

73/17

Rome, May 18, 1973

UN APPEL DE L'EGLISE LOCALE DE RWANDA

La Conférence Episcopale de Rwanda cherche des professeurs de langue française pour le Grand Séminaire de Nyakibanda pour les matières qui suivent:

- Philosophie
- Liturgie
- Patrologie
- Spiritualité
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 COMING EVENTS

WG Development	21-5-73	16.00	SEDOS
Assembly	5-6-73	16.00	RSC Generalate
Internal Communications	14-6-73	16.00	OMI Generalate

Sincerely yours,

Fr Leonzio Bano fscj

VIA DEI VERBITI, 1. 00154 ROMA, C. P. 50. 80. TEL. 571350

ASSEMBLY OF GENERALS

convocation

The 39th Assembly of Superiors General associated in Sedos will be held on Tuesday, June 5, at 16.00 at the RSC Generalate, via Nomentana 118, Rome, with the following agenda:

<u>Item</u>	<u>Documents</u>
1. Minutes of the 38th Assembly	Sedos 73/139-143
2. Progress Report on the CIDSE/Sedos initiative at Geneva	Sister G. Simmons MM Sedos 73/103 - 106
3. Election of the new Treasurer	Sedos 73/317
4. Motion presented by the Executive Committee: "The Assembly uses the prerogative given to it by the Statutes 8(h) to entrust the Executive Committee to make exceptions to the payment of the established membership fee, in cases of serious financial problems or no representation in Rome, on applications in writing presented by interested Institutes".	Sedos 73/321
5. Coffee Break at 17.15	
6. Presentation of the conclusions of the Urban Mission Study (about 90 minutes)	Sedos Bulletin 73 n. 18

Simultaneous translation into French and English will be provided.

Sincerely yours
E. Tonna

TREASURER OF SEDOS

Call for nominations

Superiors General, members of Sedos, are kindly requested to suggest the names of persons who can be proposed to the Assembly of June 5, 1973 as candidates for the post of Treasurer, following the resignation (due to intensive travelling schedules) of Br. G.Schnepp SM.

Please address your suggestion to the Executive Secretary, Sedos, CP 5030, Roma.

The profile of the Treasurer is given by:

- the Statutes

art. 20 The Treasurer is elected for a three year-term at the same time as the President and the two Vice-Presidents, according to the method of election indicated in art. 8c

art. 8 c) elects the President and Treasurer of Sedos for a three year-term, by secret ballot, on an absolute majority of votes cast or, in the third ballot, on a relative majority.

art. 21 The Treasurer is responsible for the administration of the funds of Sedos. He draws up the budget, in collaboration with the Executive Secretary. He submits this budget to the Executive Committee and to the General Assembly for approval. He follows the same procedure when he presents the annual financial report. He sees to the execution of the budget by the Secretariat and checks the accounts.
He is charged with the collection of the annual dues. When asked by the Executive Committee, he renders an account of the financial situation of Sedos.

- The Executive Committee of May 10, 1973 (73/321)

"The Treasurer's main duty would be to analyze the financial situation rather than to keep the books, which will continue to be handled by the WF's.

The Treasurer would have to be normally present in Rome.

The Treasurer would attend the monthly Executive Committee meeting and spend about half a day per month at the Secretariat."

TRESORIER DU SEDOS

Appel pour un remplaçant.

Les Supérieurs Généraux, membres de Sedos, sont priés de soumettre les noms de personnes à proposer à l'Assemblée du 5 juin 1973 comme candidats pour la fonction de Trésorier que le Frère Gerald Schnepf sm ne peut plus remplir à cause de son programme de voyages.

Les Supérieurs Généraux sont priés d'adresser leurs réponses à l'Executive Secretary, SEDOS, C.P. 5080, Rome.

