

NEW FROM AND FOR THE GENERALATES

1. SEMAINE DE MISSIOLOGIE DE LOUVAIN - 21-24 Août 1973 à Namur: LIBERTE ET RESPONSABILITES DE LA FEMME EN MISSION. Activités féminines dans le monde - Activités féminines dans l'Eglise - Conclusion. Session au nouveau Grand Séminaire, 188 rue Blès, 5000 Namur. La session est ouverte aux spécialistes de l'activité missionnaire et aux missionnaires expérimentés, ainsi qu'aux jeunes missionnaires désireux d'une réflexion sérieuse. Les langues de la session sont le Français et l'Anglais. Ecrire au Secrétariat: 95, St Jansbergssteenweg, 3030 Heverie, Belgique.
2. The SCMM-T Sisters would like to borrow/rent an episcope to project pictures (not slides) and objects for their international session here in Rome (September 15 to october 15,1973). Please phone Sister Ancilla, 5232764 if you have one! Thanks in advance.
3. There is a vacancy in a Generalate for a cook. The community consists of 10 and prefers a woman, who will be taken full time. Please phone the Secretariat 57 13 50 if you have any ideas.
4. Available at SEDOS Secretariat for consultation: LE SYNODE DE L'EGLISE D'ABIDJAN 1969-1971, Textes officiels.

EVANGELIZATION TODAY

A meeting of the English speaking Task Force formed to draw up a list of questions about the experiences of local Churches met at SEDOS on June 18, at 16,00.

Present were: Frs. G. Lautenschlager cmm, K. Rühling svd, Cid cm, Ary sj, W. Buhlmann ofm.cap, Bros; V. Gottwald fsc, Max svd; Srs: Eugenia ssps, A. Gates sa, J. Gates scmm-m, B. Romualdez s M.J. Tresch ssnd.

In the Chair: Fr. T. O'Sullivan cssp.

Secretary : Fr. B. Tonna.

1. The Chairman described the purpose of the study session as a step towards the drawing up of a list of priorities which missionary sending Institutes could consider in deploying their personnel and their resources. It would consist in the creation of an instrument designed to enable these Institutes to gather and share the information they already have access to. The instrument would take the shape of a short list of practical and concret questions - or just "leads" - to enable visiting Superiors General, Councillors, groups and others to tap the knowledge of the people in the field. In drawing up this list, the session could usefully adopt the guidelines provided by the three Africa study groups. To these, the measure of the degree of the "presence" of the Gospel in an area seemed to be the presence of an evangelizing Christian community.
2. An open discussion followed and the following problem areas were identified:
 - a) We must investigate whether local Christians are "in dialogue" with non Christians who share their way of life. The questions proposed in SEDOS 73/248. But the concept of dialogue must be sharpened - in terms of effective communications and deep, human, relationships (Ary). And the concept of "way of life" must be broadened to go beyond tribes and include cities etc.
 - b) The people and their Government and other institutions must be taken as the frame of reference. And not just the institutions of the local Christian community. Space must be given in the "instrument" to cooperation with Government and other institutions (Gottwald). Sometimes overseas missionaries have found themselves in opposition to the local Christian.
 - c) A question on conflicts could bring out the tensions at work in a local Christian Group. Conflicts are often a sign of growth (J. Gates). In this context, the expectations and frustrations of students in our school could be usefully investigated.
 - d) The problem of priorities as seen by the local people could be introduced by a hypothetical question: if you knew you were going to be thrown out in three years, what would you do immediately? This would bring at the urgency of the situation. And it could lead to the awareness for the need to prepare emergency plans (planning for eventualities?)

