

74 n. 14

Rome, 26 April 1974

This week:

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Our Easter meditations in SEDOS are often underlined by experiences of suffering, death, resurrection. The Easter we lost Fr. Volker pa, our first President, is still fresh in our memories. This year, our President, lost four excellent Brothers in another car crash in Ireland. The plans of our Lord are unfathomable but at least we know - because we believe - that they proceed from love and end in Glory. Our sympathies and prayers to Bro. Charles H. Buttiner and to the FSC's.

BT, LS, AF, AP, RG, LB

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Fr. Denis Keogh ofm-cap is no longer with us. He will leave a void in the SEDOS group: unobtrusive as his presence was, it was always so coolly efficacious. He had the missions "in his head" and he gave them all his heart. Our Easter hope has become, for him, the definitive Easter joy. Which means that, in another, still more efficient way, he will be with us as we strive to spread the good, Easter, news. Our sympathies and prayers to all OFM CAP's.

BT, LS, AF, AP, RG, LB

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Coming events:

Neighbourhood Group 1 South	7 MAY 1974	4 p.m	SVD Generalate
Neighbourhood Group 5 East	9 MAY 1974	4.p.m	FSC Generalate
Neighbourhood Group 4 Centre	10 MAY 1974	4.p.m	SJ Generalate
Neighbourhood Group 2 N. East	14 MAY 1974	4.p.m	RSCJ Generalate
Neighbourhood Group 3 N. West	15 MAY 1974	4.p.m	SSPS Generalate
Executive Committee	22 MAY 1974	4.p.m	SEDOS SECRETARIAT

Yours sincerely,

Fr. Leonzio BANO, FSCJ.

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ASSEMBLY OF GENERALS

EVANGELIZATION AND MISSIONARY SENDING INSTITUTES

The 43rd Assembly of Superiors General associated in Sedos will be held at 4:00 pm on 3 June 1974. The Executive Committee at its meeting of 21 April decided that this Assembly meeting should highlight the qualities of sharing and participation in each other's experience which should be hallmarks of our association. It therefore suggested the following:

1. Topic:
The member Institutes of Sedos are repositories of an enormous fund of experience in evangelization. How can we best share our spiritual insights and experience in order to understand and respond to the missionary challenge of our times?
2. Ultimate Objective:
To produce concrete suggestions to place before the member-Generals of Sedos who will be attending the Synod on Evangelization. The September Assembly would further hone and refine these ideas.
3. Preparation for the Assembly:
Preliminary meetings on a neighbourhood basis will be held early in May to build up momentum for the Assembly. These will concentrate especially on the changes which have taken place in the missionary world and on the ways in which recent Chapters have helped to alter our perspectives and motivations. Each meeting will have a member of the Executive Committee as its animation. The following are the groupings of the Generalates for the neighbourhood meetings:

Group 1 - South:

SCMM-T; FSCJ; SVD; FMM; O.Carm; SA; SM.

Venue: SVD Generalate

Time: 2 May at 4:00 pm.

Group 2 - North East:

MSC; MM(Frs.); MM(Srs.); OFM.CAP; RSCJ; SSC; OSU; MEP.

Venue: RSCJ Generalate

Time: 14 May at 4:00 pm.

Group 3 - North West:

CND; CSSP; RSCM; SHCJ; SNDN; SSPS

Venue: SSPS Generalate

Time: 15 May at 4:00 pm.

Group 4 - Centre:

CM; IMG; PIME; SDS; SX; SJ; PA; OMI; MHM.

Venue: SJ Generalate

Time: 10 May at 4:00 pm.

Group 5 - East:

CICM; CMM; FSC; MSF; SCMM-M; SFB; ICM; SSND; SDB; SMA; SPS.

Venue: FSC Generalate

Time: 9 May at 4:00 pm.

4. Agenda for Assembly:

- i. Minutes of the last meeting.
- ii. Applications for membership.
- iii. Introduction of the topic by the President.
- iv. Reports (lasting about seven minutes each) from the secretaries of the neighbourhood meetings.
- v. Division into groups according to "cultural" areas (see Minutes of Executive Committee for details of this).
- vi. Conclusions and suggestions for further action to be drawn from the reports and the deliberations of the "culture" groups.

5. Invitation:

Each Generalate is invited to send as many representatives as it considers useful both to the preliminary neighbourhood meetings and to the Assembly itself so as to ensure thorough and lively discussion.

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS was held on Sunday, April 21, 1974 from 9.15 to 17.30 at the FSC Generalate.

Present were:

Sr. C. Rombouts, ICM
Sr. G. Prové, SCMI-M
Fr. R. Ary, SJ

Fr. H. Van Hoof, SMA
Sr. M. O'Connor, FMM
Sr. D. McGonagle, SSND

President: Bro. CH. Buttmer, FSC

From SEDOS: Fr. B. Tonna.