Les Statuts indiquent le profil du Trésorier comme suit:

- art. 20 Le trésorier est élu en même temps que le Président et les deux Vice-Présidents, suivant les normes d'élection de l'art. 8c
- art. 8 c) le Président et le Trésorier du SEDOS sont élus pour trois ans, par vote secret, avec majorité absolue de votes ou, à la troisième votation, avec majorité relative.
- art. 21 Le Trésorier est responsable pour l'administration des fonds du SEDOS. Il prépare le budget en collaboration avec le Secrétaire Exécutif. Il porte ce budget à l'examen du Comité Exécutif et de l'Assemblée Générale. Il suit la même procédure lors de la présentation du rapport financier annuel. Il surveille l'administration du budget au Secrétariat et il contrôle les livres de comptes. Le Trésorier est chargé d'encaisser les souscriptions annuelles. Sur demande du Comité Exécutif il doit rendre compte de la situation financière du SEDOS.

Note du Comité Exécutif 10/5/73 (73/321)

"Le travail principal du Trésorier est d'analyser la situation financière et non pas de tenir à jour les comptes, travail dont le trésorier des Pères Blancs continuera à s'occuper.

Le Trésorier devrait avoir sa résidence habituelle à Rome.

Le Trésorier est tenu à prendre part à la réunion mensuelle du Comité Exécutif et à dédier une demi-journée par mois au Secrétariat."

EVANGELIZATION TODAY

Following the brainstorming sessions of April 9 and 17, 1973 and the meeting of the Executive Committee of May 10, 1973, Sedos is forming

- a) two task forces to draw up lists of the key questions members of Generalates could try to answer on their visits to Africa, Asia and Latin America, and
- b) three study groups to study openings for first evangelization in Africa.

You are cordially invited to join one or more of these groups and to inform the secretariat immediately in order to establish the best dates for a first meeting.

- a) the task forces will seek to develop the tentative guideline provided in Sedos 73/248 and used by Fr. Tonna in his S.E. Asian visit into an instrument which visiting Superiors General and Councillors could apply in their travels

- to ask the vital questions (and then help the local people express their basic needs)
- to prepare briefings before, reports after, such visits.

The Chairman of the English-speaking group will be FR. D.O'Sullivan CSSp.
The Chairman of the French-speaking group will be Fr. K. Houdijk CSSp.

- b) the study groups will take their point of departure from the data provided by the AACC report on first evangelization in Africa (summarized in Sedos bulletin 73/11). By bringing our collegial experience and knowledge to bear on this matter, we hope to provide the member Institutes and eventually Commission VI, the USG and the Church in general with hard data about the practical side of evangelization today. These data are considered essential for the search for the right evangelization priorities.

L'EVANGELISATION AUJOURD'HUI

A la suite des réunions d'experts du 9 et du 17 avril 1973 et de la réunion du Comité Exécutif du 10 mai 1973, le Sedos propose de former

- a) deux groupes d'action pour préparer une liste de questions que les Supérieurs pourraient poser aux membres de leurs Instituts lorsqu'ils voyagent en Afrique, en Asie et en Amérique Latine; et
- b) trois groupes d'étude pour examiner les possibilités de première évangélisation en Afrique.

Vous êtes cordialement invités à faire part d'un ou de plusieurs de ces groupes, et d'en informer le Secrétariat tout de suite pour permettre d'établir les dates des premières réunions.

- a) Les groupes d'action doivent développer les lignes d'essai indiquées dans le bulletin Sedos 73/248, déjà utilisées par Fr. Tonna au cours de sa visite en Asie du Sud-Est, pour donner un instrument aux Supérieurs Généraux et aux Conseillers à l'étranger afin qu'ils puissent:

- poser les questions essentielles (qui aident les indigènes à exprimer leurs besoins fondamentaux);
- préparer les agendas des points importants avant, et les rapports après, ces visites ou voyages.

Le président du groupe de langue anglaise sera Fr. D. O'Sullivan CSSp.
Le président du groupe de langue française sera Fr. K. Houdijk CSSp.

- b) Les groupes d'étude auront leur point de départ dans les éléments du rapport AACC concernant l'évangélisation première en Afrique (voir le précis dans le bulletin Sedos 73/11). En traitant cette question avec notre expérience et nos idées d'Instituts missionnaires, nous espérons donner des statistiques aux membres et aussi à la Commission VI, à l'USG et à l'Eglise en général pour affronter le problème de l'évangélisation aujourd'hui. Ces éléments sont essentiels à la recherche des priorités d'une évangélisation efficace.

