



EXECUTIVE COMMITTEE

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A meeting of the Executive Committee of SEDOS was held on Friday, November 9, 1973 at 4 p.m. at the Secretariat.

Present were: Sr. M. Th. Barnett, Bro. Ch. Buttmer, Sr. Danita, Fr. W. Goossens, Sr. Ramona.

In the Chair: Sr. Jane Gates.

Secretary : Fr. B. Tonna.

1. The minutes of the meeting of September 20, 1973 were read and approved.
2. The Chairman informed the Committee that Fr Van Asten had told her that his efforts to enlist the services of a Religious for the post of Secretary and Assistant to the English speaking groups had produced no result.

It was agreed to take a realistic view of the situation and to tailor down the job description of the vacant post. There would be no insistence on engaging a Religious man with a knowledge of missionary terminology. It was essential however, to take a person who could act as an English speaking personal assistant to the Executive Secretary. The following doors could be tried:

- Sr. Th. Barnett would contact a Religious who might be interested. If this failed:
  - The Executive Secretary could contact members of Secular Institutes who might be interested.
  - The Guilds of the British and U.S. Catholic communities in Rome could be contacted.
  - The Daily American could be monitored for ad's.
3. Sr. Danita then presented a detailed statement of the financial situation at end of October. It was agreed that:
    - Joint Venture would be printed even if the new printing costs exceeded the voted sum. The contingency fund could be tapped.
    - A more detailed account of the funds obtained for the CMC should be provided at the next meeting.
    - There should be only one consolidated separation fund on the statements and budget.
    - A more detailed account of the expenses on the item "subscriptions and fees".

4. The following guidelines were then established for Sr. Danita and Fr. B. Tonna as they drew up drafts of the 1974 budget:
  - a) a programme of the SEDOS services proposed for 1974 should be drawn up and then costed in terms of man hours. This would apply to the documentation, (which priority would be assigned), study and secretarial services. In particular, special attention would be given to the systematic dissemination of information among the Generalates. Fr. Tonna would draw up the programme and then, with Sr. Danita, draw up budget proposals to implement it. Both programme and budget would be presented to the next meeting of Executive Committee.
  - b) A reduction of membership fees could be considered.
  - c) Allowance should be made for the rise in the cost of living in Rome. One way would be a 10% increase in the total expenses on salary to be distributed in an equitable way among the voted salaries.  
During the discussion of this item one member reiterated that first priority should be given to the organization of meetings. But all the others agreed that it should continue to be given to documentation.
5. Matters arising for the minutes:
  - a) The contracts with the full time staff had not yet been signed. (Item 3 (b) Because of the delay, the two year period would now start in 1974.
  - b) As regards relationships with the Christian Medical Commission (CMC) the Chairman reported on a meeting she and others had with Mgr Benelli on the subject of bringing together the RCC health agencies. Meanwhile the Executive Committee, during its next meeting, would seek to answer the CMC request for candidates to replace Sr. Gilmary.
6. It was agreed that Ch. H. Buttimer and Fr. B. Tonna see Mgr Gantin in order to share with him insights on the mission of the SEDOS group.
7. It was agreed to change the date of the next Assembly because of another meeting of the Sup. Generals. It would be held on the 17th or 19th. It was later fixed for the 17th. because of another meeting of Generals on the 19th.
8. Fr. Tonna informed the Executive Committee that the Salesian Fathers would be applying for membership in the SEDOS group.

B. Tonna  
Executive Secretary

EXECUTIVE COMMITTEE

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A G E N D A

A meeting of the Executive Committee of SEDOS will be held on Saturday, December 1, 1973 at 10.00 am at the Secretariat with the following agenda:

1. Minutes of the last meeting
2. Application for membership of the SDB's
3. ASSEMBLY - December
4. Annual report of the Executive Secretary
5. Programme for 1974
6. Budget for 1974
7. Staff vacancies
8. CMC relations

Sincerely yours,

Benjamin Tonna  
Executive Secretary

Sedos Social Communications Work Group

November, 1973

Common Effort Documentation Sheet n°8 APOSTOLIC COMMUNITY

The Franciscan Missionaries of Mary (Malaysia/Singapore) in community.

