

FORMATION PERMANENTE

Rapport de la quatrième réunion du groupe français qui s'est rencontré le lundi 8 Janvier 1973 à 16 heures chez Les Pères Blancs, via Aurélia 269.

Les membres présents étaient les suivants:

Présidente: Sr. Geneviève de Thélin, rscj

P. L. Kaufmann, pb

P. F. Colombo, fscj

P. Motte, omi

Mlle A. Fernandez, sedos

Sr. Frieda, sa

Sr. P. Sagot, crsa

P. C. Benoît; cm

La discussion porte principalement sur le rôle de la formation permanente pour répondre au malaise des missionnaires (cfr. Ass. Gen. 12.12.1972; OÙ en est la réflexion de SEDOS sur le RÔLE DU MISSIONNAIRE ETRANGER DANS L'EGLISE LOCALE ? p. 3-4).

A. CONSIDERATIONS GENERALES

La Formation Permanente doit répondre aux besoins réels des missionnaires sur place. Elle a nécessairement deux composantes:

- une bonne théologie de l'Eglise et de la Mission
- une étude sérieuse des situations qui évoluent.

On peut donc distinguer entre les besoins permanents et les besoins temporaires de la Formation permanente:

Besoins permanents

- connaissance de l'Evangile, des autres sources spirituelles et de la tradition chrétienne;
- connaissance de la langue et du pays (anthropologie, etc.);
- connaissance de base nécessaire pour une adaptation permanente.

Besoins temporaires (en fonction d'une situation donnée qui peut demander des interventions rapides)

- mutation des ministères et des fonctions ecclésiales des prêtres, des religieux et religieuses, des laïcs;
- mutations politiques très rapides qui mettent l'Eglise devant de nouvelles situations.

B. DIFFICULTES DES MISSIONNAIRES

Les événements actuels sont une grâce d'approfondissement de la vocation pour les uns, une tentation d'abandon pour les autres. Certains missionnaires se sont attachés à une première expérience, à certaines formes d'apostolat; ils gardent la nostalgie de la première mission et ils ont de la peine à se réadapter ailleurs. Ils ont trop lié le but de la Mission à certaines institutions, à certaines occupations professionnelles. Ils restent désespérés devant les mutations qui mettent fin à ces institutions. L'Institut lui-même peut être tenté d'abandonner trop vite la présence missionnaire quand ses institutions sont prises en main par l'Etat.

C. ROLE DE LA FORMATION PERMANENTE

La responsabilité essentielle des supérieurs est d'aider les missionnaires à faire la mutation d'aujourd'hui et à approfondir la vocation missionnaire dans et par les événements actuels : comment annoncer le Christ dans ces nouvelles situations ? Comment le travail professionnel peut-il être un signe que le royaume de Dieu est arrivé ? Comment le missionnaire se distingue-t-il d'un simple technicien ?

Il s'agit de découvrir le sens de l'histoire comme histoire du salut et de lire la réalité actuelle à la lumière de l'Évangile. La prise de conscience du sens profond de la présence missionnaire donne une grande liberté et disponibilité envers les moyens concrets. Les supérieurs peuvent aider les missionnaires sur place à préparer le désengagement des oeuvres actuelles et à trouver de nouvelles formes de service missionnaire (par ex. dans le cadre des services gouvernementaux ou des organisations internationales).

Dans des situations difficiles, les communautés, souvent, se soudent davantage dans la prière et la révision de vie. Une maison de prière et de recueillement peut donner du recul pour se reprendre spirituellement. Des sessions peuvent aider à apprendre à lire les événements face à la Parole de Dieu pour trouver le sens évangélique de ces événements.

D. ROLE DE LA FORMATION PREPARATOIRE

On insiste aussi sur l'importance de la formation préparatoire (avant le premier départ en Mission) qui ne doit pas seulement assurer une bonne préparation technique et professionnelle mais surtout former aux attitudes missionnaires profondes. Il y a toute une mentalité à créer par les échanges dans l'Institut (beaucoup plus que par l'enseignement).