- e) The state of pastoral planning could be the focus of yet another question, designed to clarify what was being done to promote the growth of the local Church. (Tresch)
- f) The question on planning could introduce more specific questions on the direction of this growth. Was the local Church growing in self reliance? The latter concept would include the full development of its resources as regards finances, government, recruitment and even theological reflection (especially in terms of "de-westernization"). In short: a creative church. (W Buhlmann, O'Sullivan)
- g) Closely connected to this growth would be the question of involving the laity - especially in the evangelization process, (Bro. Max) a process which was considered to be a matter of deep, person to person, (and therefore time consuming) relationships, and which, consequently, could never be assured solely by the "professional" missionaries.

3. At one point the group considered the possibility of developing separate questionnaires in order to focus more on, for example, the medical mission approach to evangelization, the pastoral approach, the school apostolate approach. But it was agreed that it would be more useful - certainly more fundamental - to strike at what is at the heart of all these approaches or, rather at what we have in common as missionaries - whether we are priests, religious, or laymen. This was described as "the willingness and ability to live in cultures other than one's own for the sake of the Gospel and the readiness to proclaim it when the opportunity offered" - quoting from the conclusions of the study of the overseas missionary in the local Church. It was also pointed out that evangelization should not be restricted to the verbal proclamation of the Gospel.

4. At several points of the discussion the questions came up: which are the points of entry and exit for overseas missionaries in the process of the evangelization of a local situation? When do we pull out? Where do we go next? The answers depend on the local situation and on our charisma. Hopefully, the local answers to the final set of questions could converge on what we could call the emerging patterns of evangelization today.

P.T.O.

Tentative list

1. If you are asked to pull out within three years, what would you do now ?
2. Which are your problems with Government right now ? With other institutions, religions et
3. Where have you achieved success in cooperating with them ?
4. Would you like to communicate more with them ? How do you see your way ? How far have you travelled along it ?
5. Do you have a pastoral plan here ? If not; What are you doing to help the Church grow ?
Is it moving towards self reliance as regards: funds, leaders, mission, research ?
6. How would you involve each Christian (including laity) in all this ?
7. Which questions should I ask ? To whom ?

EVANGELISATION AUJOURD'HUI

"LES QUESTIONS CRUCIALES"

Rapport de la réunion du groupe Français qui s'est réuni le 19 Juin 1973 à 16 heures au Secrétariat de SEDOS.

Président : P. Théo Van Asten, pb

Les membres présents étaient les suivants: Sr. Paule Sagot crsa, Sr. Nguyen Thé Hoang crsa, P. V. Mertens sj, Sr. Geneviève Samson sa, P. B. Tonna et Mlle A. Fernandez.

A. BUT DE LA REUNION

Le groupe français s'est réuni afin de déterminer quelles sont les questions cruciales que les Supérieurs Généraux et leurs Assistants pourront poser aux missionnaires et aux chrétiens sur place afin de les aider à exprimer leurs besoins fondamentaux.

B. Voici 5 séries de questions que le Groupe a formulé:

1ère question: TENSIONS

Y a-t-il des situations de conflit ou de tension dans votre pays ou dans votre Eglise ?

Quels moyens employez-vous pour les résoudre ?

Que Faire pour arriver à l'unité parmi le Clergé ?

Quels sont les éléments positifs ?

2ème question: EGLISE LOCALE

Comment aidez-vous l'Eglise locale à devenir elle-même ?

a) sur le plan du Personnel:

- Faut-il partir ou rester ?

- Faut-il envoyer ou retirer des Missionnaires étrangers ?

- Faut-il avoir comme politique de tacher de diminuer dans le diocèse le monopole de certains Instituts missionnaires ? Si oui, Quelle mesure concrète proposez-vous ?

- Avant de retirer les missionnaires, ne faut-il pas d'abord retirer les moyens matériels étrangers (par ex: moyens de transports)

b) sur le plan des finances:

- Les subsides financiers extérieurs sont-ils un bien ou un mal pour l'Eglise locale ?

c) sur le plan de la recherche:

- Que faire pour arriver à une vie religieuse autochtone ?

