

73/4

Rome, 2nd February 1973

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

This week:

We did not have much luck with our appeal for secretarial help. Only the FSCJ and CSSp had ideas. It is a pity that this had to happen now when we seem to be definitely moving to real cooperation at the information exchange level. On page 51 we have listed the existing requests which have come in during January. They are most precious to us because they show us the way to the right criteria for information storage, retrieval and processing. We never had so many in a single month. Our hope is that we provide the information we have in time. Forgive us if we are not that quick !

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Coming Events:

Executive Committee	-	19 February 1973	16.00	SEDOS Secretariat
Social Communications WG	-	19 February 1973	16.00	OMI GENERALATE
Development WG	-	21 February 1973	16.00	SEDOS Secretariat

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Yours sincerely,

Fr. Leonzio Bano, fscj

SEDOS 73/39

SEDOS EXECUTIVE COMMITTEE

A G E N D A

February 19, 1973

A meeting of the Executive Committee will be held at the SEDOS Secretariat at 16.00 on Monday 19 February 1973 (AND NOT AS PREVIOUSLY AGREED on 15.2.73) with the following agenda:

1. Minutes of January meeting
2. Agenda of the March Assembly
3. Membership of the MSF
4. Report of the Budget and Staff Committee
5. Proposal from the Ongoing Formation Group (French)

Sincerely yours,

Fr. Benjamin TONNA
Executive Secretary

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The Task Force for Internal Communications met at the Oblates of Mary on 15th January 1973 at 4 pm. Present were: Fr. Bouchaud cssp, Sr. Angela Burns sfb, Fr. Hubenig omi, Sr. Lufthildis ssp, Fr. Moody pa, Sr. Veronica Nugent sfb, Sr. Annemarie Oosschot scmm-m, Sr. Mary Schellings rscj. In the chair: Sr Annemarie Oosschot. From Sedos: Fr. B. Tonna and Ann Ashford.

* * * * *

Following the decision taken at the previous meeting on 29th November, the group met to discuss a TRIAL JOINT NEWS SHEET prepared by Fr. Moody (See Appendix)

COMMENTS

Fr. Moody, the editor, said that only two items had been sent in and the time involved in editing and stencilling the material had been 5 hours. Had there been more items the average time would have been less.

The question arose as to whether in preparing material one should aim at written or spoken journalism. For the purposes of the group newsheet editor written journalism was preferable and Radio Vatican could always change it into spoken texts.

It was pointed out that for interviews on Radio Vatican, such as the one on the Sedos Health Workshop, more time was needed for preparation of the material since it had to be well-assembled in one's head before the interview.

Do we want to reproduce the trial joint newsheets?

The chairman invited the opinions of the members.

- OMI - frankly of no use but could use full documentation on such items
- PA - due to its set-up their bulletin prefers depth rather than news items
- RSCJ - of no use as such but certain aspects if developed could fit in to the thrust of their bulletin eg. "cultural identity must be respected in the delivery of health care, of which mental well-being is an important element" - or "The value of our witness, of the sign that is our care for health, depends on our ability to interpret social change which must be for us an indication of God's will."
- SSPS - at present, due to set-up of their bulletin, of no use, but could be by end of year under heading 'sharing'
- SCMM-M- criticism in that item 1 is too late (this report went out in December). Item 2 could be of use as a consoling and encouraging message.

Decision taken

The idea of close collaboration with Vatican Radio was dropped but the door was left open for worthy items.

With a view to collecting wider documentation than available in Sedos library, on topics such

- as - Apostolic Community Today
 - How the Church is responding to the Uganda crisis now
 - Ongoing Formation
 - Sisters taking over pastoral work in say Brazil or area
 - Islam
 - Catechesis
- it was agreed to share significant trends within each congregation on the topic of Apostolic Community Today (though not excluding any interesting items on other topics). The value of this effort would be to share the common thrust - to which research documentation could be added. The focus would be ideas or guidelines and experiences or models of our Institutes selected on the criteria of - out of the ordinary; critical; involving personal content; mission message.

Items should be concise, and are to be sent to Fr. Moody (at Sedos, before February 12th).

DEVELOPMENT WG: THE URBAN MISSION
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Summary of Fr. Hoodijk's exposé on Ministries

At the last group meeting, Fr. Hoodijk had spoken on urban pastoral experiences in 3rd World. This had proved so interesting that the group asked him to prepare a further talk on the diversification of ministries as seen by Comblin.

