

EVANGELIZATION TODAY

A meeting on English speaking West Africa was held at SEDOS on June II, 1973, at 16.00.

Present: Frs W. Grosskortenhuis wf, G. Lautenschlager, cmm, Bro. Ch. Henry fsc, Sr.A. Gates, sa
Sr. J. Gates, scmm-m, Sr. M. José Tresch, ssnd.

In the chair: Fr. W. Goossens cicm.

Secretary : Fr. B. Tonna

1. The five definitions of evangelization proposed in 73/394-396 were discussed. Given the practical scope of the Evangelization Today studies it was agreed that the active presence of Christians (i.e. RC's and others- could be taken as a criterium for measuring the degree of evangelization of a particular cultural situation (in Africa, this would be a tribe) and, by inference, the degree of non-evangelization. "Active" was understood as the impact of the Christian group on the surrounding culture as it tries to live the Gospel - an impact which is not directly related to the size of the group but rather to the relationships it establishes with the world (=culture) around it.

It was true that the study was also meant to be a contribution to the next Synod. But, in agreement with the USG-VI, it had to be practical and so could not take the doctrinal definition proposed by Mgr Rubin as a criterion. It would, of course, be difficult to translate "active" in quantitative terms. Still, the SEDOS Study must concentrate on the practical consequence of doctrinal definitions, rather than on their content.

2. The group then examined the lists of unevangelized tribes of the Barrett Report on Frontier Situations (73/ 397-406). The group could produce information only about Ghana and Nigeria and it emerged that, in four tribes listed as unevangelized, there was a very active presence of the Catholic church: DAGARI, DAGOMBA, KONKOMBA and KORO. In the first two, the ratio of vocations was particularly high. The Barrett report had, of course, adopted a different definition of "evangelization" and this explained, at least in part, the different conclusions of the Group.

The Secretariat could obtain more data by consulting Fr. Meyer wf, the CARA map of Africa and the local diocesan directories.

3. The group then went into a discussion of the scope and methodology of the study.

i) The tribe by tribe approach would reveal only one aspect of the challenge of evangelization and the consequent search for the right priorities. There was, for example, the functional side: should we evangelize the cities before the tribes? Do we have to cross geographical frontiers in order to evangelize?

To some the tribe by tribe approach did not seem worthwhile a) because of the smallness and marginality of those listed as unevangelized or b) because of the apparent absence of unevangelized ones in terms of the broader definition adopted by the group.

- ii) It did not seem realistic to aim at a set of evangelization priorities which would be valid for all. Priorities depended on the local situation as well as on the particular charisma and resources of a missionary sending Institutes. In a practical study, differentiation becomes a hard necessity.
- iii) It was essential to clarify the methodological principles of the study. Its function is not to search for and produce differentiated priorities here at and by the Generalates. But to search for and express the ideas and experiences of the members of the Institutes in the field, and through them, of the local groups they serve or live with, on the subject of such priorities. In the end, SEDOS (as a group of Generalates) should feed into the Synod and other bodies not its views but those of the men and women in the field.
- iv) To do this, it would be very useful to provide visiting Superiors General and Councillors with the crucial questions about evangelization. They could use them in their contacts with the members of their Institute, with Bishops, with members of the local Churches in an effort to "give a voice" to their insights on evangelization today. Two task forces would work on these questions.
- v) It could be our function in Rome to communicate this "listening" stance to the Synod and thus removing the risk of this body attempting to impose instructions of a universal character. After all, the Synod is supposed to counsel the Pope rather than the local Churches. Indeed, it is meant to be the voice of these local churches as they assume their responsibilities of "being" the Church with and under Peter. This makes the need to prod on our missionaries "to speak" more urgent.

EVANGELISATION AU CONGO

Rapport de la réunion qui a eu lieu le 12 Juin 1973 à 16h au Secrétariat de SEDOS.

Les membres présents étaient les suivants:

Président : Fr. Van Asten

Sr. Tribot Laspierre, nscj
 Sr. G. de Thelin, nscj
 J. Hardy, sma
 A. Bundervoet, msc
 Fr. P. Adams, fsc

Sr. G. Samson, sa
 Fr. Gottwald, fsc
 P. G. Ferrari, sx
 P. J. Maertens, cicm
 Sr. M.H. de Toledo, crsa

Secrétariat de SEDOS : P. D. Tonna et Mlle A. Fernandez.