INTRODUCTION: This report is rather longer than the usual; in some ways it is also more detailed. To have reduced it would have been a pity because we think it gives insights on much more than merely ways of living and training for living in community.

It was written in rest intervals by Sister Maureen D'Arcy fmm who is responsible for the Province's young Sisters in formation. We are most grateful to her and to her Provincial, Sister Josephine Jozzo fmm.

"First, let us look at this community, a "formation" community. We are 13 in number. Our living is earned through teaching in our schools: two in the secondary school (2,500 pupils), two in two primary schools (3,000 pupils), one in a kindergarten. One Sister is co-ordinator of Catholic activities in the schools - scripture, catechetics, counselling, visits to families. This last Sister also lectures to aspirants/novices/juniors; she is assisted in this by a retired teacher Sister who works full time in the Jesuit parish of St Francis Xavier.

The five students, in Juniorate year, teach catechism in the primary school and in the parish on Sundays.

I am in charge of the community and give lessons to the Sisters in training; besides, I give, together with other Sisters and volunteers, Education for the Faith programmes in 8 parishes of Kuala Lumpur and Petaling-Jaya. All of us are involved in some parish activities. We go to daily Mass in the parish of the Assumption, take turns to prepare the daily liturgy, and on Sundays prepare the Liturgy with lay volunteers. This, together with preparation of the liturgy for our own community gives learning experience to young Sisters.

Lauds and Vespers are in common; meditation, daily adoration and other prayers are arranged as each Sister finds most convenient.

Breakfast and the evening meal find us all together: there is time for exchange and encouragement as we start the day; in the evening we sit round one big table so as better to see and listen to each other - it is always interesting as we have common interests and involvements.

We keep one night of the week free of outside engagements: "community night" after the evening meal. We have a "prepared sharing", sometimes from chapter documents, or from an article, or just something that interests one of us.

There are other occasions when we can "share" with a priest, brother or sister coming from elsewhere; sometimes we have special community liturgy with a shared homily, thanksgiving prayers and so on; sometimes according to some Sister's need, we shall arrange other "sharings". From time to time we have a "local chapter" to decide matters of daily living, or we may have meetings to evaluate what we are doing.

We have a lady to cook the mid-day meal; for the rest we share the household chores - marketing, ironing, cleaning etc- with the exception of heavy washing once a week. Each one does as much as she can.

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About five minutes walk from us there is the community of Assunta Hospital. (ed. This is where the Sister Provincial lives). Formerly they were over 40 in number; now they are 25 and will be less as visas expire and are not renewed. It is a General Hospital where Sisters are on duty in shifts, day and night: they cannot take such an active part in household work or in parish activities; they hold meetings in groups and sometimes have a general meeting. They have a nursing school, clinics in poor areas. They maintain a marvellous welcoming spirit.

Also in Kuala Lumpur there is Cardijn House Fraternity. The building was the former seminary and is now used as Pastoral Institute, Ecumenical Centre and so forth. There are always groups coming and going. Three Sisters live there: one works for the Archbishop, one runs a kindergarten for him, and the third is active in catechetics.

On the East Coast of Malaysia we have three fraternities. The most northern one is Kelantan (Kota Bahru), a 95% Muslim region. The East Coast up to the present has been free of immigrant settlers, has had little exchange even with the rest of the country. It is the least developed part of Malaysia.

Our convent is in the Church compound and we have four Sisters who take an active part in the parish; one goes outstation with Father to prepare the people for sacraments and to instruct. We have a kindergarten and a hostel where girls who come from other states on government service can find cheap lodging and safety. The topic of the catechism is the topic of the Sunday instruction. We have daily adoration of the Blessed Sacrament and it is then perhaps that we are the best missionaries as we pray for our Muslim brothers.

No libraries are available in that area, and with the exception of films no amusement. At first the Sisters suffer from isolation, but invariably after six months or so they love the place and never wish to leave it. We are the only religious congregation in the State. It is an apostolate just to be the support of the priest.

In Trengganu State too we are the only religious congregation. It is also 95% Muslim. We have a community of three or four. The parish community is small and very scattered; the priest has to travel and often the Sisters are left without Mass. We can distribute the Holy Communion and prepare para-liturgical services.

