

THE F.M.M. CAPITULAR DOCUMENTATION ROOM
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Over the last few months there has been great interest in the SEDOS Documentation, not least in the classification for storage and retrieval. The last Assembly of Generals was an occasion for them to see it and assess its value at close quarters. Reactions were generally favorable and encouraging.

The F.M.M. Sisters have now put at the disposal of their Capitulants a documentation service that is proving not only attractive but educative in the fullest professional religious missionary sense.

The Background

Some two years ago, following on their Plenary Council, the sisters were invited to reply to a consultation on the major issues of religious and missionary renewal. In a Congregation of more than 10,000 members, it was already impressive that the percentage responding within the time limit was 86%. This degree of participation demanded an adequate response at the level of government; a commission of 15 Sisters processed the material, and after a second enquiry for further precision, the total response is now available to the Capitulants in an easily accessible and comprehensible form. (Note headings 1-19 with subdivisions)

Every response is mounted on a card, in twin cabinets for the two stages of the consultation; the code used indicates origin by province, source, whether individual, group or community reply, language of original, and the age-group of the source-sister(s).

This is not all. In another cabinet, this time on punched cards, are all the findings of years of research on the life, ideals, insights and communications of the foundress - Mother Mary of the Passion. The file contains all the details and is available for reference; in addition, each Capitulant received several booklets summarizing the contents and results of the research.

The Context

The ideas, desires, requests and considered opinions of the sisters having been obtained during the consultative period, a complementary six-month phase of research began. It was an in-depth study of specific topics by sisters chosen by reason of competence and experience. Coming from various parts of the world, approximately thirty sisters were involved in this work of the Pre-Chapter Commissions; within the SEDOS group, several Generalates cooperated generously in their efforts.

As a result, the Capitulants received some eleven documents. In connection with the Institute's charism, there were booklets on: the spiritual itinerary of the Foundress; the best way to read her writings; her spiritual themes. These were accompanied by a comparative historical study of successive editions of the Constitutions, and also by a history of the first 95 years of the Congregation's existence.

From commissions on the religious life of the sisters came other studies: Our Present-Day World and its Summons to Christians; Justice and Poverty; Government; Eucharistic Adoration (which with "mission" is a constitutive element of the charism); Formation; Mission Today.

To this, the General Secretariate added extensive volumes of statistical data: a basic volume of data and diagrams "The F.M.M.s - Who Are They? What Are They Doing?"; six supplements, one for each continent; Fraternities and their development in the Congregation; table of the Evolution of the Provinces; Involvement of the Congregation in Mass-media; Curriculum Vitae of the Capitulants.

The Difficulties

It requires a degree of achievement on the part of government to inspire the massive response that made all the work possible. It requires a high degree of expertise and devotedness and intercultural communication to get finished results out of responses from some thirty provinces in sixty seven-countries, containing 576 houses of the Institute. Replies, to give one small but significant example, came in Burmese, Indonesian, Tamil, German, Italian, English, Spanish, Portuguese, Japanese, Korean, Dutch and Flemish, Polish, Vietnamese and Chinese; they were all presented in French except the English and the Chinese, which went into English, perhaps because of a certain affinity of thought.

Other Documentation

On shelves around the room, classified and usable, for the most part available for borrowing, are books and reviews. The spirituality of the Institute, together with biographies of members, histories of missions, collections of bulletins and provincial publications. A rather unique contribution in this sector is a very large collection of records and music manuscripts produced by F.M.M. Sisters here and there in the world - some very attractive Western-style examples from Australia - and there are copies in folders for the Sisters to take away if they wish.

Theology and Missiology figure large, and we noted with pleasure the Unam Sanctam collection, Sacramentum Mundi, Concilium, Spiritus, Omnis Terra, the Way and many other familiar volumes.

Figured large also, the SEDOS Bulletins of the last years, and Joint Venture, which Sister Rosa Ceuppens, Documentalist, said are much used. The Medical Mission Sisters Intercontinent, the FAO Ceres and other reviews, the WHO publications on Health Care caught our eye.