Pour développer la capacité de s'adapter en Mission il semble important:

- de bien assumer sa propre culture
- de passer par une étape de formation internationale.

On se demande dans quelle mesure les Instituts exclusivement missionnaires pourraient aider les autres Instituts à communiquer aux futurs missionnaires cette mentalité et ces attitudes.

E. QUESTIONS A ETUDIER

Le groupe propose surtout deux questions à l'étude de SEDOS :

1. La mutation des ministères et des fonctions ecclésiales (cfr. Ass. Gen. 12.12.1972- Où en est la réflexion de SEDOS sur le Role du missionnaire étranger dans l'Eglise Locale. p. 4: insertion des religieuses et des frères dans la pastorale d'ensemble).
- 2) Les mutations politiques et leur répercussion sur l'Eglise et la Mission.

Le groupe ne voudrait pas aborder ces deux questions "en vase clos"; il pense plutôt que le Comité Exécutif pourrait en tenir compte quand il déterminera la manière dont SEDOS continuera sa réflexion sur le rôle du missionnaire étranger dans l'Eglise Locale.

(P. L. Kaufmann, pb)

N.B. Le Secrétariat informe les intéressés qu'un document des Pères Blancs sur la FORMATION PERMANENTE - Echange sur des expériences dans différents Pays d'Afrique surtout dans le domaine spirituel (approfondissement de la vocation, vie de prière, etc...) est à leur disposition au Secrétariat de SEDOS -Service Documentation (en Français et en Anglais).

EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held on January 8 at 16.00 at the SEDOS Secretariat with the following agenda:

- | | |
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| 1. Minutes and matters arising | 2. Application for membership |
| 3. Royalties on Mission Theology Today | 4. The Local Church study |

Present: Bro. Ch.H. Buttner, fsc - Sr. J. Gates, scmm-m - Fr. W. Goossens, cicm
 Sr. Danita, ssnd - Bro. G. Schnepp, sm.

In the Chair: Fr. Th. Van Asten, President

Secretary : Fr. B. Tonna

1. The minutes were accepted after the following correction: change March into February on p. 72/79 line 7.

The President reported that the ad hoc Budget and Staff Committee would meet on January 10, 1972 at SEDOS. The following had accepted to serve in this Committee: Fathers Hardy, Lautenschlager, Van Hoften, Sisters Burke, Loughlin.

A note from the Health Task Force was distributed to the members. It informed them of the visit of Sr. Simmons to Rome towards the end of January and asked for information about the CIDSE/SEDOS project for Catholic collaboration with the CMC. Fr. Van Asten promised a detailed report and informed the members that most of the funds (\$15,966) for 1972 had come in (from CIDSE members) and that the position of Sr. Simmons in Geneva had been cleared by the Vatican. It was agreed that the excess expenditure over income on the Health Task Force item on the 1972 balance would be deducted from these funds (183,720 lire) Another \$1000 would be deducted for 1973.

2. A letter of application for observer membership for one year, from the Salvatorian Fathers, was read and accepted.
3. Fr. J. Power, author of Mission Theology Today had informed the President that about \$ 1200 had come in as royalties. It was agreed that this could go to the author - after deducting the \$ 500 which SEDOS had already passed on to him.
4. The suggestions made by the December Assembly and by Fr. Houdijk as regards the next step of the study on Missionaries in the local Church.

The following points emerged:

- a) The general feeling was that the study be pursued - mostly as an exercise in mutual sensitization to the realities of the new situation.
- b) The insights already gained could be followed up in more depth - both by adopting the functional stance (special meeting for Brothers and Sisters) and by taking the regional approach. In the latter case, it was useful to remember that Asian missionaries could learn from Africa and vice versa.
- c) Resistance to the demands of the new situation could come from the local pastoral personnel, who often interpreted the calls for change as a Western imposition.
- d) It would not be too practical to initiate a process of direct feedback (from the base, on the conclusions raised). It had become evident in the meetings, that the members were already ensuring this feedback, as they referred to the things they learned when visiting.

