

72/31

Rome, 13th October, 1972

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

This week:

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| | Oct. 17th- MLC Eng. Gp. 1 - 4 pm - SJ Curia | | |
| | Oct. 20th- MLC Eng. Gp. 2 - 4 pm - SJ Curia | | |
| | Oct. 23rd- Int. Comms. - 4 pm - SEDOS | | |
| | Oct. 25th- DWG - 4 pm - SEDOS | | |

On 7th October the General Chapter of the FRANCISCAN MISSIONARIES OF MARY elected as their 6th Superior General Sister ALMA DUFAULT, a former Councillor. Sister ALMA was born in the U.S. in 1924. We wish her a happy and fruitful term of office and offer congratulations to her and to the Congregation.

Le chapitre Général des SOEURS FRANCISCAINES MISSIONNAIRES DE MARIE a élu le 7 Octobre comme leur 6ème Supérieure Générale la Soeur ALMA DUFAULT qui était jusqu'à présent Assistante Générale. Soeur ALMA est de nationalité Américaine, née en 1924. Nous lui souhaitons un heureux et fructueux travail dans sa nouvelle fonction et offrons nos félicitations à elle-même et à sa Congrégation.

Sincerely yours,
 P. Leonzio BANO, fscj

NEWS FROM AND FOR THE GENERALATES
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1. SALVATION TODAY - A World Conference on Salvation will be held in Bangkok, Thailand, from 29th December 1972 to 8th January 1973. It is sponsored by the Commission on World Mission and Evangelism of the World Council of Churches. The aim is "to celebrate and proclaim the richness of salvation as a gift of God in Christ through the Holy Spirit, as witnessed to by the Scriptures, and as experienced and understood in many ways by men and women today in their struggle for meaning and fulness of life and for social justice". To help participants see and act on the implications of salvation for the churches' life and witness, there will be three sections. One will examine salvation in the context of "Cultural and Racial Identity", another on "Salvation and Social Justice" and the third on "Churches Renewal in Mission".

2. SSND - Sr. Maria José Tresch has been appointed Mission Secretary of her Congregation in place of Sr. Gies Loretto. Welcome to the new secretary and many thanks and best wishes to Sr. Loretto.

3. S.S.N.D. News - The Fourteenth General Chapter will open in Rome on Friday, October 20th and will continue for about one month. In preparation the S.S.N.D.s made an International Self-Study concentrating on attitudinal changes among its members and the implementation of the Constitutions written and approved by the Thirteenth General Chapter in May, 1970. The Self-Study was made with the technical assistance of Cresap, McCormick and Paget, Inc., Management Consultants; New York, Brussels. The results were made available to all the Provinces and in particular to the General Chapter Delegates for reading, study and interpretation. The Chapter will endeavor to give direction to the Congregation based on the Sisters' understanding of the Constitutions and in the light of the document on "Justice in the World".

ADULT EDUCATION = LIFELONG EDUCATION

The theme of the Third International Conference on Adult Education was "Adult Education in the context of Lifelong Education". It was a real advance in the acceptance of the term and a critical analysis of what it means when it is applied to real-life situations involving adults in a variety of educational settings. As the Third World Conference paper states: "It is generally agreed that education must be: accessible to all, acquired and not imposed, with the individual playing an active rather than a passive role; a permanent element in life and no longer a preparatory stage for adult life; an essential factor for the human condition, at the level of both individual and communities". How are these implications applied to the processes of adult literacy

The Third International Conference on Adult Education (Tokyo, July 25 - August 7, 1972) brought together delegates from 82 member states of Unesco, 3 non-member states, representatives from other U.N. organizations, and observers from 37 other organizations.

There is now a greater public awareness of the importance of adult education, an increasing acceptance of the concept of lifelong learning and more co-ordination among adult educational services at a national level. The scholastic status of adult education has won recognition.

The objective of adult education should be to develop the whole man, even when for practical reasons only one skill of highly specialised knowledge is being imparted. It was agreed that literacy was the keystone of lifelong learning. But literacy is only the first crucial step, a means to an end and not an end itself. The acquisition of literacy should lead to continuing personal development which entails extensive post-literacy programmes.