INTRODUCTION

Les questions furent posées au groupe:

- a) Qu'entend-on par Évangélisation ?
- b) La liste des 230 tribus donnée par David Barrett est-elle exacte ?
- c) Quels moyens, avons nous pour faire parvenir les idées et les expériences de la Base à Rome ?

1- DEFINITION DE L'EVANGELISATION

A. Point de départ

Un peuple commence à être évangélisé quand l'Évangile sera traduit dans les diverses catégories mentales de leur culture.

En pratique:

La traduction de la Bible ne suffit pas. Il faut se débarrasser des interprétations Occidentales de l'Évangile pour savoir le présenter dans les concepts mentaux et culturels des gens locaux.

Qui serait capable de faire cela ?

"Ceux qui savent vivre avec et découvrir Dieu dans d'autres hommes et Le leur révéler, trouver à l'intérieur de chaque tradition les éléments de salut et les transformer par une communication des valeurs évangéliques."

B. Point d'arrivée

1. Faire naître et croître des communautés chrétiennes réellement authentiques.

En pratique

Authenticité dans le sens évangélique

Authenticité dans le sens culturel local.

2. Des communautés qui arrivent à juger selon le Christ.

En pratique

Il faudra savoir susciter une vie chrétienne soutenue par les communautés comme l'a fait Saint Paul.

Il ne suffit pas évidemment de baptiser, d'enseigner dans les écoles, etc...

3. Des communautés qui savent témoigner et qui soient ouvertes aux rencontres avec les autres et en particulier les non-chrétiens.

En pratique

Les membres de ces communautés établissent-ils une relation avec les autres et avec le milieu, en témoins du Christ ?

Cela dépendra du dynamisme du milieu et il sera très important d'analyser de façon pratique les différents milieux.

- II. Le groupe était d'accord qu'il serait préférable, en tout cas plus pratique, surtout en vue du Synode de commencer avec la question:

"Que signifie Évangélisation Aujourd'hui ?"

et seulement alors nous demander quelles sont les tribus à évangéliser.

On prendra donc comme sujet de la prochaine réunion: Les Méthodes d'approche pour une Évangélisation de l'Afrique Francophone.

- Quelles sont les voies les plus fructueuses pour parvenir au point d'arrivée (B) ?

- III. Le groupe a cherché les pistes pour la méthodologie de l'étude (côté pratique) sur l'Évangélisation Aujourd'hui, dans laquelle SEDOS s'est engagé.

Il faut partir de la base. SEDOS ne portera pas ses idées mais sera porteur des idées des chrétiens qui sont déjà présents à la base.

Il faut profiter des voyages des Supérieurs Généraux et des Assistants pour se mettre à l'écoute des diverses catégories des membres de l'Église locale en Afrique Francophone (Evêques, Missionnaires, Laïcs et si possible les non-chrétiens).

On pourrait envisager la question des accents sur lesquels on doit insister pour l'Evangelisation des peuples francophones:

1. Sacramentalisation
2. Ministère
3. Role de la femme dans l'Eglise
4. Engagement politique et culturel.

La liste de David Barrett pourrait être considérée en connection avec cela.

IV. La prochaine réunion a été fixée au Mercredi 20 JUIN 1973 à 16h au Secrétariat de SEDOS.

"METHODES D'APPROCHE POUR L'EVANGELISATION DE L'AFRIQUE FRANCOPHONE"

EVANGELIZATION TODAY

A meeting on Eastern Africa was held at SEDOS on June, 13, 1973, at 16.00.

Present: Frs. T. Agostoni fscj, Th. Van Asten pa, Bro. Ch. H. Buttmer fsc,
 Srs. J. Gates scmm-m, Th. Barnett scmm-t and Rowntree osu, Fr. Denis ofm-cap.

Secretary: Fr. B. Tonna

The group attempted to face three questions: a) what could be adopted as a working concept of evangelization in a study of its practical aspect? b) what could be done with the lists of unevangelized tribes compiled by the AACC team for East Africa? c) how could we tap the experiences of "the people there" on the subject of evangelization today?

a) A working concept of evangelization.

This could be "that process which makes the Gospel present in a given situation (culture, etc.) through the active presence of a Christian Community which offers the opportunity to non-Christians (in the same situation) to encounter Christ and to accept Him by faith."

This was arrived at after a careful study of the AACC definition (SEDOS 73/395 - d). It should be taken for what it is - an analytical tool to help us define the terms of reference of our study of the practical side of evangelization.

