

SEDOS Task Force for Health organized a three-day workshop for professional and non-professional members in the health field from December 8-10, 1972, at the Generalate of the Verona Sisters. A group of 20 sisters had been invited, to which sisters of Notre Dame de Namur, School sisters of Notre Dame, Ursulines, Franciscan Missionaries of Mary, the Holy Family of Bordeaux, ICM Missionaries, Medical Mission Sisters responded together with some non-Sedos members such as the Marist Sisters, Marianist Missionaries and Verona Sisters. Mr. Terry Waite was the leader of the workshop and Srs. Annemaria de Vreede (chairman of the task force) and Susan Neubauer assisted as staff members. All Sedos members had received an invitation for the closing session on Sunday afternoon.

THE AIMS OF THE WORKSHOP had been stated as follows:

1. To examine the dynamics of 'personal' and organizational change with particular reference to health care.
2. To assist members to facilitate constructive change within their own areas of influence.

After having welcomed the Sisters and the few (*) Fathers at the closing session, Brother Charles Henry Buttner, fsc, introduced the staff and organizers to the enlarged group and invited each one to 'play the game' along with them and experience how change comes about. Then Mr. Waite informed the group of what had been done in the past few days and said that the central idea of the workshop was that we are all teachers and we are all learners. During the first day, he said, the participants looked at the situations where they came from, where change was required. It was necessary to consider which attitudes should be changed in themselves, in institutions - toward the change in health care. What changes are needed in institutions, in congregations, the church, professional people in the health field? After these two introductory addresses the members of the workshop took over and conducted the brainstorming and discussion session of the next hour. Words used for this exercise were such as Change, Promoters of Change, Retards of Change, Health, Disease, Institution, Community Health, Service, Mission. After the discussion in groups Canon Houtart of FERES, sociologist, spoke to the whole group on

SOCIAL ASPECTS OF HEALTH

He was struck by the fact that most of the associated words in the exercise related to 'personal outlook', and that hardly any related to social realities such as the social right to health, the role of the state, revolution. In order to complete the picture he shared his insights into the social dimensions affecting health care services and the changes involved.

1. Change from the privilege of 'few' to the social right of 'all' changes the definition of health. Important consequences are the necessity/duty of government organization of health care. This changes also the meaning of private institutions!

2. Problem of the relationship between traditional and rational medical care. For the future of work in the so-called Third World countries it is very important that traditional medicine (as linked with their culture) be combined with rational medicine imported from the West. We see now that new nations like Mainland China, Burma, Ceylon are re-introducing traditional medicine into the whole system of health care. Canon Houtart said he had not yet seen the combination of both systems in Christian hospitals but he stressed the point that a link between the two should be envisaged for the future.

3. Health as an integral part of development. The ideas about development are changing, and this involves also health care. A choice has to be made between the big, well-equipped institutions (schools, hospitals) and small simple centres even in the smallest villages also, which means contribution to all. A hospital staff working around the clock without giving health education is not very effective. A publication on the

health system in China describes how the 'barefoot doctor', a simple peasant elected by his village, receives rapid training within a few months and then works in his village. All the rural areas of China are covered in this way. Such an organisation also depends on the political system and from this we can see that health and revolution are related!

4. Diseases and social structures. It is well known that certain diseases can be cured or prevented by change in the social structures.

5. Health and the population problem. It is clear that family planning is related to development and so the system of health care should be related to the organization of family planning. Catholic hospitals should try to integrate this dimension into their institutions.

Then Canon Houtart spoke of the SOCIAL ASPECTS OF THE ORGANIZATION OF HEALTH CARE.

1. Public versus private. Today developing countries need a mobilization of the whole nation for health care. It is impossible to organize this with our western concept (free enterprise, liberalism, capitalistic views) without increasing the inequality - if we keep the private institutions for the people who can afford to pay. Having a ward for the poor is not a good excuse for the system. We should respond when a nation wants to organize its health care and not be afraid of the collective approach. Defending private institutions is defending the privileged.

2. Preventive medicine and health education - needs revolution in the organization of health care.

3. Christian institutions should ask themselves questions such as what is the real social function? Does the work also have other functions - hidden - which might be the main functions, such as prestige of the group? What is the pastoral function? How do we respond to the human moment in health care?

