

73 n. 25

Rome, 13 JULY 1973

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A T T E N T I O N !

++ The date of the next Assembly of Generals has been postponed from September 25 to October 9.

La date de la prochaine Assemblée Générale a été reportée au 9 Octobre.

++ The Secretariat will close down for the summer break from July 16 to August 15, both incl.

Le Secrétariat fermera ses portes du 16 Juillet au 15 Août.

++ The next issue of this weekly documentation service will come out on Friday, 9 Sept. 1973

Le prochain numéro de ce bulletin hebdomadaire paraîtra le 9 septembre 1973.

Sincerely yours,

r. Leonzio Bano, fscj.

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EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held on July 3, at 16.00, at SEDOS.

Present were : Srs J. Gates scmm-m, M.T. Barnett scmm-t, Danita McGonagle ssnd,
Bro. Ch. H. Buttimer fsc, Fr. W. Goossens cicm.

In the Chair: Fr. Th. Van Asten pb.

Exec. Secretary: Fr. B. Tonna.

1. The minutes of the meeting of May 10, 1973 were approved after clarifications about the position of Fr. A. Ibba sx; the latter had not resigned but had been sent by his Institute on a mission in the US; whether he would continue to work at Sedos after his return would depend on the decision of this Institute. Fr. Van Asten would see the Superior General of the sx about the matter.
2. It was agreed to change the date of the next Assembly from the 25th September to the 9th October. Many Superior Generals would be in London on the 25th September. During the Assembly, elections for the vacant post of Women Councillor (on the Executive Committee) would be held. The Institutes would be contacted in view of a short list of candidates to be presented to the Assembly. The main theme of the October meeting would be discussed during the next meeting of the Executive Committee.
3. The President suggested that the Urban Mission and the Evangelisation Today items be dealt with at the end. The Committee agreed.
4. The ILO invitation to the one day meeting in Geneva was discussed. It was agreed that SEDOS should do its best to explore all channels of communications with secular agencies. The ILO was of particular interest because of its expertise on employment, trade unions, workers. Given the apparently sporadic nature of the meeting, and the lack of documentation about the specific topic it would tackle (the handicapped) it was decided not to send a representative on this particular occasion. But contact should be stepped up.
5. The meeting then discussed pending application for a reduction of fees. The criteria established by the last Assembly applied for the MEP. Information for the two other cases was lacking and Fr. Tonna was asked to contact the Institutes involved.
6. Sr Danita presented the half year financial statement. The Committee was satisfied. Operations were well within the budget for 1973.
7. A candidature for the vacant post of secretary to the English Group and to the E.Secretary

was considered but found to go beyond the job description and conditions previously established.

8. SEDOS involvement in the second edition of the Catholic Media Directory was discussed. It was agreed that SEDOS give up its rights on the copyright and leave editing and other responsibilities to those interested.
9. Follow up on the Urban Mission study was then considered. A file on cities in Asia, Latin America and Africa would be opened in the documentation services so that the experiences of our men at work in the cities would be systematically collected and disseminated (p 47- this number and the following refer to the recommendations of the Urban Mission statement). The best of these experiences could be communicated by the Generalates to the local churches (n 48). When these are interested and ask our help, we could consider the formation of mobile teams for formation programmes (46) or with concrete help to find the funds required (45).

Meanwhile, the Secretariat could ask for fresh ideas and could organize a meeting for an encounter between the Urban Mission Study group and the Mission Secretaries of the Institutes.

10. The list of crucial questions compiled by the two Task forces was studied and revised as follows:
 - .1 Are there any situations of conflict in your area? If yes, which are they? Which positive elements emerge from these situations?
 - .2 When have you achieved success in cooperating with other institutions and groups? (Government, religions, etc.)?
 - .3 What is being done - and what, in your opinion should be done - to make the local Church here self reliant?
 - .4 What is being done - and what, in your opinion should be done - to make the local Church incarnate in the situation (religions life, laity etc)?
 - .5 Where does the local Church stand as regards openness and communication with the people here and their institutions? (Check both attitudes and achievements)
 - .6 If you were asked to pull out within three years, what would you do now?

It was agreed to suggest to members of the Generalates to ask these questions during their visits to the field. Visitors to Rome could also be interviewed on the same. The response would constitute constant, live, input to our documentation services. It could

also be used for specific purposes. This would be the case of the SEDOS commitment to work with USG-VI on the practical side of the Synod study on Evangelisation Today. A Report would be presented to the USG-VI - as proposed by the Ex. Secretary. It would follow the outline suggested by the 6 questions.

11. Other matters:

- a) Future relations with the CMC would be discussed during the next meeting
- b) Pending the vacancies of secretary to English Groups and the documentation Secretary (Sr. Elvia), the Ex. Secretary would continue with emergency plans, as agreed during the last Executive Committee meeting.
- c) Fr. Tonna would attend the PMU session in September.
- d) The next meeting would be held on Sept. 20, 1973 at 16,00 at SEDOS.

(Fr.B. Tonna)

THE MISSION TODAY

A review of Spiritus 53

The last issue of Spiritus, a double number, was presented by its editors as a "situation report" on the mission today, which they characterize as:

- a) inductive (based more and more on experience),
- b) political (questions about political involvement)
- c) institutionally fluid.

We have read it and critically summarized it, especially for the benefit of our friends who are not at home with French.

INTRODUCTION

The editors explain in the preface that this had to be a double number both because of the importance of the subject and because of the significance of the material they received in response to an enquiry.

When one has read through the number carefully one can come to two conclusions: that the people who send in the most significant replies to questions are not always representative - otherwise they would not, and that the most significant contributions to a new idea of mission are being made not by institutes but by individuals - let us be fair however: there are institutes that facilitate and promote the development of individual charismatic potential.

The first article is basic to the presentation. Fr Jean Verinaud, who has behind him twenty years missionary experience in India, is a priest of the Foreign Missions of Paris (MEP); his reflections are strongly influenced by the MEP Synod in Hong Kong 1972 already briefly reported in SEDOS 73/703-711. There are frequent references to Chapters and Assemblies of White Fathers, Scheut Fathers, Oblates and others.