During the discussion a number of points were made which further sharpen these terms:

1. The frame of reference of any analysis of evangelization should be the local situation and culture rather than the local church. After all evangelization is directed at the people involved in this situation.
2. Evangelization is a process and, as such, has its low and high points. It is a question of degree. Since it originates in the local Christian community, it can be measured by testing the openness of this community to the non-Christians around it.
3. Evangelization is the provision of an opportunity. It is distinct from the acceptance of the Gospel - which, of course, remains a grace, the gift of faith. We are faithful to the mandate to "go and teach" to the extent that we offer opportunities to non-Christians to meet Christ. Whether they accept or reject him is a different matter. This does not mean that we do not have responsibilities to "baptize etc.." those who accept. But, - and at least for analytical purposes - this is another matter. In this sense missionaries in Muslim areas do evangelize even if they do not baptize.

4. Bearing in mind the parables of the talents and of the servants of the eleventh hour, it is not possible to catch and measure the degree of acceptance of the Gospel message: this depends on God's pleasure. Our missionaries in Muslim areas find strength in this act of faith
5. Useful questions to put, however, could be:
 - which are the minimum requirements for a local Christian community to start the process of evangelization ?
 - In which of these local communities could we help by stepping up this process ?
 - Which could be our priorities in this context ?

- b) It was agreed that it would not be possible to check on the AACC lists at this stage of our enquiry.
- c) The group thought that it would be more useful to study evangelization from the point of view of method rather than territory. This could be done by discussing priorities for Eastern Africa or, perhaps, for each country in East Africa.

The sources would be the insights of the members of the local Churches of the region. Such insights could be gathered by Superior Generals and Councillors on their visits. The two task forces working in a set of more important question to put to Bishops, priests, laity missionaries should be encouraged. Because their efforts could help provide a common frame of reference for our enquiry as this attempts to tap the experiences of the grass roots. So that we discover the East African response to the challenge of stepping up the evangelization process in East Africa.

A summing up and two questions

The study groups agreed not to try to define evangelization but to try to approach it in a practical way by using a working concept (E. Africa) or a set of criteria (W. Africa, Engl. & French).

In any case, this "conceptual instrument" would hinge on:

The outgoing Christian group present in a situation

Situation: this can be territorial or cultural; it has been described as the "culture", the social system, the way of life of a people etc.

In any case, this is the frame of reference in which to assess evangelization among the people involved in it.

Christian group: this is the community of believers or, simply, the local Church (not necessarily the diocese, however). It has to be authentic, to see events and developments through Gospel eyes, to "translate" Gospel values into life, to be open to the total community (which includes the non Christians).

outgoing: this is the specific side of evangelization: unless the Christian group "goes out" to the situation around it, there is no evangelization. This "going out" need not be verbal. But it must provide the non-Christian groups in that situation with the opportunity of meeting Christ and accepting him in faith - or reject him. (It is useful to note that evangelization "has happened" even when this rejection takes place). After all, acceptance in faith is a free gift of God, independent of the "evangelizer".

On the other hand there is more than individual, personal acceptance. Evidence in the living milieu of understanding and acceptance of gospel values is evidence that that milieu is being evangelized. The locus of evangelization is not just the group but the living context of that group.

In this sense evangelization must be seen as a process - something going on. In practice, this becomes a question of measuring the degree to which a particular situation (frame of reference) is being reached (outgoing) by the life of the Christian group living in it (original stimulus). The role of the "evangelizer" is to start, help form, open out to non Christians a local Church.

The groups agreed that it would not be fruitful, at this stage and with this working concept, to analyze the data provided by the AACC report. It was too tied up with territory and with apparently marginal tribes. And it had not resisted well to the one attempt made to confront its findings with our knowledge of the local situations.

They were inclined to proceed by focusing on the method of evangelization. Here we come to the way of bringing people to know Christ. By making ourselves and our local Church acceptable to them. By examining our authenticity and credibility even in externals. Touchstones of efficacy are not enough. We must also examine factors of acceptability.

TWO QUESTIONS

It was hinted that some tribes are too small and too marginal to be considered seriously. Does the Gospel not go for the small and the marginal?

It was agreed to study method. Is it at the expense of the practical, day to day, "accidentals" which make up the situations of the local churches?

SOME (IMPLICIT) CONCLUSIONS of the AACC report highlighted by the AMECEA Office.

The survey report concerns the extent to which the Christian message has been spread and does NOT attempt to report the quality of its reception.