Canon Houtart concluded by saying that changes in society are obliging us to revise our position. The changes in Society change the meaning of our sign/witness. This sign is not an individual thing only, but has a cultural dimension, a social dimension, and the meaning of it is not completely under our control. So we must be open and read the signs of our times, because that is also an indication of the will of God for us.

REPORT OF THE THIRD MEETING ON ONGOING FORMATION of the English group.

- 30th November 1972 at 4 pm. at White Fathers

Present were: Fr. Eiggane sma, Sr. J. Burke snd-n, Fr. Cagney omi, Fr. Denis ofm-cap, Fr. Fornasari fscj, Fr. Grosskortenhau pa, Fr. Lautenschlager cmm, Fr. Th. de Rooij pa, Sr. M.J. Tresch ssnd, Fr. Westhoff msc

In the chair: Fr. Denis

From Sedos: Miss Ann Ashford.

I. Bishop SANGU - speaking on ongoing formation

Bishop Sangu of Mbeya-Diocese (Tanzania), chairman of the Tanzanian Episcopal Conference, happened to be staying at the White Fathers' and kindly gave us some thoughts on ongoing formation in the field:

- People on the spot should be consulted about their needs. Thus the Tanz.Epis.Conf. had invited Bishop Blomjous to give refresher-Seminars to the bishops themselves and in various centres of the country.
- The various institutes should work in close cooperation with the T.E.C. The local bishops know best whom and what they want. Updaters should not confuse people.
- One should work on a national rather than on a diocesan level. For the more local level (diocese, deanery), animators should be selected and prepared. These leaders might be part-time attached to a pastoral centre while remaining in their particular ministries.
- Brothers and Sisters (especially the African Sisters) deserve special attention since they are in a position to exercise a marvelous apostolate.
- Priorities in Ongoing Formation are: Sound Biblical thinking
Development work
Ministry (Celibacy).
- It would be good if a Sedos representative could be invited as observer to the A.M.E.C.E.A. conferences.

II. Progress Report

The rest of the meeting was spent composing a progress-report on the group's three meetings for the Sedos Assembly of Generals.

Awaiting reactions and/or directives from the Sedos Executive Committee, no date was set at present for the next meeting.

Sedos DWG members met at Sedos on 20th December 1972 at 4 pm. The following were present Fr. Biggane sma, Fr. Bundervoet msc, Sr. Danita ssnd, Bro. Moonens fsc, Sr. Finbarr Airey op, Sr. M. Gloria scJb, Sr. Gabriel Robin crsa.

In the chair: Sr. Danita

From Sedos: Fr. Tonna

I. Sr. Danita gave a brief summary of the previous meeting. As yet there had been no response from key people in the field to whom the summary of the study's findings so far (Doc 4) had been sent. An important point emerging from the study was the need to educate in the rural areas to check the flight to the city.

II. THEOLOGY OF THE CITY - exposé by Fr. A. Bundervoet, msc

Theology of the city is a difficult subject, and yet, if we do not consider it as the basis of the Urban Mission, our efforts will come to nothing.

- A - There is Revelation in Creation. Creation is also Man as he is. The complement of this Revelation is the Gospel: we can understand ourselves in its light. Christ spoke of God and of us.
- Towards the end of his life St. Thomas Aquinas discovered books on politics by Aristotle, and these changed his mind. Man is an animal who lives in the city, because this is the expression of man's social nature. The City is the locus of information, education, culture, the spirit.
 - So the City supposes an idea of Man. To us Christians the concept of Man is further enriched by the Gospel. In our times a new civilisation is being built through urbanisation. Christ must be present - to install a society loyal to Man's transcendent call, and thus collaborate with God's love working from Eden to Jerusalem. - (See Apocalypse: the last vision is a city.)
 - St. John does not paint a Utopia, nor a protest, but a revelation of a future event - what God will do. St. John announces the future. This is not escapism (Marxist criticism) but a revelation which touches (as always) God and Man by declaring and orientating the next steps. It reveals the pedagogy of God preparing us for His design... a dynamism... a project with God inviting Man and Man working with God.
 - Eschatological visions are the biblical way of proposing a concept of Man e.g. St. John on Babel - a symbol of Man's creativity, his greatness and his weakness. Man cannot achieve union alone. Jerusalem is the other pole. Men are brothers (see Apocalypse: Pentecost) and communication (languages) is a basic idea.
 - The New Jerusalem is the end of the road. The beginning is now.
- B - The newness of the City of God consists in the concept of God with Men - living together - not just men who go to Heaven but God who comes to earth - in the city now and not, as before, in the desert. God reconciles Himself in the City, and this city is the Local Church, the People of God, fraternal community, alliance. St. John again: Israel and the City have become one (Apoc. 21,3). The Church achieves the vision. The Word of God creates it. The New Jerusalem is the end in view, the objective of Redemption - Ut omnes unum sint.