Among the interesting comments, some regard the attention to documents and orientations of Vatican II, others the attitude to Dialogue, to the current world situation, to the clerigified concept of apostolate. Still other comments that may prove valuable in future chapters and assemblies regard the current significance of institutes as such and their relations with the hierarchical structures.

One may be annoyed by the approach of the author, but one cannot overlook the implications of his findings, for instance that in recent Assemblies there has been a consistent turning away from the texts of Vatican II. It is not clear whether the author regards this as a good thing or not; it just seems a pity that institutes may be finding already outmoded Council texts that they have not yet learned to use.

As an example of the sort of reflection that may provoke a profitable reaction we choose only the following:

"While certain missionaries at the grassroots seek answers to questions, the men in charge, supported by the majority of their subjects, maintain the traditional life of the church as far as hierarchy is concerned." (p. 138)

The writer of the second article is a Jesuit missionary active in Chad. He raises the point of the "otherness" of the overseas missionary - at a distance from his people that is social, psychological and spiritual, fruit of an unacceptable sense of superiority. The questions "what?" and "how?" are raised chiefly in terms of Chad, but there are reflections of more general application, for example:

"Let us say that if we wish to collaborate in the most effective way possible in the development and transformation of Africa, then the need to come here is not all that evident... It is perhaps in making an active effort in the centres where in rich countries the decisions are taken, that one will contribute most effectively to the finding of solutions for problems." (p.150)

"Normally we carry on a monologue without establishing real relations, that is, without submitting ourselves to questioning. .. The foreigner who comes to be of service in Africa must be ready to relinquish his ready-made knowledge if he is to have any chance of working effectively." (p.153-4)

There is a timely warning against the missionary engaging in ethnological study from a position of neutrality; this cannot be the role of Christianity.

The Third contribution is called "One face of Evangelisation - Dependence" and it comes from Fr Eschlimann SMA who works in Ivory Coast. He is concerned with the old idea of "implanting" the Church, creating a community apart from the national mainstream, and studying from a distance the culture in which the missionary works. He describes an alternative approach that at first sight seems more felicitous, though one must remember that it concerns a moslem context and that the christian-moslem dimension has not been really tackled yet in Ivory Coast.

There were, in the old times too, missionaries who worked with the people, among them, out of necessity sharing what they had both material and spiritual; there were also others. Fr. Eschlimann reminds us that to be dependent on the poor is a key to authenticity - it may not be new but it is always a surprising thought. "We have never insisted enough, we can never insist too much, on the importance of a presence that lives necessarily in dependence and in deep communion with the community that is at the receiving end."

Fr Maurier is a White Father who in twenty years of priesthood has spent about half in West Africa and the other half in formation circles. He writes about the concept of the missionary as servant.

He expresses the perplexity of any missionary in the new states of Africa concerning his efficacy in terms either of Christian witness or of community support. He is told that he is in the service of the Church and that he must remain neutral in local conflicts. Knowing that he has only one life to give, he gives it in faith. He can be, and often is, dismayed by the cynicism of ecclesiastical "authorities" for whom he very easily becomes a mere adjunct to a system, an institution. This latter must be defended and maintained at all costs regardless of its relevance, its acceptability or its effectiveness in communicating the message and the spirit of the Gospel. Perhaps says the author, expulsion is the modern form of martyrdom; we might add that perhaps neutrality and clandestinity and political silence are the modern forms of apostasy.

It is refreshing to have a Malagasy Jesuit - Fr Razafintsalama - telling us one or two home truths about the administration, the results, of church aid, which as he points out comes very often through individual missionaries and is used according to a concept of efficiencies and priorities not at all in accord with local sentiment.

Father Adolphe points out that it is not realistic to think that poor churches can exist and grow without aid from their wealthier counterparts abroad; it is not realistic either to delay the handing over of responsibility for planning to community groups composed largely of local people. It is good to be reminded once again in such a context that colonialism is not just a system - it is also a state of mind.

The second part of the publication consists of reports and explanations from the grass-roots missionaries, selections from twenty-five responses to simple questions concerning ideals, priorities, experiments and difficulties.

The editors identified five problem clusters in the responses:

- a) Experimentation and creativity
- b) the secular and lay condition
- c) relationships to established missionary institutions
- d) criticism of structures and of the Statu quo
- e) the core of the Gospel ; where is it ?

From Latin America comes the story of a group of priests who gave up their ecclesiastical positions because the clerical structures are in their way, are in their eyes counter-evangelical. They do not claim to be charismatic, successful, nor even right; they are however responding to their consciences and maintaining close dialogue with the simple Christians and with their Bishop.

From Africa there are several testimonies.

Michel Lambert is a Fidei Domum priest who writes of his new apostolate with the pygmies of the Congo forest. He went there in frustration at the irrelevance of the old church at Bangui, and he will soon have two cooperators in the persons of a midwife and a teacher both of whom have had years of direct contact with village people.

Fr Lambert is struck by the "fetishism" of a sacramental system that gives security in a life-pattern marked by indifference, injustice and racialism.

Then there is Fr. Husson, ordained in 1948, thirteen years in the Ivory Coast. He has left his formal functions in the church structure and gone off to be with the Baoulés. He is sure that it is nonsense to perpetuate in another part of the world an historico-cultural institution from the Mediterranean dating as regards its forms and formulae largely from the 17th Century.

Beatrice Kady, a Congolese lady who is 24 years old and spent six years as candidate in a religious institute is now happily engaged in community building in the Central African Republic. She is using the insights and ideals and inspiration that she got from the Gospel. There must be a starting point somewhere. She asks: Why Africanise something alien? It is a good question.

After 16 years in the Central African Republic, Christophe Mortgat has taken his Priesthood down to the level of the poor people in a working quarter, and he finds that in that setting it has more meaning. He also was progressively more conscious of the waste of apostolic life inherent in the maintenance of structures just because they are there. He has a nice insight into the value of the little things of life.... a fair answer to the triumphalism on which we were all raised.