This service has certainly justified the amount of work put into it and the Capitulants are enthusiastic about it. As an exercise in functional documentation, it is a model and we in SEDOS might hope that it will not be dismantled immediately and become merely a happy memory when the work of the Chapter is terminated.

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We are very grateful to the new Superior General, Sister Alma, whom many of us know, for the permission to visit Grottaferrata during the Chapter and tell the SEDOS Group about this significant venture in internal communications.

Franciscan Missionaries of Mary - Filing System of the First Stage of the Consultation

1. Chapter of 1966
Decisions - Applications
2. Chapter of 1966
Modifications - Additions
3. Study Commissions
4. The Provinces
5. Apostolic Regions
6. Regional Assemblies
7. Plenary Councils
8. Constitutions (Modifications)
9. Coutumiers (Modifications)
10. Plenary Council 1970
11. Religious Life
 - 11.01 Theology - Chastity
 - 11.1 Liturgy
 - 11.2 Life of Prayer
 - 11.3 Obedience
 - 11.4 Authority
 - 11.5 Franciscan Life
 - 11.6 Spirit of the Institute
 - 11.7 Renewal
 - 11.8 Spirit of Penance
 - 11.9 Rel. Life and Frustration
12. Community Life
 - 12.0 Schema
 - 12.1 Com. Life and Prayer
 - 12.2 Com. Life and Fraternal Relations
 - 12.3 Composition of Communities
 - 12.4 Local Chapter
 - 12.5 Superiors and Comm.
 - 12.6 House Charges
 - 12.7 Customs
 - 12.8 Community and External Relations
13. Poverty
 - 13.1 Poverty and Witness
 - 13.2 Community Poverty
 - 13.3 Poverty and Formation
 - 13.4 Poverty and Works
14. Formation
 - 14.1 Probationers
 - 14.2 Novitiate
 - 14.3 Juniorate
 - 14.4 Formation Team
 - 14.5 Continued Formation
 - 14.6 Formation of Superiors
15. Government Structures
16. Information
 - 16.1 Mass media
 - 16.2 Press
 - 16.3 Letters
 - 16.4 Formation
 - 16.5 Archives
17. Apostolic Orientations
 - 17.1 Periodic Evaluation
 - 17.2 Apostolic engagements
 - 17.3 Ecumenism
 - 17.4 Education
 - 17.5 Development
 - 17.6 Social Sector
 - 17.7 Hospital Sector
 - 17.8 Int. Charges and Apostolate
 - 17.9 Finances
18. Long-Range Planning
 - 18.1 Spiritual orientations
 - 18.2 Nationalism
 - 18.3 Future Structures
 - 18.4 Institute Personnel
 - 18.5 Means of Livelihood
 - 18.6 Future Formation
19. Institute
 - 19.1 Institute and Hierarchy
 - 19.2 Institute and Friars Minor
 - 19.3 " " Priests
 - 19.4 " " Lay People
 - 19.5 " " Other Congregations
 - 19.6 " " National & International Organizations
 - 19.7 " " Catholic Action
 - 19.8 " " Vocations
 - 19.9 " " Public Opinion
 - 19.0 Name of the Institute

RESOLUTIONS AND OPTIONS OF THE MAJOR RELIGIOUS SUPERIORS OF ZAIRE (April 1972).

1. Men and women religious are at the service of the Church in Zaire and the people of Zaire; it is their intention to remain faithful to them. Consequently they reaffirm their pledges to the bishops, assuring them that, in the circumstances of the moment, they will always conform their united position to the decisions of the episcopacy. Hence all superiors, even if apprehensive about or, in some cases, very much affected by recent events, wish to avoid any attitude which could be of harm to the spiritual good of the people of Zaire or encumber the task of the bishops.
2. Within the religious life, it is desirable that more emphasis be placed on africanization. In consequence:
 - a) important responsibilities will more and more be confided to Zairian men and women;
 - b) African values will be more and more favored in community life.
3. In view of the reduction of personnel, as also of the new conditions in which our apostolate must be exercised, we must be prepared to perform the work of evangelization primarily by the witness of a good life and service to others, rather than by ourselves organizing work programs. It will also be necessary to be vigilant in safeguarding community life, and, if possible, to take advantage of the new state of affairs for the promotion of the religious life.
4. The major superiors hope that the agreements urged by the episcopacy and the ASUMA be concluded as soon as possible at the level of dioceses and religious institutes. A draft agreement will have to be studied in view of contracts between the episcopacy and institutes of religious brothers. The major superiors of Zaire hope that an adaptation of these agreements to the situation of women's institutes will be effected by episcopal and ASUMA officials.