5. It was agreed that :

- the President convene a meeting of the 4 chairmen
- propose to them that the groups meet to discuss the points raised by Fr. Houdijk - especially B and C (72/820)
- discuss with them a special meeting for Brothers and Sisters to consider the conclusions already reached, and point A in Houdijk's proposal (72/820) from their point of view.

6. The Committee accepted the resignation of Ann Ashford, Assistant to the English speaking groups because of family reasons. Fr. Van Asten was asked to express the gratitude of SEDOS for her excellent services.

Fr. B. Tonna
Executive Secretary

EXTRACTS FROM A PAPER BY FATHER F.X. CLARK, S.J. (December 1972)

As a contribution to the next round of meetings about the roles of the overseas missionaries in the Local Church, we are circulating the following questions (sent to us by the New Service Centre for Asian Women Religious):

OVERSEAS MISSIONARIES AND THEIR SITUATION

1. Leave the local churches "to sink or swim"? From time to time some overseas missionaries say this and that all should leave immediately. Obviously different countries and different areas would be affected in different ways, but many questions can be asked. For example:

Has this actually been done anywhere, and did the local church actually sink or swim? What reactions and results would you foresee among bishops? the people? diocesan priests? religious? government? enemies of the church?

Is it possible also that a local church would neither sink nor swim, but merely float?

2. Should overseas missionaries now be "specialists" or generalists"? Many younger overseas missionaries now feel that their best if not their only contribution to the local churches can be as specialists, and they are seeking professional training in some field which will be of great service.

Yet at the recent SEDOS meeting in Rome on this topic the opinion reached after much conclusion was this: "the expert is valuable, but the "all-rounder" or generalist is invaluable".

Any experience with this problem in your congregation? any suggestions on it for the future?

3. What tasks can overseas missionaries now do to truly help the local church? Overseas missionaries, even very acceptable and talented ones, sometimes leave the local churches because they want to work as priests and religious; yet they feel that in the years ahead they will have no job.

Has any congregation found various jobs for such persons, where they truly serve the local church and congregation and are very contented? Can lists of such tasks be gathered together, so various possibilities can be presented to discouraged and despairing overseas missionaries before they decide to leave?

POSTS OF RESPONSABILITY IN LOCAL CHURCHES

1. Serving Local Church in such posts. This is one of the conclusions of the recent SEDOS meeting in Rome:

"Can overseas missionaries retain posts of responsibility or should they be handed over to the local church? It seems that, if the local church can assume them, it is better; but if it still has need of the overseas missionaries to fill them, then for them to accept them is truly to serve the local church".

Any disagreement with this ?

2. How prepare local Superiors? Surely every one will admit that in business, government, education, etc. not every person has the temperament and talents to be the manager or major or dean. So also in religious life; not every one can be a superior or even would want to be.
But the theology of the local church requires that sooner or later native-born religious should hold the positions where important decisions are taken. How is your congregation planning and preparing persons for this? Or, if already accomplished, how can your experience help other congregations to do the same?

FINANCIAL HELP FROM ABROAD

In general these are the various positions or viewpoints or platforms held by various people in Asia, Africa and Latin America today:

- a. Absolutely refuse all help; it perpetuates dependence and the local church never learns to support itself.
- b. Refuse all operating expenses. But capital expenses can and should be accepted, provided that, once the entity is finished, the local church can support the operating expenses. Thus, for example, the diocese or congregation can have a radio station, and a clinic and an agricultural school, and an orphanage, with all the good they do for the people, which local funds could never afford to begin.
- c. Accept all funds, both for capital and operating expenses, but constantly keep training the people to learn to give, because these gifts are not permanent, after some few years will cease etc.