3ème question: FORMATION

d) sur le plan de la Formation:

- Quels sont vos moyens pour la Formation Permanente (sur place si possible) ?
 - ...pour préparer les missionnaires étrangers
 - ...pour pouvoir aider les missionnaires à accepter l'insécurité.

4ème question: MISSION

Où en est l'Eglise locale sur le plan d'ouverture aux non-chrétiens ?

5ème question: NOUVELLES FORMES DE MISSION

Faut-il s'ouvrir à de nouvelles formes d'engagement missionnaire ? (par ex: engagement temporaire ou engagement individuel ou par petits groupes)

NOTE

Pendant la discussion le groupe était d'accord qu'il faut tenir compte de l'environnement. Cela signifie ne pas se baser seulement sur les réponses données par les missionnaires mais élargir nos contacts y compris avec les non-chrétiens. Ce contact avec le peuple est même plus nécessaire lorsqu'il n'y a pas de tension

EVANGELISATION AUJOURD'HUI

Rapport de la deuxième réunion du groupe Français qui s'est réuni le 20 Juin à 16 heures au Secrétariat de SEDOS.

Les membres présents étaient les suivants: Fr. Adam fsc, P. J. Maertens cism, P. Bundervoet msc.

Président: P. Théo Van Asten, pb

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

INTRODUCTION

Le groupe a d'abord envisagé d'étudier les priorités de l'apostolat avant d'aborder les méthodes d'approche de l'Évangélisation.

Le groupe s'est rendu compte que les missionnaires n'ont pas le droit de s'imposer et que sur le plan pratique, l'initiative doit être laissée aux Evêques. Le groupe a seulement l'intention de communiquer ses idées.

PRIORITES DE L'APOSTOLAT

1. Formation de base et Formation permanente des responsables (prêtres, religieuses, catéchistes, laïcs) des communautés chrétiennes pour qu'ils apprennent à appliquer l'Évangile aux situations existantes de façon qu'ils puissent juger ces situations dans un esprit évangélique.
Le rôle de la femme est aussi important que celui de l'homme.

Cette Formation ira vers la Libération intérieure de l'homme pour qu'il devienne un homme libre et qu'il puisse prendre une position.
2. Apporter une dimension universelle aux Eglises locales de sorte qu'elles vivent en communion.
Ce n'est plus l'occupation du terrain qui compte mais les missionnaires doivent plutôt être l'instrument d'intercommunion entre les Eglises locales.
3. L'Eucharistie doit rester au centre de la Communauté chrétienne et il faut pourvoir les moyens pour y arriver, par ex: pluriformité des ministres - diversité des ministères et éliminer les obstacles, par ex: situations matrimoniales

EVANGELIZATION TODAY

Tentative outline of a project for the study of the practical side of evangelization today.