1. The problem of the diversification of ministries emerged from the grass roots. There were cases in which Priests refused to baptise where this was seen only as a civil act, and where catechism and sacraments meant nothing. These traditional structures of pastoral work were an evasion of the real needs of the people and some natural leaders responded by limiting themselves to a biblical movement.

Fr. Hoodijk gave some concrete examples of the emergence of diverse ministries:

 - a) In Sao Paolo and Recife a charismatic leader starts the biblical movement. Within this, natural leaders from within the group are presented to and approved by the community. A natural emergence of small communities follows. No theoretical training is used, and no traditional image of the priest is imposed. The important thing stressed is living contact between the gospel and the concrete life of the people;
 - b) In Luanda-Angola, there is a similar movement, emphasizing the Bible, and creating an explicit change from traditional ministry;
 - c) In Belem- Brasil, a young priest is in crisis after three years traditional ministry, he has no confidence in renewal within traditional structures. Pastors are concentrating on the real needs of the people, on community development and on conscientisation the poor. The first guideline of evangelisation is the humanisation of the 'bairro' and making Christ present thereby. The community produces its own leaders once the movement is launched. After two years the group may have the Eucharist if they desired. Only then would it answer a real need and strengthn the community.

2. Full churches do not mean that Christ was present to the people in them! First it is necessary to see the needs of the people and only then decide on the types of ministries required. Otherwise there would only be an imposition of structures from outside.

Father pointed out some typical characteristics of Urban areas in the Third World:

 - a) immense agglomerations at the periphery of the cities
 - b) mass departure from the rural areas
 - c) high birth rates
(some figures help: 1940 Sao Paolo - 1 million 62,000; 1965 ibid - 4,902,000; 1940 Rio - 1,800,000; 1965 ibid - 3,900,000 and this rate is not the highest in Brazil!!)
 - d) rural people have no preparation for city living, find nothing waiting for them, in a very modern city with most developed industries, they are simply poor people, who face rich city bankers, shops etc.
 - e) public services are not able to keep up with the rhythm of growth; no adequate services, water, light, Sewage, schools and dispensaries; and long distances from work areas
 - f) unemployment and underemployment

- g) disrooted and living in two different worlds
- h) the people are partly secularised and inclined to join sectarian movements. (Mixture of profane and secular as city is secularised and industrialised. In Africa and Brasil many sectarian movements - 50 in Nairobi eg. Pentecostalist movements. Reasons being that there are primitive elements in Bairros and people open to development, disrooted and therefore more open to new experiences and new ways of pastoral)
- i) when posed with this problem for our development plans, we must never forget that these people although poor, are happy there. (Europeans are less happy in slums). They live integrated, open lives and are ready to help people with their fine art of living.

3. From these and similar definitions of specific problems and needs, stems the conclusion that traditional ministry is not sufficient to answer the very different demands of the urban areas of the Third World.

- The official church has until now neglected the slums. There are always priests read for the bush and for the city but not for slums!! Neither the local nor the expatria volunteers are sufficient in number for this ministry. Therefore it becomes necessary to look for other types of ministry and for other sources of vocations. Experience makes us basic communities as sources and schools for new ministries. Parish structures no longer suffice. (cf. Mihayo p29 - The Priest in Africa today - Amecea '70; Denis de Jong p51 ibid.)
- In favour of these basic communities is the fact that the pastoral needs of the urban peripheries can be better understood by people of the same cultural level - the needs are so different that it is impossible for the traditional priest to respond fully to them. Until now priests did all and at all levels. The urban Task is often impossible and too complex for one man with traditional training. (cf: Antoniazzi Atualizaçao junho de 71 p248)
- Necessity of different types of ministers. (cf: Denis de Jong - ibid - p50; PMV 36, p23; Tanzania SSY; Kenya African Initiatives in Religion by David Barrett '71 p251)

4. If the analysis outlined in this paper is correct, the new form of the Church for its ministry to urban-industrial areas will be somewhat as follows: ecumenical rather than denominational; world-centred rather than church-centred; lay-oriented rather than clergy-oriented; taking shape round secular needs and structures rather than from ecclesiastical traditions; ministering to the functional groupings of urban-industrial life and not only to geographical or eclectic congregations; flexible, mobile; present-oriented, rather than tied to past traditions; organized for dialogue situations, rather than for monologue sermons.