Executive Committee

A meeting of the Executive Committee was held on May 10, at 1000 at the Sedos Secretariat. Present were:

Bro Ch.H. Buttimer FSC, Sr J. Gates SCMM.M, Fr W. Goossens CICM, Sr D. Mc Gonagle SSND.

In the chair: Fr Th. Van Asten WF.

Secretary: Fr B. Tonna.

The minutes of the meeting of March 29, 1973 (73/240) were accepted as read and approved.

The Assembly of Superiors General, scheduled for June 5, 1973, was discussed and it was agreed that

- a) its agenda would consist of
 - a presentation, by Sr G. Simmons, of her work in Geneva with the Christian Medical Commission;
 - the election of a new Treasurer;
 - the establishment of criteria for possible exceptions from the full membership fees;
 - the presentation, by a panel of the WGD, of the conclusions and recommendations of their study on the urban mission.
- b) Sr Gilmary would be asked to give a 10 minute report and ten minutes would be allowed for questions and comments from the floor. A meeting of the Health Task Force could be announced to help those interested develop contacts and ideas with Sr Gilmary.
- c) A call for candidates for the post of Treasurer would be made. The Secretariat would check if the persons presented would agree to be on the list proposed to the Assembly. It should be made clear that
 - the Treasurer's main duty would be to analyze the financial situation rather than keep the books, which will continue to be handled by the WF's;
 - the Treasurer would have to be normally present in Rome;
 - the Treasurer would attend the monthly Executive Committee meeting and spend about half a day per month at the Secretariat.
- d) A motion would be presented by the EC to respond to the last Assembly's request for further clarification about eventual exceptions to the full membership fees:

"The Assembly uses the prerogative given to it by the Statutes 2(h) to entrust the Executive Committee to make exceptions to the payment of the established membership fee, in cases of serious financial problems or no representation in Rome, on applications in writing presented by interested Institutes."

The President would see interested Generals personally about the matter.
- e) The presentation of the conclusions and recommendations of the urban mission study would be made by a panel formed by the WGD. It would take an hour and a half, including questions, comments and suggestions.

The text would be circulated in the bulletin of May 25, 1973.

It was agreed that the Assembly be held at the RSC Generalate, and that Bro Ch. Henry would be its Moderator.

It was agreed that, given the steep rise in printing prices, the September and December issues of Joint Venture would be amalgamated.

It was agreed that, given the outstanding vacancy for the job of Secretary and

English Group Assistant and the protracted absence (leave and sick leave) from the office of Fr Ibba, Sr Salazar, Miss Fernandez and Miss Trezzini, the Executive Secretary be authorised to take part-time work, paying by hour according to the established salary scales and within the range provided by the unpaid salaries of the 1973 budget. Meanwhile the President will try to interest member Generals personally in a definitive solution.

The report of the brainstorming session on the practical side of evangelization today (see 73/323) was considered and the following decisions were taken:

- a) to form two Task Forces (one English, one French speaking) to draw up a list of questions which visiting Superiors General and Councillors could usefully ask in the field;
- b) to form study groups for each of the regions of
 - Eastern Africa
 - West Africa - French speaking
 - West Africa - English speaking
 in order to test the opportunities for first evangelization, starting with the data provided by the Barrett report (Bulletin 73/11);
- c) to order copies of this report in bulk, for the benefit of Sedos members.

In the course of the discussion, the following points emerged:

- a) first evangelization was not the only criterion for sending missionaries;
- b) first evangelization must not be identified with "the bush" - the city could be an "unevangelized culture";
- c) as opportunity offered, study groups could be formed for Asia and Latin America;
- d) the study groups could usefully focus on developing a methodology for establishing evangelization priorities - in this case they would have to work on a definition of a "non-evangelized culture";
- e) a small group could eventually be formed to clarify the question "Should we send missionaries at all?".

It was agreed to meet again on June 28, 1973 at 1600 at the Secretariat.

A brainstorming session was held on April 17, 1973, at 16.00, in the S.J. Generalate on the practical side of evangelization in Africa.