1. Sedos documentation is currently geared to the gathering and dissemination of the ideas and experiences of the members of the Institutes on the subject of evangelization. In this context, Sedos has also agreed to help the USG-VI study the practical side of the subject as a contribution to the 1974 Synod. This note is meant to help spell out the implications and is based on the discussions of the five study groups which met in June 73.
2. The purpose of the study has been described as the collection and analysis of data relevant to the definition of evangelization priorities in Africa, Asia and Latin America.
3. The method chosen was the tapping of on the spot sources through the visits of Generalate members there and the visits of Institute members here in Rome. Eventually the data collected, with the documentation available, could be analysed in small study groups.
4. The technique adopted was the compilation of a short list of crucial issues which Generalate members would raise with the people on the spot, who would include, besides Institute members, Bishops, leaders, non-Christians. The list drawn up by the two ad hoc Task Forces, who met in June 73 is attached. It is intended not only to ensure the crucial data but also to help classify in standard categories the returns.
5. The resources which can be mobilised to ensure and complement this exercise are:
 - a) Present documentation facilities can be used to brief Generalate members before specific visits and thus reduce the number of questions (e.g. about the overall situation of the country).
 - b) Sedos staff and volunteers can be asked to "debrief" Generalate members on their return by interviewing them on the standard schedule (see annex) and by writing reports of these interviews.
 - c) The same basic instrument (= schedule) can be used to interview missionaries and others passing through Rome, to orient the discussion of existing and new study groups, to select items of documentation for the Sedos files.
6. If the exercise is to help the USG-VI, the Synod and the Church, it should be concluded, at the latest, in June 1974. Assuming that all the Generalates cooperate we can count on about 200 visits (= 200 situations - 10 Generalates at 5 visitors per year). To that we can add about 50 visiting missionaries who can be interviewed. The study groups could try to cover 20 critical situations in a period of 10 months (2 per month). Not all these situations would be territorial: the groups could study such situations as the urban mission, the role of women, the ministries, from the point of view of the same set questions. That should provide sufficient material for the final report.
7. The Secretariat would assume the day to day responsibility of the project, relying on the Ex. Committee for periodical evaluation and guidance. Its documentation would find itself readily in the project. Indeed this would step up the process of "focus sharpening". The secretarial side would service the meetings and the interviewing phase.

Appendix: A possible outline of the final report

NB The questions listed below were suggested by the 2 Task forces.

Terms of reference: working concept of evangelization. Its practical side defined as "the experiences and ideas of the people there". Our sources: visits, documents, study groups. Links with the USG doctrinal study. The question of priorities.

1. Current tensions

Which are your problems with Government right now?

with other institutions? religions? others?

Are there other situations of tensions or conflict in your church and in your country? Which methods are you using to solve them? to promote unity among the clergy? Which positive elements emerge out of these tensions and conflicts?

2. Cooperation

a) attitudes

Would you like to communicate more with them? To work with them? How do you see your way?

b) achievements

Where have you achieved success in cooperating with them? How far have you travelled along the road?

3. The Local Church

Do you have a pastoral plan here? If not: what are you doing to help the Church grow? to find its identity? Is it moving towards self-reliance as regards funds, personnel, mission, research? Should you stay or leave? Should we send more? Does external aid help or embarrass the local Church? What is being done to ensure religious life adapted to local situations?

Before putting out missionaries, shouldn't we retire foreign material means (eg. cars)? Should there be a policy of reducing, in the dioceses, existing monopolies of certain missionary institutes? If yes: which practical steps do you propose?

4. Formation facilities

How would you involve each Christian (including laity) in all this? Which are your facilities for formation? How can we help overseas missionaries live with insecurity? prepare to live with the people?

5. Old and new forms of Mission

Where does the Church stand as regards openness to the non-Christian? Should we consider new forms of missionary commitment (temporary, individual, small groups)?

6. Priorities

If you were asked to pull out within 3 years, what would you do now?

- A comparative study of the answers received in terms of priorities.

DOCUMENTS OF PARTICULAR INTEREST

EXCHANGE - 4, March 1973, bulletin of Third World Christian Literature, Leiden, Netherlands, is entirely on; ISLAM AND DEVELOPMENT. Here is the contents of this unusual study:

Part one: S P E C I A L T H E M E :

NOTES ON ISLAM AND DEVELOPMENT

I. Specific Features of the Muslims' World

- a. Historical background
- b. Islam as a unifying factor
- c. Religious thought on the move
- d. Troubled times
- e. Development ahead of the religious change
- f. Religion and change discussed since long

II. Some Muslim Voices on Religion and Development

- 1. Not only economic !
- 2. Westernization or modernization
- 3. A Voice from India
- 4. A Voice from Indonesia
- 5. Islamic religion in the modern age
 - a. Dr. A. H. Abdel Kader: Islam as a religious society
 - b. S. Alam Khundmiri: the problem of identity
 - c. Prof. Fazalur Rahman: Historical interpretation of Islam: past, present, future.