What advantages and disadvantages do you see in each position?

FILIPINO AND FILIPINA MISSIONARIES TO OTHER LOCAL CHURCHES

At present there are about 250 Filipino and Filipina religious who are overseas missionaries in practically every country of Asia and in some countries of Africa and Latin America. More are preparing to go.

Does the changing situation of "the overseas missionary in the local church" affect him ?
If so, how?

(Information: recently the South Vietnam Hierarchy established a Vietnamese mission sending society; India is sending religious to various places; Protestants in various countries in Asia are experimenting with similar procedures)

NATIVE-BORN RELIGIOUS AND INCULTURATION

1. Study abroad? Some congregations send some young religious abroad for study. The intention is to develop their talents, give them greater authority and confidence with the people, prepare them for posts of responsibility, etc.
Yet often enough some of these religious later say that this alienated them from their culture. How to solve this dilemma? Should some be sent or not?
2. Research in the culture, or administration as Superiors? Local Church indigenization requires religious with creativity, who can do research and write on the culture in all its forms and thus show the way to others who are waiting for direction and inspiration. Yet at the same time the congregation desires to have posts of authority filled by local religious. But this means daily administration with all its details, and this kills creativity.
Here are two religious who can do both tasks well; to which should they be assigned?
3. Past training has killed creativity? Some priests, even relatively young priests, say: "I see now the need for developing the culture, creating new hymns, prayers, liturgies etc. for our people. But my training in the seminary, with all the Latin, philosophy, etc. has so formed my ways of thinking that I can no longer feel myself so much a part of the people; therefore I cannot do any of this creativity".
Is this correct or not? Is there any remedy?

LACK OF PRIESTS

Three facts and a question:

- a. The population of the world and of the Philippines is constantly increasing.
- b. The number of priests is not increasing, is even decreasing.
- c. Vatican II says explicitly: "No Christian community can be built up unless it has its basis and center in the celebration of the most Holy Eucharist." (Decree on Priests, p.6)

What are we to do?

LISTS OF PERIODICALS RECEIVED DURING DECEMBER compiled by Sister Agnetta SSps

I. Lists of Issues of Periodicals received:

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
Vol. 2, No. 1	ADRIS Newsletter
Nos. 1650-1657	Agenzia Internazionale FIDES Informazioni
No. 12	AIO Comment
No. 62	CELAM
Vol. 1, No. 1	CEM Mondialità
Nos 43-49	La Chiesa nel Mondo
Vol. 3, No. 1	Communiqué
No. 37	CONDOR
Vol. 7, No. 4	Contacts
Nos. 571-5967	Documentation and Information for and about Africa
Nos. 1620-1621	La Documentation Catholique
September	FAO Documentation
Vol. 7, No. 10	Impact (Philippines)
No. 45	Impact (Zambia)
Nos. 11-12	Informatiedienst
Nos. 30-40	Information Service (NPC, Ghana)
Nos. 420-421	Informations Catholiques Internationales
Nos. 10-11	International Associations
September	ISVS Flash
Nos. 413-419	Japan Christian Activity News
Nos. 64-65	Journalistes Catholiques
No. 30	LADOC
No. 72	Mani Tese
October	MARC Newsletter

<u>Issue</u>	<u>Name of Periodical (EXTERNAL)</u>
Nos. 85-86	Mensaje Iberoamericano
No. 236	Messages du SecOur s catholique
No. 6	Migration News
No. 20	Mission Intercom
December	News Notes (AFPRO)
Nos. 49-50	Nostro Impegno
No. 5	Noticeial
October-November	ODI
No. 4.5 and Supplement 11	Orientamenti Pastoralì
Vol. 5, No. 3	Presence
No. 42	Pro Mundi Vita (English and French editions)
No. 1.3	Prospective
No. 28	Prudentes
No. 9	Quarterly Record
No. 14	SEDAC
No. 6909	The Tablet
No. 33	This Month
Nos. 98-99	Together