Even when the priest is there, the Church is 20 minutes cycling distance away; there are plans to transfer it to the Convent compound. The distance can be troublesome especially during the North East Monsoon coming in across the South China Sea. During the monsoon the houses on the East Coast are cut off from each other and from the rest of the country by heavy flooding.

In this station we have a kindergarten and hostel for girls.

Though our East Coast houses are separated from the comings and goings in other parts, from courses, seminars etc, there are other amenities and the Sisters realise this. Nature is beautiful in its wildness - the beaches are

magnificent, silent and empty of people. The tempo of life is slower and more simple than in the cities. People have more time for one another and are more sensitive to one another's needs. The Muslim people are deeply religious and though they were suspicious of us, barriers are gradually being removed.

We have a house in Kuantan in the State of Pahang - the largest in the Federation and until recent oil discovery the least developed perhaps. When we went there, the Gabrielites had a house, but they have since left and we are the only religious. Our convent is three miles from the town; a month ago we bought the Brothers old house; we plan to move there as it will make the Sisters more available. We have a two-session primary school with over 2,000 children and a kindergarten; the Sisters also go out to the estates. One Sister assists the priest by preparing the people for sacraments and giving instruction.

As in all communities of the West Coast, those on the East get together for talks with other groups about their projects. There is a drive of about three hours between the houses. It is pleasant along the coast with new roads and little traffic. In community, the Sisters live very close together. Because these are Muslim States the authorities do not require our services in either the educational or health field beyond what we are doing; as the Sisters need to be fully occupied this limits the size of groups to a maximum four. The houses are small and the Sisters become very sensitive to one another.

In Singapore we have one big convent with about 24 Sisters. Works are varied: 3 kindergartens, 3 free pre-school centres, 5 clinics for the poor, one secondary school for Chinese students in a rural area, one school for drop-outs and in-service training. Sisters visit in parishes, prepare liturgies, train choirs etc. They leave the convent early in the morning, returning when their work is over. It is planned to open soon two or three fraternities, perhaps more as the Sisters who are Singapore citizens have to return from Malaysia."

The Sister then gave a clear outline of the training/formation programme: the exercises of prayer, reading, meditation aimed at Maturity in Faith; the usual courses to foster Religious Formation, gradual advancement in community living and contacts with family and friends to achieve Social Maturity, then also Maturity through Service and Socio-Political Awareness.

"Each morning from 8.30 till noon our Sisters join novices from other congregations at Cheras Intercongregational Noviciate. Lectures are given by Sisters from different Institutes and sometimes by priests. For one year within the three to six years of temporary promises, the Sisters attend the Intercongregational Juniorate.

In the case of novices and junior Sisters we find the mixing with other congregations very healthy. A bond is formed and later on when they meet at seminars the "sharing" is deeper.

During their juniorate year they share responsibility of writing for and editing a magazine, they organise weekend seminars and invite lecturers etc. We learn a lot from their evaluations. We are lucky to have priests and lecturers who can help with talks on religious life, YET IT SEEMS TO ME THAT THE SISTERS DO HAVE TO GO THROUGH SOME FORM OF CRISIS WHEN THEY JOIN NEW COMMUNITIES: ONE

CANNOT LEARN EVERYTHING FROM BOOKS AND LECTURES; IT SEEMS LIFE IS THE BEST TEACHER.

It is evident that to acquire love of God and man the young religious have to be instructed and formed in an atmosphere of love. The attitudes of those in charge of them and of those with whom they live influence them more than lectures can.

Through discussions and weekly meetings we try to help professed members of the communities realise their role as COOPERATORS IN FORMATION; formation is the responsibility of the community. It is the community that gives a social dimension to faith, that forms the actuality of living the vows.

Poverty should be lived in a radical way, as sharing of our life and work.

Celibacy is the gift of ourselves; it requires a mature group; no one can come to maturity if she does not feel herself accepted.

Obedience is discovery the will of God in each one, accepting one's responsibility in the group."