III. Reflexions of Some Western Scholars

- 1. The problem stated
- 2. Shari'a
- 3. Education in Indonesia
- 4. Pakistan
- 5. SubSaharan Afrika
- 6. Two Canadian scholars
- 7. The problem of technology

IV. A Third World Christian's View

V. Some Final Remarks

- 1. What does research in this field imply ?
- 2. Some positive results
- 3. Openness for the future.

MARIANHILL MISSION ANALYSIS

Extracts from an analysis of Umtata diocese, by Fr. Paulus Baumeler, cmm as a working paper for the coming cmm Chapter.

SITUATION IN SOUTH AFRICA

There are signs of a change of heart in South Africa, but there is also much bitterness. In recent years the movement of Black Consciousness has emerged, starting with black students and running high with most educated Africans. The word Blacks is more favoured now than Africans. "Black is beautiful" is one of the slogans. Black Consciousness is a movement to boost self-confidence and to overcome an inferiority complex. Black students have severed their links with the English language students organisation UNISA and founded their own called SASO. Some student leaders affronted outstanding liberal and progressive friends, among them Alan Paton, the author of "Cry the Beloved Country", because they want to "go it alone", prove their own worth, for a time, as they say, until they found themselves and can face the white man as equals. Whether this reappraisal will happen eventually, or whether the main stream will develop into a black power movement which will risk or seek confrontation, will largely depend on how swiftly changes for the better occur, for honest consultation, better understanding and a fairer share in the goods of the country. Recent peaceful and successful strikes by African workers for higher wages and the interracial South African games in Pretoria are signs of a change, even in government circles. White newspapers have changed in tone, let blacks come to word, cover their sports activities and quite often speak up for their rights. These developments are welcomed by most Africans but they would like to see it go quicker.

Parallel to the movement of Black Consciousness and very much interwoven with it is, on the ecclesiastical side "Black Theology". Its inspiration comes from American negroes. Its key word is liberation. Meant is total liberation, spiritual, psychological, social and political. It looks for values in traditional African religion, culture and social attitudes. As it is still finding its feet there is little self-criticism at this stage. On the other hand it is very critical of the "White man's Theology". It speaks of the Church of the Settlers, meaning the Church of the oppressors. This attitude was forcefully expressed at a recent meeting with a majority of African ministers of various churches, when one of them called into the meeting: "Who is to be converted, the black man or the white man?"

At the end of 1972 a one week seminar was held at Mapumulo, the Lutheran theolog. College in Natal. The seminar was called to discuss Black Theology, but when it opened, the African participants objected to Black Theology being the theme with such determination that the meeting was in danger of breaking up. A solution was found to discuss on a theology relevant to the South African situation. What was at issue in this struggle? Africans refused Whites to discuss matters concerning the black man, and forced them to reflect on the shortcomings of the white man's theology and Christianity in South Africa. Africans stood their ground, and that is where honest dialogue starts, when no more one group is talking down on the other.

In 1972 there were several demonstrations by catholic african priests and laymen for greater say and higher positions for Blacks in the Church. The manner of the demonstrations and exaggerated accusations called for much negative criticism in white and even in black circles, but the events made the Church more conscious of the lawful claims of Africans in the Church, who after all constitute a majority of 1.3 Million to 300'000 white and about 200'000 coloured Catholics. In the Republic of South Africa there are only two african auxiliary bishops, while Umzinkulu is temporarily administered by Archbishop Hurley of Durban, till the new bishop is found.

Are white missionaries still wanted?

The most radical blacks say: Missionaries go home, we want to manage or mismanage for ourselves. The big majority of educated Africans, clerical and lay, want that Africans move upwards in the Church as fast as possible. They are nervous about Whites doing things for Blacks, directing education at Blacks as if to say, we know what is good for you. But they accept it that whites do it together with blacks as equal partners, the black man to take over as soon as he is ready. They demand higher training. Some with a selfcritical slant appreciate the efficiency and know-how of white missionaries and tease their confreres who are overcritical of initiatives of missionaries with: What keeps you from doing it yourself. But all claim a say by articulate Africans in all matters concerning Africans. Generally speaking if Africans are given a fair share they appreciate it and cooperation is good.