From Jean Paul Lambert in Madagascar comes the story of a volunteer teacher who escaped from the frustration of maintaining "services" in an island of imported artificiality and who joined a Jesuit making efforts to set something in motion for the relief of poor farmers who had suffered drought and hurricanes. To learn from them, to stay with them, to respond to their aspirations has given meaning to his life.

Finally from Africa Monique Mazzoleni, a young short-term volunteer, writes of her efforts to get away from power-structures and down to a level of self-instruction where one has really something to share that does not imply domination and exploitation.

From Thailand, Edmond Pezet, who belongs to the Society of Missionary Auxiliaries (SAM) tells about his experience in three years living in a Buddhist monastery near Bangkok. Some of what he says will hardly make sense to a reader who thinks that Western logic and Western philosophical concepts are the ultimate in human wisdom. Fr. Pezet's reflections on the scope of dialogue are interesting and present new horizons to those who seek a sunrise of Christian revelation in the East. As he points out, the trouble with most of us is that we have been taught to think that the simple catechism gave us the eternal immutable answers; in such a state of mind it is difficult to engage in genuine dialogue in an attitude of quest and with an openness to learn. Fr. Pezet also takes a few paragraphs to tell us how irrelevant are many of our development activities and how alien to the real interests of the people.

Michel Bonnet has been an MEP priest in Japan for twelve years and is now pouring concrete on construction sites. He lives with the poor workers, reads some two hundred pages per month of which seventy or so in the Bible. His aim is making Christian community. Christian and non-Christian are meaningless terms and distinctions when there are rich and poor getting richer and poorer, when there are exploiters and exploited. He ends with an appeal for married lay-people to announce Christ to the ordinary people and to make Him a force in their lives.

Marie Thérèse Le Borgne is a Sister nurse, French, and she is working in Chile after several years of apprenticeship in working-class apostolate in France. She outlines the frustrations that followed her attempts at "insertion" in public health services, circles of peasant poverty, trades-union activism. Now, thanks to her relations with the Movement for Socialism, she has the protection and support for continuing her quest of true gospel values as a "stranger".

Serge de Beáurecueil op, from Kabul, and Guy Poitevin from Poona interpret "mission" in much the same sense - going out to meet people on their own ground and finding in the needs which faith can fill. There is little room in either article (Poitevin's is very long) for learned definitions or abstractions. The basic thought seems to be that one cannot "meet" another religion; one can only meet people who live its values. It is all a timely reminder that "presence" only in the sense of representing a structure of wealth or power or traditional competence in certain areas is hardly a valid approach to people who interpret the visible in terms of the ideal.

LISTS OF DOCUMENTS RECEIVED DURING JUNE compiled by Sister Agnetta, SSPS1. Internal Documents

| <u>Code No.</u> | <u>Institute</u> | <u>Title of Document (number of pages in brackets)</u> |
|-----------------|------------------|---|
| 309 | FSC | De la Salle, Stichter van de Broeders van de Christelijke Scholen(|
| 310 | Ibid. | Frère Enseignant et Educateur (32) |
| 311 | PA | "Mozambique: Une Eglise, signe de salut... Pour qui?" Back review. (2) |
| 312 | CMM | Attempt of analysis of present mission situation and of mission planning in view of the forthcoming General Chapter. (7) |
| 313 | MM(Srs) | Asian World Section Meetings (21) |
| 314 | SJ | Training in communications in church related institutions, by Ramòn Aguilò. (4) |
| 315 | Ibid. | Communications Institute feasibility study JESCOM expert meeting at Cavaletti, March 24-30, 1973. Statement by Fr. Alberto Ancizar(|
| 316 | PIME | XIV. Corso di aggiornamento per i missionari reduci. 3-26 September 1973. |
| 317 | CRSA | Congregation Notre Dame 1973 (24) |
| 318 | SCMM-M | The Theology of Liberation, by G. Gutierrez. (5) |
| 319 | SA | African Sisters in English-speaking East Africa. (3) |

II. External Documents

| <u>Code No.</u> | <u>Organization</u> | <u>Title of Document (No. of pages in brackets)</u> |
|-----------------|--|---|
| 897 | All India Assoc. for Christian Higher Ed. | Self Evaluation Programme Manual (54) |
| 898 | Asian Committee for Peoples Organisations (ACPO) | A short introduction to the Asian Committee for Peoples Organisations (ACPO).(25) |
| 899 | O. Summerton | An Operations research approach to organizational growth(34) |
| 900 | AMECEA | AMECEA Documentation Service - Proposals (15) |
| 901 | Ibid. | Letter to AMECEA Bishops concerning the AMECEA DOC.SERV.(6) |

- 902 Diocesan Pastoral Centre, Utrecht, Holland The living-Alone Religious, by M.E. Gemmeke, OCarm (4)
- 903 CNBB, Brazil Relatorio do Terceiro Encontro sobre pastoral indigena promovido pela CNBB na nova sede do Anthropos do Brasil. April 21-24, 1972. (13)
- 904 Inst. Cath. Paris Cours Universitaires d'Eté. July 3-31, 1973. (26)
- 905 Agrimissio International Stewardship Seminar; Background Inform.(2)
- 906 Kenya Cath.Secret. Communication - The Church an You (8)
- 907 Handmaids of Our Lord, In Papua-New Guinea the Sisters Handmaids of Our Lord Papua, New Guinea need you... (brochure) (6)
- 908 SOS - Sahel "Moi qui mange je donne un repas"(4)
- 909 Institute for African Studies, Lusaka Missione e Liberazione in Africa Australe, by Adalberto Pavan(2)
- 910 Stichting Nederland- Chapters New Style? (7)
se Vrouwelijke Religieuzen
- 911 "Noblet Convent" New Guinea Lettre aux "Amis de la Papouasie". (9)
- 912 Christian Medical Commission (WCC) Comprehensive Rural Health Project by Dr. and Mrs Rajanikant Arole. (19)
- 913 Ibid. Community Health and the Church, J.H.Hellborg, MD (74)
- 914 Ibid. Let's look at Sudan. by R. Nita Barrow (43)
- 915 Ibid. Kojedo Community Health Project, Kojedo Island, Korea (12)
- 916 Ibid. Survey of Medical Work in Bolivia, Nov. 3-17, 1972., by R. Nita Barrow and Sister Gilmary Simmons (32)
- 917 Ibid. Report on survey of Moravian Medical work in Zelaya Province, Nicaragua, October 17-27, 1972, by R. Nita Barrow and Sister Gilmary Simmons (20)