1. The President described the purpose of the day's work as an attempt to spell out the details of the animation role which the Committee would assume within the SEDOS Group. This meant that the Committee would be engaged in a search for the best ways and means to inspire all members of this group to share and to participate in work for the Mission, within the SEDOS frame work. The subjects on the agenda (74/277) had been pinned down during the 2 meetings in March.
2. A brief "brainstorm" on each of these subjects produced the following ideas:
 - a) RENEWAL OF ASSEMBLY

The qualities which should characterize the Assembly were identified as :

i) a climate which favours personal contacts, the discussion of current missionary issues and new dimensions of mission, ii) a spirit of wide participation which would involve each member in SEDOS administration, bring out the group's resources and make the concerns of the group visible, iii) a service attitude which tries to meet the needs of field missionaries and to respond to common concerns and iv) a forum for the expression of the views of missionaries and of local churches.

The purposes of the Assembly were described as the expression of the administrative power of the members, the establishment of policy, the identification of priorities for mission, the sharing among generalate of interests, concerns, problems, successes, and projects, the promotion of contacts with other agencies and of dialogue with them (UISG, USG, SCEP, SCR, FAO, WCC etc.), the provision of a platform for the corporate views of SEDOS, the experience of solidarity.

b) MUTUAL SHARING

The Channels were described as :

- 1) the weekly Bulletin; 2) the "Joint Venture"; 3) documentation from the field
- 4) the working and "ad hoc" groups; 5) the Assembly and 6) the visits of the Executive Secretary.

The Content of such sharing includes:

- a) the experiences of the Missionaries as these are communicated
- b) through reports of the visits of members of Generalates
- c) the needs of Local Churches (as these emerge from local surveys (e.g. shortage of one type of personnel)
- d) Theological reflection on emerging trends and
- e) response to current critical problems.

c) PRACTICAL ASPECTS OF EVANGELIZATION

These were identified as:

- Witness to Jesus Christ our exposure to the Lord and the exposure of cultural adaptation, deployment of personnel, lay volunteers, motivation of missionaries, motivation for fund-raising, intercongregational logistics, proclamation and dialogue with men of other faiths, exchange between Churches, Urban Mission, basic communities, formation of an apostolic laity, promotion of the contemplative life, opening up the Church at all levels to its mission to the world "in the name of Jesus".
- An operational definition of evangelization could take note of these aspects. The statements made by our chapters could also help - especially as regards: i) Motivation (the new needs emerging from the world change in process and the new response involved by our deeper understanding of these needs and of our call in Christ) ii) our spirituality and iii) the missionary animation of non exclusively missionary Institutes.

d) THE USES OF DOCUMENTATION

A preliminary question was formulated without being discussed : is documentation of any use to missionary sending Institutes. Meanwhile the following uses were suggested :

- research on theses etc. by students at Regina Mundi and the Rome Universities
- information to back the discussion of particular items on the agendas of the Councils of the individual member Generalates
- coordination with other documentation centres
- service to working and "ad hoc" groups

A major problem was the non-use of the documentation service. This could be tackled by making known the uses to which it has already been put, by wider publicity. Other problems were : criteria for selection and computerization.

3. The group then agreed to focus on the renewal of the Assembly. The following points emerged in the course of the discussion:
 - i) It would be useful, for the June 3 Assembly to highlight the qualities of sharing and participation (2-a). This could be done by giving it a dynamic character, presenting its topic as a challenge which would step up the sharing of our experiences as we try to respond to the missionary mandate in our times.
 - ii) Preliminary meetings by neighbourhood (Aurelia, Nomentana etc.) would be a useful means of building up a certain momentum for the Assembly. These should be small to ensure maximum sharing and participation and, thus, maximum dynamism.
 - iii) This momentum should be directed towards a specific topic. This would be the role of our Institutes in evangelization - that is, the motivation of their members as this has been spelled out in recent Chapters. This would involve sharing our perceptions of world trends and of local needs as well as our deeper understanding of the missionary mandate and spirit. Practical aspects would be: the missionary animation of non-exclusively missionary Institutes; priorities in the regions.
 - iv) The spirit of the preliminary meetings and the Assembly would involve a search for what is new and alive as we share our feelings and experiences about evangelization today. It would also be very useful to isolate the crucial questions about evangelization today. Meanwhile two basic questions could be tackled during the meetings:
 - how we understand the contemporary challenge
 - how we respond to it.
 - v) The preparation of a working paper for these meetings was considered but it was agreed that it might condition the participants and thus lower the degree of creativity. It was also agreed that each meeting would be animated by a member of the Executive Committee. This would ensure continuity and focus.
 - vi) The Assembly would then take the following shape:
 - A very brief presentation by the President, of the historical thrust of the Mission. This would provide a frame to help us distinguish the new from the old.
 - Reports (of about 7 minutes each) from the neighbourhood groups.
 - The Assembly would then break up into 6 groups by cultural area: Oriental Religions, Islam, Traditionalist Africa, Latin America (and Philippines), Marxist areas and the industrialised (Christian) area. Each group would undertake an exchange on what "neighbourhoods" had produced in the context of its particular culture.
 - vii) A presentation of an invitation to this renewed Assembly would go out in this week's bulletin. It would specify the neighbourhood groups. It would make it clear that each Generalate could send as many representatives as it considered useful both to neighbourhood meetings and to the Assembly.
 - viii) It was hoped that, besides generating insights about our experience of evangelization (which would be "documented" in its report) the Assembly would also produce proposals on what to do next as we join the "conscientization" process on evangelization which the Synod has initiated. Meanwhile, the Committee offered its own: a meeting with the 7 Generals - members of SEDOS - who will be at the Synod; contacts with individual Bishops at the Generalates; a continuation of our meetings in view of a September Assembly on other aspects of the same topic.