1. Christianity is growing twice as fast as population in Africa.
2. The geographical spread of Islam is at a standstill.
—As of 1972: Islams = 41.7% of population in Africa, but half live north of the Sahara.
Christians = 40.6% of population in Africa, but vast majority live south of Sahara.
3. Christianity is experiencing the greatest numerical expansion ($7\frac{1}{2}$ million per year) in Africa of any continent or period of history on a sustained basis, and even greater opportunities for Evangelization are present.
4. Catholic missionary activity is widespread, but it has NOT yet started in over 65 tribes that have Frontier Situations.
5. Countries with largest Frontier Situation amid some of their tribes:
(1) Upper Volta (3,609,700); Sudan (3,586,000); Tanzania (2,854,900); Mozambique (2,427,000); Mali (1,689,900); Nigeria (1,678,900); Ethiopia (1,669,300).

(J. Kelly)

INTERNAL COMMUNICATIONS

A meeting of the task force for internal communications was held on June 14, 1973 at 16.00 at the OMI Generalate. Present: Sr. Ooschot, ~~scmm-m~~, Fr. Hubenig, Fr. Moody, Fr. B. Tonna.

- I. The group considered the fifth issue of the Information Sheet (appended to this report) prepared by Fr. Moody and agreed on the following points:
 - a) It would be useful to devote the sixth issue to the subject of inter-congregational noviciates. Inspiring experimentation was going on the subject and information would be available on Indonesian, Argentinian and San Domingo experiences; if possible, this issue would be circulated in the bulletin of July 6, 1973.
 - b) a final sheet could be prepared on the topic of intercongregational apostolic communities ; the trend towards this form of religious life was becoming more evident but the obstacles were very serious - especially when they originate from the institutional angle; the topic was connected to the often expressed need for multidisciplinary, intercongregational teams for initiatives of a missionary nature; documentation was already available from Afghanistan and Bolivia but more had to be found.
 - c) the task force would meet in September to discuss a synthesis of the seven issues of the information sheet for October 1973.

2. The group then exchanged information about the state of internal communications in the Institutes.
 - a) The SFB's have produced their first family bulletin and it would soon be in circulation
 - b) The USG-UISG Multimedia meeting of June 12 had alerted the Generalates to the issues which will be widely discussed during the coming months. These are : Evangelization (Synod) Holy Year (Rome), Population and the Family (UN) and Youth (Taize). The task force could usefully prepare a few points which the Generalates could make (see Report on the USG-UISG Multimedia meeting - Appendix B).
 - c) As regards evangelization, two SEDOS task forces had been formed to prepare a list of crucial questions to put to our men in the field. The Internal Communications task force could also consider the questions as a approach to its work during the coming months - especially with an eye on local insights on new, creative patterns of mission.
 - d) A thesis on the diversified ministry has been prepared by a Regina Mundi sister and approved summa cum laude. The task force would try to spread the message.
 - e) What seemed to be important, at this stage, was to keep the members of the Institutes, through the Generalates, of the main thrusts of thought on the issues. Situation and trend reports could usefully be circulated again (that is, as in 1972) in the weekly bulletin.

Common Effort Documentation Sheet n°5 - APOSTOLIC COMMUNITY.

(May we remind you that previous contributions to this series appeared in the Weekly Bulletins of March 2nd, April 6th, May 11th and 18th.)

At the last meeting of the Communications Work Group, it was decided to continue stimulating this little bit of sharing, and for the moment to continue in the dimension of FORMATION for Apostolic Community living. We are very glad to do so, particularly as a greater degree of interest has been shown than we expected. In the following accounts you will find quite a significant dimension added by those who are receiving training.

The Missionaries of the Sacred Heart.

In May 1973 the MSC review "Encounter" n°19 published a report on a combined students' conference held in Canberra last December. Many views were expressed by those receiving training in Australia, one of the 16 MSC Provinces; the students had taken much time and pains to prepare their interventions. One of the cardinal considerations was that there has been a desired shift of emphasis towards cooperative group-learning: the student is not just the object of formation; he bears the main responsibility for his own education and the learning programme is conducted through groups as opposed to classes or individual work.

This does not mean that the traditional staff of formation centres are relegated to an unimportant position: in reply to the USG enquiry on Formation, forwarded in January 1973, the MSC saw fit to include a note on a group of 6 in Holland who had 4 guides.

There is no suggestion here of final solutions or definitive patterns; when we visited the generalate, Fr Cuskolly the Superior General remarked that in Australia many features of training which he had advocated years ago are now accepted procedures.

What does the SOCIETY aim at?

The Chapter.