In the present situation in South Africa, the educated group expects from the missionaries to influence the white sector. (Many in fact have little contact and scarcely an influence on them). Some go so far as to suggest that we direct all our efforts to convert the whites. Others find it difficult to make Christ relevant to the educated group in the present situation. They argue that they cannot experience Christ as saviour, if they are treated unjustly, discriminated against, paid unjust wages, etc. An african Methodist minister, who gave a talk to priests of the Umtata deanery put it this way: When the first missionaries built schools and hospitals, it was for us a visible sign of Christ's concern for our people. Something as tangible and as relevant to the black people in their plight white missionaries must do, to make Christ meaningful to their lives here and now.

These few notes should show that the white missionary is not rejected by the vast majority of the african elite, but he must come as a brother, must share what he has, step back in time to give precedence to his african brother and above all, must be an ambassador of Christs love and concern for the welfare of the people.

In rural areas among the less educated people the missionary meets a much less critical population and is very much appreciated and accepted as a matter of course.

What is the reaction of the missionaries to this new situation? We had to unlearn clericalism and now we have to unlearn an attitude of white superiority. In my limited experience the reaction is in general positive. They get along with it, some quicher than others.

A special Catholic Problem in South Africa

The Catholic Church has a phenomenal growth in South Africa. According to government census the catholic african population grew from 750.000 in 1960 to 1.3 Million in 1970, i.e. 76%, the highest growth rate of all churches among Africans. But as far as the clergy is concerned, the Church remained very much white. A comparison with the other main churches in the Transkei, who admittedly had an earlier start, shows, the following picture:

Clergy of the Methodist and Presbyterian Churches for african congregations are all african. In the Anglican Church from whom I got exact figures and whose diocese covers the whole Transkei with a number of white spots and white congregations the picture shows: The Bishop is white, the auxiliary bishop black, of the 80 priests 65 are african, 14 white and one coloured. In comparison in the diocese of Umtata the Bishop is white, of the 30 priests we have at present, 24 are white and 6 black, i.e. bishop and four-fifth of the clergy are still white. In Mariannhill the percentage of african priests is higher, in Dulawayo lower, though seminarians seem on the increase there. In the Diocese of Umtata at present one student is in the major seminary in his first year. In general the number of seminarians are reported to be on the increase in Africa as a whole.

Our problem is: What are the prospects of africanisation in the Catholic Church. Where are the reasons for this slow growth of the number of african priests? Not all was well with the major Seminary of South Africa in the last few years, what might have cost us the one or other vocation. Is the educational standard for entering seminary too high? Is celibacy the main obstacle? Was too little done for vocations in the missions? All factors have probably contributed their share, but the fact remains: We have very few african priests compared with all the other Churches, and this makes the Church vulnerable in the present circumstances. As things go we have not even a hope that the african Church will have enough priests in 30 years time. What would be the future of the Church, if missionaries were forced to leave the country? Or even half of them? Or no new ones let in?

The South African Bishops Conference adopted the view that suitable married men should be admitted to the priesthood. In Umtata most priests signed a petition to Rome to this effect. Some dioceses are training deacons and a few have been ordained, mainly in view of later ordination to the priesthood.

THE MISSION ASKS FROM THE CONGREGATION

In our missions, as we have seen, too few things are in the hands of Africans and too many in the hands of the missionaries, which would collapse if they had to leave suddenly. In order to train Africans more quickly and better, we need:

- 1, Priests with special training in fields like anthropology, missiology, sociology, comparative science of religions, liturgy, catechetics, spirituality, music.
- 2, Any priests who can still learn languages and do pastoral or other related work, in order to relieve african priests and missionaries, that they may
 - a) train Africans in lay ministries,
 - b) train Africans to take over this training work,
 - c) to go for higher studies, as required in the mission field, to do reasearch work, stimulate adaptation etc.