"Sometimes" writes the Sister, "community living can be discouraging - if we do not realise that God is always with us. Especially since Vatican II we have got idealistic ideas about community living. It is good to put the ideal in front of one sometimes; it helps to keep one striving. When one reflects on how far we have gone together, it is marvellous. We are of different nationalities, races, ages and educational patterns in all our communities. It is so necessary to keep a deep respect (which leads to understanding) for each one. We have differences and we air them especially during community meetings; we show the bond that is between us as we aim at unity in diversity. The daily Eucharist fuses us together, for as we partake of the Sacrament we cannot but think that we are responsible for what we hold in our hands. Christ is alive today in His Church and we are His Church. He is living and active and dynamic in each Sister in community. Truly without FAITH we could not live our religious lives."

CONCLUSION: After editing, and one can only hope, not spoiling, this account of what the FMM Sisters are doing in one corner of Asia, one finds little reason for further comment.

We thought it very significant that Sister Maureen gave so much fine information about the field of work and the kind of work, that she gave such emphasis to "living" quite apart from work, even before she said anything about formation.

We think it significant that the good Sister has thrown into such clear relief the impermanence, the lack of security, and the mutual caring and the mutual effort at planning and sharing that this demands. We think it significant that Sisters of this Congregation 10,000 strong realise the dimensions of intercongregational sharing and appreciation.

footnote: When Sister Alma Dufault fmm, Superior General, visited Burma on her Asian tour in mid-September, the Sisters there told her of expectations that the Archbishop of Rangoon would sanction intercongregational formation facilities projected by the Association of Major Superiors.



Christian Communications Surveys - Africa.

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Two such surveys have been made recently, one in reference only to East and Central Africa, the other including the same material and extending it to all English-speaking Africa. They have been made possible by VOICE OF AFRICA, a Catholic Foundation in the Netherlands. Each appears in three sections: Electronic Media (Radio-TV), Print Media (Press and Publications), Audio-visual Media. They are very detailed and despite many entries of "No answer", give much information hitherto unavailable. They cover both Catholic and non-Catholic resources, giving names and addresses of the responsible people in each country, available for correspondence. There is evaluation of progress made and of problems outstanding.

Study of these documents suggests three questions of which the practical solution could be of assistance to Bishops, Religious Superiors, and others close to pastoral planning and policy making commissions:

1. Whether the practical effects of the rapid promotion of vernacular communications have been allowed for?
 

e.g. inadequacy of many expatriate communicators, consequent need to employ, at competitive rates, professional writers and journalists while awaiting the graduates of journalism schools, and this, not just for news but for instructional literature. Compare policy of Good Shepherd Movement in Japan.
2. Whether, viewing the small circulation, wasteful duplication, infrequent appearance of many Christian publications, one should not consider rather buying space in National News papers, and likewise whether one should not rather buy radio-time and hire professional audio-visual assistance rather than go-it-alone even on ecumenical lines?
3. Whether we are not using our skilled communicators in the wrong way, expecting them to communicate, when the main objective might rather be to FACILITATE COMMUNICATION among people who have either no access to media or no confidence in themselves?

Paul F. Moody wf.

DEVELOPMENT WG

A meeting of the WG Development was held on Tuesday, November 13, 1973 at the SEDOS Secretariat.

Present were: Bro. Vincent Gottwald fsc, Fr. F. Moody pa, Fr. Krien Houdijk cssp  
Sr. Joan Burke sndn, Sr. Mary Motte fmm.

In the Chair: Sr. Danita McGonagle ssnd

Secretary : Fr. Benjamin Tonna

1. Sr Danita outlined developments since the conclusion of the Urban Mission Study. The SEDOS Assembly had suggested (a) a meeting with Mission Secretaries (b) the organization of mobile teams for updating the people in the field and (c) a study of the rural dimensions of the urban mission (73/415 + 455)
2. The group agreed that it would not be realistic for it to assume responsibility for (a) and (b). There were very few mission secretariats functioning as such. Mobile teams could only be organized by General Councils.
3. It was then agreed that the group would again constitute itself as a study group and consider the missionary and pastoral implications of the rural-urban continuum. The area of study would be further defined during the next meeting, when each of the members of the group would formulate three questions which he/she considered of paramount importance in this aspect of mission.
4. Meanwhile the group already aired some of its thoughts on the matter:
  - a) what happens to "my" people when they leave "my" village and go to the city? What happens to "my" people when the emigrants return with new values?
  - b) geographical aspects of the continuum: can community "happen" in mountainous areas?
  - c) priorities of evangelisation in the rural-urban continuum.  
- general and specific.
  - d) the point of insertion of the mission in this continuum could be the new ideas of regional planning.