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RESOLUTIONS ET VOEUX DES SUPERIEURS MAJEURS DU ZAIRE (avril 1972).

1. Les religieux et religieuses sont au service de l'Eglise au Zaïre et du peuple zaïrois et veulent leur rester fidèles. En conséquence, réaffirmant leur attachement aux évêques, ils leur donnent l'assurance, dans les circonstances du moment, de conformer toujours leur attitude commune aux décisions de l'épiscopat. C'est pourquoi tous, quoique inquiets et parfois très touchés par les événements, ils veulent s'abstenir de toute attitude qui pourrait nuire au bien spirituel du peuple zaïrois et alourdir la tâche des évêques.
2. Sur le plan interne de la vie religieuse, il est souhaité que l'accent soit mis davantage sur l'africanisation. En conséquence:
- a) des responsabilités importantes devraient de plus en plus être confiées aux Zaïrois et aux Zaïroises;
 - b) on favorisera toujours plus les valeurs africaines dans la vie commune.
3. Etant donné la diminution du personnel et les conditions nouvelles dans lesquelles doit s'exercer notre apostolat, nous devons être prêts à évangéliser davantage par le témoignage de notre vie et de notre charité au service des autres, plutôt qu'en organisant nous-mêmes les oeuvres. Il faudra d'autre part veiller à sauvegarder la vie communautaire et, s'il se peut, profiter de ce nouvel état de choses pour la valoriser.
4. Les Supérieurs majeurs souhaitent que les conventions mises au point par les instances de l'épiscopat et de l'Asuma soient conclues dès que possible au niveau des diocèses et des Instituts religieux. Un projet de convention devrait être étudié en vue de contrats entre l'épiscopat et les Instituts de Frères. Les supérieures majeures du Zaïre souhaitent qu'une adaptation de ces conventions à la situation des Instituts féminins soit réalisée par les instances de l'épiscopat et de l'Asuma.

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CHRISTIAN EDUCATION IN CHANGING AFRICAN SOCIETIES

RESOLUTIONS of the SRAM Kinshasa meeting, August 4-6, 1971

Teaching problems in sub-Saharan Africa were studied in the meeting sponsored by the Secretariat for Catholic Teaching in Africa and Malagasy. We have just received the printed report of the conference, available for consultation at SEDOS Secretariat both in English and French. We reproduce here the main resolutions and recommendations.

DECLARATIONS

1. Christian education plays a vital and integral role in the Church's mission, and all the members of the People of God are concerned with the problems of Christian education.
2. Seeing the importance of the school and the influence of Christian education for the future of Africa, the People of God have the duty to contribute generously, effectively and creatively to national efforts to develop education. With this in mind we affirm the necessity to maintain and develop Catholic education wherever circumstances allow us to do so.
3. The problem of school development and Christian education being closely linked to political decisions taken by the governments, the Church will have to willingly establish or re-establish, and to maintain in every way possible, close and open relations with the authorities of the country in a spirit of service and collaboration.
4. Whatever legal status the school has as a result of various governmental decisions the Church must keep these in mind and through various means, take measures for vigorous pastoral action in the educational field, whether public or private.
5. We recognize that today charity proceeds through political and economic dealings. Charity leads us to become involved with institutions, associations, unions and parties. For this reason the Church as part of her educational mission is constantly attentive to prepare, to encourage and to uphold the commitment of lay Christians to these forms of collective action, on both the national and international levels, following the teaching of the Gospel.