5. Some Guidelines for further Research, suggested by Fr. Comblin in "The Future of Ministers 1969, and Ecclesiastical Communities and Urban Pastoral in REB Dez 1970 pag 783.

He proposes three types of urban ministry

- .1 Ministers on the level of the Basic Communities
 - not only charismatic leaders -need of some institutionalization
 - outside of radical and revolutionary movements
 - on the cultural level of the people
 - with juridical autonomy
 - ordination not so necessary.
 - .2 Ministers on the level of Joint Pastoral Action (Pastorale d'ensemble)
 - necessity of some unity and coordination, even of the basic communities;
 - various services and social groups who demand more specialised ministers; liturgy, catechesis, university-pastoral, mass-media etc.
 - the pastoral leadership of the city demands a brain-trust.
 - .3 Ministers on the level of Missionary teams.
 - room for charismatic and prophetic ministers to give new presentations of the message and to show new approaches.
 - relationship with religious orders and other prophetic movements;
 - always in tension with the existing structures of the church.
 - .4 Diversified ministry and(or) diversified priesthood
 - ordination is for Comblin not so important.
 - for others the ordination of natural leaders, married or not, is necessary while the community has right to the Eucharist (cf: Dominique Barbé 179; Mgr Koop, évêque de Linz Brasil; Mgr Mihayo; Mgr Ndayen.
6. Comments from group
- This was very interesting but was still too oriented towards curative (rather than preventive) pastoral action. Unless we remove causes of urban agglomerations by correcting imbalance of standards between the bush and the city, we would not be touching the roots of the problem. We could help - because our institutions are in the city. A natural balance between city and bush is a problem. Cities are here to stay with us, and the general feeling is that diversified ministries should be more than curative. A periphery which has no schools or hospitals is often worse off than the bush.
 - Joint pastoral action is important and should be extended to ecumenic cooperation.
 - Summary: re-distribution of personnel
adaptation of education
promotion of new ministries
introduction of women in pastoral work
intercongregational sharing
7. Election: to replace retiring Fr. Schotte the group unanimously voted Sr. Danita as Chairman and Fr. Biggane as vice Chairman.
The group thanked Fr. Schotte. Sr Helenea was introduced as a new member.
8. Next meeting: 20th December SEDOS - Fr. Bundervoet

LISTS OF BOOKS RECEIVED DURING DECEMBER compiled by Sister Agnetta, S.Sp.SI. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u> (Number of pages in brackets)
3.60	MHM	Directory of St. Joseph's Society Mill Hill 1971. (88)
3.61	CMM	In Memoriam: Fr. Ferdinand Holzner, CMM. (55)
3.62	MEP	Synode de Hongkong. Fascicule III: Compte rendu des travaux. Nov. 8-27, 1971.

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Book</u> (Number of pages in brackets)
6.284	Unione Superiori Generali (VI Commissione)	Inchiesta sulle "Missioni". (49) Also in English.
6.285	Eduardo Pironio	La Iglesia que nace entre nosotros. (75)
6.286	Ibid.	Compromisos y Esperanzas de nuestra Iglesia. (47)
6.287	UISG	Paul VI et la vie religieuse. (107)
6.288	Comision Auquidiocesana Postconciliar, Chile	Iglesia de Santiago, qué dices de ti misma? (213)
6.289	Pia Società delle Figlie di San Paolo, Italy	Costituzioni e Direttorio della Pia Società delle Figlie di San Paolo. (223)
6.290	Pastoral Institute of Eastern Africa, Uganda	My Personal Freedom. (32)
6.291	Ibid.	My Work and Relationships. (32)
6.292	Ibid.	My Power to Live. (32)
6.293	Ibid.	Developing in Christ, Part One: Christ and my personal freedom. (48)
6.294	Ibid.	Developing in Christ, Part 2: Christ and my work and relationships. (48)
6.295	Ibid.	Developing in Christ, Part 3: Christ and my power to live. (48)
6.296	OPPF and CPR, France	Annuaire de l'Eglise Catholique en Afrique Francophone - Iles de l'Océan Indien.
6.297	FERES, Colombia	Anuario de la Iglesia Católica en Colombia.
6.298	Pastoral Institute of Eastern Africa, Uganda	Developing in Christ, Course 2: Part Three: My Response to Values.
6.299	Faculty of Social Sciences, Gregorian University, Rome	Agricultural Development Projects in West Cameroon.
6.300	Houtart	Dossier sur les colonies Portugaises. (118)
6.301	Ferdinand E. Marcos	Today's Revolution: Democracy.