- C. - Central point: love of the three persons - Trinity
- a) Love of the Father: He will be my Son. Fatherhood creates brotherhood among men.
 - b) Love of the Son: conjugal type. The new Jerusalem is the Bride (Apoc. 21,2).
The Church (St. Paul) is a foretaste.
 - c) Spirit: the true city, common life. Love is presented as a river (Jo. 5,3). It's Water is the Christian's heart. The City of Man understands the meaning of love.
- D. - The new Jerusalem is the Community of Man. It is God's plan, as He wants it, a collective reality. Through unity and love, men manifest God; Man meets the ultimate basis of his existence: God. Man and nature are reconciled: lived in common life. There is reconciliation at three levels: Man - Nature - God. These concepts are not just consolations but teachings: in their light we read God's plan.
- E. - What is the relationship between Church and City?
- a) Local Church Western theology has neglected this, stressing the political side and centralisation. In the East we have churches, in the West we have the Church. Western ecclesiology has been underdeveloped, though the last Council remedied this. It is not true that local churches are just administrative parts: they are the activation of the one Church of God. As such they possess the marks attributed to the Universal Church. There would be no Universal Church if there were no local Churches. The Universal Church is not a 'whole' greater than or independent of the local Church. The local Church is a divine institution and must rather regulate Canon Law than be regulated by it.
How are the limits of the Local Church determined? Early Christianity did not establish definitive structures for the Eucharist, common life, the assembly of the Faithful or internal order. Models came from the world itself, forms already existing - towns, villages, etc., and especially from the most perfect form of human grouping - the City - , where man has the most possibilities. Humanity = a union of cities.
 - b) Theology of the City A negative argument can be derived from the silence through the centuries. Given such a silence, how can such a doctrine be based on authentic traditions of Church? The silence actually refers not to the local churches but to their relation to the city. When you find an awareness of the local church in history, you also find an awareness of the city, e.g. the Middle Ages. Before Carolingian times, the emphasis was on the parish which corresponded with the town (there could be several places where the Eucharist was celebrated). During Carolingian times priests were divided into those who worked for the rich and those who worked for the poor. The idea developed that a 'curé' was for a certain number of people.

N.B. This is a very rapid summary of Fr. Bundervoet's talk. We hope to print the full text very soon.

III. Date of next meeting

It was agreed the group would next meet at Sedos on January 24th at 4.p.m.

IV. Further work topics

The secretariate was asked to make contact with the Sedos Health Task Force for some comments on health care within the framework of the Urban Mission.