In the chair: Fr.W.Goosens.

1. Fr. W. Goosens opened the session by congratulating Fr.Th.Van Asten on the occasion of the silver jubilee of his priesthood (11.4.1973).
2. He then invited those present to share experiences on assigning missionaries.

CSSp: Guinea 40 reassigned to Senegal
 Haiti 30: mostly to missions of French provinces, some to N.Y. and Bahamas to work with Asians.
 Nigeria 300: about half absorbed by house provinces. The rest to Gambia, Brazil, etc - many to missions belonging to other institutes.

FSCJ: Sudan 64: about half to Uganda; the rest to new missions in Togo, Burundi, C.African Republic (refugees from Sudan) and Latin America.

WF: Guinea 40: to neighbouring countries, some with another Institute (SMA)

Mozambique 40: to various parts of Africa

VERONA SISTERS:

Sudan 140: 100 to Kenya, Uganda.

Zaire: - : many remained in Europe

RSC Uganda: 6: neighbouring countries, and formation work

SA: Zaire --: returning only now

Uganda ---: preparing to move out

OFMcap

India --: to Ethiopia and Fiji (50% Indians)

3. The session then aired its views on whether it was any longer prudent to send or reassign foreign missionaries to Africa.

a) We must be realistic about our resources. Not all missionaries can take a reassignment. Indeed, not all missionaries succeed to adopt the "missionary" attitude. Those who do not, should remain on the home front.

From the point of view of the missionaries, not all members of a missionary institute find it easy to insert in a local situation. When they do not, they can become a counter witness. Still, these must be given a missionary job even if they are assigned to their "home" country. Otherwise they would think they were "in exile". In all this, the factors of education, age, language skill become very critical.

- b) ~~Various criteria~~ could be used in assigning those who were willing and able to go on mission:
- places open to first evangelization: Marsabit, Eldoret, Naburu, Nyeri in Kenya. Sidamo in Ethiopia, Mozambique bordering Malawi, etc.
 - Places where languages are familiar to the assigned
 - places which allow for the regular coming together of our missionaries
 - the educational needs of a particular country: adult education, leadership training (e.g. technical, agricultural teaching, catechetical rather than academic needs) in N.Kenya.
 - communities which request our presence and which are keen to dialogue
 - supplement other missions rather than start new ones.

c) Meanwhile a more basic question had to be posed: given current trends, it seems that we must send less and less foreign missionaries. Africans would find their identity much quicker if they are left more and more on their own. Only when they find themselves could a valid relationship of mutual sharing (partnership) be established with foreign missionaries. Then their request for foreign missionaries would be related to specific needs.

d) It was noted, however, that if we would pull out and wait, we would deprive our (exclusively missionary) institutes of their very life and we would lose vocations. Indeed when, eventually, requests would come, we would be unable to respond to them.

e) Attention should also be given to Africans in Europe.

... Five points emerged here:

- a) The concept of missionary sending institute: a traditional order does not send people in the same way as an exclusively missionary institute. It sends them to enrich a local church with its particular charism and insights. And an international institute always brings in an international dimension. It is in this context that a problem of reassignment becomes very serious.
- b) The concept of local church: whatever the specific charism of an institute, its members must learn not only to give but also to receive from the local church. And not to identify this with just one category of the members of the local church, even if this category happens to be the hierarchy. It is true that the pastoral and missionary policy of a local church must be endorsed by the latter. But it is not less true that it must be arrived at through the cooperation of all. This is the only way in which the total situation can be taken seriously.
- c) The role of an institute in a local church can be that of a stimulant: to open it to new pastoral approaches, to inspire it with the missionary elan.
- d) Mission is understood as a response to a call. This call could come from the local church. Indeed it must come in this way in areas where a local church exists. The question then is: would the local church call? But when this is not the case, we go back to the call which comes from the

Lord. In cases of totally non christian areas, only people prepared for dialogue can "be sent" as a response to the Lord's call "to go". The crucial questions then become: would the local communities accept the missionaries? Which type of missionaries are needed? These questions are really too hard to answer singlehanded. We need a lot of discernment and of sharing (in Sedos) as we grope for the right priorities.