We looked over the report of the 1969 Special General Chapter, particularly Part IV on Formation, and took these notes:

71. The task of the educator is to help the young man in the search for his own identity by providing conditions favourable to the growth of such values as: an appreciation of interior life; initiative; a feeling for other people; a sense of responsibility; an acceptance of one's own limitations and of the frustrations of life; joy, friendship and freedom; the discovery of God and attachment to Christ; a feeling for the Church; prayer, and so on.
- 74.i. Room for experiment and initiative, developing sense of responsibility
- ii. Freedom, which is based on confidence in others and in the Spirit: young people are to be consulted about programmes of formation
- iii. Realities: there must be reflection on tensions, current thinking, changes and needs of the modern world. We live with provisional solutions, tensions.

- iv. Friendship: a synthesis of human values in personal relationships directed towards God. Possessive and exclusive relationships are negative.
75. Devolution of responsibilities to the Provinces which were to work in the context of Renovacionis causam and follow the ideas of Conferences of Religious in each country.

Intercongregational experience.

One factor that makes for openness in outlook is the MSC experience with an intercongregational noviciate in Santo Domingo, an intercongregational seminary in Yarra, Melbourne (OFM, OP, OCarm, CSSR, MSC) and intercongregational (OFM, SM, CSSR, and Sisters) programmes in community development, spirituality and counselling.

Yet another positive experience has been the training programme in Papua New Guinea where local traditions exert considerable influence on candidates, even after many years of formation, forcing a modification of many Western assumptions.

The techniques.

The group in Holland already referred to was emphatic that they were not living together merely in view of something else, but actively to develop as a group, to develop a group dimension personally.

They emphasised: - that all responsibility is shared responsibility
- that all love is directed to a person
- that lifelong commitment is a proof of maturity, manhood (this is as true in Holland as in New Guinea, for religious as for matrimonial commitment)
- that readiness for change (others might say "mobility" or "adaptability") is a law of growth.

The MSC noviciate in Australia takes place normally in the third year of training. More time is given than formerly to study (history and theology of religious life, scripture, history and traditions of the Institute). In addition there is a 5-week stint of intensive community building, with emphasis on the theory and practice of interpersonal group communication. There is one month of pastoral work - in MSC houses, in hospitals, in a hostel for alcoholics. All through the year there are weekly undertakings in catechesis and youth work. Many of these activities are continued through later years of training.

Creative Discipleship.

Fr Cuskelly was in Australia in February 1972 for a round table of Superiors and Formation Leaders. He gave a talk on "Formation for ~~what?~~"...
"A high rate of perseverance can not be achieved if seminarians see ahead of them a rigid stifling life-style or job." Young people must be trained to be creative. He distinguished 5 possible group-structures:
- charismatic, where emphasis is on individualism, spirit-inspired
- classical, where emphasis is on obedience and loyalty

- centralised, traditional
- human-relational, where little or no emphasis falls on goals outside the group
- organic, systemic, where there are independent groups within a wider organisation, coordinated towards a general goal shared by all.

It is perhaps significant that in the documents to which we have referred the following quotations were given:

- Andrew Greeley: "What must the priests and religious be like in an age of personalism? They must be in the strictest sense, the most personable of men and women.... not amorphous blobs that change in every situation, not closed off in order to have form and substance.... flexible."
- Paul Molinari sj: "The concept of community has become so impoverished that it is often reduced to being together, without any deep communion..... A community that believes, that prays, that is in communion, irradiates even outside itself.... and exercises an apostolic influence."

Maybe that is what the MSC are about.

Formation of Marymount Sisters (Religious of the Sacred Heart of Mary -RSCM)
for Apostolic Community.

NOTE. Part of the trouble in putting these notes together is that one runs the risk, in making the enquiries, of seeming to ask an extra effort of good friends who have already enough to do. There is a great willingness to share whatever one might have that could be of profit to other institutes, but there is awareness of the physical impossibility of taking enough time to do a really thorough job. So normally we just ask for relevant documentation, put a frame of reference in a few short questions, and compose the text ourselves to be approved by the Superior concerned.

Sometimes one gets a surprise. We came away from Marymount with Chapter documents in English and French, reports from groups of young Sisters in English and Portuguese, and an overwhelming impression of openness: open minds, open hearts and open house. We sat down to tea with the Generalate community, and before it finished some thirty minutes later, we had shared it with an American Sister of St Joseph, two American priests who had just just dropped in to see her, and the Lord. It seemed to be normal and natural for the Superior General to be setting new places and changing her own to accommodate the new arrivals - perhaps a symbol, certainly à propos in the context of these notes.