It was felt that the biggest challenge facing adult education during the 1970's is how to mobilize and train sufficient professional personnel in order to enable adults to learn and want to go on learning. This was done in the past by paid part-time workers or by volunteers; now a much stronger cadre of full-time workers is needed to sustain the momentum of expansion, and recommendations were made for establishing regional training centres and for training adult educators as social leaders, etc.

Research should also be carried out, taking into account all biological, psychological and sociological aspects of the problems of adult learning.

A last detail: most literary programmes today were integrated with a specific content area. They dealt with groups of illiterate people engaged in well-defined tasks. A group may comprise farmers in a sugar-producing area or a tea estate or any other agricultural activity; or alternately the group may consist of workers in an industry or a craft. Therefore, teaching of literacy today had become more complex than the mere teaching of three "Rs". While the learner had to acquire the three "Rs", the real objective was to make him a productive member of the occupational field in which he was involved. The acquisition of the three "Rs" became almost a by-product - though a most important by-product. Indeed, imparting literacy integrated with instruction in a training area could be of mutual benefit to training content area and literacy, enriching them both. The impact of an integrated literacy programme was more tangible and expeditious. The purely scholastic configuration disappeared and something more vital and durable took its place. (Abridged from LITERACY TODAY, New Delhi, No.4, 1972, by L.B.

DEVELOPMENT WORK GROUP

Members of the Sedos DWG met at the Generalate of the School Sisters of Notre Dame on September 23th, 1972 at 4p.m.
 Present were: Fr. E. Biggane sma, Fr. A. Bundervoet msc, Sr. Danita McGonagle ssnd, Bro. V. Gottwald fsc, Fr. P. Moody pa, Bro. V. Moonens fsc
 In the absence of the chairman, Sr. Danita, vice-chairman, presided.
 From Sedos: B. Tonna and Miss Ann Ashford.

NOTE FROM EXECUTIVE SECRETARY

The report of the June 3th meeting of the DWG carried an erroneous statement attributed to Sr. Genevieve Samson (Sedos 72/515). We are sorry that it was not reported correctly and apologise, in particular, to Sr. Genevieve.

The statement read: "Sr. Genevieve said she thought the African priest unable to take initiatives as, out of his tribe, he is essentially rootless e.g. the refusal of the African clergy to adopt an African liturgy."

Sr. Genevieve wishes to communicate the following:

"This statement is totally opposite to what I think. Speaking on the influence of African priests in some situation, I mentioned that sometimes it is difficult for them to take position (probably since they have been taken out of their milieu for a too Western-shaped formation). I gave two examples: 1) about the language - a young African priest told us, when we were enquiring about some words, etymology, etc., 'Don't ask us, we know the language of the Seminary, not the real one; go and ask the old people in villages, they know the real language.' - 2) about liturgy - an African Father replied, when we were questioning why it was so difficult to introduce the renewal and adapt liturgy to African culture: 'Those who are more reluctant to change, are not usually the missionaries, nor even the people in the villages, it is more my fellow African priests; they think it is a sign of going backwards.'

They have probably received a too westernised formation; so it makes it more difficult, more risky for them to react on some issues. We are the guilty ones!

These two examples mentioned above took place a few years ago; it is no more the case."

1. Report of last meeting (72/513 ff)

After the above correction, the report was approved.

2. Discussion of Document Four - summary of points emerging from responses from 16 Sedos generalates on the Urban Mission question.

- The suggestion that the document be sent to key people in the field in Africa, Asia and Latin America for field comments met with the group's approval. The document could then be published in a Sedos bulletin together with these comments which would add credibility by including the field dimension.

It was agreed that the Document should now be forwarded to certain people or groups of people, chosen for their experience and credibility, together with a letter explaining the nature of Sedos and the DWG study, possibly including also the headings of the first working paper, and asking them for comment. It was thought that the comments of a group would be more genuine. Also it was pointed out that the document would be of help to the field, just as their feedback would help us, and we could also offer to forward the final report.