| <u>Cod. n.</u> | <u>Organisation</u> | <u>Title of Document</u> |
|----------------|---|---|
| 918 | Christian Medical Com. | Health, National Development and Population Growth - Possible Roles for the Church, by John H. Bryant, MD (14) |
| 919 | Ibid. | Report of Workshop P. on Health, Development and Population Growth. (9) |
| 920 | Ibid. | Comprehensive Care through the Under-Fives' clinic by David Morley (11) |
| 921 | Ibid. | Some Steps through which Church-Related Hospitals may become more deeply involved in Community Health Care, by David Morley (12) |
| 922 | Ibid. | Report on Church-Related Medical Work in Africa, February 1971, by J. H. Hellberg, MD. (9) |
| 923 | Ibid. | Some Thoughts on health planning in developing countries: Priorities in Melanesia Development, Waigani Seminar 1972, by J. H. Hellberg, MD (6) |
| 924 | Ibid. | Danat Schat: An Experiment in raising community health standards in Solo (Central Java) (12) |
| 925 | Ibid. | Second Conference for Coordinators of Church-Related Medical Work in Africa, February 20-25, 1972 (52) |
| 926 | Ibid. | Review of Health Services in Botswana with particular reference to Mission Medical Services, Jan. 17 - Feb. 17, 1972(|
| 927 | Ibid. | Criteria for Building Priorities (1) |
| 928 | Ibid. | Medical Work Coordinators (3) |
| 929 | Ibid. | CMC: The Membership (4) |
| 930 | Far East Meeting for Religious, HongKong | Program. (3) |
| 931 | Ibid. | Report: Spirituality of Religious Women, Formation Programs, Community Life Styles. (8) |
| 932 | Ibid. | Position Papers from Japan: Renewal of Religious life in the light of Asian mentality and customs; the role of religious women in the field of development and evangelisation; the role of the religious women in the apostolate for the youth(|

- 933 Far East Meeting The Non-Asian Sister in Taiwan - some views on renewal
for Religious, HongKong in Religious life (2)
- 934 Ibid. Renewal of Religious Life in the light of Asian mentality
and customs - Religious Sisters of Taiwan (5)
- 935 Ibid. Renewal of Religious life in the light of Asian mentality
and customs; Philippines (9)
- 936 Ibid. The Renewal of religious life in the light of Asian menta-
lity and customs; Malaysia (8)
- 937 Ibid. The renewal of religious life and the Asian mentality and
customs, by Sara Grant (12)
- 938 Ibid. Renewal of religious life in the light of Asian mentality
and customs, by Yves E. Raguin, SJ (16)
- 939 Ibid. Brainstorming Session (11)
- 940 Ibid. Renewal of Religious life in the light of Asian mentality
and customs; Thailand (4)
- 941 Ibid. The role of religious women in the field of development and
evangelisation. (5)(Burma)
- 942 Ibid. The role of religious women in evangelisation and develop-
ment; India (12)
- 943 Ibid. The relationship between evangelisation and development (5)
- 944 Ibid. Evangelisation and development in the light of Conciliar
and Post-Conciliar Theology, by J. Schütte, SVD (15)
- 945 Ibid. Development and Evangelisation: A Theological Sketch, by
Samuel Rayan, SJ. (11)
- 946 Ibid. Role of religious women in the apostolate among the youth:
Korea (6)
- 947 Ibid. The Challenge facing the religious sisters of HongKong in
the Youth Apostolate (7)
- 948 Ibid. The Hong Kong Sisters confronting renewal in evangelisa-
tion and development in the light of contemporary Asian men-
tality. (12)

- 949 Ibid. The role of religious women in the apostolate among Youth: India (3)
- 950 Ibid. The role of women religious in the apostolate among the youth in Asia, by T. Balasuriya, OMI (28)
- 951 Ibid. Problems on Identity : Indonesia (7)
- 952 Ibid. The situation of the Apostolic Regions for the religious in Indonesia (2)
- 953 Ibid. A profile of religious communities of women in the Philippines 1972 (13)
- 954 Ibid. Philippines Values - Maturation - Mission (5)
- 955 Ibid. Renewal of religious life in the light of the Asian mentality and customs: Philippines (12)
- 956 Ibid. Religious life and social change in Sri Lanka, by T. Balasuriya, OMI (32)
- 957 Ibid. Suggested topics for in-depth study (1)
- 4.958 Centre for Pastoral Studies (CPS) Hong Kong Draft Report for 1971-72 and Programme for 1973. (6)
- 4.959 Ibid. Opinion Survey on Sunday Mass. (1)
- 4.960 Ibid. Father Tonna's schedule at the CPS (2)
- 4.961 Indonesian Bishop's Conference Planned Parenthood: A Conference Statement by Indonesian Bishops (1)
- 4.962 Indonesian Committee on Community Organisation The First Year (15)
- 4.963 Medical Missionary Sisters of Mary Inland Medical Missionary of Mary (11)
- 4.964 Louvain University Week of Missiology: Liberty and responsibility of women in the mission (6)
- 4.965 Asian Service Centre for Religious Women, HongKong Communique, June 18, 1973 (3)
- 4.966 Multimedia Speech of Rev. Fr. Sup. G. Arrupe at the Information Day on Social Communications sponsored by the UISG, USG and Multimedia. (3)