Sister Marjorie Keenan, Secretary General, was at pains to allay any misgivings we might have: "You may find these documents a bit reticent about mission. We have felt that in the past there was too much emphasis on work."

We were not really surprised; the documents gave us plenty of insight into the essentials of Marymount orientations for formation; there was a minimum of emphasis on externals and a maximum on personal growth. "If a person is called to an apostolic community", said Sister Marjorie, "all her spiritual sensitivity develops in view of mission."

The Chapter Documents 1968-1969.

Formation is left to commissions in the 6 provinces, which are expected to collaborate with one another and "follow the way that questions concerning formation develop in each country and in other parts of the world."

The Sisters in their formative years will not necessarily be grouped in one house nor will the time required for formation be the same for all Sisters. Between candidacy and final profession, the period will normally vary from 6 to 11 years.

Studies and apostolic work will be considered only in regard to the better development of the young Sisters. Since most candidates now have already finished their basic professional training, the whole period of formation is geared more towards an integration of life than to actual preparation for a particular work.

Since the Sisters now make promises rather than temporary vows, the entire period from their time of entrance until final profession is considered as a preparation for this unconditional consecration to God, in community, in the spirit of the evangelical counsels and of the Institute.

General principles rather than precise directives are drawn up for the formation of the young sister but it is stipulated that "experimentation implies an authentic return to scriptural sources and to the Founder's charism, and that it takes into account the signs of the times."

While the Chapter document specified that apostolic work will always be subordinated to the requirements of formation, experience has shown that, within the context of the apostolic community, apostolic work is an integral part of formation, in view of an integration of life.

Orientations in the Provinces.

From Great Britain in 1971 came the account of a "new approach"... "Uppermost in our minds is the idea that a community is the most fundamental formation centre for beginners to the religious life."

So the novices were to be attached to a working community. They were to live as members of the community; for four mornings a week they would follow with novices of other congregations courses in scripture, liturgy and theology. Much of the afternoons and evenings would be spent on a follow-up of the courses. There would be study of the Institute origins and 'sources'; there would be time for apostolic work.

"Throughout Renovacionis causam the emphasis is on the need for consideration of the individual.... Every effort must be made to give the young nuns a formation which will prepare them to live a true religious life in the world of the future as far as we can see it.... All this is possible only in a community whose basis is faith and whose strength lies in a life of deep prayer."

In Portugal, the formation commission decided to call on the help of Sisters with less than ten years of Religious Profession. They had realised that the fundamental considerations must turn on the difficulties inherent in large community groups, on the need for depth in prayer life and for a sense of apostolic mission in the Institute.

The young Sisters came up with a strong emphasis on professional training for apostolic service "avoiding those life-styles that are wasteful of time and energy

and prejudicial to apostolic efficacy." They also advised "freedom for the young Sisters who meet in community to form groups for experiments in community living and for study, which at the same time would promote individual reflection."

Other points that these young Portuguese Sisters stressed were the modification of structures to permit maximum personal development; the study of the meaning of "radical life in terms of the Gospel" on which the Chapter had insisted; the study of contemporary society and of the place of the religious community in that society; religious fulfilment in joint pastoral action (pastoral de conjunto).

A final remark.

As far as externals such as dress were concerned, the Institute invokes the "flexibility in responding to the needs of the people, in using the resources of the community, in being sensitive to the circumstances around him" that the Founder, Père Gailhac, had shown.

Over the New Year 1973, 21 young Marymount Sisters were brought to Rome for an animation and renewal experience in international community living. They came from North and South America, Africa and Europe, and they did not all have a common language. In their report they said that among the highlights of this experience was "our new understanding... that life and mission are one" and that they had learned that "answers are not really important,..... that if we keep asking the questions together in the Spirit, one day we'll discover that we've lived the answers."

And a footnote.

We were surprised to find that Marymount Sisters are all together only 1,700; it seemed to us that they have made a bigger impression one way and another than that number warrants. In the 6 Provinces, they have 31 candidates in formation.

When we asked Sister Marjorie for some information, we had said: "Your Institute seems to be giving lots of scope for new forms of religious living and for inventive forms of apostolic involvement. Are you giving new kinds of training for them?" Perhaps we know now.

Our thanks to Sister Margu rite Marie Goncalves and her team.

Appendix B

USG-UISG MULTIMEDIA Meeting

RSCJ Generalate, 12th June 1973

Fr. Moody pa represented SEDOS at the request of Fr Tonna and Fr Bamberger sj.