Members of the group offered to send the document to the following key areas:

ZAIRE, Bandaka - BRAZIL, Curitiba (Fr. Bundervoet)
 MANILA - INDIA, Bangalore - E.Asian Epis.Conf. of confs. (Bro. Gottwald)
 UGANDA, Gaba Pastoral Centre - ZAMBIA, Lusaka (Fr. Moody)
 ABIDJAN (Fr. Biggane would make enquiries)

The secretariate would send the document to:

Rev. Harry Daniels, WCC, as previously established by Fr. Schotte.
 Sr. Ines Braun, Amm, DJARKARTA
 BOGOTA, the Maryknoll Srs.
 BANGKOK, the Ursulines
 TAIWAN, Fr. Breña, SJ
 Pro Mundi Vita, Fr. Kerkoiffs and the Urban Mission Group

A final point made was that the document could be forwarded to Fr. Houdijk in Holland for comments from field people he might meet there.

3. Bibliography

Fr. Moody was thanked for the revised bibliography which had been distributed to all DWGmembers. He asked for six copies for those who had collaborated on the bibliography from outside SEDOS.

4. Comments on the Coventry conference

Fr. Tonna added a few brief comments to a paper on the conference. Some points emerging were: - People should mould structures and not be moulded by them
 - The Church has a witness value
 - There was a tendency to dismiss hospitals and schools and regard the role of the Church as that of a catalyst bringing experts together.

5. Reports on the topics selected at last meeting in June (Sedos 72/516)

Due to the absence of Fr. Houdijk and the return only some days previous of Fr. Bundervoet, these reports were not included in today's meeting. However, Fr. Bundervoet promised something on practical theology of urban mission after mid November.

6. Re: collecting and sharing of experiences

Bro. Gottwald offered the plan of Aroquipa which demonstrated the people's participation in building under the administration of priests, brothers and the people. Fr. Moody recalled the suburb of Panama, an outstanding example of the building of a community towards participation and responsibility. He also mentioned Aiyetoro in Nigeria, (ref. Tablet June 27, 1970), where there is no unemployment, no begging, no paid public servants, no policemen. Fr. Tonna who had attended part of the Naples Seminar on Sisters in urban social work said it had now become evident that the existence of small groups is a 'fait accompli' and the real need now is for organisation and structures to keep them going.

7. Next meeting

The date for the next group meeting was set for 25th October at 4p.m. It will be held at Sedos.

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(Ann Ashford)

N.B. See following pages for Coventry Conference

A World Conference on People and Cities was held in 1968 to face the problem of what was happening to people as all over the world they crowded in bigger and bigger cities. During 1966/7 workshops had been set up in 24 cities around the world... to work to a common syllabus of study which began from the basic question: "How do people meet and care for one another in a modern city?"

The following three problems emerged as being common to every city around the world, and they were therefore chosen as the themes for the conference -

1. Social divisions (of race, creed, class, education, age, etc.),
2. Houses and homes (including the effect of social change on family life),
3. Participation (by citizens in planning, government, etc.).

The following are the highlights of the two documents* prepared after the discussions.

1. City planning

- "The 'first-aid' objective of the city planner today must be to prevent chaos and breakdown, whether the problem is human overcrowding, traffic congestion or the pollution of air and water. But has he a more positive role? As the work of a doctor is not only to heal sickness but also to promote health, has the city planner the function of promoting the health of the community?
This word 'community' points to the key issue - how can people live together in the modern city, and so develop their full humanity? Community implies relationships with each other, some common goals, some responsible group action. Is it possible for the planner to influence these intangible things?"
- "Whether or not the planner can promote community, there is further disagreement as to whether he should even try to do so."
- "One aspect of community which the planners could deliberately foster is family life."
- "The heart of the political problem at the heart of the modern city is how to encourage the individual, in this age of centralized government, to believe in himself and to participate in the governing and the creating of his own community."