RECOMMENDATIONS

The Regional Meeting of S.R.A.M. makes the following recommendations to the national directors and to all those who are concerned with Catholic education in Africa:

1. That Catholic education in each country be organized and structured primarily at the level of the national office, whose role will consist above all in:
 - coordinating the country's activities in Catholic education
 - orientating Catholic education in general and Catholic schools in particular according to the pastoral directives of the National Episcopal Conference
 - effectively representing Catholic education to government educational authorities.
2. That there be a close collaboration at the diocesan level between the hierarchy, the religious and the laity, with the local bishop having primary responsibility for coordinating the various educational activities.
3. That various groups be organized which seek, in the Spirit of the Gospel, to promote, awareness of their responsibility and a sense of involvement amongst Catholics in the various fields of education and at all levels:
 - parent's groups, whose aim it is to make parents aware of the schools problems in such a way as to involve them actively in the school's upkeep
 - teachers' groups which seek to assure them a continuing education and to develop in them a growing interest in education.
 - alumni groups, particularly in urban centers, in order to stimulate aid between them and the school
 - womens' associations whose purpose it is to interest them actively in problems relating to the education, whether this be in the home or in the school.
4. That institutes for religious instruction and centers for pastoral formation be created with the aim of preparing Christian educators for the schools, whether public or private. That the possibility for continuing education be offered to lay people, the religious and the priests who are working in this apostolate.
5. That competent Christian lay people be associated as equal partners at all levels of responsibility in all that regards teaching as well as administering the schools.
6. That at the diocesan and interdiocesan levels, experts, whether lay or not, be called upon to advise the episcopal commissions who are responsible for questions of scholarly and religious education.

7. That those responsible for education should not hesitate to experiment and promote in line with government projects of educational reform all that concerns the structures, contents, and methods of teaching, primarily at the primary school level and that they rethink the education of teachers from this perspective.
8. That education establishments be stimulated in such a way that they give an enlarged dimension to education, which is essential to the renewal of the educational project; that social action be realized chiefly at the environmental level and that the school community be actively associated in this work.
9. That the goal of giving a realistic education of high quality be maintained in order to merit the confidence of the families and the authorities of the country.
10. That positive contacts be established or develop in order to collaborate with other Christian or even non-Christian groups participating in the development of education in the country.
11. That good relations exist between the members of international organizations such as Unesco and those which operate at a national level; and that they be encouraged as far as possible to take into consideration the educational needs as they are perceived by the different groups within the country who are concerned with these tasks.

L'EDUCATION CHRETIENNE DANS LES SOCIETES AFRICAINES EN CHANGEMENT

Les problèmes de l'enseignement en Afrique subsaharienne ont été étudiés à la Réunion Régionale du Secrétariat de l'Enseignement Catholique pour l'Afrique et Madagascar (SRAM) du 4 au 6 août 1971 à Kinshasa. Peut-être avez-vous déjà reçu le rapport de cette réunion. Nous venons de le recevoir et le mettons à votre disposition au secrétariat SEDOS.

Les documents de travail remis aux _____ à la réunion étaient les suivants:

- 1) Les Catholiques et l'Expansion Scolaire en Afrique, 1960-1970.
- 2) L'Education Chrétienne dans les Sociétés Africaines en Changement.
- 3) Réalisations et Objectifs du SRAM.

Pour ceux qui n'auraient pas encore pris connaissance de cet important document, nous croyons utile de publier ci-dessous les Résolutions sur "L'Education Chrétienne dans les Sociétés Africaines en Changement".