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| 4.967 | Asia Research Consultants | ARC Report No 13, May 17 1973 (2) |
| 4.968 | Fr. Luke Nigeria | Some modern attempts towards biblical renewal in Moral Theology (15) |
| 4.969 | Secretariat de l'Arche- vêché d'Abidjan | Synode de l'Eglise d'Abidjan (77) |
| 4.970 | Arthur McCormack | The Population Explosion and the Church; Reasons why the Population Expansion is not realised sufficiently.(5) |
| 4.971 | Ibid. | The Implications of the Population Explosion for the Missions (31) |
| 4.972 | UN | D'une façon vraie et vitale...(14) |
| 4.973 | Ibid. | Le HCR ce qu'il est, ce qu'il fait (12) |
| 4.974 | UNESCO | UNESCO; ce qu'elle est, ce qu'elle fait, comment elle fonctionne (23) |
| 4.975 | UNICEF | Les 25 ans de l'UNICEF (15) |
| 4.976 | Ibid. | UNICEF; Regard vers l'avenir (32) |
| 4.977 | FAO | Contre la Faim... pour le Développement (20) |
| 4.978 | Ibid. | List of FAO Regional Offices, National FFHC Committees, FAO Country Offices and UNOP Field Offices (6) |
| 4.979 | Ibid. | Action pour le Développement (44) |
| 4.980 | ICVA | International Council of Voluntary Agencies (ICVA) Brochure (8) |
| 4.981 | Ibid. | ICVA Statues, Membership, General Conference and Secre- tariat (23) |

LISTS OF BOOKS RECEIVED DURING JUNE compiled by Sister Agnetta, SSPS

I. Internal Books

| <u>Code No.</u> | <u>Institute</u> | <u>Title of Book (number of pages in brackets)</u> |
|-----------------|------------------|--|
| 3.72 | PIME | Annuario del PIME 1973 (147) |

II. External Books

| <u>Code No.</u> | <u>Author or Publisher</u> | <u>Title of Book (No. of pages in brackets)</u> |
|-----------------|--|---|
| 6.343 | Orbis Books | Church and Power in Brazil, by Charles Antoine (275) |
| 6.344 | Government of India Planning Commission | Third Five Year Plan: A Draft Outline (265) |
| 6.345 | UNESCO | Higher Education and Development in South-East Asia: Language Policy, by Richard Noss. (215) |
| 6.346 | Ibid. | Enseignement supérieur et développement en Asie du Sud-Est: Les cadres nécessaires au développement, par Guy Hunter (204) |
| 6.347 | FERES | Analyse du discours religieux et sociologie, by Felice Dassetto (199) |
| 6.348 | UNESCO | L'alphabétisation fonctionnelle: pourquoi et comment.(39) |
| 6.349 | Ibid. | Alphabétisation et développement, par H.M. Phillips (63) |

III. External Periodicals received during June 1973

| <u>Issue</u> | <u>Name of Periodical</u> |
|--------------------|--|
| No. 21 | Action |
| Nos.1700-1708 | Agenzia Internazionale FIDES Informazioni |
| Vol. 2, No. 1 | Al-Basheer |
| Vol. 9, No. 3 | BIT Informations |
| Vol. 25 | Boletín de la CER |
| No. 36 | Bulletin du Centre de Documentation (UNESCO) |
| No. 59 | CELAM |
| Vol. 2, No. 2 | CEM Mondialità |
| Vol. 7, Nos. 21-22 | La Chiesa nel Mondo |
| Vol.16, No. 1 | Ching Feng |
| No. 2, 1973 | CICIAMS News |
| Vol. 3, Nos. 3-4 | Communique |
| No. 37 | Concept |
| Vol. 8, No. 2 | Contacts |
| No. 5 and Suppl. | Development Forum |
| No. 5 | DOCLA |
| Nos. 273-329 | Documentation and Information for and about Africa |
| Nos. 1633-1634 | La Documentation Catholique |
| No. 4 | Exchange |
| No. 72 | FASE Informativo |

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| April 1973 | FERES Bulletin Interne |
| No. 61 | ICVA News |
| Nos. 2-3 | Ideas and Action Bulletin |
| No. 7 | IDOC Bulletin |
| Vol. 4, No. 1 | IFCO News |
| No. 25 | Informissi |
| Nos. 5-6 | Informatiedienst |
| Nos. 429-434 | Informations Catholiques Internationales |
| Nos. 426-429 | Japan Christian Activity News |
| Vol. 7, No. 4 | Japanese Religions |
| Special Number | Journalistes Catholiques |
| No. 37 | LADOC |
| Nos. 1-2 | Letters from Asia |
| Nos. 240-242 | Messages du Secours Catholique |
| No. 3, 1973 | Migration News |
| Nos. 34-35 | MISEREOR Aktuel |
| No. 6 | Newsletter (Kenya Catholic Secretariat) |
| Vol. 3, No. 2 | Newsletter (WCCU) |
| June | News Notes (AFPRO) |
| Nos. 60-61 | Nostro Impegno |
| Vol. 10, No.2 | Noticicial |
| April 1973 | ODI (Overseas Development Institute) |
| Nos. 16-18 | One Spirit |
| No. 2, 1973 | Pastoral Orientation Service |
| Nos. 2-5, 1972 | Pastoral Service |
| and No.1, 1973 | Peuples du Monde |
| No. 60 | Prudentes |
| Nos. 33-34 | Quarterly Record |
| No. 10 | Revista de Misiones |
| No. 552 | Ruhr Bild |
| Nos. 19-24 | Ruhr Wort |
| Nos. 19-24 | |

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|----------------|---------------------|
| Nos. 6935-6938 | The Tablet |
| June 1973 | This Month |
| No. 15 | Vida en Fraternidad |
| No 112 | Vinculum |
| Vol. 5, No. 2 | World Reporter |