LISTS OF DOCUMENTS RECEIVED DURING DECEMBER compiled by Sister Agnetta, SSpS

I. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (page number in brackets)
1.192	FMM	Répartition des Provinces et Nomination des Provinciales.
1.193	FSC	Exposé du Frère Supérieur Général Charles Henry au nom de l'USG à la 3 ^e Assemblée Plénière du SCEAM, Kampala 1972. (1)
1.194	PIME	PIME: Un Istituto al servizio della missionarietà delle Chiese particolari. (20)
1.195	Ibid.	Il Problema dell'incardinazione in diocesi per i sacerdoti del Pontificio Istituto Missioni Estere. (14)
1.196	Ibid.	Le Vacanze in patria del missionario del PIME. (7)
1.197	Ibid.	La Formazione continua dei missionari del PIME. (5)
1.198	MM(Srs.)	Discours du Président Nyerere au Congrès des Soeurs de Maryknoll à New York. (13)
1.199	Ibid.	Les questions posées et les réponses données par J. Nyerere à l'issue de son exposé à l'Assemblée Plénière des Maryknoll Sisters à New York. (10)
1.200	SCMM-M	Change in the Missioner by Donald J. Casey, MM. (3)
1.201	Ibid.	Conversion of the Missionary by Alfonso M. Nebreda, SJ, (5)
1.202	CSSP	Circulaire sur la formation continue du clerge, le 1er Novembre 1972. (2)
1.203	PA	Documentation: Spiritual Animation. (French and English copies) (17)
1.204	Ibid.	Apostolic Experiment in Africa. (French and English) (1)
1.205	SMA	Assemblée Générale 1973: Synthèse des réponses aux questionnaires. (102)
1.206	SA	The Basic Community Movement. (French and English) (26).
1.207	CRSA	Fiches réflexionnaires pour une recherche commune sur la Justice. (37 f)
1.208	Ibid.	Expérience d'une Congrégation: ébauche d'un "matériel de travail" pour une recherche commune sur la Justice. (2)
1.209	SCMM-M	SCMM Addresses 1972. (7)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (page number in brackets)
4.697	Commission "Laics Missionnaires", France	Critères de Départ. (8)
4.698	Gaba Publications	A Village Catechesis, by Richard McGarr. (46)
4.699	Centre de Recherche Theologique Missionnaire, France	A qui vous adresser? (31)
4.700	Carlo M.J. van Melckebeke	Scola Presbyteralis St. Caroli. (11)
4.701	Conferencia Episcopal de Colombia	Carta autògrafa de Su Santidad Pablo VI a la XXII Conferencia Episcopal (May 31, 1966). (28)
4.702	USMI, Italie	La vie religieuse dans la periode Post-Conciliaire, by Cardinal Ildebrando Antoniutti. (29)
4.703	Conferencia Episcopal Argentina	Plan Nacional de Pastoral 1967. (54)
4.704	Provincia Eclesiàstica de Medejlin	Laico Iglesia Mundo. (40)
4.705	ibid.	Religioso Iglesia Mundo. (43)
4.706	Conferencia dos Religiosos do Brasil	A Vida Religiosa no Brasil de Hoje. (55)
4.707	Ramon Aguilo, SJ	Congreso sobre "Comunicacion y Desarrollo", Euenos Aires. (3)
4.708	WCC(PCR)	Malaysian Minority: Plantation Workers of Indian origin. (44)
4.709	WCC	CWME/WCC-DCC/LWF Consultation on <u>Education for Mission</u> ; Programme. Document 1. (2)
4.710	Ibid.	CWME/WCC-DCC/LWF Consultation on <u>Education for Mission</u> : List of Participants. Document 2. (2)
4.711	Ibid.	<u>Guiding Lines</u> for the work of the Church of Sweden Mission. Document 3 of above. (7)
4.712	Ibid.	New Structures for Mission. Document 4 of above Consultation. (3)
4.713	Ibid.	Certainties and Questions. Document 5 of above. (2)
4.714	Ibid.	Ecumenical Sharing of Personnel. Document 6 of above Consultation. (3)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document (page number in brackets)</u>
4.715	WCC	The Developing Missionary Movement in Asia and Missionary Motivation, preparation and orientation. Document 7 of above Consultation (10)
4.716	Ibid.	The Missionary and his task - at Edinburgh and today, by G.M. Setiloane. Document 8 of the above Consultation. (12)
4.717	Ibid.	More Facts and Figures: Racism in Australia. (37)
4.718	Tony Byrne	Report on Visit to Diocese of Moshi, Tanzania. (2)
4.719	Ibid.	Report on Visit to Diocese of Tanga, Tanzania. (1)
4.720	UN	Rapport sur la 23ème session du Comité Exécutif du Programme du Haut-Commissaire des Nations Unies pour le Réfugiés. Oct. 9-18, 1972. (12)
4.721	WCC	More Facts and Figures on Aboriginal Issues: Racism in Australia.
4.722	Gregorian University, Rome	Revelation in Christianity and other Religions. (1)
4.723	Rink	A Synopsis of the UN Development, Refugee, Emergency Systems. (17)
4.724	ACIS JF	Formation de dirigeantes. (4)
4.725	World Bank	World Bank Atlas 1972. (12)
4.726	International Programme for Prisoners' Children	Programme for Prisoners' Children. (2)
4.727	Inter Documentation Co. Switzerland	Social and Economic Development Plans 1970. (Catalogue) (55)
4.728	Ibid.	Africa. (Catalogue 1969) (16)
4.729	Ibid.	Congo-Kinshasa. (Catalogue 1970) (21)
4.730	Houtart	Catholic Church in Ceylon. (52)
4.731	Upper Volta, Africa	IIIème Festival du Cinema Africain, Ouagadougou, March 4-12, 1972. (54)
4.732	Rijksdienst voor de IJsselmeerpolders Zwolle, Netherlands	Flevoland: Facts and Figures. (23)
4.733	Instituto fe y secularidad, Madrid	Programa 72-73. (31)
4.734	IDOC	Participation through Sharing in the IDOC International. (3)
4.735	Stichtin Broeder-	Interkonkom 1972-2. (51)