DECLARATIONS

1. L'éducation chrétienne participe intégralement et de façon vitale à la mission de l'Eglise, tous les membres du Peuple de Dieu étant concernés par les problèmes de l'éducation chrétienne.
2. Vu l'importance de l'école et l'influence de l'éducation chrétienne pour le devenir de l'Afrique, le Peuple de Dieu a le devoir d'apporter une contribution généreuse, efficace et créatrice aux efforts nationaux pour le développement de l'éducation. Dans ce but nous affirmons la nécessité de maintenir et de développer l'enseignement catholique partout où les circonstances le permettent.
3. Les problèmes de développement scolaire et d'éducation chrétienne étant étroitement liés aux décisions politiques que prennent les gouvernements, l'Eglise aura à coeur d'établir, ou de rétablir et d'entretenir dans toute la mesure du possible des relations ouvertes et suivies avec les Autorités du pays, en esprit de service et de collaboration.
4. Quelle que soit la structure juridique de l'école, résultant des options prises par les gouvernements, l'Eglise doit réaliser dès maintenant et prévoir par une pluralité de moyens une action pastorale dynamique dans le milieu scolaire public ou privé.
5. Nous reconnaissons qu'aujourd'hui la charité s'exprime aussi à travers les relations de la politique et de l'économie. Elle conduit à des engagements dans des institutions, des associations, des syndicats et des parties. C'est pourquoi l'Eglise, dans sa mission éducative, veillera attentivement à préparer, encourager et soutenir l'engagement de laïcs chrétiens dans ces formes d'action collective, tant au plan national qu'international, de manière à ce qu'ils s'y adonnent selon les principes de l'Evangile.

La Réunion Régionale du S.R.A.M. recommande aux Directions Nationales et aux milieux de l'enseignement catholique:

1. D'organiser et structurer l'enseignement catholique dans chaque pays principalement au niveau d'une direction nationale. Le rôle de celle-ci consistera surtout dans:
 - la coordination des activités de l'enseignement catholique du pays;
l'orientation de l'enseignement catholique en général et des écoles catholiques en particulier selon les directives pastorales de la Conférence épiscopale nationale;
 - la représentation effective de l'enseignement catholique auprès des instances éducatives gouvernementales.
2. De favoriser au niveau des diocèses une étroite collaboration entre la Hiérarchie, les religieux et le laïc, et de veiller à la coordination des actions éducatives sous la responsabilité principale de l'évêque du lieu.
3. D'organiser et d'animer, selon l'esprit de l'Évangile, toutes sortes de groupements visant à promouvoir la conscience des responsabilités et l'engagement effectif des catholiques dans les divers domaines de l'éducation, à tous les niveaux:
 - des associations travaillant à la formation des parents et à leur information sur les problèmes de l'école, de manière à favoriser leur engagement pour le soutien de l'école.
 - des associations d'enseignants, cherchant à assurer à ceux-ci une formation permanente et à développer un intérêt accru pour l'éducation.
 - des associations d'anciens élèves principalement en milieu urbain, afin de stimuler une aide entre eux et l'école.
 - des associations de femmes, dans le but de les intéresser activement aux problèmes d'éducation de la jeunesse, tant par la famille que par l'école.
4. De créer ou de développer des instituts catéchétiques et des centres de formation pastorale, visant à préparer des éducateurs chrétiens pour le milieu scolaire public ou privé, et à offrir des possibilités de formation permanente aux laïcs, aux religieux et aux prêtres adonnés à cet apostolat.
5. D'associer, à titre de partenaires égaux, des laïcs chrétiens compétents à tous les niveaux de responsabilités, tant en ce qui regarde l'enseignement dans les écoles que les tâches de direction ou d'administration.
6. De faire appel, tant au plan diocésain qu'interdiocésain, à des experts, laïcs ou non, susceptibles de conseiller de façon autorisée les commissions épiscopales chargées de questions d'éducation scolaire et chrétienne.
7. De ne pas hésiter à expérimenter et promouvoir, dans la ligne des projets gouvernementaux, des réformes pédagogiques tant en ce qui regarde les structures que les contenus et les méthodes d'enseignement et ceci principalement au niveau de l'école primaire. De repenser dans ce sens la formation des maîtres.