4. The group celebrated the Eucharist and lunched together.
5. Business Session:
 - a) The Committee considered the application for membership of the Society of St Patrick. The request would be recommended to the Assembly. Negotiation about special fees would be initiated. The latter would also apply to the Society of St Columban which had asked for special rates.
 - b) A financial statement for the first quarter of the year was presented by Sr. Danita.
 - c) The invitation to the President to attend the CIDSE meeting on May 14-17 was considered. Br. Charles H. Buttmer would be in the Near East. Fr. Ary or a member of the FSC would attend - if CIDSE agrees-and would deliver a SEDOS message.
 - d) The Executive Secretary informed the Committee of his contacts with Cor Unum with regard to the harmonization of Church information systems.
6. The Executive Committee would meet again on May 22, 1974 at 4 p.m at SEDOS Secretariat.

B. Tonna
Executive Secretary

DEVELOPMENT WORKING GROUP

A meeting of the D.W.G. was held at Sedos Secretariat on 9 April 1974 at 3:40 pm.

Present: Sr. Mary Motte FMM, Sr. Joan Burke SNDN, Fr. C. Ruhling SVD, Fr. A. Fr. A. Bundervoet MSC, Fr. K. Houdijk CSSP, Bro. V. Gottwald FSC and Fr. Moody PA.

Chairman: Sr. Danita McGonagle SSND.

Secretary: Fr. L. Kelly SMA.

1. Sr. Mary Motte read a paper on "The Role of Women in Rural Development". This is attached to the minutes as a separate document.
2. During the course of the discussion which followed Sr. Mary's paper the following points were made:
 - (a) The role of woman in the Church has not yet been evaluated, but there is need for such an evaluation to be made as a matter of urgency. And the task must not be undertaken by male church officials!
 - (b) The position of woman in society generally is undergoing constant change in every part of the world. This is a fact we cannot ignore.
 - (c) Women Religious should do all they can in the communities in which they live and work to help their fellow-women, to adapt to change. But they must not seek to impose their ideas, ideals and certainly not those which stem from Western cultural values.
 - (d) Every effort should be made to help women to recognize the truly worthwhile values in their traditional forms of society so as to ensure that these are not lost in the process of change. Don't throw out the baby with the bathwater!
 - (e) Indigenous Religious should be allowed to develop their own life-style. This must go deeper than the mere wearing of local dress etc. They should also live among (and like) the people for whom they work.
 - (f) It is probably counter-productive for foreign missionary Sisters to attempt to live just like the people among whom they are working. Africans and Asians, in particular, expect us to be ourselves. Genuine solidarity with the people does not demand childish imitation, which in fact is greatly resented.
 - (g) By seeking to protect people from making the mistakes, which we in the West have already made, we can give a very patronizing impression and can do more harm than good.
 - (h) Missionary Religious must be prepared to go to the rural areas. This in fact is happening in many parts of Asia, Africa and Latin America.

Examples were given of work that could be done within Cepec (a village-based rural development scheme) in the Cameroons, and in the Ujamaa Villages of Tanzania (which have increased from 809 in 1969 to 5628 in 1973).

- (i) Wherever we serve we must have the attitude that we have, in fact, come to serve and not to give (except of course in disaster areas). We do of course give of ourselves but we must also be prepared to receive and learn.
 - (j) In helping women to develop in status and dignity we will inevitably discern certain enduring values based on Christian principles. These we cannot ignore even if asserting them offends powerful, vested interests. But we should beware of being carried away by the latest wind of fashion in Women's Lib and similar movements. We must seek to meet real and not just seeming needs.
3. It was agreed that the next meeting of the Group should be held on Wednesday 29th. May at 3.30 p.m (SEDOS Secretariat). Each member would be expected to speak on a changing society with which he or she was acquainted and define three values to be found in it. The meeting would also hear reports from those members who had been on visitation in Brazil.

L. Skelly, SMA.

The Role of Women in Rural Development - by Sister Mary Motte FMM

There can be little question that during recent years there has been a sharply increased awareness of the role of women and their rights in society, an increased awareness which has certainly had its repercussions in the Churches, as evidenced in the various on-going discussions concerning the ministries of women. Time will not permit us to delve into this aspect of woman's role, and such a digression would be aside from the principal purpose of this meeting. But let it suffice to remark that most probably research would indicate significant linkage between this increased awareness and the way in which church women carry out their functions. Of course, a number of other variables would have to be included if we were to construct any kind of causal model, variables such as the changing concepts of nationalism, development, and evangelization.