5. As regards methodology, it was agreed that we could follow the general lines adopted by the urban mission study:
  - a) an initial working paper with a conceptual framework for the analysis of the situation(s)
  - b) a request for reactions on the group's first efforts from the field, through the Generalates.
  - c) the definition of possible pastoral approaches
  - d) a bibliographyOther ideas emerged:
  - e) case studies from Asia, Latin America and Africa
  - f) the "plugging" of our ideas into such agencies as the FHH and the fuller use of data available at the FAO.
  - g) closeness to the grass roots, leaving overall studies to the FAO and sister agencies
6. An eye would also be kept on the danger of duplication with Agrimissio. At present this did not exist because the latter was not undertaking studies of this nature but was operating as an information service.
7. An invitation would be made by the Executive Secretary on his rounds at the Generalates for new members for this study group.
8. The group will meet again on Tuesday, December 11, 1973 at 16.00 at the Secretariat.

B. Tonna

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EVANGELISATION TODAY - The practical side

1. We have now begun interviewing Councillors and Missionaries about their ideas and experiences as regards the six crucial questions agreed on earlier during the year. Below you will find a sample of the outcome. We still have to find our way, both in recording and in classifying the responses. But the range of missionary experience and thinking comes through even from this first try.
2. For obvious reasons, we have edited the interviews - which often went into details and covered highly confidential matters. But we tried to be faithful to the main thrust of each. The Asia interview reveals the quest for new forms of deeper presence, the Latin American pages remind us of the pluriformity of actual presences, the African attempt shows us the creativity of the people "who are there".
3. The immediate purpose of the exercise is to contribute to the 74 Synod documentation on the practical side of evangelisation, as agreed with the USG. But the interviews have a more lasting value: they tap information which only the SEDOS group has and which is generally lost because it is so difficult to record: the experiences and ideas of our busy men in the field. If we accept these as so many signs of what the Lord is trying to do as he works through these men, then they can take us a long way in our search for the new face of Mission.
4. For practical reasons, it is not feasible to interview the men directly - except the occasional few who pass through Rome. But we are testing an indirect way - that of interviewing the Councillors who are doing so much to listen to them "on the spot".
5. We do not intend to circulate reports on the interviews we will be conducting during the coming months. But we thought it would be useful to launch the project by offering readers of this bulletin a taste of what is already coming out. We would appreciate your remarks - negative as well as positive - as well as your suggestions. We are especially concerned about the best ways of classifying the material. In particular, we depend on the Generalates to know "who is returning from where" for possible interviews.
6. Meanwhile we are well aware of the limitations of the project. These already come through the three interviews below. Japan is seen from the point of view of one of the many non-exclusively missionary, international group of sisters. The same applies to Ecuador but, in this case, the report only concerns one, particular Indian culture which is, however, taken head on single handed by a group of men. In both these cases, we see the facts through the filter of the visiting Councillor. In the third interview, Mali is seen through the eyes of a person fully engaged in the grass roots. In the first two cases, we noted the tendency of the interviewee to compare and contrast, in the third the attempt does not come through.

7. For easy reference, we are again listing the six crucial questions. The members and titles of the interviews refer to the member and titles of these questions.

8. The 6 questions:

The Situation: a) conflicts

1. Are there any situations of conflict in your area? If yes, which are they?  
Which positive elements emerge from these situations?

b) cooperation

2. When have you achieved success in cooperating with other institutions and groups  
(Government, religions, etc.)?

The Local Church : a) Self reliance

3. What is being done - and what in your opinion should be done - to make the  
Local Church here self-reliant?

b) Indigenization

4. What is being done - and what, in your opinion should be done - to make the  
Local Church incarnate in the situation (religious life, laity, etc.) ?