NEWS FROM AND FOR THE GENERALATES

1. The White Fathers have sent us copy (in English and French, available at SEDOS secretariat for consultation) of a documentation in "SPIRITUAL ANIMATION" in different provinces and regions (10), gleaned from regional bulletins. Though of an internal nature, the documentation may appeal to some as a means of comparison with other experiences.
2. The Verona Fathers opened a noviciate for African candidates at Awasa, Sidamo, Ethiopia. Shortly before Easter, the novices left their residence in Awasa to spend three months in various missions, two by two. At the beginning of July they returned to their base, where they remained up to the end of October, to go back again to the missions, where they will stay up to the end of February.

In the missions they form part of the local community and share in their missionary work. Every month the novices receive the visit of their Father Master, who also gives a retreat to all members of each community. (Relevant documentation for consultation at SEDOS secretariat).

3. Signor Aldo Alessandrini, via S. Stefano del Cacco 16, Roma, who has produced documentary films on Biafra, Olympic games, children, war, agriculture, etc. with over 30 years experience, also in technicolor, is available to take on documentary production on cultural, scientific, scholastic, agricultural subjects. He has good references and has worked for the Holy Ghost Missionaries in W. Africa. Any person or organization interested in making use of his expertise and experience, may apply to him directly (tel. 68.78.75), or through Fr. D. O'Sullivan C.S.Sp., Clivo di Cinna, 195, 00136 Roma (tel. 34.82.47).

THE MISSION IN ASIA

1. This record of my impressions after my "mission" to Asia in Autumn 1972 is not addressed to any person or group in particular but, in general, to all those who have asked for my thoughts - in Asia and otherwise. The Hong Kong Centre for Pastoral Studies, in inviting me, had proposed to me very specific objectives: short and longer courses in Pastoral Sociology, Retreats for Priests, public lectures and consultancy. I had integrated those in a more generic objective: maximum personal exposure to the contemporary human realities of SE Asia in view of a better service to Hong Kong and, later on, in Sedos.
2. The impressions are organized under four main headings: (a) background, (b) the Church, (c) dialogue and (d) evangelization. I apply these - first to a bird's eye view of Asia then to Hong Kong, where I lived from 4-10 to 29-11-'72 and finally - and very briefly - to each of the eight countries visited: Macau, Philippines, Japan, Singapore, Indonesia, Malaysia, Thailand, Burma. The appendix gives an overview of the areas covered.
3. The people
The statistical fact that Asia accounts for well over one half of the human race became a throbbing reality as soon as I set foot on the super continent. In Indonesia I could push on for miles and still find the streets lined with smiling, relaxed, expansive people. And this revealed to me what was behind the sheer numbers: people live crowded in the cities of Hong Kong and Singapore, dispersed in the rural areas of Burma and Thailand, divided by hundreds of languages (and systems for writing them!), of ethnic groups, of the most diverse cultural and social systems. And the whole mosaic is somehow dominated by the shadow of Great China.
4. Invariably I was impressed by the intricacies and depth of social interaction. Asians may have their problems but they certainly take the other person seriously - especially of course, when he belongs to the same, extended family. In this sense, "harmonization" or the refusal to give a "no" for an answer, takes precedence over efficiency, or the ability to get things done. Consequently, person to person communication is very intense and has the double effect of cutting off the local community from the rest of the population and of integrating the individual so fully within it that our type of individualism (in terms of personal choice and freedom) hardly makes sense.
5. Because there is no substantial middle class, this great mass of people is not stratified vertically but rather horizontally, in local communities; in the lower echelons of the social stratification process. The small but powerful elite, occupying the higher strata, are passively accepted by the masses - which, of course, does not contribute much to the process of social change.