- e) The concept of first evangelization: this seemed to be closely linked to a factual, objective answer to the question: which opportunities for first evangelization currently exist in Africa? Reference was made to the 230 "frontier situations" listed by Fr. Darrett report (Sedos 73/11) and to the experience of the CSSp. The last CSSp Chapter had steered the congregation towards first evangelization. The test soon came with the expulsion of 300 missionaries from Biafra. The priority, in terms of evangelization, was to know the areas of greatest need. But no information was available, not even at Propaganda Fide. A corollary to this insight: we must also know which areas of the West are open for first evangelization.

A second discovery was made (and used!): do not send back to Africa those who had failed to show the missionary charism (see 3 above).

The third discovery was: the need to screen missionaries (see 3 above) and to train and re-train them. Those of the 300 who were eventually reassigned found it very difficult to adjust, probably because the re-training programmes were not up to standard.

5. In concluding the session, Fr. Goosens posed three questions:
- a) Should we continue to discuss whether to send missionaries to Africa?
 - b) Which areas of Africa are open to first evangelization? Which should be our priorities for Africa?
 - c) Could the group offer suggestions on how to proceed in order to arrive at documented answers to a) and b)?

The answer to a) and b) was positive. Five suggestions were made as regards c):

- .1 organize meetings by regions within Africa in order to tap and share our knowledge above evangelization in each
- .2 during these meetings, test the data provided by the AACC report on frontier situation for evangelization in Africa (Sedos 73/11). Use other studies and contact other institutes (PMV etc.) in order to supplement our knowledge and experiences.
- .3 Ask the local churches (and not just the institutes) for data and opinion relative to above (1 and 2).
- .4 The documentation services of the Sedos Secretariat would provide these and other meetings (1) with relevant material (2).
- .5 Form two task forces, one English, one French speaking, to draw up a list of questions which members of Sedos generalates could keep in mind during their visits to Africa, Asia and Latin America.

Internal Communications

A meeting of the Internal Communications group was held on June 14, at 1600 at the OMI Generalate. Present: Sr M.A. Ooschoot Chairman, Fathers A. Hubenik, F. Moody, B. Tonna.

1. The fourth number of the Information Sheet (appended) was presented by Fr Moody. It was clear that the formation issue was taken very seriously by some Generalates. It would therefore be useful to devote the next number of the Information Sheet to the same topic, but shifting the emphasis from thinking to acting.
2. Meanwhile, the following points, made during the compilation of no. 4, could usefully be kept in mind -
 - a) While the younger candidates were often lucid on what they wanted to achieve in religious life, their older masters and mistresses were often at a loss, thinking that what was good for them (as a reorientation of their formation programmes) was good for the candidates. This was a crucial factor in many cases of dropouts. Institutes should go all out to ensure masters and mistresses with the right spirit.
 - b) Some Congregations had not yet solved the problem of identity. This had a devastating effect on candidates. Unless the leaders of an Institute are clear about the image of their people, it would be very hard to train and form applicants for membership.
 - c) This involved the question of renewal. What do we renew our Institutes for? For ourselves? For these applicants? Or for the people we hope to serve?
 - d) The Information Sheet could serve as an instrument for discovering and disseminating models which illustrate the above points. For example: the inter-congregational noviciate which seems to have produced excellent results in Argentina.
 - e) It was interesting that the search for models of training in apostolic community living was almost forced on a "communications" group. After all, is not community the first value of a religious Institute? And: Can there be community without communication?
3. The whole object of the exercise was described as the search for new forms of inter-Institute communications. The group was looking for an answer to the question: how to dispose people to switch on a return or feedback cycle to the messages they receive? The consensus right now seems to be: not by making statements but by asking the right questions, all the time avoiding conclusions. The group was moving away from parlour games (why?, how? of communication) in order to initiate people to the skills demanded by the person to person communication process.
4. The group concluded the session by a "sharing" of recent insights. Members "in the grass roots" fall into many categories - in terms of feedback. Some read the printed material they receive (often in abundance). Some simply do not. It seems that one essential function of Generalate people is to stimulate them to give and not just to receive. To give by moving out of their polarities (things classified as black or white). To give by refusing to "pass the baby" to those responsible - at province or region level. One infallible way seems to be the person-to-person back up of printed communication systems.
5. The group agreed to meet on June 14, at 1600, at the OMI Generalate.