Openings for Mission:

5. Where does the local Church stand as regards openness and communication with the  
people here and their institutions ? (Check both attitudes and achievements)

Immediate goals:

6. If you were asked to pull out within three years, what would you do now?

LATIN AMERICA - ECUADOR

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1 - THE SITUATIONS : a) conflict

- .1. The problem our missionaries are facing in this area is that caused by the whites moving into the lands of the Indians. We call it the colonists problem. It's a conflict we try hard to moderate because we are responsible for both sides. The whites are, of course, poor. But they are invading. And legislation does not provide sufficient protection to the poorer Indians. 26,000 are whites, 12,500 are Indians or, to be precise, Jivaros or Javantes, 7,500 pagans. A positive thing has emerged, however, One of our Fathers has organized the Javantes into a CONFEDERACION geared to inspire them with a sense of their dignity and to make them more aware of their rights. There is now a network of small village schools, a well organized radio station in Sukua which beams programmes to the Javantes in their own language and to the teachers in the village schools. They like it and it is uniting them. The point is to persuade them not to sell their property to the whites. This happens when they have their own cooperatives - which then take care of the individual Indian's rights. The whites are not aggressive but they can not help exploiting the practically virgin forest.
- .2. Tensions - not serious - sometimes develop between older and younger Fathers. Both sides are probably right: the young may be too idealistic, the old too closed to new patterns of mission.

2 - THE SITUATION : b) cooperation

- .1. The area is very poor in terms of institutions. There are few with whom to cooperate because there are very few organized groups. The local authority is an authority in a very limited sense. It certainly does not stand in our way, indeed, it would like to be more helpful but it usually cannot go very far in implementing Government programmes that might exist in favour of the Indians. The local whites however sometimes do stand in the way.
- .2. Meanwhile our younger Fathers are very keen on preserving the culture of the local Indians. They are trying to explain our faith through their categories (lengends etc.). The Confederacion has produced booklets, wall charts and other material of this sort.
- .3. This Confederacion is becoming the institution of the local people. We stay in the background. The people start it, it develops its own cooperatives, attracting new groups. Our Fathers circulate questionnaires and have collected lots of material.

3 - THE LOCAL CHURCH : a) self reliance

- .1. As regards self reliance, we have a problem in transportation. This is our most difficult mission in this respect. The roads are inadequate, The rivers are really torrents. The weather is equatorial. The Fathers can only move on foot or on mules and often have to wade through. We have now been here 80 years and yet the whole set up is very humble: the dwellings are makeshift, moving about is rough.
- .2. There is, at least at present, no question of Indian vocations to the priesthood. And yet we have a good number of SDB's from ECUADOR. But we do have catechists and teachers who are working quite hard. In particular the Sisters have proved indispensable and their contribution has been enormous.
- .3. The Church now has its own institutions: in terms of schools and small hospitals (3 hospitals, 10 dispensaries). The SDB congregation still has to help with finances.
- .4. Efforts at self reliance are being made, elsewhere. The people are nomadic but one cattle rearing project has helped them settle down. One of our Brothers worked out a system of giving a bull and a cow to newly wed's and thus help them discover the idea of investment. The Confederacion, already mentioned, now counts 14,447 members and runs 43 cooperatives and 162 education centres with over 8000 pupils. The 70 "mayors" of the villages were recently offered a 3 day course and they enjoyed it.

4 - THE LOCAL CHURCH : b) indigenization

- .1. A good example of what is done comes from the only place I did not visit in this mission (I did try: but could only greet the Father by flapping the wings of the plane - which, of course, could not land in the thick forest!). An Italian SDB Father is living the Indian life, with the Indians, ninety per cent. These are all pagans and he's trying to lead them to the Faith by attempting to translate it into their own mental categories - not just into their language. It is an experiment approved by the Bishops.
- .2. The spirit of poverty I myself discovered in this and the other Fathers and Sisters is something very real and, indeed, touching. They do live a rough life and, with their people, often have to go hungry, to sleep in the open. It is not that we do not help them but that they have "incarnated" into a harsh, hostile environment into which their people were born and bred. We have about 20 missions of this type.

- .3. Another example of "incarnation" was the ex Salesian lay brother who left the society, married an Indian and began to found missions. He has already started three. He moves out to start the next mission as soon as the Bishop assigns a Priest to the established one. Here his wife looks after the girls, his oldest son is in charge of a school, his daughter runs a kind of clinic, he himself acts as the village head. The apostolic zeal shown by the family, as it starts missions from scratch, is really impressive.