3. Also financial assistance for the higher training of CMM missionaries and possibly for African priests.
4. Brothers to relieve our Brothers and Priests and to train Africans to take over.
5. Some outstanding experts, clerical or lay, to lend some of their time and experience to our mission fields, as requested by the mission superiors, as well as help in finding and engaging Lay-helpers.

(In order to give flesh and blood to the above rather general proposals, may I suggest, that each diocese work out some concrete projects, as tempting as possible to the people we need. To avoid being misunderstood let me point out that, as mission planning is in the hands of the Bishop with his pastors, such projects should come from that side, not from the provinces as such).

A determined effort by the Congregation, as outlined above, will help to speed up the africanisation of the Church and to hand it over in a proper state, as far as human effort can go. God's work is decisive, but he wants our cooperation.

It will start off the formation of Specialized Task Forces for missions. In this the future of our Congregation might well lie, to form task forces to go to the assistance of young local churches in need. Precisely this kind of outlook to our future task should give young people with mission vocation the necessary attraction to join our ranks.

We realize that many confreres are no more fit enough to start mission work. We also realize that the Congregation will not and should not sacrifice any essential home base for its future growth. But we missionaries hope, that these proposals will help our confreres in the home provinces to come easier to a decision of what institutions and works still conform to the missionary aim of our Congregation. We also hope that, confreres who can be made free will, in a spirit of brotherhood, volunteer or be ready to be sent into the mission field. The question of visa may be precarious, but this should not hamper a determined effort to attempt solving the problems of our traditional mission territories and to direct our Congregation towards a meaningful future.

We missionaries in turn should hold ourselves responsible to train Africans as fast and as well as possible and in order to save personnel, to cooperate in all matters possible with neighbouring dioceses and congregations as well as link up with national efforts.

(Fr. Paulus Baumeler)

DIARY OF THE MONTH

- 4- 6 - 73 Fr. Azeque cssp of the Cameroon visits the Secretariat. Object:recruitment of a secretary for the diocese training centre.
- 5- 6 - 73 Assembly of Generals
- 6- 6 - 73 Health Group meets with Sr. G. Simmons under Sr. A.M. de Vreede at the SJ. Gener. Fr. TONNA visits the OSU's ; a family eucharist and a community supper and a theological discussion !
- 7- 6 - 73 Same for the ICM capitulants. The theme is unity in love and we discuss ways of assuring it even in moments of confusion.
Lunch at SCMM-M : Sr. G. Simmons, Sr. A.M. de Vreede, Fr. B. Tonna
- 8- 6 - 73 Evangelization today: First Africa (West-English) group under Fr. Goossens
- 9- 6 - 73 " " second " (West-French) " under Fr.VAN Asten
- 10- 6 - 73 " " third (East) " under Fr.VAN Asten
- 11- 6 - 73 Internal Communications task force meet at OMI.
- 12- 6 - 73 Send off for Fr. E. Biggane sma at the SSND by the Dev. Group.
- 13- 6 - 73 The crucial questions about evangelization today are identified by an English speaking Task Force under Fr. O'Sullivan cssp.
- 14- 6 - 73 The French Task Force makes another attempt at the same problem under Fr.V. Asten
- 15- 6 - 73 The second meeting of the French group on Evangelisation today in West Africa.
- 16- 6 - 73 Visit of Fr. Cagnazzo, pime
Object: the new Institute of Asian Studies and the Urban Mission
- 17- 6 -73 Visit to the Secretariat of Fr. Mc Cormack
Object: the new office for Population and Development
Visit of Fr. J. Groot, mhm
Object: research on the urban mission in Africa.