The Purpose

In the USG-UISG invitation sent out by Sister de Lambilly and Fr Systemans the accent was put on a follow up to the meeting of 24th April at the Salesian International Centre, where the theme had been on TRAINING FOR COMMUNICATIONS.

In fact, leaflets outlining the current programmes of the Institut du Langage Total at the University of Lyons were distributed, but little was said about this topic; it is simply submitted to the attention of Generalates once again.

The Content

Instead, the emphasis in the meeting of the 12th June fell on four topics which were not only presented by resource persons, but discussed in groups.

- The Holy Year - presented by Mgr Mazza
- The Synod - presented by Mgr Fährat
- Population Year - presented by Bro. Quentin Duffy sms
- International Youth Year - presented by Bro Gabriel Michel sms

Reports on the group discussions were presented at the end of the afternoon and will be circulated through the USG and UISG.

The Orientation

It was clear from the discussion reports that there is wide agreement on the need for Generalates in Rome to participate in all these programmes in order to assure (i) adequate expression of the views of 2m religious (ii) commitment to the services of the People of God.

The general recommendations could be summarised briefly as:

- a call to Generalates to ensure expression of their experience in pluriformity of international life in terms of the Gospel.
- a reminder to Generalates that if adequate communication is to be assured, they should be prepared to put personnel and funds as required at the disposal of both the USG-UISG effort and of MULTIMEDIA's effort.

The meeting opened at 4p.m and closed at 7.15 pm.

AMECEA DOCUMENTATION SERVICE

This service has been officially started on the feast of Pentecost 1973. Fr. Joseph Kelly CSSP is the Director. The address: AMECEA DOCUMENTATION SERVICE, P.O. Box 21053. NAIROBI (Kenya)

The purpose of this Service is to help the dioceses of the six Amecea countries to share in one another's pastoral experiences, situations and initiatives, and to offer the universal Church an on-going picture of developments in the Church in Eastern Africa.

In the past we have depended to a great extent on publications from overseas for our pastoral insights, while many local insights and initiatives remained unknown outside our own diocese. Solutions to problems worked out in other dioceses often remained unknown to us.

The ADS hopes to better this situation through sharing these matters with one another. Through this mutual sharing much time, money and personnel can be saved; successes imitated; failures avoided, and duplication of effort averted.

NEEDED MATERIALA. GENERAL

1. Pastoral letters when issued; also their effect a year later.
2. Diocesan and parish structures.
3. Present and projected plans for the diocese and its Institutions.
4. Diocesan Directory or list of diocesan regulations.
5. News, Newsletters, leaflets about the diocese.
6. History of the diocese.
7. Short biography and picture of the Ordinary.
8. Needs of the diocese.
9. Present state of self-help in the diocese.
10. Signs of hope for the diocese in the 1980's.

B. DIOCESAN DEPARTMENTS

1. The Constitution or structure of the department
2. Future plans for the department
3. Reports on important meetings
4. A periodic summary of the overall picture and effectiveness of the department

5. Such departments could include:

- a. Pastoral Councils
- b. The Senate of the Bishop (formerly the Priests Senate)
- c. Diocesan Advisory Council
- d. Lay Apostolate
- e. Liturgical Department (including tapes, etc. of Church music)
- f. Catechetical Department
- g. Education Department
- h. Medical Department
- i. Development Department
- j. Ecumenical Department
- k. Diocesan Planning Department
- l. The Priests' Association
- m. Parish Councils
- n. Any other in the diocese.

C. INSTITUTIONS IN THE DIOCESE:

1. Senior Seminary
2. Junior Seminary
3. Catechetical Centres
4. Advanced Theological Centres for the Laity
5. Any other in the diocese.

D. SOCIETIES AND OTHER GROUPS IN THE DIOCESE

1. Constitution or structure of the societies and groups.
2. Reports on important meetings, especially on diocesan level.
3. A periodic summary of the overall picture and effectiveness of the societies and groups
4. Societies should include Legion of Mary, Sodality of BVM, parish societies for married men, married women, youth, etc.
5. Groups could include YCS, Young Christian Workers, Credit Unions, etc.

E. SPECIAL FORMS OF THE APOSTOLATE

1. Any pastoral initiative (including experimental)
2. New forms of ministry
3. Urban apostolate
4. Religious formation of those not attending Catholic schools
5. Apostolate to school-leavers, youth, workers, special groups
6. Christian family movement
7. Use of mass media for communicating the Christian message.
8. Any other form.