<u>Issue</u>	<u>Name of Periodicals (INTERNAL)</u>
No. 179	AIMIS (FSCJ et al.)
No. 431	Chronica (CICM)
No. 13	CITOC (OCarm)
Nos. 27-29	Communications (SM)
No. 7	CSSP Documentation
No. 9	Hello? Frascati! (SA)

<u>Issue</u>	<u>Name of Periodical (INTERNAL)</u>
No. 110	In Caritate (ICM)
No. 10	Information Service Chapter '72 (FMM)
No. 10	JESCOM News (SJ)
Vol. 41, No.3	The Master's Work (SSPS)
October	Medical Mission Sisters (SCMM-M)
No.40-44	Missionari Saveriani (SX)
December	Missioni OMI
November	Monde et Mission (CICM)
No. 9/72	MSC General Bulletin
Special Edition	Nota (SVD) (Chapter Reports)
No.11	Notiziario Cappuccino (OFMCap)
Nos. 76-78	OMI Communications--Information
No. 635	Petit Echo (PA)
December	Rondvlucht--Aerial Tour (SCMM-T)
December	SECOLI (FSC)
No. 7	CM News
Nos. 54-55	SMM Intercontinent (SCMM-M)
No. 51	Spiritus (CSSP et al.)
No. 2	Orientamenti Giovanili Missionari (SX)

II. Selected Articles

<u>Code No.</u>	<u>Article: (Number of pages in brackets)</u>
2.CSSP	<u>The Contribution of Foreign Religious to the Latin American Church</u> by Renato, Poblets, SJ. In CSSP DOCUMENTATION, No. 7, 1972. (2)
2.CSSP et al	<u>Mission et Politique</u> by Joseph Comblin. In SPIRITUS, No. 51, 1972. (14)
2.SX	<u>Vent'anni in Bangla Desh.</u> In MISSIONARI SAVERIANI, No. 40, 1972. (7)

<u>Code No.</u>	<u>Article:</u>
2.CICM	<u>Current trends in missionary activity.</u> In CICM CHRONICA, No. 421, 1972. (2)
2.CSSP et al.	<u>La Mission de l'expatrié.</u> In SPIRITUS, No. 51, 1972. (13)
2.SVD (GCD)	<u>Reports on the Tenth General Chapter.</u> Special edition of the SVD NOTA covering the sessions of the Tenth General Chapter held from November 2 to December 20, 1972.
2.SM	<u>How the Superiors General view religious life today.</u> In COMMUNICATIONS (SM), No. 28, 1972. (2)
2.RSCJ	<u>Argentina and the Salt of the Earth.</u> In INFORMATION, October 25, 1972. (3)
2.FSCJ et al.	<u>La Chiesa nello Yemen,</u> by Bernardo Gremoli. In AIMIS, No. 179, 1972. (2)
2.PA	<u>Uganda: Kalale Diocese.</u> In PETIT ECHO, No. 635, 1972. (4)
2.ICM	<u>India: Projects and agrarian reform.</u> In ICM IN CARITATE, No. 110, 1972. (2)
2.CICM	<u>Few Catechumens...but many sympathizers.</u> In CICM CHRONICA, No. 431, 1972. (2)
2.RSCJ	<u>Uruguay Shares.</u> In INFORMATION, October 25, 1972. (2)
2.CSSP	<u>Contribution of the European religious to the Latin American Church</u> by M.M. Agüedo, CM. In CSSP DOCUMENTATION, No. 7, 1972. (7)
2.CICM	<u>La Republique du Tchad,</u> by Firmin Dufey. In MONDE ET MISSION, November 1972. (20)
2.PA	<u>Reflections on the missionary situation in Ethiopia,</u> by Kevin O'Mahoney. In PETIT ECHO, No. 635, 1972. (6)
2.RSCJ	<u>Assembly - New York.</u> In INFORMATION, October 25, 1972. (3)
2.RSCJ	<u>Something new in the Church.</u> In INFORMATION, October 25, 1972. (2)
2.PA	<u>Study Session on Secularization in Muslim milieux.</u> In PETIT ECHO, No. 635, 1972. (3)
2.PA	<u>A "Stage" in Africa,</u> by Gilles Mathorel. In PETIT ECHO, No. 635, 1972. (5)
2.RSCJ (GCD)	ASSEMBLY OF PROVINCIALS, Nos. 1-4. Supplement to INFORMATION, November 1972. (36) .