In writing of the new feminism in America a few years ago, Suzan Sterling noted that the groups which were working for the rights of women had tended to neglect a very crucial aspect of feminine subjection, namely, the negative opinion that woman has of herself which leads her, although perhaps unwittingly, to participate in her own degradation. (1) Rights will be, and are of little import if woman does not learn to believe in herself, and I believe that it is essentially this point which is the common denominator today among those who are working for the development of women in rural society, no matter where these rural situations are located.

While it need not be true all of the time, it probably could be safely hypothesized that in many parts of the world, the more rural the situation, the less opportunity there is for woman to receive an education. And by education I understand all those means through which a woman learns something that will give her a better image of herself, something by which she is enabled to assume a position with conviction, and which gives her a capacity to insist upon certain rights, a certain respect, a certain dignity, no matter how elementary those rights or that dignity may seem to persons outside a particular society.

The present concern with woman's role may be seen in a two-fold dimension with reference to rural development. First, there is the role of the woman who approaches the rural situation from outside with a view to creating a concern among the women about their role in society. Secondly, there is the role of the woman who is a member of rural society, and who, in many instances, accepts her position because it is the traditionally conceived role of woman in the society of which she is a member, and because that society may not have been sufficiently penetrated by change in order to distinguish what is traditional value and what is comfortable status quo, a distinction among factors essential in the change process.

Today, since the topic is the role of woman in rural development, let us concentrate first on the role of the woman approaching the rural society from outside, and by consequence, we will also be looking at the role of woman within the context of such a society. Both roles have this in common, they are fluid, changing at the moment. In addition, I might add here, that in an increasing number of instances, at least within my own community, the women who are penetrating rural situations are women

(1) "Le néo-féminisme américain", Etudes, Novembre 1971, p. 549.

of the same national background as the people in the situations, a factor decreasing the distance between cultural values, which would be greater if the women were ex-patriates.

Today, the attitudes of these women who find themselves faced with the task of penetrating a rural society with a view to development, and in particular, the development of women, are very consciously thought out, and, in general, it can be said that they accent the following themes:

- When one enters into a different situation, such as a rural society, one goes to receive as well as to give. There is considerable de-emphasis on the idea that one goes to bring salvation whether that be economic, moral, social, or even religious salvation. Yes, women who go as representatives of a church group do go with the idea of bringing the gospel message; but even that message must take on the clothing of a culture.
- Recognition that in order to be able to see these values (which can be sometimes like unveiling a mystery), it is necessary to be present to and among the people. Hence, today there are an increasing number of small groups (4-5 Sisters) going to live in rural villages. They set up house in situations as nearly like the people as possible, establishing good neighborly relations, such as mutual invitations, sharing meals, visiting, chatting, and gradually lending a hand in need areas. As I speak a recent conversation with one of our Sisters echoes in my mind. Sister is living in a mountain village in the Patagonia area of Argentina; she went there a few years ago with four other sisters, and their house, as those of the other villagers, was extremely poor. In fact, it was even poorer, and the people came and showed them how to fix the windows so as to have a little warmth. Very gradually friendships grew and the Sisters were able to share their knowledge of dressmaking with the women of the village, and later it was possible to start literacy classes. But first the Sisters had received from the people.
- In simple settings such as the one just described, there is a search for values which exist, and attempts to discern between what is a value and what is abuse in the position of woman. And perhaps here just a word is necessary to indicate that it is important to stress that cultural tones must not be transferred on the part of the women entering the society. They must seek the essential, core values.
- The tasks of women going into rural areas are somewhat dimensioned by the situation itself. If it is a very rural area where there is still a strong traditional culture, there is a general tendency to see needs in terms of a rapidly evolving world where the increasing power for communication will throw even the most remote society into contact with a vastly different kind of society in which value systems are different. Hence the accent is on providing opportunities for the women to 1) discover and

2) develop the skills necessary in the encounter with a more highly evolved society.

On the other hand, there are areas which are not so far removed from urban settings and in which there has been a continual contact with a more rapidly evolving society/culture. Often the consequence is a breakdown in a value system which was quite effective in a traditional rural setting, but which is more-or-less meaningless in contact with the new society. Here the process of discovery and development of skills has the added complicating factor of a degenerating value system.

The above points indicate the underlying network of attitudes and intentions, but the expression of these attitudes and intentions in terms of concrete, behavioral objectives, and their translation into living situations vary. And that is possibly one of the highly advantageous aspects of a rapidly changing world, namely that there is the possibility for a great deal of flexibility, and thus the opportunity to find the approach which best fits a given context. Some of these variations can be noted in the following examples.

