ut sic.
 - 1)- en tant qu'ils sont usagers:
 - . ont à se former : 64-67
 - . ont leurs responsabilités : 81-83
 - . ont à collaborer avec les autres chrétiens et hommes de bonne volonté : 96-100
 - 2)- en tant que formateurs d'usagers (enseignement...):
 - . ont à éduquer les jeunes aux C.S. : 68-70 ; 107
 - 3)- en tant que religieux, liés à la mission de l'Eglise:
 - . ont besoin d'une formation adéquate: 111
 - . ont à se préoccuper de la formation de professionnels xens: 109, 110
 - 4)- en tant que religieux responsables directs ou coopérateurs de la pastorale (ou de l'évangélisation) : ont à prendre appui sur ces moyens : 123-134; surtout la presse 136-141, et la RT 148-157
 - 5)- en tant que utilisateurs ou coopérateurs de ces moyens:
 - . ont à se former adéquatement et à se maintenir au courant: 106, 111
 - 6)- en tant que partie prenante dans l'ensemble de l'apostolat des C.S.
 - . ont à y coopérer : 177
 - . ont à accepter certaines charges in quantum possibile: ibid.
 - 7)- en tant que corps organisés dans l'apostolat des C.S. :
 - . ont à collaborer entre eux : ibid.
 - . ont à coopérer avec les offices nationaux...continentaux: ibid.
 - . ont à coopérer avec les OIC/MCS: 178

3. Mgr. Deskur décrivait les fonctions de la Commission comme:
 - a) le service du Magistère du S. Siege
 - b) la coordination des initiatives des Catholiques
 - c) le bureau de presse du S. Siege

4. On a noté que:
 - a) la collaboration des religieux sera plus fructueuse si on l'envisage sous la forme des contrats - un contrat par projet. C'est à la Commission de proposer aux Religieux des projets (Bamberger)
 - b) un instrument indispensable de la coordination est "le Catholic Media Directory", déjà publié par Sedos; le Catalogue pour l'Amérique Latine, **est déjà** chez l'imprimeur. Il faut **assurer** des autres catalogues pour les autres continents
 - c) un autre instrument est la communication (régulière et **organisée**) entre la Commission et les Instituts (Périgny)
 - d) il n'existe rien, en dehors du groupe de Sedos pour représenter collégalement les religieux engagés dans le mass media
 - e) la recherche et la formation dans ce domaine doivent être **institutionnalisées**. (Bamberger).

5. En conclusion, le Président invitait les participants à présenter par écrit leur suggestion - projets et personnes à inviter.

Etaient présents: Mgr. Heston, Président; Mgr. Deskur, Secrétaire, et le Personnel de la Commission.

B. Tonna

DOCUMENTS OF SPECIAL INTEREST

1. THE SITUATION OF THE INDIAN IN SOUTH AMERICA - Contribution to the study of interethnic conflict with regard to the non-Andean Indians; report of the Berne symposium (Switzerland) and Bridgetown, Barbados, 1971. The book brings together detailed surveys and analyses of eleven South American countries. The situation of the forest Indian population is evidence of racial injustice and racist attitudes.

The original Spanish (and Portuguese) edition is published by Tierra Nueva, Montevideo, Uruguay (LA SITUACION DEL INDIGENA EN AMERICA DEL SUR).

The English edition (Sfr 39.50, £ 4.00, \$ 12.50) may be ordered from:

- . WORLD COUNCIL OF CHURCHES, Publications Office, 150 route de Ferney, CH-1211 Geneva 20, Switzerland;
- . WORLD COUNCIL OF CHURCHES, Room 439, 475 Riverside Drive, New York, N.Y. 10027, U.S.A.;
- . GALLIARD LIMITED, Queen Anne's Road, Great Yarmouth, Norfolk, England.

NEWS FROM AND FOR THE GENERALATES

1. PA - Fr. Grosskortenhaus will visit Ireland in the second half of June. Fr. Chaput will be away from Rome during the months of June, July and August.
2. SM GENERAL ADMINISTRATION will visit 7 provinces and one region in five months: Japan, U.S.A., Argentina, Peru, Canada, returning to Rome in November.
3. CARITAS INTERNATIONALIS, in the IX General Assembly, 8 to 12 May 1972, elected the following officers:

President	:	Msgr. Charles VATH, C.B.E. (Hong Kong)
Honorary President	:	Msgr. Jean RODHAIN (France)
Vice-Presidents	:	
Africa	:	Mr. Aloys MUNYANGAJU (Rwanda)
Latin America	:	H.E. Msgr. Aloisio LORSCHIEDER (Brazil)
North America	:	Msgr. Joseph J. HARNETT (U.S.A.)
Asia	:	H.E. Msgr. Ignatius LOBO (India)
Europe	:	Mr. Juan A. MASIP (Spain)
Treasurer	:	Mr. Santos CIRUJANO (Spain)
Secretary General	;	Dr. Emilio FRACCHIA (Paraguay)