Common Effort Documentation Sheet n°4 - Apostolic Community.

NOTE: As he is absent in Haiti, it is not possible for us to keep our promise of presenting Fr Jan Peters's report on the CICM scholasticate. So far we have reported on several WAYS OF ACTING; now we offer two WAYS OF THINKING. Like the approaches in CEDS n°3, they concern F O R M A T I O N , in two congregations: Oblates of Mary Immaculate, School Sisters of Notre Dame. We raise the issue: WHETHER IT IS BETTER TO THINK ONESELF INTO NEW WAYS OF ACTING, OR TO ACT ONESELF INTO NEW WAYS OF THINKING.

1. An overview of OMI Scholastic formation.

The International Scholasticate of the Oblate Fathers comprises 44 students who now live in the Generalate and who form among themselves six living groups. Bill Mason omi has written about their outlook and endeavours; we quote him with permission:

"Optatum Totius states: 'Students should form themselves into smaller groups so that their personal development can be given better attention'... Our group (four Americans, one Mexican, one Pole and three Canadians - one of whom is a priest and a member of the house staff) have been together as a class group for the past two years. This article is the result of our group's reflection on the life we have lived both as a class and as part of the larger community... Though we have certainly not found all the answers, we offer these reflections in a spirit of sharing, hoping and praying that something may be found helpful to all who would desire to build community.

.....

Our first goal (in forming smaller groups) was, as we now see, to get to know better the other individuals in the group. In our group we accomplished this through contact on the social level: birthday parties, coffee together, general talk sessions after praying together in the evenings, occasional outings etc. In other words there was a general atmosphere of social availability in which everyone was free to contribute and from which all could profit. We think that this social availability is the right and duty of every man who lives in community.

This awareness that others are around has created for us an environment in which one's growth as a person is both invited and reinforced. In the beginning the sociability factor was most important, consuming the major part of our time, effort and emphasis. More openness to, acceptance of and sensitivity regarding others developed later, but only after a good human foundation had been laid. And although the social dimension has not the primacy it once had, it continues to be a necessary part of our life as a community.

Concomitant with the social factor, there existed a common problem which gave much direction and impetus to this group life - how to begin living as a group .

In thinking out this problem together, we decided to find out first what each one of us expected from our proposed group life, more specifically what were our individual goals.

As we discovered much later, thinking out such problems as group life greatly influences the maintenance and advances the unity of the group. We became aware of the fact that we wanted group life more intensely than we had suspected. As each discovered this desire in others, an atmosphere developed which encouraged the individual to take initiatives in organizing common activities. Common activities augmented group life; more intense group life encouraged initiatives.

.....
Our present awareness has made us conscious also that the role of tomorrow's priest must be that of community builder on all levels. Thus the effort we now give to building up the life of our group prepares us for the future apostolate, especially considering today's trend towards smaller more personal groups.

Another element in our growing together was the desire to share in various ways and in varying degrees, on the many levels to which Christian community life is open. Basically, such sharing became not only a sharing of what we have, but of what we have been, are and suspect we may become.

.....
Sharing is contagious for it produces a willingness to receive and be helped as well as a desire to give and help. Through contact with the spiritual attitudes and ideas of the group members, each is brought to a greater deeper knowledge of himself too. Gradually, as each clarifies and constructs his own personal spirituality, he becomes aware of his life charism to which he is born and in which is his salvation.

.....
Prayer has always been an aspect of our life, but it seems to have grown in importance as we have drawn closer to one another. In a sense, praying together regularly has been both a cause and an effect of our shared life.

Using such forms as the dialogue homily, prayer of the faithful and spontaneous interventions, the individual is given the opportunity to participate in the Eucharist as the person he is - sharing his prayer, doubts, joys, sorrows etc.