2. The role of the church

- "Within all this exuberant variety and complexity of the city, what is the role of the church, and what is the particular function of the priest or minister? We will concentrate here on the role of service to the community - not forgetting that there is another role which may be described as wonder, insight, adoration worship.
In past ages the church was often a pioneer of social services - as though it had some sensitive antennae which picked up the peculiar needs of each generation before they were generally recognized."
- "Has the church, then, any longer a specialist social service which it can render? This is where the antennae have to reach out, and we have to ask ourselves, 'What is the peculiar need of society in our day?' The answer is staring us in the face, so close that we do not see it. The peculiar need of society today is for people to meet each other - not only neighbours across the street, but also specialists across their professional boundaries.
This arises directly out of the complexity of the city. We are all specialists, and no one of us can understand the whole. Many different and highly skilled

* See end of paper

professionals must cooperate to promote the well-being of the city, or even of one individual in it. Unless we communicate and cooperate, our complex cities cannot function. Unless we integrate ourselves, our cities will disintegrate."

- "If the church has any skills, any techniques, any experience worth anything at all, then they are in this realm of loving one another. Here one must add that the church is uniquely not qualified for this role. A few years ago, in the new steel town of Durgapur in India, different Christian denominations approached the Hindu development officer, and asked for sites to build their separate churches. 'Gentlemen, he replied, my problem is to unite this city. Come back when you have the answer to the problem, and are not a part of it'."
- "... because the church has no 'answer' to the problems of the city apart from all the secular professions."

3. How to approach a city: an analytical tool developed by Dr. Doxiadis, one of the main speakers at the Conference and founder of 'ekistics', the science of human settlements.

- "The city, he said, as he wrote the column on the left, has five components:
 1. Nature (air, soil, water, etc.)
 2. Man (body, senses, mind, etc.)
 3. Society (the family, community, etc.)
 4. Shells (rooms, cars, buildings, etc.)
 5. Networks (transportation, power, communication, etc.)

	Economic	Social	Political	Technical	Cultural
<u>Nature</u>					
<u>Man</u>					
<u>Society</u>					
<u>Shells</u>					
<u>Networks</u>					

Each of these components, he continued, or the city as a whole, can be looked at from five points of view:

- a) economic b) social c) political d) technical e) cultural.

He then drew in the lines and asked innocently, 'So how many questions are there to be asked about the city?' Twentyfive, I hazarded. I had fallen neatly into his trap. 'Thirty six million', he declared triumphantly... He then proceeded to show me by drawing crosses on the grid how an apparently simple question might have many different interpretations.

... But the grid in its present form, is still far too simple, because when we use the word city, one person may be speaking of a little city of 50,000 inhabitants, and another of a great conurbation like London with over 10 million. We must divide the city into units of city life, or we will have the greatest possible confusion... The grid which we must now draw of the city will be three dimensional and the questions to be asked about the city will now run into billions and trillio

- "... and what Dr. Doxiadis was doing at the Centre of Ekistics was curiously similar to that which I had seen as the role of the church - he was bringing together specialists with their separate insights and allowing them to interact on each other and to build the city together."

4. The shape of the Church could follow such an analysis...

	People	Leaders	Buildings	Forms of Worship
a) Street	Person	Person	Crucifix Icon Bible	Private prayer Bible study
b) Small Neighbourhood	Groups	Lay pastors	Living-room	Extemporary prayer Silence
c) Large Neighbourhood	Groups Congregations	Ministers	Meeting hall	Informal worship Formal worship
d) Urban area	Congregation	Team leaders	Church	Festive occasions
e) City	City communities	Urban deans	Celebration centre Cathedral	Festive occasions
City region	Diocese circuit	Bishops Chairmen	Administration Centre	Television broadcasts
Nation	National church	Cardinals Archbishops Moderators	Academics Training schools Monasteries	Pilgrimages
World	One Holy Catholic Apostolic Church	Popes Patriarchs Presidents	Research centres	

- a) The Street - "The Church is present through an individual Christian who lives there".
- b) The small neighbourhood - "This consists of about 2,000 people, perhaps centred on a primary school."
- c) The large neighbourhood - "This consists of about 10,000 people, who may be served by one shopping centre."
- d) The Town, or Urban Area - "This consists of about 50,000 people, and here for the first time we find a church building, where formal worship is held."
- e) The City - "... a celebration centre will be the base for a team ministry, each member of which has a specialist role... they are held together in a personal relationship, and within this relationship they hold together the city."