6. Catholics

The very marginal position of the Catholic Church made a deep impression on me, as I tried to adopt the stance of the "stranger" and to catch the messages of the non-Catholics. With the exception of the Philippines, it is always a tiny minority. Indeed, in sheer numbers, only this country and Indonesia, exceeded Hong Kong in their RC population figures. And HK is just under a third of a million. Qualitatively, of course, the situation is more revealing: we are only scratching the surface in the countries of the major religions like Thailand and Burma (Buddhism) and Malaysia and Indonesia (Islam). Here the Catholic Church has penetrated the marginal groups (often Chinese immigrants) but not the heart of the national culture.

7. Internally, the Church shows the strains of division. The debate about obsolete structures has caught and it tends to cut off the hierarchy from the more dynamic pastoral leaders. Fortunately it does not seem to involve the great majority of the faithful. There is something deeper than the current - and perhaps "seasonal" - challenge to the traditional Church structures: it is the perception, as yet blurred but none the less real, of the fast and radical changes which are taking place. The China experience hovers over all of Asia. People know they cannot apply the same pattern of change in their own country but they already see that there will be major transformations and that this will inevitably involve the Church.
8. On the surface, the questioning seems to be focussed on very specific changes: liturgy, parish councils, marriage practice. The consequent disarray will perhaps be overcome when people see that what is really at stake is the direction of practical changes. This is already happening through the pervasive demand for refresher courses for pastoral personnel. There is wide consensus that attitudes should be given priority over structures. But people remain frustrated because attitude change is harder, longer, less spectacular than structural change.
9. Very probably the serious work already in process will put the structure debate in a better perspective. First of all there are the facts of the minority situation: what right do RC's especially if they are expatriates have - from the point of view of the local social system - to come over and start proposing things nobody feels necessary? On the other hand, when they build where their need is felt desperately, RC's can painlessly insert themselves in the local system. Secondly why claim that structures inhibit our evangelical thrust when we have not yet tried to open up our RC students to the non RC's classmates in their RC school?
10. To me, what seemed to merit priority among attitudes was the Christian call for openness. Often and again I discovered that, despite their honest lip service to the desirability of the acceptance of others, Christians can still be very closed to others - indeed even to God's own Plans, when these go beyond their particular vision. And yet the growth of the RC local Churches of Asia seems to be irreversibly linked to their capacity for opening up their members to the reality of the Other and of the others.

11. Dialogue

A crucial test will be their capacity for dialogue. In the sense of deliberately establishing and continuously developing lines of communication with all those around them, nobody and no group excepted. Again this is a question of attitudes. How can I take seriously a Catholic who shuts himself off from fellow Catholics in order to go to non Catholics? It would imply that I agreed that the basic attitude to open up was only valid in certain situations. Logically internal divisions cannot coexist with openness to the others. This does not challenge the existential fact that it is by going out to non Catholics that Asian RC's will probably find their way to heal the divisions among themselves.

12. Dialogue is thus opening up in the full sense -- an attitude of readiness to accept from the others. What struck me in Asia was the unwillingness of the expatriates - churchmen included - to receive much from the local people - except perhaps in terms of marginal, or exotic cultural items. Such readiness, no doubt, involves risks - the risk of contamination, the risk of tainting our image of "superior beings" (by exposing our weaknesses), the risk of losing our precarious and uncertain "position" in the system. Besides we can also prove that closure pays: the Catholic Church is the biggest religious group because of the brakes and barriers introduced by the Council of Trent.
13. And yet, before the pervasive phenomenon of our weakness - indeed of our impotency - in Asia, - this opening up to the other seems to me an imperative. Its roots would go, of course, to faith rather than logic. And it would be a faith of risk rather than a faith of security. A faith that God has a plan for Asia, that this plan goes beyond our capacity for making plans, that He wants to push it on through us, even while willing that it remain His, that, consequently He will give us signs of our part in the implementation of the next steps (in terms of the Gospel "day to day", "daily bread" stance). In short that we can risk because our security is not really rooted in what we have accomplished (in terms of structures, image, buildings, services) but in what He would like to do - in His own time, on His own terms. Statistically and sociologically the Christian Mission in Asia seems impossible - indeed preposterous. Only beyond statistics and sociology - in the warmth of the core of the content of its Message which is Faith (not evidence) in the Lord - does it begin to make sense.
14. Such an attitude would be an imperative for all Asian Christians. Dialogue is time consuming and - (to return briefly to logic!) it would be irrational to expect this dialogue to be the exclusive mission of the Asian pastoral personnel. It has to become the ordinary stance of the ordinary Catholic as he goes about his ordinary duties.