III. Selected Articles

| <u>Code No.</u> | <u>Article (Number of pages in brackets)</u> |
|-----------------|---|
| 1. PIME | <u>HELDER CAMARA; Chiesa - Capitalismo - Socialismo</u> , by Pierro Gheddo. In MONDO E MISSIONE, May 1973 (22) |
| 2. PIME | Dal Medio Oriente con delusione, by Piero Gheddo. IN MONDO E MISSIONE, April 1973, (20) |
| 3. CM | <u>Lettera Circularis Rev. P. Superioris Gen. pro. anno 1973.</u> In VINCENTIANA, No. 1-2 1973 (11) |
| 4. PIME | <u>Filippine; una nuova piaga del neocolonialismo</u> , by Sandro Bordignon. In MONDO E MISSIONE, April 1973 (3) |
| 5. PIME | <u>Il fallimento, dimensione missionaria</u> , by Bruno Maffei. In MONDO E MISSIONE, April 1973. (3) |
| 6. PIME | <u>La Missione di sempre all'uomo di oggi</u> , by Joseph Masson, SJ. In MONDO E MISSIONE, April 1973 (4) |
| 7. PIME | <u>Mappa Etno-linguistica dell'America Centro-Meridionale</u> . In MONDO E MISSIONE April 1973 (1) |
| 8. FSC | <u>The Call to Renewal</u> , by Michel Sauvage, FSC. In BULLETIN FSC, No. 1-2 1973(5) |
| 9. PA | <u>The Bangkok World Conference on "SALVATION TODAY"</u> , by Robert Gripekoven. In PETIT ECHO, No. 641, 1973 (7) |
| 10. OMI | <u>Question of new ministries thrown wide open at Priests' Conference.</u> In OMI INFORMATION, No. 82, 1973 (5) |
| 11. FSC | <u>50 years of Lasallian labor in Peru</u> , by Anselmo D. Balcazar, FSC. In bulletin FSC, No. 1-2 1973 (2) |
| 12. PA | <u>Reflections on a trip</u> , by Yves Pauwels. In PETIT ECHO, No. 641, 1973 (7) |
| 13. POS | <u>Liturgy and building up of the Christian community</u> , by Castor Serkwe. In PASTORAL ORIENTATION SERVICE, NO. 2, 1973 (7) |

5. POS Sexuality and human dignity - African traditions, by Ch. Kaswiza.
In PASTORAL ORIENTATION SERVICE, No. 2, 1973 (6)
5. POS Sexuality and human dignity - a theological perspectives, by N.E. Bavan,
CSSP, In PASTORAL ORIENTATION SERVICE No. 2, 1973 (5)
5. TM What Bangkok means for ... Africa, South Africa, Latin America, by Odhiambo
W. Okite, and OTHERS. In THIS MONTH, No. 15, 1973. (5)
5. ICI Evangéliser l'Afrique, by Jean Plya. In INFORMATIONS CATHOLIQUES INTER-
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5. ICI L'Hinduisme, hier et aujourd'hui, by A.M. Cocagnac. In INFORMATIONS CATHO-
LIQUES INTERNATIONALES, No. 429, 1973 (4)
5. JR Contemporary Japanese Religion, an Interpretative Dilemma, by Donald K.
Swearer..In JAPANESE RELIGIONS, Vol. 7, No. 4, 1972. (14)
5. ICI La Rhodesie; A la Frontière de l'Afrique Noire et de l'Afrique Blanche,
by Roland Pichon, IN INFORMATIONS CATHOLIQUES INTERNATIONALES, No.429
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5. E Notes on Islam and Development, by Weardenburg. In EXCHANGE, No. 4, 1973.(42)
5. PDM Corée: Les chrétiens et les autres, by Léon Trivière. In PEUPLES DU MONDE,
No. 60, 1973. (9)

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| AIMIS (FSCJ et al.) | Columban Intercom |
| Arnoldus Nota (SVD) | Communications (SM) Engl. & French edit. |
| Blueprint (SJ) | CSSP Newsletter (ENgl. & French edit.) |
| Bolletino (FSCJ) | DA CASA MADRE (IMC) |
| Bolletino (IMC) | DIALOGO (FSCJ Regione Uganda) |
| Bulletin (FSC) | ECHOS DE LA RUE DU BAC (MEP) |
| The Central Board Communique (MM-Srs) | EUNTES (CICM) |
| Central Newsletter (MHM) | Famiglia Comboniana (FSCJ) |
| Chronica (CICM) English and French editions | FEDE E CIVILITA (SX) |
| CITOC O.CARM | HELLO? Frascati! (SA) Engl. & French edit.) |
| MM News | In Caritate (ICM) Engl. French & Dutch edit.) |

Information (RSCJ) Engl., French & Spanish edit.)
Information Service - Post Chapter (FMI) Engl., French & Spanish edit.
JESCOM News (SJ)
Maryknoll (MM)
The Master's Work (SSPS)
Mededelingen, Medische, Missiezusters (SCMM-M)
Medical Mission Sisters (SCMM-M)
Missionari Saveriani (SX)
Missioni OMI
MMD (Bulletin (MM)
Le Mois en Asie (MEP)
Monde et Mission (CICM)
Mondo e Missione (PIME)
MSC General Bulletin (Engl. & French edit.)
MSF Intern. (French & German edit.)
NIGRIZIA (FSCJ)
Notiziario Cappucino (OFM CAP)
Nuntia Missionaria (Vincentiana (CM)
OMI Communications - Documentation (Engl. French edit.)
OMI Communications- Information (Engl. & French edit;)
Orientamenti Giovanili Missionari (SX)
Petit Echo (PA)(Engl. & French edit.)
Piccolo Missionario (FSCJ)
Popoli e Missioni (SJ)
Roman Bulletin (SCMM-T)
Searching and Sharing (MM-Srs)
SECOLI (FSC)
SJ Information
SJ Documentation
SMA Bulletin
SMA Newsletter

SCMM Intercontinent (SCMM-M)

Spiritus (CSSP et al.)

SPS Information Service

Verbum (SVD)

Vincentiana (CM)

White Fathers - White Sisters (PA and SA)

The Word in the world (SVD)(English & Italian edit.)

NEWS FROM AND FOR THE GENERALATES

THE QUEST FOR JUSTICE - The CENTER OF CONCERN, 3700 13th St., NE. Washington, D.C.
 20017, USA has produced, June 25, 1973, a working paper offering GUIDELINES TO A CREATIVE
 RESPONSE BY AMERICAN CATHOLICS TO THE 1971 SYNOD STATEMENT, "JUSTICE IN THE WORLD". It is
 an action-starter, not a definitive statement, but a very thorough and advanced one.
 20 pages, newspaper size. Copies may be obtained from the above address; single copies
 \$0.25 (postage will be billed);

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|----------|--------|----------|---|--|
| 2 - 9 | \$0.23 | per copy | | |
| 10 - 49 | \$0.20 | " | " | |
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July 1973

SEDOS Social Communications Work Group

Common Effort Documentation Sheet no.6 APOSTOLIC COMMUNITY

The Sacred Heart Sisters and Apostolic Community

INTRODUCTION:

Trying to provide communications in a context of intercongregational sharing is rather like pioneer prospecting: one has to dig and sift, and in a series of enquiries one can expect only a minimum of usable information. Perhaps that is normal and natural; it would be too much to expect a phone-call or a message when an Institute has something to contribute and someone realises it.