- "The basic shape of the church is the small group. This is not merely true at the neighbourhood level. At whatever level a person may be operating, whatever his temperament, whatever his position in the hierarchy, he needs to belong to a small company to which at least occasionally he can return. The reason for this is not difficult to see. The very foundation of the human spirit - of being a human person - is our capacity to meet other persons. It is

in the moment when I am confronted by another person, and recognize that he is of supreme value, that I become myself. Now this creative meeting of person with person takes place most naturally in a small group, numbering from two to twelve."

- "When a small company of people begin to meet and act around Jesus rather than, let us say, around a football, then they too experience what has been called the 'harvest of the Spirit'. The first fruit of the Spirit is love. As they have the courage to open themselves to each other, they move from prejudice and jealousy towards an understanding and respect for each other, and into a need for one another as partners in a great task. The second fruit is truth. As they share what little knowledge each one has, they are grasped together by a single truth which no one of them could have known by himself. The third fruit is joy. As they accept each other, each one begins to accept himself - he becomes less pompous, less afraid. The fourth fruit is peace, and this is the heart of the matter, for as they meet more intimately together, so they are driven up harder against one another, and they experience that tension which is at the heart of human affairs."
- "The best name for these groups is probably not 'cell' but 'company'. A cell is the place where life takes its first positive form; the word can also have a rather subversive sense, as of a cell of revolutionaries, and many Christians today believe that this must now be their role. But in the end we are not a resistance movement, we are persons sitting down to give thanks for a victory, to celebrate the sure and certain hope that 'something is happening', to break bread together. A company is, literally, a body of people who break bread together - and this action most perfectly expresses our shape and, as we must now see, declares our role."

Thus the role of the Church in the modern city was summed up by Dr. Verney, Director of Studies of the Conference, as follows:

- "The complexity of the city demands two things; both that each individual develops his full potentialities, and also that all the citizens care for one another and serve each other responsibly... the genius of the city is love... It is in 'meeting' others that a man becomes himself.... communication is the raison d'être of a city... Behind the question, 'How can we communicate?' lie the further questions, 'Do we want to communicate?' and 'What have we to communicate?'"
- "...communication and responsible service are the twin aspects of participation".
- "What makes complexity work is forgiveness."
- "Christians ought to be experts in forgiveness."

What they talked about together

- Divisions in society
"May the goal of the city therefore be described as the creation of a place where divisions can either be contained in creative tension, or healed for the wellbeing of all?"
- Protest
"Despite the strong impulse towards homogeneity, man also needs to have an outlet for spontaneity."
- Violence
"The minority group must first try to work through the existing power structures. (The Church may be able to help here too)."

- Houses, homes and the community

- Mobility and migration

"But it seems that the experience of community based on place is declining in importance, especially among the new highly mobile professional classes. For them 'home' is 'people you feel at home with', not a place on a map."

- Participation

"... love must be the lubricating and motivating force."

"In urban-industrial societies there appears to be a basic imbalance which permits economic, labour and political organisations to wield more power than the others."

- The place of the experts

"... planners should know, not just the facts, but should be so much part of society that they plan almost 'instinctively' for the whole human being. Planners should 'know' and not 'know about' society."

- The Third World

"... the problems of people and cities are much the same the whole world over. But obviously in some areas much more practical help is needed if participation is to become a reality... There is a need for critical groups to protest and to make public opinion aware. The Churches should be free to do this and should be less introverted."

- Basic aims

"Is it possible for cities to have other than economic goals?"

7. From the workshop reports:

a) Accra, Ghana

- planning for the region

- development of Tema

- role of private enterprise

- housing

- role of women: "... the role of woman as a mother is undergoing changes. Mothers working in markets were able to take their children to their places of work and continue with their child-rearing function. With mothers working in offices, this is not possible and mother substitutes are increasingly relied upon in caring for the young."