In Sri Lanka there is now an effort to work with the tea estate owners in order to obtain better working conditions for the people who pick the tea. These efforts are linked with a sensitization of the people toward growth in awareness of the kinds of horizons opened to them through cooperation and mutual help, through uniting and working toward fulfilling their own needs. Much of this work has been spearheaded by a Singalese Sister.

A group of Sisters in Colombia, Latin America, are working for the promotion of the rural woman in order that she will become a leader and agent of change in her own society. Within the setting of an agricultural school for women the objectives are clearly defined not only in terms of the woman as mother and educator, but also in terms of woman in relation to health, agricultural techniques, extension, and development. This formation lasts seven years and it aims to form women leaders who will pave the way in self development, who will penetrate their own society and help it to articulate with the modern world. Again this is not bringing change into a society in order to change it, but accepting change and its rapid rate as given in today's world, and then preparing a society to enter into an effective communication with that change, a communication which will not mean a loss of value, even though it could mean an exchange of values.

In Papua, New Guinea, where self-government was recently granted, there is a conscious effort to develop leaders among the women. A particular effort has been made in the area of formation of women religious, who in turn will more effectively penetrate into the more remote areas of their own society. The formation of woman faces the obstacle that Melanesian women are accustomed to obeying men, and it thus becomes very difficult for them to assume leadership roles in their communities. They would rather obey ex-patriate women than one of their own. Part of the formation program consists in groups of women living together during the time that they are following various courses, and within these living groups, roles for leadership are provided and evaluated.

In the rural areas of Lebanon, as in other countries, there has been great insistence upon teaching women the skills which will give them job opportunities, sometimes even while working at home. There has been a discernment process at work here in

order to provide training in skills which are demanded by today's society and which therefore have worth in terms of work and money. Another instance of this kind of discernment has taken place in India in relation to the production of goods which are geared only to a small market of rich persons, and which consequently do not provide an effective bargaining position for the would be wage earner. Thus instead of providing jobs such as embroidery, there is an effort to provide the women with the necessary skills in the production of needed clothing.

The excellent general examples of the kinds of awareness that are operative today are evident in the work being done by the conferences of major superiors of women in India (1) and Thailand (2). Both conferences have membership which consists predominantly of women of the country, rather than ex-patriate women. For instance, prior to the 1973 conference meeting in India, women religious were challenged to reflect upon several pertinent questions relative to justice in society, and among them the following,

- What is our role as women and as religious in breaking down old structures and in building new ones ?
- How important is Women's Liberation for India?
Are we sufficiently involved in it? Why not?

And among the answers,

- The first condition for us religious to be animators of women in the field of development is to refuse to be reconciled to the status quo. We could join women's organizations, or create them where they do not exist. (3)

Conclusion

Solidarity is certainly a key theme evident in the over-all view of promotion of woman by women. Being one with the people leads to posing the necessary questions concerning values and needs. Both values and needs have more chance today of being seen through the eyes of the women who must themselves establish their position in society. Increasingly, the women who approach another society envision their role as that of a catalyst, one who stirs and awakens, and then withdraws as the elements of leadership develop and take hold among the women of the society. There are certainly variations in the approaches, many of which depend upon the national scene and all implied thereby. But in citing these few examples, chosen because of the variety they offer, I believe that after sifting through the surface differences one can find what is becoming ever more predominant in work among women in rural areas, namely the efforts are basically directed to providing the opportunity for woman to develop the interest, the desire, and the skills whereby she can create a new self-confident image and thus demand both gently and firmly, the respect and dignity due to her person in articulation with a changing society.

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- 1) The Aspirations for a Just Society and the Role of Women Religious, CRI (women, India, 1973.
 - 2) Thailand in Transition: The Church in a Buddhist Society, Pro Mundi Vita, n.48, 1973.
 - 3) The Aspirations for a Just Society, pp.6, 9.

AD-HOC GROUP MEETING ON REGIONAL STRUCTURES IN LATIN AMERICA

The following met on March 25th, 1974, at the O.CARM Generalate in Rome at 16.00 hours, for an exchange of views on the Regional Structures of Religious Institutes operating in Latin America :

Fr. Luigi Penzo, FSCJ
Fr. Stefano Possanzini, OCARM
Bro. J. Pablo Basterrechea, FSC
Fr. Sean Coughlan, O.CARM
Fr. Emilio Cid, CM
Fr. Alejandro Rigazio, CM

Fr. Albert Bundervoet, MSC
Fr. Gerard Peeters, MSF
Fr. Krien Houdijk, CS&P
Fr. José Cardoso, O.CARM
Fr. Laercio Moura, SJ
Fr. Cagney, OMI.

Moderator: Fr. Thuis, O.CARM.

SEDOS Secretariat: Fr. B. Tonna and Fr. L. Skelly, SMA.

1. Fr. Thuis, O.CARM, explained what a Regional Structure would mean for the Carmelites in Latin America. According to their 1971 Chapter, its functions were :

- a) to promote communication between Carmelite communities there;
- b) to increase mutual collaboration.