THE SITUATION

THE FUNCTION AND ORIENTATIONS OF CARITAS INTERNATIONALIS

It is quite obvious that an organisation that has been in existence and active in the domain of relief and assistance for twenty years should have something to say to missionaries, particularly to those in areas where privation and want are the lot of the majority. SEDOS makes an effort to express the current outlook of two officers in the C.I. office, M. Emilio Fracchia of Paraguay, Secretary General, and Fr. Rink, mhm, International Relations Officer.

We submitted six questions and in a lengthy interview received their response. The order in which the questions were dealt with may in itself be significant as we had arranged them differently.

Questions 3 and 4

- Can Caritas Internationalis promote the channelling of resources towards the existing Caritas organizations in developing countries?
- Does Caritas Internationalis promote new Caritas organizations? How? Funds, personnel, training?

The idea of the Caritas organisation is that of a federation - the stimulation comes to the top from the base. International Caritas is a kind of cooperative effort and therefore also works on suggestions coming from the national and regional network. At the last General Assembly (May 1972) it was given a mandate not only to promote the creation of national Caritas organizations where they do not exist but also to study the specific situations and needs of particular regions and the possibility of gradual regionalization. This is done in close consultation and collaboration with Bishops and Episcopal Conferences. In Latin America there were practically no Caritas organizations in the fifties. During these years, Mgr Bayer who, was then Secretary General visited Latin America and together with the Apostolic Nuncios, and CRS-USCC (among others) stimulated the creation of coordinating centres in various countries. Out of this there emerged the Caritas organizations of today.

You must not think that directives go out from the central office; it is rather a reverse process. You understand that programmes to set anything up anywhere depend on local possibilities in terms of personnel and other resources. The hierarchies decide on whom Caritas Internationalis can rely as the organizers of the social and assistential activities of the Catholic Community in a given country.

There is a mutual assistance fund to consolidate the national structure and "infrastructure" Persons with ideas and experiences have often been the object of flexible exchange between one area and another, as the demands of the situation dictated.

As far as training is concerned, the main channels of communication for ideas and exper-

ience have been the regional seminars. In practice we have found that it is more effective to organize regional seminars for the officers and people directly involved in organized Caritas work. In this respect we regard the present trend for strong regional organisations as being significant. In Latin America there is a regional secretariate already at work.

An effort is now being made to integrate and coordinate these regional activities. Here in Rome we have Continental services namely for Africa, Asia, Latin America, North America and Europe. The Executive Committee has five Vice-Presidents, representing the five continents and representatives of twelve countries - selected with an eye on their geographical distribution.

This is of course a gradual development from the first years - after World War I - when the movement began to look beyond national borders. Most initiatives among Catholic communities were taken by the Bishops, and decisions on orientations were left to the countries concerned. Right now we are trying to find in confederated collaboration the common denominators of our task.

Question 5

- Could missionaries on the spot give assistance to, or enter into the plans of, Caritas in any way?

The advice we have always given to missionaries was to stimulate programmes and find resources on the spot, - and avoid applying directly to Rome. Nevertheless, even today, quite a few of our callers are missionaries looking for help for some distant outpost, and we are happy to enjoy the confidence of those workers who contribute so much to the ongoing dialogue.

We do not think of missionaries as having separate roles, functions or responsibilities outside the context of the local churches; and, though we do not reject any applications coming from missionaries, we do ask them to go through the national Caritas organisation. If they can take part in animation, in giving élan to the awakening that is now in process we are really grateful and happy. On specific occasions (e.g. the movement of millions of refugees between Bangla Desh and India) we have had the most generous support of the international headquarters of missionaries and religious.

Question 6

- Does Caritas prefer to work in the context of small projects or in the context of Episcopal Conference plans?

This question relates to the previous one. Most missionaries and local leaders are concerned with micro-realizations that allow the use of local resources, are closer to the needs of the people and give an opportunity of effective outside help. There must be an understanding between Caritas and Bishops, missionaries, local clergy and people. Small projects are good but to be really worthwhile they must be integrated in a plan which will give complementary tasks to everyone. Existing micro projects, if brought together, can form a plan and unite the small efforts into a big one. You must remember that local talent and readiness to act are necessary to the effective intervention of any international organisation. It is also clear that people and situations change, imposing on any cooperative effort like Caritas the need for constant re-appraisal. India and other countries offer excellent examples in terms of local and national initiatives in which all work together for common aims.