- public transport

- effects of social change: "Traditional religious beliefs, ideas and practices are breaking down and are being largely replaced by the new materialism which focuses on prosperity and 'status-seeking'. Christianity and Islam have not yet been able to fill the vacuum and may indeed lose ground unless they come to grips with the moral and social problems of the urban setting. Materialism reinforces the wish for self-improvement and is a factor for progress."

- the Christian community: "The Church as an organised community with a corporate responsibility has a specific function and role towards a complex society. It has a specific duty in the field of economic activity and political life... The 'Kingdom of God' is not an 'other-worldly' hope but a goal of social reform for this world as an organisation of humanity in accord with the will of God. ..."

b) Lanus, Argentina

- the growth of Lanus

- Economic recession

- geographical description

- Housing: "inadequate - no evidence of city planning"

- the family - in social change - communication between generations - role of women

- immigration - causes of internal migrations - effects: urbanization without urban development and heterogeneous ethnic situations

- local government
- communication - transportation - postal service and telegraph - telephone - mass media of communication - social contact - economic contacts - labour relations - communication with the city government
- the Christian community: "is far from constituting a true 'community' and where we do find 'community' in the local church (notably the sect or 'non-historical' groups) there is a retreat into community rather than any attempt to act upon society as a leavening force."

c) Madras, India

- social structure
- industry
- leisure- "There is the emergence of a new culture which is neither a sacred culture nor a folk culture. It is a creative synthesis - a mass culture".
- the Christian community: "7% of the population is Christian by religion... A multitude of small sectarian groups... anti-ecumenical in their theology and separatist in their sociology... On the whole the city appears to be a closed paradox and a place of distant relationships... A fresh wind of reformation has in recent times turned our minds away from ourselves to the needs of others. Only now the Church is beginning to know what it means to take part in creating community."

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* VERNEY Stephen, People and Cities, Collins, London, 1969, pp.221
The Coventry Conference on People and Cities: a selection of the Conference Papers, Coventry Cathedral, 1969.

LISTS OF DOCUMENTS RECEIVED DURING SEPTEMBER

compiled by Sister Agnetta, SSps

I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (page number in brackets)
1.164	SM	Tendances et Evolution du Personnel SM by L. Hörbst. (1)
1.165	PA	Session Missionnaire de Thy-le-Chateau, 7 au 21 mai 1972. (10)
1.166	Ibid.	La Liturgie...Celebration de la vie, by Etienne Amory, S.J. (3)
1.167	Ibid.	Cheminer avec les Hommes d'Aujourd'hui qu'est-ce que "croire" en Jesus-Christ, by Abbé Cheza. (4)
1.168	MM	Maryknoll's Examination of Lay Missioner Programs 1972. (83)
1.169	SA	Technological Civilization. (also in French)(14)
1.170	SCMM-M	Mother Craft Centers.
1.171	Ibid.	Community Development and the present state of the Church.

II. EXTERNAL

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.598	Ludwig Keimer Foundation, Switzerland	Background and List of members, May 1972. (27)
4.599	Centraal Missionair Beraad Religieuzen, Hague	Verslag over 1970 en 1971. (23)
4.600	IDOC	Documents available. (3)
4.601	Ibid.	Some IDOC documentation on Brazil and contemporary problems. (5)
4.602	WCC	In search of understanding and cooperation: Christian and Muslim contributions. (6)

II. EXTERNAL

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.603	Catholic Media Council	Activity Report No. 2, 1972. (7)
4.604	PMU	The Pontifical Missionary Union of Sisters. (1)
4.605	Ibid.	Summary Report of the Exchange-Encounter held by the delegates general of the PMU at Propaganda Fide, May 27, 1972. (11)
4.606	Ibid.	Missionary Union Propaganda Fide -- competence in missions and Missionary cooperation, by Msgr. J. Goiburu. (7)
4.607	Pastoral Institute, Nigeria	A Broader Vision, by Bernard Haring. (45)
4.608	Christian Institute for the Study of Religion and Society, India	Report for 1969 to 1971; Minutes of the Biennial Council 1971; Statements of Account for 1969 and 1970; Constitution of CISRS; and List of Members. (74)
4.609	SECAM, Kampala	African Bishops to discuss vital role of laity. (2)
4.610	Ibid.	Amin urges full participation of laity in religious affairs. (2)
4.611	Ibid.	Catholic Bishops study nature of African Christianity. (1)
4.612	Ibid.	SECAM Meeting reaches halfway point. (2)
4.613	Ibid.	Catholic Bishops approve proposals of African laity. (2)
4.614	Ibid.	African Laity speak to SECAM Bishops. (2)
4.615	Kyambo and Byrne	Report on Visit to Diocese of Moshi, Tanzania. (22)
4.616	AMECEA	Report on the first communications workshop for Bishops in Africa. (2)