- | <u>Code No.</u> | <u>Article:</u> |
|-----------------|---|
| 2.PA | <u>Uganda: Hoima Diocese.</u> In PETIT ECHO, No. 635, 1972. (3) |
| 5.DC | <u>Y a-t-il une crise de la vie religieuse?</u> Interview du Cardinal Danialou a Radio-Vatican. In LA DOCUMENTATION CATHOLIQUE, No. 1620, 1972. (3) |
| 5.MI | <u>La Iglesia Catolica y la revolucion Peruana,</u> by Luis Bambarén. In MENSAJE IBEROAMERICANO, No. 86, 1972. (2) |
| 5.MI | <u>Alto Volta, voluntad de ser,</u> by Tomás Pizarro. In MENSAJE IBEROAMERICANO, No. 86, 1972. (3) |
| 5.IS(G) | <u>Urban Apostolate in Lagos.</u> In INFORMATION SERVICE (Ghana) 33/1972. |
| 5.L | <u>Liberation in Latin American Christian Thinking,</u> by Joseph Comblin. In LADOC, September 1972. (12) |
| 5.PMV | <u>Education and Development in Latin America.</u> In PRO MUNDI VITA, No. 42, 1972. (32) |
| 5.F | <u>Conferenza Internazionale delle Pontificie Opere Missionarie.</u> In FIDES, No. 1652, 1972. (10) |
| 5.I(P.I.) | <u>The Catholic Group and the Socio-Political Milieu in Sri Lanka,</u> by François Houtart. In IMPACT (Philippines), Vol. 7, No. 10, 1972. (3) |
| 5.I(P.I.) | <u>The Missionary Apostolate in East and Southeast Asia,</u> by Horacio de la Costa. In IMPACT (Philippines), Vol. 7, No. 10, 1972. (4) |
| 5.JC | <u>La Presse Catholique d'Afrique.</u> In JOURNALISTES CATHOLIQUES, No. 64-65, 1972. (18) |

NEWS FROM AND FOR THE GENERALATES

1. The Missionary Research Library, in association with Library of Union Theological Seminary, October 1972, announces the book: FOUNDATION OF MISSION THEOLOGY, Symposium, edited by SEDOS, translated by John Drury, Maryknoll, N.Y. Orbis Books, xii/168 pp. \$ 3.95.

"A significant and probing book, bringing together the papers presented at the first SEDOS symposium, Rome, March 27-31, 1969, around the major issues: (1) Salvation through non-Christian religions; and (2) Mission Work and development of peoples and nations. Twenty-three participating theologians are listed, two from Asia, two from Africa, others from Europe. Much of the discussion is also presented."

2. SVD NEW MEN AT THE GENERALATE - Three new Consultors General were elected:

Father Joel CATAPAN (from Brazil)

Father Raphael CHEENATH (from India)

Brother Max STAUDINGER (German, from Japan)

- These three REPLACE the following OUTGOING Consultors:

Fathers Delfino LAGGER, JOHN BUKOVSKY, John WOELFEL

- The others all stay as before the General Chapter 1972:

Father General Musinsky

Father Ass. Gen. Karl Mueller

Father Gen. Cons. Antoon Verschuur

Father Proc. Gen. Collet

Father Econ. Gen. Bilge

Father Sec. Gen. Fecher

Father Mission Sec. Karl Rühling.