8. De stimuler les établissements scolaires, afin qu'ils donnent à l'éducation une dimension élargie, indispensable à la rénovation du projet éducatif, en cherchant notamment à réaliser une action sociale dans le milieu environnant, et en y intéressant ou y associant activement la communauté scolaire.
9. De rester très attentif à dispenser une éducation scolaire réaliste et d'un haut niveau, afin de mériter la confiance tant des familles que des autorités du pays.
10. D'établir ou de développer des contact positifs et une collaboration avec d'autres associations chrétiennes, ou même non-chrétiennes, participant dans le pays au développement de l'éducation scolaire.
11. De promouvoir de bonnes relations avec les membres des organismes internationaux, tels que l'UNESCO et d'autres encore qui sont à l'oeuvre au plan national; de les convier, dans la mesure du possible, à prendre en considération les besoins éducatifs tels qu'ils sont perçus par les diverses parties intéressées à ces tâches dans le pays.

MAN, CULTURE and RELIGION/HOMME, CULTURE et RELIGION

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- Studia Missionalia vol. 19, 1970
 - Published 1971 by Gregorian University, Rome. Introduction by Fr. Mariasussai Dhavamony, SJ.

"The essays presented here focus their attention on the religious conception of man and aim at an understanding of his nature, life, his place in the universe, and his relationship to the sacred, to God, in as far as such an understanding can be derived from the sources of world religions. In other words, they intend to highlight the solutions to the basic questions: What is man? What is his origin and destiny? How do religions understand man in his structure and activity?"

As a collection of studies in religious anthropology this book endeavours to present the fundamentals of most aspects of the religious view of man. It also undertakes to state the more important problems of this theme as they appear in the documents and ethnographic data of World Religions in the present state of their knowledge." - M. Dhavamony

Professor Bleeker of the University of Amsterdam on 'The Conception of Man in the Phenomenology of Religion'.
 Professors Pensa of Rome, Snellgrove of London and Johnston of Tokyo on aspects of Buddhist concepts of man.
 Fr. Dhavamony and Professor Hacker of Munster on concepts of man and his relation to God as derived from Hindu traditions.
 Fr. Caspar, pa, Professors McCarthy of Baghdad and O'Donohue of Beirut on Islamic approaches to the same questions.
 Professor Numazawa of Nanzan, Nagoya on the Shintoist notion of man.

These and other articles by a wide range of authorities from Fr. Carrier, Rector of the Gregorian and other faculty members to Professor Bittinger of Chapman College, California, and Professor Bolle of the University of California, make a fascinating and stimulating collection of worldwide insights.

As Fr. Richard Walsh, pa, wrote recently, written dialogue is cheaper and more effective than the sort of exchanges conducted in international seminars and conferences, in the sense that it instigates real listening on the side of the participants... but how few of us, he goes on, have the inclination to read! Indeed, much is written that is not only unprofitable but at the same time disproportionately boring. We do not think that the reader of this book would find in it those characteristics. How about this, from Prof. Bittinger:

"... economic and governing systems became outmoded when they could not change. Institutions fossilized.

This became a great danger and drawback to developing man. It continues to be. Man still fossilizes or freezes a certain religious concept, a certain economic concept, or a certain family concept. Indeed, the central purpose of institutions becomes lost when the institution no longer serves the man but the man becomes bound by his institution and indeed consumed by it. It may be remarked that so-called civilized man has found himself caught on this point again and again and has shed much blood in warfare to implant institutions beyond his borders which were not adapted for other groups. Indeed, instead of adapting

to changing circumstances he often suffers much to maintain institutions which no longer serve him well." (p. 231).....

or this from Fr. Carrier?:

"La contestation étudiante favorise l'éclosion de ce que l'on a appelé la contre-culture. Theodore Roszak a bien analysé ce phénomène dans son essai - *The Making of a Counter Culture*. La primauté des valeurs classiques, les fonctions socio-économiques de l'Université, les présupposés culturels de la société moderne sont radicalement contestés et rejetés. Pour remplacer les valeurs d'une société qu'on dit condamnée, on revendique la spontanéité individuelle, on rêve d'un ethos plus humain et fraternel pour supplanter la fausse rationalité de la société technologique. Ces réactions ne sont pas seulement verbales. Roszak fait noter que les jeunes adhèrent à cette idée-force que leurs critiques et leurs rêves construiront une société plus humaine, même s'ils doutent de leur puissance effective pour y parvenir. 'Les jeunes d'aujourd'hui' écrit-il, 'n'ont peut-être pas le pouvoir moral de lancer la révolution historique qu'ils désirent; mais qu'on ne s'y trompe pas, ils ne veulent rien de moins. L'expression "rejet total" revient constamment sur leurs lèvres, souvent même avant que ne se forme en eux une image au moins confuse de la culture nouvelle qui devrait supplanter l'ancienne.'

Ce qui est donc mis en question ce sont les pré-supposés culturels ainsi que les valeurs primordiales sur lesquels repose la société industrielle et urbaine. Quels que soient les excès de la contestation ou les effervescences de la critique, on ne répondra pas à la crise actuelle sans aller ensemble au fond du problème. Nous sommes devant un conflit de générations. On peut dire, sans trop simplifier, que jusque vers 1950 la société moderne connaissait un conflit de classes; aujourd'hui le conflit s'est développé surtout entre les générations. Il y a rupture, rejet, incompréhension réciproque." (p. 239)

As a further extract and kind of footnote to the other quotations we thought of this, from "Entering upon the Career towards Enlightenment" by Santideva, an Indian Buddhist religious of the 7th Century A.D.

"If you act in the way of worldlings
 you will certainly come to an evil state.
 But you are unwanted if you don't act like them,
 so what can be done in your dealings with them?
 One moment they will be your friends;
 The next moment they will be your enemies.
 Instead of being happy, they feel provoked.
 The ordinary man is hard to please.
 If I say something to the good, they are provoked.
 If I want to do something useful, they prevent me.
 If I don't listen to them, they are again provoked,
 and so they go on their way to their evil state.
 They envy their superiors.
 They vie with their equals.
 They are proud towards inferiors.
 If you praise them they get arrogant.
 If you say what they don't like to hear, they get angry.
 No use ever comes of the worldling."

(Prof. Snellgrove, p. 70)

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Une première rencontre sur la "FORMATION PERMANENTE" a eu lieu chez les Pères Blancs, le Lundi 23 Octobre, réunissant les responsables de quelques congrégations afin d'établir un AGENDA pour les prochaines réunions.

Les membres présents étaient les suivants:

Président: Le Père Grosskorttenhaus, pb

P. Th. de Rooy, pb

P. L. Kaufmann, pb

Sr. Brigid Flanagan, sfb

Sr. Paule Sagot, crsa

P. L. Ledit, cssp

Secrétariat de SEDOS: Mlle A. Fernandez

P. Denis, ofm-cap

Sr. G. de Thélin, rscj

P. Mesters, o, carm

P. J. Westoff, msc

P. Ibba, sx

A G E N D A

1) INVENTAIRE DES EXPERIENCES DANS LES INSTITUTS

2) CONCEPTION DE LA FORMATION PERMANENTE

- Formation Doctrinale - Spirituelle - Professionnelle
- Formation personnelle et en groupes
- Dans quelle direction, envisage-t-on la Formation permanente ?
- Comment envisager la formation de base afin qu'elle soit une bonne préparation à la Formation Permanente ?

3) MOYENS PRATIQUES

- Sensibilisation et Information des Instituts et Individus (en Métropole et sur place)
- Personnel disponible en vue de la Formation permanente (Equipe polyvalente, etc...)
- Matériel disponible: livres, enregistrements, communications régulières, etc...
- Réunions organisées plus ou moins longues et régulières
- Réunions des Missionnaires en congé.

4) ROLE DES RESPONSABLES A DIFFERENTS NIVEAUX

- Evêques - Provinciaux - Régionaux - Séminaires - Maisons Généralices.
- Collaboration à différents niveaux
- Mise en commun du personnel et du matériel
- Echange d'information.