F. AFRICANISATION OF THE CHURCH

1. The present depth of Christianity in the diocese.
2. Present state of Africanisation of personnel and projection for '80.
3. Present role, attitudes of and towards missionaries.
4. Major problems facing the local clergy.
5. Problems that arise when local personnel take over from missionaries.
6. Role and effectiveness of Christian families.
7. Role and effectiveness of local Sisters and Brothers.
8. Local theological developments.
9. Self-support for local Church; attitude; effectiveness.
10. Local trends and opinions on any subject relevant to Christianity.
11. Main tenants of local culture.
12. Any ways in which the Christian message is being expressed through the local culture, and any signs of an evolving African Christian Culture.

G. OTHER CATEGORIES OF NEEDED INFORMATION

1. Political structure in the locality
2. Church-State relations
3. Economic situation in the locality.
4. A list of the 10 greatest socio-economical needs in the locality - not necessarily in their order of priority.
5. Present state of self-help in the locality.

OTHER MATERIAL that might not be forwarded by individual dioceses, such as:

1. Priests Association
2. National ecclesiastical statistics
3. Local theological developments
4. Local trends and opinions on any subject relevant to Christianity
5. Ways in which the Christian message is being expressed through local culture.
6. Signs of an evolving African Christian Culture.
7. Political structure in the country
8. Church-state relations in the country
9. The 10 greatest socio-economical needs of the country - not necessarily in their order of priority.
10. The structure of your Secretariat.

NEWS FROM AND FOR THE GENERALATES

1. Fr. Enrico BARTOLUCCI, fscj SEDOS Delegate, has been appointed Vicar Apostolic of Esmeraldas, Ecuador, and Titular Bishop of Castulo: he will be consecrated by PAUL VI on June 29th next. Congratulations and best wishes with our prayers for his work.
2. XIV CORSO DI AGGIORNAMENTO PER I MISSIONARI REDUCI - Roma 3 - 26 settembre 1973 -
Il XIV° Corso di Aggiornamento per Missionari in temporaneo rimpatrio si terrà a Roma presso il Pontificio Collegio Spagnolo (Via di Torre Rossa, 2) dal 3 al 26 settembre p.v. (con arrivo il 3 sera).

Il Corso è organizzato dal Segretariato di Coordinamento fra i 4 Istituti di origine italiana (PIME, Comboniani, Saveriani e Consolata), ma è aperto a tutti i missionari e alle missionarie, con esperienza di missione, anche di diversi Ordini e Congregazioni.

La tematica fondamentale del Corso sarà focalizzata sulla "Attività missionaria", considerata nelle sue fasi di preevangelizzazione, evangelizzazione e conversione, catecumenato ed iniziazione cristiana, formazione della comunità cristiana. Le lezioni saranno tenute da docenti delle università ecclesiastiche romane e da missionari specializzati in materia.

Per informazioni ed iscrizioni, rivolgersi al P. Francesco Viotto, Missioni Consolata, Viale Mura Aurelie, 11, 00165 ROMA.

Dato che il numero dei posti disponibili è necessariamente limitato, si prega di inviare la nota di adesione al più presto possibile. Copia del programma dettagliato e di ulteriori informazioni sarà inviata agli interessati.

3. BIBLE PICTURES - Drawn by Charles D. Mawa, Uganda, copyright: Arua Diocese, Uganda.
32 Old and New Testament charts, by an African Artist. Distribution: EMI, via del Meloncell 3/3 Bologna. Lit. 6,000. English texts, available at SEDOS for inspection.
4. Nous rectifions notre annonce parue dans le n° 73/392 concernant le Centre D'Education à la Promotion Collective du Diocèse de Yaoundé.
La Pension de 21.500 CFA est mensuelle et non pas journalière comme nous l'avions par erreur mentionnée.

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS will be held on Tuesday, July 3, 1973 at 16.00 at the Sedos Secretariat with the following agenda:

<u>Item</u>	<u>Documentation</u>
1. Minutes of May meeting	Sedos 73/321-322
2. Date and theme of next Assembly	
3. Follow up on the Urban Mission Study	73/45
4. Next step Evangelization Study	proposal Ex. Secretary
5. Invitation to ILO meeting, Geneva	copy of correspondence
6. Applications for reduction of fees	copies of letters
7. Proposal from Fr R. Aguilò	letter dated 13 - 6 - 73
8. Proposal from Mrs Criscuolo	curriculum vitae
9. Financial statement	
10. Other matters	

Benjamin Tonna

Executive Secretary