STANDING COMMITTEES

<u>Emergency Aid Commission:</u>	Msgr. Georg HUESSLER (Germany), Chairman
<u>Finance Commission:</u>	Mr. Santos CIRUJANO (Spain), Treasurer
<u>Programme Committee:</u>	Msgr. Jean RODHAIN (France), Chairman
<u>Statutes Committee:</u>	Mr. Roger DILLEMANS (Belgium), Chairman
<u>Development Committee:</u>	Mr. Ould AOUDIA (Algeria), Chairman
<u>Youth Committee:</u>	Miss Inmaculada de ZAYAS (Spain), Chairman
<u>Projects Committee:</u>	Msgr. Joseph J. HARNETT (U.S.A.), Chairman
<u>Mutual Aid Fund Committee:</u>	Rev. Francis LERDA (Hong Kong), Chairman

4. A young Ceylonese, J. Perera with good knowledge of English, French, Italian and German, seeks employment; he is a good typist. Could be contacted at Tel. No. 53 70 106 during evening hours; 40, via Carmignano Severo, ROMA.

5. An Irish girl, 29 years old, Miss Ann Barrett, seeks a post as teacher or translator.

Qualifications: B.A. Spanish and Italian
M.A. Italian

Experience: 2 years teaching in Dublin
6 years teaching English in Rome

Contact: Tel: 38.41.82
Address: v. Serrano Costantino Morin 12, 00195 ROMA.

6. FIRST ANNUAL COLLOQUIUM OF THE CATHOLIC CHURCH IN TAIWAN

Forty-seven Archbishops, Bishops, priests, sisters and laymen exchanged views about the Apostolate of the Church in Taipei. Suggestions were agreed upon on:

Cooperation between Religious Societies and the Bishops, fostered by informal meetings to be held from time to time, in view of accepting responsibility to the problem of diminishing personnel, and arranging the sending of personnel to visit overseas Chinese, including students.

Inviting religious to experiment Team Parishes, and planning cooperation in social work, use of Mass Media and the setting up of a Catholic Immigrant Service Center in Taipei.

7. MUSIC FROM BURUNDI - STEREO VPA 8137, recorded by G. Coter - Editrice NIGRIZIA, via del Meloncello, 3/3 - 40135 Bologna. Lit. 3.300. Commentary in English, French, Italian. ALBATROS: Original Ethnic Music of the peoples of the World. Two sides: 6 pieces each.

LISTS OF DOCUMENTS RECEIVED DURING MAY compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u>
1.132	RSCJ	List of Books that can be asked for from the Mother House.
1.133	MSC	Letter of General Administration to the Congregation. (English and French)
1.134	SM	Resultats de l'enquete by Johann Roten, SM
1.135	OMI	A La Recherche d'une Theologie Pastorale Missionnaire by Marcello Zago, OMI; Mission du Christ et Mission de l'Eglise; and Nature du Message et son contenu.
1.136	Ibid.	Applicazioni Missiologiche by Marcello Zago, OMI.
1.137	RSHM	Adresses Province Bresilienne 1972.
1.138	SA	Evaluation of the Congregation.
1.139	Ibid.	Unité -- Pluralisme, Fascicule C.
1.140	PIME	Governo e strutture del PIME.
1.141	Ibid.	Indirizzi Case e Missioni PIME.
1.142	SSND	10,402 SSNDs sent to all nations.

II. EXTERNAL

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.488	Religious Superiors Association of Tanzania	Minutes of the Board Meeting, January 25-26, 1972.
4.489	Justice and Peace	UNCTAD III. News flash from Father Land. (English and French)
4.490	IDS, England	Fifth Annual Report.
4.491	ICMC	Chinese Migrants in the World.
4.492	National Missionary Council, Canada	National Missionary Council General Assembly. (Documents)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.493	Swiss Catholic Lenten Fund	Church Construction
4.494	Dr. Candido Mendes	Development and Structural Injustices.
4.495	Barbara Ward	Structures for World Justice.
4.496	Dr. Kinhide Musha- koji	The Crisis of the Contemporary World.
4.497	FAO(FFHC)	Action for Development.
4.498	Ibid.	Consultation Meeting on Cooperation- -Participant list.
4.499	Justice and Peace	News Flash from Father Land, April 24- 26, 1972. (English and French)
4.500	Catholic Media Council	Activity Report No. 1/1972.
4.501	Ibid.	Publizistische Medienplanung für Entwicklungsländer by Karl R. Höller.
4.502	World Bank	La Banque Mondiale et l'IDA. (brochure)
4.503	Ibid.	Education, étude sectorielle. September 1971.
4.504	SSRC	Social Science Research Council (brochure).
4.505	WCC	What sorts of periodicals should the WCC be publishing?
4.506	Ibid.	Bibliographical Notes on UNCTAD III.
4.507	Ibid.	Catholics and Lutherans request justice. (News release)
4.508	Ibid.	Joint message of the WCC and Commission on Justice and Peace on the occasion of the opening of UNCTAD III.
4.509	Justice and Peace	News Flash to Justice and Peace from Father Land at UNCTAD III. (French and English).
4.510	GABA Publications	20 Africans write on Communications in Action.
4.511	CEIAL	America Latina: Terra di angoscia e di Speranza.