These communities now belong to 2 different Provinces and 6 Commissariats, and several are largely dependent on the Home Provinces which send them. Indeed they are more closely linked to their province of origin (mother Province) than to other Carmelite communities (of different origin) which may be found in the same town. The Regional Structure has neither a permanent responsible head nor a standing secretariat or office.

2. Reactions to the new structure varied: a) the Latin American delegates who proposed it to the Chapter of the Order consider it a necessity;
- b) some others deem it useless; c) others again feel the need, not so much for a structure, as for some form of common research into the values of the Order in Latin America.

3. The participants exchanged their experiences along the following lines:

- A. Government: should there be a structure for authority or for communication?
- B. Vital models for a regional structure based on communication.

4. Common agreement was reached early on on one point: structures must follow, not precede, the life of communities at work in any geographical area. The main point is to think of the Region from the local point of view (= Latin America), and not from outside (= Rome). (SJ).

A. AUTHORITY OR COMMUNICATION ?

5. On this topic, these points we made.
The first condition for valid communication would be the acceptance of the fact that we are different (pluralism) (MSF). There is no question of authority here: by an exchange of views and feelings a mutual enrichment would naturally follow.
6. Federations are not to be looked upon as in themselves structures of authority. We join together, e.g, to arrange study weeks, retreats, and these may be considered as unofficial (C.M).
7. The central authority (the Generalate) in such a case, would just be invited to the meetings. They might be considered, not as "Assistants" for the Region, but rather as "being assisted" by them - this might involve seeing the role of the Assistants to the Generalate in a new light. (SJ)
8. OMI experience - Since the 1972 Chapter the General Assistant resides in the Region assigned to him. In the case of Latin America he has to deal with 14 districts (from 7 to 60 Oblates each), which are dependent on the the home Provinces only for personnel and finances. The Inter-Provincial Conference of the Latin-American Region meets at least once a year, and is made up of delegates elected by each district. The Regional Coordinator (i.e. the General Assistant) (who has an executive of 5) calls the meeting. Oblates in Latin America are quite satisfied: they think they have their future in their own hands. Home Province representatives are often invited as "guests." The Conference is not yet ready to plan its own "strategy", but has already reached some guidelines, e.g, to slow down the sending of expatriates to the Region.
9. The Verona Fathers: here the Province "sends" and the Region "receives" missionaries. Each Region receives from any Province, thus overcoming all intercultural blocks. This is the aim of the 4 International Scholasticates (lasting 3 years) to prepare those "to be sent" in an atmosphere of internationality. There is a need to produce a community of spirit; then structures will follow (FSCJ)
10. The more authority is decentralized, the greater should be the centralization of communications. One thing is the structure for communication, ~~another~~ to give content to this communication. In the latter case the Generalate might develop a new function as a "mirror" of experiences within the Society. (As well as a "mirror" for the experiences of different Institutes, as in SEDOS).

B. PATTERNS OF COMMUNICATION

The following experiences came to light on this topic:

11. The coming together of people with different ideas is always possible, though it may be difficult.

In some circumstances it becomes a "must". A beginning could be made with a meeting of Provincials (MSF).

12. Better begin with such meetings than with structures (MSC). In fact, there is not yet a felt need for structures, but the meetings could well be arranged by the Generalate (MSC).
13. Once the representatives have got together, they can devise a minimum of structures to continue their dialogue. At this point the Generalate might conclude its activity.
14. This minimum structure might take the form of the appointment of a permanent secretary for future meetings (CM). He might serve as a living point of reference, a kind of "communications centre". He might profitably circulate personally in all the communities a questionnaire on the guidelines of the Institute (CM).
15. The meetings could turn into Conferences of Major Superiors and might also involve the home Provinces (SJ). This might develop a feeling that one has more in common with confreres on the spot (thus overcoming dependence on the mother provinces).
16. The exchange of experiences seems to point to the fact (at least as regards Latin America) that a Religious is inclined to feel that he has more in common with members of other institutes working on the spot than with members of his own institute coming from abroad. The sense of identity as a Latin American Religious is growing, while the sense of belonging to a particular international congregation is on the wane though the latter should in fact be a factor for strengthening motivation

This might eventually create tension between the "mission" Region and the Mother Provinces(OMI).

(Translated from Italian
by Fr. BANO,fscj.)

HEALTH WORKING GROUP

A meeting of the H.W.G. was held at 3:45 pm on 4 April 1974 at Sedos Secretariat.

Present: Sr. Godelieve Prové SCMM-M, Sr. Mary Motte FMM, Sr. Joan Burke SNDN and Fr. B. Tonna.