Sister Geneviève Thélin, Secretary General, and Sister Mary Schellings, who coordinates RSCJ communications, were most helpful, despite their heavy work-load, when we asked for an input on Apostolic Community from the Religious of the Sacred Heart. We try to give here the best analysis we can of the main lines of their orientations and initiatives.

Everyone knows the Religious of the Sacred Heart and there must be few of us who have not heard of their Foundress Madeleine Sophie Barat; there would be equally few of us prepared to associate them with other cadres than a semi-cloistered life and high-class education of girls, and (in the English-speaking world) with the spirituality of, say, Mother Janet Stuart. It is then of very particular interest to find them pioneering on the frontiers of the aggrornamento of religious life, path-finding in the misty uplands of new types of apostolic community, experimenting in the intercultural communication required by international community, in inter-faith spirituality and intercongregational living.

From the documents of the 1970 Chapter one grasps the essentials of their orientations, with its concept of unity and pluriformity and its reference to:
Education for relationships;
Discernment of the values of secularization;
The effort to live our commitments in their communal dimension.

The candidates can have 2-4 years to prepare for the first engagement, a further 3-9 years to reach definitive life-engagement.

As in other Congregations, recruitment is gradually retrieving its momentum with a category of candidates who to a great extent are already emotionally mature and who in many Provinces have completed their college education.

The 1970 Chapter was not in itself a turning point; the stimulus for renewal and the quest for local renewal date back to the 1964 Chapter and to the "special" one of 1967 which took up the orientations of Vatican Council II.

LIVING EXPERIENCES - rscj style today.

1. Italy.

"Ours is not a foundation; its durability is undetermined and does not really matter; it is not a mini-institution, because we shall have nothing of our own to manage or develop.....

We are known as Block 9, Stairway A, number 9. We have nothing but the essential furnishings, not that we are contesting the consumer society but just that we want our lives to be based on hope expressed in deeds.

.....We lived in the middle of such charity in community, and it cost a big effort to leave our institutions and the children we loved and who repaid us in affection....

SEDOS Soc.Comm.CEDS no.6 cont:

We are at the service of the neighbourhood, of families which live on expedients not always lawful, ex-shantytown dwellers for the most part who are poorer in culture than in money. 50% of the adults are illiterate; there are some 3,000 children. The women were a bit cold at first; the atmosphere is better now; the children follow us everywhere.

Each day and every hour we have a chance to do something for our brethren. During the day we instruct the children; in the evening we have a class for adults. Despite the presence of a zealous priest, the people do not go to Church much....

Next year, each of us will have some small employment and a wage; when the district is aware of itself, has structures of its own and is opened in hope to THE ONLY ONE, we shall move on to where God calls us."

The difficulties: "... We have no base; the children are wild and we have been chased from the social centre, from the library and from a little shop we rented, because the neighbours complained of the noise."

The hope: The Cardinal said, "We all have need of prayer, not to make God change but to change ourselves.... To pray is to become available, to open oneself. We have no apostolic efficacy; it is not the apostolate or our activity that counts; it is He Who works, to Him we must be open. I want you to promise always to come back to me, because I am responsible for you."

That was a group of five Italian Religious of the Sacred Heart.

2. Samalout, Egypt.

This is a community of 3 Spanish, 2 Egyptian (including 1 novice) and 1 Italian religious.

"The Spirit adapts the expression of charisms to man's needs. We are thankful here to be living the charism of the Foundress in a way that speaks to people who need so much, especially love.

We take care especially of the girls in Chark, a very poor quarter. They are girls who at 12-18 years of age cannot read or write because they either never went to school or soon left it. We set up a workshop where they learn to sew. Then they can earn a little.

In other villages we help the catechists, give literacy courses, teach sewing, tend the sick and visit families.

The families love these visits; even the poorest want us to see the whole house. It is an inspiration for us, prone as we are to conform even in community to the standards of a consumer society. We give Sundays and Feastday mornings to such visits and any free time we can find.

What we find most wonderful are the people's human qualities. We could never supply their material needs, but by raising them in their own eyes we can help them achieve human dignity. They come to us with such simplicity: they like us just to listen and to show them affection.

Our greatest obligation is sharing. They like to see us sharing their lives, accepting their gifts, joining with them in their family joys and griefs. They send their children to play in our courtyard - 200 at Christmas, many of them moslem children. Apart from catechism we have the same relations with all.

Their faith and their awareness of God's presence are impressive. The family prayers, the long Eucharistic celebrations, all manifest their deep religious convictions and summon us to examine our own life of faith.

St Madeleine Sophie had a great appreciation of the good poor Giorgino when she was travelling; she loves the poor - we feel she would be fond of our life here, showing to His brethren the Love the Word showed first to us."

SEDOS Soc.Comm. Group CEDS no.6 cont:

3. Spain.

A large community divided itself into groups of 3 or 4 Sisters so as to share more with the 42 little girls who live in the house, helping them to live a joyful Christian life like a family, with little money. The girls are mostly from the country, not the city, and are used to a European third-world living-standard.

The house is always open and available for meetings, discussions and the library is a public facility.

The weekly Eucharist without time limit is the deepening point for all sharing; it may last several hours and friends of the community are invited. "We are conscious that we do not make a community once and for all, but that we are creating it every day. We are in fact making the world we live in; adapting the externals helps us to be relevant."

4. Mexico.

Take seven Sisters, the oldest 73 and the youngest 23 years of age. Give them living quarters in a rural-urban immigrant community on the city outskirts where the poverty and cultural privation are an affront to one's conscience. Let them find the best way of being of service, and spiritual life that can sustain them. The result will probably be, after 4 years, the Community of Saint Cecilia.