Evangelization

15. It seems that our successes in Asia are injecting into us a kind of opium which makes us immune to the harsh realities of the state of evangelization in the continent. The successes themselves are now widely challenged -- mostly because of their dependence on the Western presence. From the strictly evangelical point of view, their impact is also debatable. Our schools, hospitals, social services have no doubt, been of great service to the people. But have we succeeded to communicate, through them, our experience of Salvation?

After all, this is what the Good News is all about. Such a communication would naturally develop into active local Churches. But are not the local Churches in Asia largely dependent on expatriate animators - and thus more passive than active - in strictly Asian terms?

16. From the structural and cultural point of view, Gospel values do not seem to have penetrated the core of the local social systems - except perhaps in the Philippines and in some of the marginal, smaller subsystems. Indeed, I was told that the very concept of the divinity has probably never been proposed seriously and systematically to the Chinese people and yet these people overshadow all Asia. In the Buddhist countries we are significantly present in a visible way only in those subsystems which are marginal or even rejected by the dominant culture. It is probably the same in Islamic countries: anything may happen in Indonesia when the Muslims become more conscious of another kind of opium we keep passing to each other: we are more influential than our numbers would warrant!

17. The evangelization of Asia has clearly suffered major setbacks: the internal fighting over the de Nobili and Ricci approaches, the internal divisions of the Christian Mission, the inward looking Salvation theology of pre Conciliar times. What struck me was that Asian Catholics do not seem to have learned the lesson: they wrangle over experiments, they break over the generation gap, they are stuck with rigid concepts or with undigested slogans. Formation for evangelization then becomes a priority - intimately linked with that of the formation of an attitude of openness.

D E V E L O P M E N T

A meeting of the Working Group Development was held on 24.1.73 at SEDOS.

The following were present:

Fr. Bundervoet, msc
Fr. Biggane, sma
Bro. Victor Moonens, fsc

Fr. Moody, wf
Sr. Burke, sndn
Fr. B. Tonna, SEDOS

In the Chair: Sr. Danita McGonagle, ssnd

1. Fr. A Bundervoet highlighted the second part of his study on the theology of the Church in the city (full English text is available on request at the Secretariat; the French text was circulated in WB 73/3).

In particular, he noted:

- a) For entire centuries, the Church had not been activated as a local church. Only now is it becoming visible. Consequently, Canon Law will have to be changed: the mandate to evangelize will be theirs not, as during the last centuries, only the Pope's.
- b) In the Middle Ages, when the cities began to emerge, the Church responded by acting as the animator of their social structures (guilds, confraternities) rather than by setting up its own (power) structures. This was a blessing because local Bishops were obliged to stay close to the people in the grass roots.
- c) A persistent tradition was that of one Bishops per city.

During the discussion which followed the following points were made:

- a) With the collapse of the Roman Empire, the Church had taken a fundamental option: she refused to reconstruct the Roman cities and built her own Monasteries. These become dynamic Centres. And eventually centres of power. (English Abbeys owned a high percentage of the land).
- b) The same pattern was later adopted as a response to a new situation. But this time it was not the Monastery model but that of the Religious INstitute.
- c) It seems more in harmony with the Church's intimate nature to adopt current structures and to impregnate them with the Gospel values. Rather than to set up its own structures.

After all the Church is where the people are and it seems more natural to follow the existing patterns of relationships between these people. If the city is seen by the people as one unit, and that this unit is expressed by the city assembly, then there should be only one presbyterium in a city.

- d) And then, structures often mean power and its manipulation to keep others in check. Besides, times are now changing so fast that by the time a new structure is tested and ready for general use, it could be already obsolete.
- e) It was agreed that we have a long way to go to put the stress on the spirit rather than on the structure. Because we are afraid of the emerging local Churches. Which seem to be more "churches" the more they become smaller and closer to the grass roots.
- f) In this context, membership in a local church was defined as involvement (mission) at the level of one's competence (charisma) within a defined sphere of responsibility (mandate). It was stressed that it was well to keep in mind that we will not get very far by over stressing juridical spheres and loyalties. The call could be: "we belong together with Him".
- g) A specific obstacle to progress towards this "local church vision", so essential to the urban mission, is the "magical" approach to the *ex opere operato* aspect of the sacramental life. It is often at the origin of the gap between real life and Christ's call.