LISTS OF BOOKS RECEIVED DURING SEPTEMBER

compiled by Sister Agnetta, SSps

I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u>
3.51	RSCJ	Chapitre 1970.

II. EXTERNAL

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u>
6.230	WHO/FAO	Normes d'identité et de pureté pour divers enzymes et certaines autres substances. (153)
6.231	Vatican Secretariate of State	Raccolta di Tavole Statistiche 1969. (197)
6.232	Universidad	EAC: Artes de la comunicación Universidad Católica de Chile. (98)
6.233	DMO-CELAM	Antropología y evangelización. (358)
6.234	Departamento de Vocaciones del CELAM	Semana de la Juventud. (154)
6.235	CLAR	Presbiteros y religiosos para el futuro. (164)
6.236	CELAM	Los cristianos en la universidad. (58)
6.237	Departamento de Educación del CELAM	Juventud y cristianismo en América Latina. (54)
6.238	Obayashi Seishin Gakuin, Japan	Japan Catholic Directory 1972. (707)
6.239	CELAM and Latin America Bureau	Comunicación social y educación. (46)
6.240	Christian Institute for the Study of Religion and Society, India	The Secular Witness of E.V. Mathew. (267)

II. EXTERNAL

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u>
6.241	CLAR	La Religiosa Hoy en America Latina. (69)
6.242	Asociación de Publicaciones Educativas, Colombia	Itinerario de liberacion para Educadores. (83)
6.243	Gustavo Gutiér rez.	Hacia una teologia de la liberacion. (81)
6.244	Hutchinson, London.	The Concise Encyclopedie of Living Faiths. (436)

WHY ARE CAPUCHINS GOING TO TAIZE'?

The whole Capuchin Plenary Council will spend four weeks at Taizé, practically one month, from the last week in February to the third week in March 1973.

The Capuchin Plenary Council is something between the General Chapter and the Generalate, and is made up of 25 members, representing all different cultural areas of the order; among them, for the first time, is a Bantu Capuchin for the areas of Portuguese expression.

The Plenary Council is to focus on the most urgent problems proposed by different areas and to suggest solutions. This year's topic is prayer. In the order there is a divergence of opinion on several points: on actual forms of prayer, including the "Liturgy of the Hours", on personal and traditional prayer and on new forms of contemplation and union with God (through prayer or brotherly love?). One senses a lack of experts in prayer for spiritual counselling and retreats, for centres of prayer, houses of retreat or contemplation. This much on the debit side, but there are also positive elements: attempts at new forms of prayer, a wish for a more intense life of prayer, "creative prayer" in accordance with personal character and type of community.

What will the Capuchin Plenary Council do at Taizé for a whole month? First of all they intend to have a "life experience". The Eucharist will be concelebrated daily. There will be night watches, active participation in the prayer of the monks, a climate of reflection and exchange of spiritual experiences.

Secondly, they will tackle directly the real problems:

- Biblical perspective of prayer, centered in Christ;
- Life of prayer in the general context of spiritual life;
- Life of prayer in St. Francis and in the Franciscan tradition;
- Reports from various provinces on the life of prayer in the order. To this end a questionnaire has already been circulated, and members of the Plenary Council will discuss replies both in language groups and general assemblies;
- Information on prayer "techniques" and their psychological aspects;
- Fr. Roger Schutz will address the Council on the life of prayer of the Taizé community.

This shows pluck and initiative in tackling a problem which is affecting not only the Franciscan Order but the whole Church. (From NOTIZIARIO CAPPUCCINO, Sept. 1972)