"There are 30,000 people in the parish; there is a morning school of children and adults attended by 410 persons and our main effort is trying with 170 fathers of families to form an educative community that through its self-promotion, its anxieties, reflections and friendships, will animate little groups throughout the colony. There are 24 Comunidades de Base.

From the night school which 350 young people and adults follow, we select the better ones to animate youth-groups; in addition we have a group of Promotors which has emerged naturally from the basic communities. We have, together with the priests and laypeople, divided the zone into sectors, to each of which we give in turn three weeks of intensive religious instruction. We work in teams, always linking Evangelisation with human promotion on a basis of experience, reflection and evaluation.

Each day we have at least one half-hour of strongly apostolate-oriented community prayer. We feel the need of this. As the house is constantly open to the people, we had to ask them to respect our times of recollection.

As far as discernment is concerned, we apply it more to the apostolate than to community life, because we believe that we forge the community in our apostolic sharing.

We do not lack moments of interpersonal tension, and we live a friendship of acceptance and forgiveness, helping each other to grow."

A MAJOR BREAKTHROUGH.

As one pursues one's enquiry, it becomes obvious that not only are the older RSCJ Sisters often in the vanguard of new apostolate; in general one can say that the condition of the large number of old Sisters is in itself a significant creative achievement.

A former RSCJ Provincial of Canada says: "Age does not creep up on anyone, and we are trying to make our Sisters aware that at 40 or 45 they should be looking for second careers and cultivating hobbies and interests that can be fulfilling later on. Like other people some nuns try to cover up the fact that they are slowing down. They reject the whole idea of leaving what they have been doing for years. Aptitude tests in the middle years help them to make the choice about courses to be taken. Home nursing instruction... touch typing learned in maturity.. tutoring, library work and researching..." Sister Whitehead herself took a dress-making course.

SEDOS Soc.Comm.Group CEDS no.6 cont:

There is a retired community of ten or eleven Sisters in Montreal, initiated by an invitation from Sister Marie Labrecque in 1970. The oldest Sister is 81. "Settling down in a new house was fairly simple, but getting involved in community service was another story. Eventually, after three months of calling on parish priests and others we found worthwhile projects... People who needed visiting, people who needed help at the welfare office or in court, tutoring and running a meals-on-wheels service for the infirm. This year the Sisters helped get 16 families organised for a family holiday camp."

At Kenwood, Albany N.Y., there is a community of retired Sisters who include a Sister from Malta, another from Japan, two from Colombia, one from Holland, and of course the American Sisters. They are all busy with arts and crafts from sewing to painting to ceramics. They are integrated with the Kenwood campus.

Sister Margaret Power who is going to work as an "Avocat Populaire" for the poor people in Montreal, wrote: "I am very aware of a possible fiasco, but at this point in my life I feel that every risk is worth taking... I feel strongly that the young will not identify with institutional set-ups, will not identify with a certain kind of security... There is no element of rejection of anyone or any work in our choice (two Sisters going to live together), only a desire to love more and to be as honest and real as possible." This sort of outlook may be promoted by early educational advantages; we turn our attention now to an example of RSCJ Formation for this kind of life and vision.

SHARING IN INTER-CONGREGATIONAL FORMATION.

In March and April 1973, there appeared in the Central Bulletin "Information" and in the Argentine-Uruguay Provincial Bulletin "Compartiendo" some interesting notes on an intercongregational probation session prior to commitment. It took place in Buenos Aires, lasted two months, and was followed by a retreat, eight days for most, thirty days for five RSCJ Sisters. The probationist group Little Sisters of the Assumption, a Religious of Jesus and Mary, one of the Immaculate Conception and three Sisters parish auxiliaries.

The programme comprised:

- 4 days on discernment with Fr Bargoglio, Jesuit Novice Master
- 1 week on the Latin American situation and its consequences for religious with Professor Healien
- 1 week of study by the Sisters of their respective Congregations' traditions
- 1 week of biblical spirituality with Fr Boasso sj
- 1 week of shared study on the Congregations' charisms
- 1 week on the theology of the Church with Fr Gera, a local priest
- 1 week on the theology of religious life and three days of synthesis to tie up loose ends, assimilate the experience and orient the Sisters towards contemplation and action in contemporary society.

Evaluation:

In the course of the exercise there was ongoing evaluation and adjustment

SEDOS Soc. Comm. Group CEDS no.6 cont.

of perceptions. Two of the more striking insights concerned inter-congregational appreciation and religious poverty. We quote from the young sisters accounts:

"It was interesting to realise that each of us had had a double experience: a deepened appreciation of our own congregation and at the same time the sense of recognising something of **her** own in other congregations. Indifference is no longer possible."

"I enriched my concept of the Church and have a deeper, more realistic outlook. The experience helped me to weigh values and discover that what has value is what is lived in depth. As for religious life, I saw what significance the congregation has in terms of attitudes to life, and I discovered an intercongregational dimension with the richness it implies."

"Religious life is an experiment in radical living in a context of faith and liberty; an attempt to recover our liberty (from attitudes of possessing always more) in order to put it to service... Poverty is loving life without possessing, without accumulating it... Chastity is loving without possessing... remaining free to love what is greater, God, humanity, the people."

This reflects something of what the Mother General, Sister Concepcion Camacho, had said:

"It is our poverty that brings us to openness with others." (Chapter 1970) and

"... to love others with the strength of (Christ's) love, to love them as persons, with an open mind, to feel with them, to identify with their sufferings: to confront our lives with the lives of others, learning with them because we live with them as one of them... serving them without the desire for personal achievement, without trying to impose our ideas... because we strive unceasingly to be detached from our own interests." (Message to Argentine Probationers, March 1973)

Conclusion:

It will be clear that the foregoing considerations do not mean that in the overall orientation of the Religious of the Sacred Heart there is only a concern for what is new and a desire to be divested of the old. Institutions in their whole and in their parts make inescapable claims on their members. To quote Sister Whitehead: "Renewal must come from within;... it means renewing oneself in relation to the other... We have to learn to accept change and adjust ourselves to meet it confidently."