5) POSSIBILITE D'OBTENIR DES RESSOURCES POUR LA FORMATION PERMANENTE

6) ORGANISATION DES REUNIONS

- Date et lieu
- Membres participants
- Nomination d'un (e) Secrétaire de groupe

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The first meeting on 'ON-GOING FORMATION' was held at the House of the White Fathers on Monday, 23rd October, 1972. Several representatives of Mission sending Institutes attended in order to discuss the AGENDA for future meetings.

AGENDA

1. Assessment of the experiences of some institutes

2. Criteria of Ongoing Formation
 - Doctrinal - Spiritual - Professional Formation
 - Personal and group formation
 - How should Ongoing Formation be orientated?
 - How to construe basic formation so that it may prove a valid preparation for Ongoing Formation?

3. Practical Means
 - Sensitivity and Information of Institutes and Individuals (at home and in the field)
 - Personnel available in view of Ongoing Formation (multiform teams, etc.)
 - Material available: books, registers, regular communications, etc.
 - Organised meetings: at regular intervals, long/short
 - Meetings of missionaries on home leave

4. Role of those in charge at different levels
 - Bishops - Provincials - Regional Superiors - Seminaries - Generalates
 - Collaboration at different levels
 - Sharing of personnel and material
 - Exchange of information

5. Possibility of getting resources for Ongoing Formation

6. Arranging of meetings
 - Date and place
 - Participants
 - Appointment of a group secretary

"FORMATION PERMANENTE" (Suite)

La prochaine réunion du groupe Français a été fixée au Jeudi 2 NOVEMBRE à 16 heures à la Via Aurélia, n° 269 - chez les PERES BLANCS.

Les participants seront les suivants:

Président: Père LEDIT, cssp (Pères du Saint Esprit)

Présidentes alternatives: Sr. Paule SAGOT, crsa (Chanoinesse de Saint Augustin)
Sr. Geneviève de Thélin, rscj (Religieuses du Sacré-Coeur de Jésus)

F. J. Maertens, cicm (Congrégation du Coeur Immaculé de Marie)

P. C. Benoît, cm (Congrégation de la Mission -Lazaristes")

Fr. R. Lammelin, fsc (Frères des Ecoles Chrétiennes)

P. R. Morte, omi (Oblats de Marie Immaculée)

P. Richard, omi (Oblats de Marie Immaculée)

P. Kuntz, sma (Société des Missions Africaines)

Sr. A.M. Stübler, sa (Soeurs Blanches)

P. A. Ibba, sx (Missionnaires Xavériens)

Sr. M.H. de Toledo, crsa (Chanoinesse de Saint-Augustin)

P. L. Kaufmann, pb (Pères Blancs)

Vicaire Général, msf (Missionnaire de la Sainte Famille)

Assistante, fmm (Franciscaines de Marie)

(voir page suivante
pour le groupe Anglais)

"FORMATION PERMANENTE" (suite)

The next meeting of the English group was fixed for Friday 3rd. November at the White Fathers, Via Aurelia, n° 269.

With the following participants:

Chairman: Sr. Brigid Flanagan, sfb (Sainte Famille de Bordeaux)

Alternative: Fr. Denis, ofm-cap (Friar Minor Capuchin)

Fr. Fornasari, fscj (Verona Fathers)
Bro. J. Bruder, sm (Society of Mary- Marianists)
Fr. Mesters, o.carm (Carmelite Order)
Fr. Westoff, msc (Missionaries of the Sacred Heart)
Fr. Grosskortenhau, pb (White Fathers)
Bro. Gottwald, fsc (Brothers of the Christian Schools)

- N.B. a) Members wishing to attend a meeting at a different date, please inform the Secretariate of SEDOS. Thanks !
- b) The Secretariate takes this opportunity to ask members attending to obtain from their Generalates relevant documents on Formation (Africa - Latin America - Asia) in order to keep our files up to date.

Le Secrétariat profite de l'occasion pour demander à tous les Généralats de bien vouloir communiquer au SEDOS toutes les informations concernant les centres de Formation en Afrique, en Amérique du Sud et en Asie - afin de nous permettre d'ajourner notre fichier.

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