Chairman: Sr. Frances Webster SCMM-M

Secretary: Fr. L. Skelly SMA

1. It was decided to move forward from 11 June to 4 June the Health Meeting to be sponsored by the Group.
2. The topic will be: Where are we as Church-related health workers?
Please see the attached documents for the outline plan of the meeting and the timetable.
3. The Chairman suggested that Sr. Gilmary Simmons MM should be asked to give the opening talk and act as animator of the meeting. This was agreed to and Sr. Frances undertook to contact Sr. Gilmary. It was further suggested that the meeting be held at the SJ Generalate, Borgo S. Spirito 5, and Fr. Skelly was asked to make the necessary arrangements. He also undertook to send a report of the meeting and relevant documentation to Sr. Gilmary. She should be requested to send on to the Secretariat an outline of her talk so that it could be circulated to those intending to attend the June meeting.
4. It was decided to send invitations to as many institutes as possible and not merely to members of Sedos. This should be done as soon as possible.
5. The discussion-group leaders should get together a day or two before the meeting so as to coordinate their ideas.
6. It is to be hoped that from the meeting a number of vital questions will emerge which some of the participants can raise in the course of their official visitation to various parts of the world. These (3 or 4) could then be asked to make reports, based on the questions, to the meeting planned for autumn.

The meeting concluded at 5:45 pm.

L. Skelly, SMA

MEETING SPONSORED BY HEALTH WORKING GROUP OF SEDOS

4 June 1974 from 3:00 pm - 7:00 pm at SJ Generalate, Borgo S. Spirito, 5

TOPIC: Where are we as Church - related health workers?

GOAL: To come to the realization that the situation/witness/sign of the church-related institutions dealing in health care is very different in 1974 from what it was when Religious began to care for the sick, and from the time when Medical Mission Work began in the late 1800's.

SUGGESTED FORMAT FOR THE MEETING

1. Introductory speech which traces the the universal relationship of religion with concern for the sick e.g. Egyptian, Roman, Greek, Jewish, animistic (juju, witch doctors etc) leading up to the involvement of the religious orders in the Middle Ages and then to modern medical care and Medical Mission Work. Concentrate on last 25 years.

Ref. Tübingen Conference 1967 p. 59
C.I.C.I.H./ I.C.C.H. Bulletin Summer/autumn 1969
To heal the Sick from Ibadan Nigeria Pastoral
Center, p. 58 African attitude to disease
and healing.

Length of speech: 30 - 40 minutes. A summary sheet of the important points to be made available to all the participants at the end of the speech.

Speaker: Sister Gilmary Simmons MM.

2. Large group broken up into small groups of no more than 8. Judging from former meetings this would mean 5 groups. Each should have a person who can more or less moderate the meeting and guide the discussion so that something is achieved.

Topic for the Group Discussion: The NOW situation of church-related medical works in the mission countries.

- i. History of the development of the congregations' medical work--brief. How is related to points in the speakers address--or is there none? How are the works related in the local context e.g. with the witch doctors?
- ii. What are the needs of the people among whom we do health work? As the people see them e.g. their felt needs
As we see them
Which of these needs does your Congregation set out to meet?
To what extent has it achieved its aims?
- iii. Consider the NOW situation as the Congregation sees it:
What kind of health institutions do we have?
Do we care for a specific group e.g. maternity, leprosy, etc?
What sort of image do they have among the ordinary people?
What kind of personnel do we have---professional competence?
How are these institutions financed?

- iv. It is suggested that we divide the participants into groups so that those with like interests are together.
 - v. Also, it is proposed that each group be given a set of questions from which to work. These should possibly be preceded by a short paragraph relating them in some way to the remarks of the speaker and looking toward our goal. All groups should get the same set of questions. In **general**, this section, aims at looking at the NOW in the relationship between our work and the ordinary people who use our services. Sr. Frances Webster would move from group to group and try to detect general trends of thought.
3. COFFEE BREAK -- REFRESHMENTS
 4. Groups report the trends/important points at the General discussion. Minutes of these reports are kept for a report and for use at future meetings. General trends etc. or important conclusions are noted on a board or news-print for all to see.
 5. Mirpurkhas (Pakistan) survey - briefly by Sr. F. Webster. The report deals only with the items covered by the small groups which is the NOW situation and how the local people view things.
 6. Discussion of the survey by the group in the light of their own insights etc.
 7. Decide on questions to be asked by participants going on visitation.

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TENTATIVE TIMETABLE

- 3:00 - 3:10 pm Introduction of speaker. Out line plan of three meetings **culminating in a Seminar in 1975.**
- 3:10 - 3:40 pm Sr. Gilmary Simmons' Address.
- 3:45 - 4:45 (approx) Discussion Groups.
- 4:45 - 5:30 pm Refreshments and preparation of reports.
- 5:30 - 6:00 pm Group reports to General Session.
- 6:10 - 6:30 pm Mirpurkhas (Pakistan) situation - brief survey by Sr. F. Webster, SCMM-M in terms of the items dealt with in the groups and the questions raised.
- 6:30 - 7:00 pm Comments from the floor.