Three times a week we meet for evening prayer... main emphasis scriptural with room for experimentation in current forms of expression. BY REFLECTING ON OUR IMMEDIATE SITUATION AND RELATING OUR PRAYER TO THIS AND TO OUR FRIENDS, WE HAVE SENSED THAT IT IS WE IN CHRIST WHO ARE PRAYING TO OUR FATHER WHO IS LISTENING. We also take an ordinary event in daily life and reflect on it together in the light of the gospel message; we reflect on one or other individual's life as it may appear to us.

Whereas in the beginning the social dimension was most important, now prayer has become the center of our activity together.

.....
There have been tensions; we view them as a challenge. Our unity must be grounded on something more stable than meeting other opinions with agreement. Ultimately, our unity is in Christ."

Apart from their studies at the Gregorian University, these OMI scholastics found opportunities in local communities for apostolic involvement: visiting in a lower-income quarter where they helped out with aged and poor people; visiting in the prison, especially the young inmates often drug-takers, etc. They also had a musical group which was much in demand for liturgy and social events.

2. For the School Sisters of Notre Dame, an international congregation of over 10,000 members mostly working in schools but concerning themselves with education in its widest sense, pluriformity is a fact of life. It embraces political and social diversity of life-milieux, diversity of ecclesial situations, and of the age-groups and cultural characteristics of the Sisters themselves.

Sister Henriette Hoene, who spoke to us about the SSND outlook, found it difficult to formulate any elements common to the whole congregation.

The first thing that strikes us is that the Congregation has candidates: 57 in the USA, 20 in East and West Europe, 11 in Brazil; the second strong impression is that the Sisters regard their own renewal as the key to relating to young women and their ideals - what they are undertaking to achieve renewal is impressive.

What the Sisters can do in terms of formation is necessarily a matter of diversification. Mother Georgianne Segnor, Superior General, expressed this clearly in the foreword to the Chapter Acts (14th Gen. Chapt. Nov.1972): "As a community of vowed religious women, a community of persons filled with rich diversities, we have greater possibilities to witness to unity among ourselves and among all men. Unity in diversity then becomes a much more dynamic concept as we daily accept the challenge to let go, to share, to change, to spare, to develop and grow into a community of love, of justice and of truth... Each of us is an image of some of the richness that is God."

In the Introduction to the same document we read: "Now it will be the work of each province to develop ways of bringing the action-commitments through planning phases to reality. Since needs vary from province to province, not all action-commitments will be implemented at the same time nor with precisely the same emphasis in all provinces."

So each province sets up its own program of formation which "best accords with its advantages, limitations, culture and locale" and with the freedom encouraged by Renovatiois Causam.

It is hardly surprising that they should be approaching the problems of training with open minds and with an eye rather to goals than to means; the accent, said Sister Henriette, was on personal development in community. This means helping the person to grow in genuine self-direction in the way envisaged by Popolorum Progressio: "Every man(woman) endowed with intelligence and freedom is responsible for his own development and is the principal artisan of his own growth in humanity, assuming in the process the higher values of love, friendship and gratitude to God Who is the beginning and end of his destiny."

Emphasis then is rather on making available as formation guides the required experienced personnel; this means not only those directly in charge of formation, but all the Sisters in whose environment of prayer and community the young people will grow.

In answer to a recent enquiry about the Institute's usefulness to young people seeking to live the Gospel imperative, some 103 young Sisters and 19 older ones responsible for formation indicated as priority concerns: "Emphasis on spiritual life, atmosphere of prayer, of community based on the Gospel. Concern for the individual, with generous counselling, acceptance of

uniqueness, freedom to live creative apostolic life. Spirit of the Institute - stability, service to the needy etc."

About their limitations the Sisters were realistic: "Many of the points mentioned are not universally practiced or imperfectly so. Too many individuals or local communities are apathetic, weakly committed, averse to change, bound to non-essentials. Sometimes the size and established commitments of the institute and the emphasis on professionalism prove a hindrance."

It is against this background that the Provinces are undertaking programs of personal renewal for all, which have taken the following forms:

- 30-day retreats, followed by several weeks of living and prayer together in groups of 5 sisters.
- a program for developing Internal Resources for Renewal in religious communities under the guidance of a Jesuit Father and a psychologist.
- intensive training of renewal leaders for Districts and Provinces.
- Vocation Day in which all Sisters are asked to examine their own vocation and see what meaning it might have for younger people.
- Guelp Asceticism Workshops.