## 5 - OPENINGS FOR MISSION

- .1. The problem of communicating with the local people is a physical one. Take the pagans: they are shy and actually live in practically inaccessible areas. It is all a question of reaching them. The language is not a problem but the roads are (because they do not exist: a horse is definitely more helpful than a jeep).
- .2. Contact is necessary because many have not yet been evangelized. The SJ's were here as far back as 1688 but when they were expelled they left no trace. We moved in in 1893 and found it extremely difficult. In 1922 the people were described as practising polygamy, vendettas, mortal cruelty. This no longer applies now because somehow the area has been penetrated.

## 6 - IMMEDIATE GOALS

- .1. The immediate objectives of our men seem to be
  - a) Build up as fast as they can the local church - that is a group of local (Javantes or Jiveros) Indians who can run their own affairs.
  - b) In view of this help the Javantes to become more aware of their rights, to esteem their particular culture and thus to find their identity in Ecuador.
- .2. If the expatriates had to leave, however, the local Ecuadorian (mostly white) Fathers and Sisters can carry on. Ecuador, in fact, now forms one SDB province.



AFRICA - MALI

## 1 - LA SITUATION ; conflits

Je ne peux pas dire qu'il y ait au Mali de vrais conflits. Egalement dans la Pastorale entre Evêques et Prêtres ou bien entre les Pères et le clergé local, un véritable conflit n'existe pas.

- .1. Cependant, nous devons être prudents si les résultats de nos écoles secondaires, de nos collèges sont trop bons, cela veut dire que 70 ou 80% des élèves obtiennent leurs diplômes. Pour les écoles publiques, le pourcentage est seulement de 15, 20, 25 %. Actuellement, il y a une tendance parmi les Enseignants du public à faire des reproches à nos écoles et cela peut gâter la situation entre les deux. Nous devons être très prudents à ne pas trop insister parmi les Parents et le Gouvernement sur la bonne marche de nos écoles, pour maintenir un bon contact avec les autres.

Quelle est la solution à adopter?

- faire de telle manière que nos résultats soient moindres? - c'est très difficile à dire. On ne peut pas le dire; mais je pense que c'est très important que le clergé local - où ces questions se posent - prennent eux-mêmes contact avec les enseignements du public et mettent entre eux de très bonnes relations humaines.

- .2. Personnellement, je trouve que ceci, même s'il ne constitue pas un conflit, il pose un problème très grave parce qu'il y a tendance à ce que cela se multiplie. Nos écoles chrétiennes, nos collèges sont encore sous la direction d'un Père qui s'en occupe de son mieux en faisant tout son possible pour la bonne marche de l'école et aussi pour faire travailler les enseignants de sorte qu'en fin d'année les résultats soient assez bons.

En outre, il faut dire que dans nos écoles, la majorité des élèves sont musulmans ou animistes. Les Chrétiens ne sont pas nombreux.

- .3. Il y a eu aussi un petit conflit car les Soeurs sont bien fournies en médicaments et les médecins de la ville, eux n'en ont pas, surtout les médicaments spéciaux que l'on ne trouve pas en ville mais que l'on trouve chez les Soeurs. Cela a créé un problème que les Soeurs ont dû payer très cher.

Les médicaments sont utilisés par les Soeurs pour soigner n'importe qui; mais les médecins demandent à ce que les médicaments que l'on reçoit de différentes organisations soient distribués aux autres centres de la ville afin qu'ils puissent aussi en profiter.

Tout ceci est vrai, mais il est certain que cela peut être dur de donner de ses propres médicaments, mais dans la mesure où l'on collabore avec les médecins locaux avec générosité, on peut arriver à établir un bon contact et une bonne relation.

2 - LA SITUATION : b) coopération

.1. Des soeurs travaillent actuellement dans un hôpital. Cela demande, c'est certain, beaucoup d'abnégation, car elles ne peuvent plus commander, elles doivent collaborer avec les autres. C'est dur dans le sens qu'elles voient beaucoup de choses que les autres ne font pas et qu'elles ne peuvent pas faire elles-mêmes.