3. It was agreed that:

- a) Fr. Tonna would prepare a design of this final synthesis for next meeting, scheduled for Wednesday, February 21, at 4pm at SEDOS.
- b) Fr. Tonna would prepare a summary of the reactions received from the field.
- c) Sr. Danita and Bro. Victor would prepare suggestions on the functions of schools in the city.
- d) Fr. Moody would bring the bibliography up to date.
- e) The final synthesis of the study would be presented to the Assembly, through the Executive Committee, with a request for ideas for action.

(Fr. B. Tonna)

REQUESTS FOR DOCUMENTATION RECEIVED BY THE SECRETARIAT DURING THE MONTH OF JANUARY 1973

A. From the Institutes

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|---|------|
| 1. Priorities of missionary, pastoral, development work in TCHAD, ZAIRE
EGYPT, UGANDA | RSCJ |
| 2. General orientation for BRAZZAVILLE, ABIDJAN, NIGERIA, TOGO, MALAWI,
KENYA, ZAMBIA | SM |
| 3. Personnel needs in GUAM in an evangelization outlook | FMM |
| 4. Basic bibliography for BANGLADESH, INDONESIA, JAPAN, ZAIRE, BURUNDI,
SIERRA LEONE, BRAZIL | SX |
| 5. Priority areas and groups for world mission: an "early warning system" | CSSp |
| 6. Formation facilities and content in and for ASIA | FMM |
| 7. Contacts and referrals in JAPAN, USA, BRAZIL, COLOMBIA, PERU | SNDN |
| 8. A note on missionary spirituality and models of reports on visit to the
field. | MSF |

B. From the outer ring:

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| 9. Experiences of missionary work among Latin American Indians | WCC |
| 10. Referrals of resource persons for the Namur Louvain Mission Week | Fr. Masson |

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DIARY for JANUARY

- 4. 1. 73 Back to work: great enthusiasm, tender means
- 5. 1. 73 Mgr Egan of Notre Dame, drops in to discuss the Urban Mission.
- 8. 1. 73 Executive Committee meets.
- The French Formation group meets.
- 9. 1. 73 Fr Brossard briefs Fr Tonna about Agrimissio initiatives for 1973.
- 10. 1. 73 The new Budget and Staff Committee meets.
- 11. 1. 73 The first ARC group explores the Secretariat and conducts a "Mission" session with Fr Tonna.
- Fr Skwor, Superior General of the Salvatorians, visits the Secretariat with Fr Cayne: the first new members of 1973 !
- FAO research workers start consultation at the Secretariat.
- 12. 1. 73 Mr Thomas, Information officer of the S. African Churches is received at the Secretariat.
- 15. 1. 73 Fr Tonna visits Fr Maloney, sx successor of Fr Schotte, as liaison person between JUSTITIA ET PAX and the UNION OF SUPERIORS GENERAL.
- WG Social Communications meets at OMI GENERALATE.
- 16. 1. 73 Budget Committee interviews Staff.
- 17. 1. 73 Chairmen of four study groups on Missionaries in Local Church meet.
- 18. 1. 73 Fr Mockenaupt and Fr Peeters drop in at Secretariat
- Second ARC group session
- Fr IBBA and Fr Tonna review work on Keiner Foundation project with Professor Ilardi and Prince Boris
- 19. 1. 73 Fr Ibba and Fr Tonna explore resources of Fr Boucaud's documentation center at CSSp.
- Fr Tonna sees Fr Linssen about the SALVATION TODAY CONFERENCE.
- Fr Tonna celebrates the Eucharist with the SCMM-M Sisters.

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- 22. 1. 73 Fr Tonna spends evening with the MSF Council at the Generalate.
- 24. 1. 73 WG Development meets.
- 25. 1. 73 Third ARC group meeting at SEDOS.
- 26. 1. 73 The Executive Secretary visits SX Generalate.
- 28. 1. 73 Fr. Tonna lunches with SM Council
- 30. 1. 73 The Executive Secretary visits Sr. Bellarmine, ssps back from extensive Latin America Tour.
- Fr Tonna visits SNDN.