(This perspective is based on a study and survey of religious life: Generation of Opportunity, 1960, which sounded out 500 Sisters. In 55% of cases, contact with a Sister had been a source of vocation)

The School Sisters think it is very important to have the best training possible for the Formation Leaders. Selected sisters have been assigned to courses in Rome at the ARC Program (for details of Joint Venture n°7), at the post-Conciliar Spirituality Center in Rocca di Papa, at the East Asian Pastoral Institute etc.

Moreover the School Sisters think that candidates should have sufficient life experience to ensure adult identity; they are then able to follow the same development programs as the older Sisters with whom they live, and develop their own faith-commitment: "to learn through experience the beauty and demands of community living."

"to receive a clear concept of the world as Mission, to see the call to service within the congregation as a call to mission, and to acquire the necessary competence."

Sister Henriette emphasised that it was felt that hitherto SSND life had been too oriented towards work and activity, at the expense of growth by reflection and prayer.

Not all intercultural formation programs have been successful; more rewarding were inter-congregational noviciates where the novices went with the formation guides from their own institutes.

During the formation years the candidates live in mission and share the regular life of the professed religious; they are given opportunities to assist in teaching, particularly in religious education in parishes, and to profit by demonstration teaching of experienced older Sisters.

It will surprise no one that, as in other congregations, some of the more detailed practical points for renewal came from considerations on the nature and exigencies of community practice of poverty. As one of the Sisters' documents says:

"In interpersonal relations, people not things are important. Love does not depend on things or gifts, but sharing them involves care and trust. Material things stand in the way of interpersonal relations if they are used as a tool for gaining possession of another. Receiving, at times asking, makes one aware of the need for others."

So in their training candidates are encouraged to move towards the under-privileged: the reports show various activities - work with migrant labourers, in Catholic Youth Centers, in camps, on the Indian reservations, in the USA, with emotionally disturbed children, with mentally retarded, with youth in detention homes and so forth.

A final note: the Sisters are forming "enlarged formation teams" which besides those in charge of programs include trained psychologists, members of college faculties, community leaders, representatives of cultural research teams and representatives of the young Sisters themselves.

NEWS FROM AND FOR THE GENERALATES

MOZAMBIQUE: UNE EGLISE, SIGNE DE SALUT... POUR QUI?

Dossier polycopié, 100 p., 6 \$US (port en plus). On peut se procurer ce dossier à la Maison Générale des Pères Blancs: 269 via Aurelia, 00165 Roma.

Ce dossier en français regroupe dans un ordre chronologique les principaux documents concernant le départ des Pères Blancs du Mozambique. Le dossier comprend la lettre du Conseil Général à toute la Société (introduction).

Partie I: Le système portugais de colonisation (du P. Antonio José Molina, p.b. "Domination coloniale et Evangélisation").

Partie II: Documents dénonçant l'ambiguïté dans laquelle se trouve l'Eglise concordataire portugaise dans les territoires d'Outre-Mer.

Partie III: Chronologie des événements qui aboutirent au départ des Pères Blancs.

MISSIONE IN AFRICA CENTRALE by Francesco Morlang: Diario 1855-63, Nigrizia Bologna 1973; 426 pp, bibliography, 4 maps.

A remarkable witness to the heights of evangelical love for Africa, reached by a non-African. This is the full diary of Fr Morlang, a diocesan priest from Northern Italy, Brixen (Bolzano), missionary in the Sudan from 1855 to 1863. This love descends from the clear skies of lofty ideals and intentions to the needs and humdrum routine of their day to day activation. The diary, in a hard bound, fully documented, Italian edition, shows how this can be done. Because it has been done. Thanks to the loyal, methodical, hardworking, practical spirit of Morlang. To me the diary is also a gauge of the distance covered by African peoples in just over a century.

B.T.

Sister M.A. Loughlin fmm has left for a period of several months in the USA. We shall miss her at our meetings!