Very relevant to this question is the further one of what type of presence is proper to the Church in a certain place. What policy have we in this Caritas activity?

This is not just a matter of ideas or of an intellectual exercise: it is also a matter of concrete help, and the form that this takes is a result of policy decisions. We have

practical people with much experience in Caritas; this is competence. The result should be a Christian influence in activity, not just in ideas.

Question 2

- Has Caritas Internationalis specialist competence in one or another field: education, health, socio-economic advancement, disaster relief?

Most of our 90 member organizations are experienced in disaster relief; it is perhaps a speciality which is better known than some of our other fields.

During recent years it has become clear that emergency relief must be integrated socially in the country where disaster (natural or man-made) strikes. We must take into account the situation of urgency, of pressing need, in which the majority of people live in certain areas in order to avoid the people not stricken remaining in subhuman conditions. A disaster in such cases is only an emergency that acquires more than the normal urgency. There have been situations where relief directed to a particular section of the population has left the majority of the people as poor as they were, while those accorded relief were better off than they would have ever been without the disaster. Something has to be done to even out the inequalities and distribute more widely the benefits of such disaster interventions.

Question 1

- Has Caritas specific programmes of assistance at the moment and how are they elaborated?

The Caritas network consists of 90 organisations. We need to draw not only on our own knowledge and experience but also on outside research. We are trying to take advantage not only of our own records but of outside sources to gain better understanding of what is useful, of what factors are involved in situations of assistance.

Certainly a practical distribution of competencies would help a lot; to have the right people taking the right decisions at the right time.

In our files we have rich and abundant material to allow education for better programmes in the field of caritative work. The area of communications has been neglected: and yet, this has had its advantages. It stopped us from taking the plunge to fill up the information gap with a sophisticated system at headquarters and made it clear that the gap could be filled only if the member organizations became full partners in the common quest. There is a good case for undertaking a major effort in the field of communications with our member organizations in order to clarify what one ought to know, and also what one ought to do.

More than ever now we need dialogue with our constituents. A questionnaire is being prepared in order to lay the foundations of a confederated information exchange.

Conclusion

This interview shows clearly what Caritas is and how it functions; other questions could have been asked. We wanted to give member institutes something that they might pass on, something that might be of use to their field personnel. We hope this is such.

It was very interesting for us to see that Caritas, like SEDOS, is conscious of the need for developing better and more adapted communications, and also that it is aware of the need for the local churches themselves to decide what is the form of Christian presence they want and what is the role for the missionary. We can work together surely.

- CICM - P. Maertens sera absent de Rome jusqu'au mois de juin. Il visitera les provinces d'Afrique: le Zaïre et le Cameroun.
- FSC - From January 11th to March 16th Brother Charles Henry will visit the FSC provinces in the Antilles (Guadalupe, Puerto Rico, Santo Domingo), Mexico, Central America, Venezuela, Colombia and Ecuador.
- During February Brother Arthur Bonenfant will visit the Provinces of West Africa, Upper Volta, Nigeria, Cameroon, Dahomey, Togo.
- In March Brothers Aloysius Carmody, Rafael Martinez and Paulus Adams will join the Superior General in Guatemala for a week long conference with representatives of all twelve Latin American Provinces on the theme 'Meeting the Needs of Youth Today'.
- During January and February Brother Leo Kirby will visit the south and southeast Asian provinces to study the future alignment of the American mission personnel with the Asian Assistency.
- CESTA - The Pontifical University of St. Thomas Aquinas inaugurated its first Social Development Course on November 16th, 1972, with an enrolment of 43 students (clerical, religious and lay, men and women) from 12 different countries, representing five continents. Classes and Seminars will be held from January to April. For information apply to Rev. Boavida Coutinho, Director of CESTA, St. Thomas Aquinas University, 1 Largo Angelicum, 00184 Rome (Tel: 684.045 or 679.17.46).
- RSC - Agenda de la Communauté Centrale: Janvier 3-18 - Belgique
Février 1-18 Congo
19-22 Tchad
23 - Le Caire
Mars 11-31 - España Sur Portugal
Avril 3-23 - España Centre-Sur
Mai 11-31 - New York
Juin 3-20 - Canada