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.512	Prospective, Belgium	The Synod. (I.2)
4.513	Ibid.	Human Fecundity and Abortion (II.1)
4.514	Mani Tese	La Giustizia nel mondo.
4.515	Justice and Peace	News Flash to Justice and Peace from Bishop Torrella.
4.516	Ibid.	News Flash to Justice and Peace from Father Land.

D I A R Y M A Y 1972

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- MAY 2 a.m. Fr. Van Eyndhoven, svd, Mission Secretary in Holland, visited Tuesday the Secretariate and discussed ways of closer collaboration with SEDOS.
- p.m. Fr. Buhlmann, ofm-cap, and Fr Tonna met to compare notes on the mission survey project.
- MAY 3 Rev. Dr. Rink, secretary for international relations at Caritas Wednesday Internationalis, called at the secretariate and suggested an increased exchange of information between Caritas and Sedos.
- MAY 4 Fr Tonna attended a session organised by Justice and Peace with Thursday the delegation of the Holy See to the June Conference on the Human Environment in Stockholm.
- MAY 8 a.m. Fr Tonna was present at a meeting held at Justice and Peace of Monday the FAO Freedom from Hunger Team with representatives of Catholic bodies to discuss the subject of 'awareness building' in the grass roots.
- p.m. The four chairmen and Fr. Van Asten and Fr Tonna, met at the House of the ICM Sisters to discuss the MLC study so far.
- MAY 10 SEDOS Executive Committee met to discuss the next General Wednesday Assembly and the on-going study on the role of the overseas missionary in the local Church (MLC).
- MAY 12 Fr. Viotti of the Consolate Missionary Fathers called to in- Friday vestigate his Institute becoming a member of SEDOS.
- MAY 15 a.m. Sr. A. Ooschot, acting chairman of Social Communications Group, Monday met Frs. Périgny, Bamberger and Tonna and secretary Ann Ashford, to prepare the programme of the next meeting and the future of the group.
- p.m. Through Agrimissio, Sedos Health Group members were able to meet experts at FAO on the Plan for Better Family Living.
- MAY 16 Eng. Study Gp. 1 opened the second round of meetings on the MLC. Tuesday study.
- MAY 18 Fr. Lazzarotto, pime, and Fr Tonna met representatives from the Thursday Keiner Foundation to study a proposal made to Sedos by them concerning a comparative study of African legislative practice.
- MAY 22 Dr. Stendebach, Director of the World Conference of the Aposto- Monday late of the Bible, and secretary Fr. J. van der Valk, called in at Sedos.
- Fr. Hemmery of the Pontifical Commission for Social Communica- tions paid a visit to the secretariate.

- MAY 23
Tuesday
Visit from Miss Dorothy Lee, an ex government official now a volunteer working with government and church agencies, from Hong Kong.
Sedos Social Communications group had an eventful meeting.
Later, Fr Tonna said Mass at the Sisters of the Holy Child Jesus, and after supper there discussed with Sr. Alma the possibility of sending a message from the Sedos Group of Institutes to the African Bishops on the Promotion of the Laity.
- MAY 24
Wednesday
Fr Tonna visited members of the Franciscan Missionaries of Mary Chapter Commission.
p.m. Development Work Group meeting during which Miss Lee from Hong Kong gave some stimulating first-hand information.
- MAY 25
Thursday
Fr Tonna together with Frs. Bano and Aguilo, left for Verona to negotiate the publication of the Latin American 'Who's Who?' - the last phase of the ADVENIAT project.
- MAY 26-28
weekend
Fr Schramm, omi, represented Sedos at the Namibia Conference in Brussels.
- MAY 29
Monday
A small group met to discuss the preparation of a Sedos message to the African Bishops on the Promotion of the Laity.
The second English Study group met to discuss the MLC study draft.