.2. Contacts avec les autres religions: Protestants

Les protestants sont en petite minorité au Mali. Personnellement, j'ai eu plusieurs contacts avec eux, presque chaque mois je leur ai rendu visite pour avoir des contacts humains et pouvoir parler religion.

J'ai remarqué que plusieurs Protestants africains, Bobos et Miniankas qui servent comme militaires aux douaniers, vont chez le Pasteur mais ensuite ils viennent chez nous à la mission pour parler Bible et religion et nous invitent à venir chez eux. On pourrait presque dire que ceux qui étaient enseignés chez les Protestants venaient ensuite chez moi pour accomplir la religion.

3 - EGLISE LOCALE : autonomie

Le Mali est pauvre et il continue de dépendre des dons et subsides qu'il reçoit d'Europe. On ne peut rien exiger des chrétiens car la Chrétienté est trop petite et trop pauvre. On les apprend à donner quelque chose et à verser le denier du culte mais cela ne suffit pas pour entretenir le clergé local.

4 - EGLISE LOCALE : indigénization

On prévoit qu'il aura au Mali une succession africaine. Il faut aussi mettre de plus en plus les catéchistes en avant, leur donnant des tâches qu'ils peuvent accomplir en bons chrétiens; pas seulement le ministère de la Parole mais aussi la distribution de la Sainte Communion et à la longue, je pense, qu'il serait bon et possible d'en faire des diacres et peut-être un jour des prêtres qui assumeront ainsi la continuité de l'Eglise, le jour où nous devrons quitter, ce que je vois déjà très proche.

5 - Opportunités missionnaires

Pratiquement toutes les Missions du Mali ont beaucoup de contact avec les Musulmans; pas tellement avec les Marabouts parce que le dialogue avec eux est extrêmement difficile.

Avec les simples gens dans le village et la ville, on a beaucoup de contact de dialogue et d'amitié. Avec certains Pères, il est possible aussi d'aller plus loin pour parler de Dieu et de la religion. J'ai fait ma propre expérience avec les Enseignants Musulmans de la brousse, ils m'ont invité pour parler de Dieu et de notre but - ce que nous devons faire devant Dieu.

6 - Les objectifs immédiats

- a) je m'occuperais activement de la formation du clergé local
- b) des catéchistes afin que sous d'autres formes de ministère, qui leur seront propres, la continuité de l'Eglise soit assurée.

11. 7. 1973

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NEWS FROM AND FOR THE GENERALATES

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1. New General Councillors of the Missionary Sisters Servants of the Holy Spirit (SSpS):

Sister Eugénia Berning  
 Sister Margareta Beckmann  
 Sister Dolores Maria Coscolluella  
 Sister Aloysilde Willeke  
 Sister Malgorzata Pivczyk  
 Sister Felicia Rouenhoff

Re-elected treasurer general: Sister Cosma Heringhaus.

2. New address of CICM Generalate in Rome:  
 Since November 15th 1973, the CICM Central Administration in Rome has moved and the new address is: CASA GENERALIZIA C.I.C.M.

Via San Giovanni Eudes, 95  
 00163 ROMA

Telephone: 62.20.317.

3. OMI General's itinerary up to Mid-May '74:

1973 - NOV. 29 - DEC. 1 : HONG KONG  
 DEC. 1 - " 16 : PHILIPPINES  
 " 31 - JAN 5 : SURINAM

1974 - JAN 5 - " 9 : BELEM  
 " 9 - " 19 : ARGENTINA  
 " 20 - FEB.17 : PARAGUAY (General Council)  
 FEB. 17 - " 22 : SAO PAULO, UBERLANDIA  
 (Retreat to English-speaking Missionaries)  
 " 24 - " 27 : SALVADOR  
 " 28 - MAR 2 : RECIFE  
 MAR. 4 - " 7 : BOLIVIA  
 " 8 - " 11 : PERU  
 " 12 - " 17 : MEXICO

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" 22 - " 26 : SPAIN  
 " 27 - " 28 : ROME  
 " 29 - APR 27 : SOUTH AFRICA, LESOTHO  
 APR. 28 - MAY 19 : ROME (General Council)