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LISTS OF PERIODICALS RECEIVED DURING FEBRUARY compiled by Sister Agnetta, SSps

I. EXTERNAL PERIODICALS

<u>Issue:</u>	<u>Name of Periodical:</u>
Nos. 25 and 26	Action
Vol. 3, No. 1	ADRIIS Newsletter
Nos. 1748-1754	Agenzia Internazionale FIDES Informazioni
Vol. 2, No. 9	AIO China Briefing
Vol. 2, No. 3	Al-Basheer
1/74/1-5	AMECEA Documentation Service
No. 32	Boletín de la CER
Vol. 5, No. 2/3	Bulletin (IDS)
No. 39	Bulletin du Centre de Documentation OICE
September 1973	Catholic Media Council Information Bulletin
No. 6	CEM Mondialità
Vol. 8, Nos. 1-3	La Chiesa nel Mondo
No. 12	ComMuniCatie
No. 42	CONDOR
Vol. 3, No. 1.	Contacts
Nos. 5-54	Documentation and Information for and about Africa
Nos. 1640, 1646-47	La Documentation Catholique
No. 6	Exchange
No. 17	ICVA Documents
No. 94	Ideas and Action Bulletin
No. 15-16	IDOC Bulletin
Vol. 8, No. 11	Impact (P.I.)
No. 52	Impact (Zambia)

<u>Issue:</u>	<u>Name of Periodical:</u>
No. 4	In Via (ACISJF)
Nos. 444-449	Informations Catholiques Internationales
Special Number	INTERKONKOM
Nos. 11 and 12	International Associations
Nos. 41 and 42	LADOC
No. 9	Letters from Asia
Nos. 84-86	Mani Tese
January 1974	MARC Newsletter
No. 99	Mensaje Iberoamericano
Vol. 26, Nol.	Messis
No. 1, 1974	Migration News
Nos. 3 and 4	Migrations dans le monde
Nos. 38 and 39	MISEREOR Aktuell
No. 32	Mission Intercom
November-December	Missions Etrangères
No. 11	New Internationalist
Vol. 3, No. 1	Newsletter (Kenya Catholic Secretariat)
Vol 3, No. 9	Newsletter (WCCU)
February 1974	News Notes (AFPRO)
Vol. 2, No. 2	NEWSTATEments
Nos. 76 and 77	Nostro Impegno
December 1973	ODI (Overseas Development Institute)
Vol. 6, No. 8	One Spirit
No. 5, 1973	Pastoral Service
No. 68	Peuples du Monde

<u>Issue:</u>	<u>Name of Periodical:</u>
No. 48	Pro Mundi Vita (English and French editions)
January 1974	Prospective
No. 6	Religion in Communist Lands
Nos. 5-7	Ruhr Bild
Nos. 5-7	Ruhr Wort
August, November and December	South African Outlook
No. 22	SPCU Information Service
Nos. 6969-6971	The Tablet
February 1974	This Month
No. 30	UISG (English Edition)

II. INTERNAL PERIODICALS

<u>Issue:</u>	<u>Name of Periodical:</u>
Nos. 200, 203 and 204	AIMIS (FSCJ et al.)
Vol. 26, No. 1	Blueprint (SJ)
Vol.2, No.3 and Vol.3, No.5	The Central Board Communique (MM Sisters)
No. 444	Chronica (CICM)
9/1	CITOC (O.Carm.)=
Nos. 50 and 51	Communications (SM)
December, January	Da Casa Madre (IMC)
No. 273	Famiglia Comboniana (FSCJ)
No. 1, 1974	Fede e Civiltà (SX)
No. 1, 1974	Hello? Frascati! (SA)
Vol. 4, Nos. 1-2	Information
No. 11	Information, Communication, Documentation(FMM)
March 1973	Maryknoll (MM)

<u>Issue:</u>	<u>Name of Periodical:</u>
NO. 44	Missionari Saveriani (SX)
January 1974	Mondo e Missione (PIME)
January and February	Nigrizia (FSCJ)
No. 12	Notiziario Cappuccino (OFM Cap.)
No. 90	OMI Communications--Information
Nos. 646 and 647	Petit Echo (PA)
February	Piccolo Missionario (FSCJ)
No. 8	Roman Bulletin (SCMM-T)
No. 21	SJ Documentation
Vol. 14, Nos. 1/2, 3	Verbum (SVD)
Nos. 2 and 3	SJ News and Features
No. 24	Missioni Consolata (IMC)
No. 2	Agenzia Notizie Salesiane (SDB)
No. 2	FMM Documentation
Nos. 267-273	Acts of the Superior Council (SDB)
No. 18	SEM Fronteiras (FSCJ)

III. NEW PERIODICALS

- a. External - Name of Periodical and Organization publishing it:
 Ekumenisk Orientering (Nordiska Ekumeniska Institutet-Sweden)
 Ephemerides Notitiarum (Union of Superiors General)
 Comunicazione - Communication (UISG)
 Encounter (Pontificio Istituto di Studi Arabi)
- b. Internal - Name of Periodical and Institute publishing it:
 Acts of the Superior Council (SDB)
 SEM Fronteiras (FSCJ)

