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Rome, 14 June 1974

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From June 1973 to June 1974 compiled by Sr. Agnetta, SSpS

COMING EVENTS:

HEALTH WG	20. 6. 1974	16.00	SEDOS SECRETARIAT
EXECUTIVE COMMITTEE	24. 6. 1974	10.00	" "
DEVELOPMENT WG	26. 6. 1974	16.00	" "

Yours sincerely,

Fr. Leonzio Bano, FSCJ.

EXECUTIVE COMMITTEE:

A meeting of the Executive Committee of Sedos, was held on Wednesday, May 22, at 4:00 pm at the Secretariat. =

Present were: Sr. Claire ICM, Sr. Danita SSND, Sr. Antoinette SCMM-M,
Fr. Van Hoof SMA, Fr. Ary SJ.

In the chair: Bro. C. Henry Puttimer FSC.

Secretary: Fr. B. Tonna.

1. The minutes of the previous meeting were approved (Sedos 74/301 ff).
2. ASSEMBLY:
It was agreed that the Assembly of June 3, 1974, could usefully attempt to brief the 8 Superiors General, members of Sedos, and of the Synod, about the points which the Sedos group would like to make to the coming Synod on evangelization. In this context the best approach seemed to be that of squarely facing the future, taking AD GENTES as our point of departure, and trying to find out what has happened during the last decade and what seems to be coming next. The whole object would then be that of offering fresh ideas to the synod. A relevant question however, should be: do we expect the synod to help our motivation (as "evangelizers") or do we expect our motivation to help the synod? Probably the answer would not be either, or, but would cover both, especially if we stress the day-to-day needs of our people in the field. The exercise could also be useful examination of conscience on our part as far as our membership in Sedos was concerned. Three channels of discussion were thus identified:
 - a) Commendations to the 8 Superiors General, members of Sedos and of the Synod.
 - b) Sharing our own ideas about priorities in evangelization perhaps in view of coming to a common declaration.
 - c) The priorities of Sedos group as it embarks on the 2nd decade of its existence.
3. Another approach could be that of sharing experiences on what we had done in the last decade, what we were planning in the next decade, and what we would Sedos to do in the near future. The framework of the discussion could be provided by the presidential introduction, and the findings of the five neighbourhood groups.
4. Another useful idea the Assembly could keep in mind was that the synod could help immensely, if it succeeded in putting the right questions. Here our Superiors General could contribute by suggesting the kind of questions they have been facing in helping their men evangelize today's world.
5. It was therefore agreed that the next General Assembly would:
 - a) be opened by a presidential introduction which would take its inspiration from the AD GENTES.
 - b) The insights of the various neighbourhood groups would be highlighted by their respective secretaries during the same Assembly.
 - c) The Assembly would break into "cultural groups": Islam, Oriental Religions, Traditionalist Africa, Latin America, Industrial countries and socialist areas. For each of these groups a common set of guidelines would be provided.
 - d) These would ask: what have you been doing about the concepts highlighted by the secretaries, --what do you plan to do in the near future,--what would you suggest that the Superiors General recommend to the Synod,--What should the Sedos group do between now and October?

- e) The concepts identified by the neighbourhood groups would be assigned an order of priority by each group, and would then be tackled in the order agreed upon.
- 6. As documentation for the Assembly, the Secretary would provide, in a special bulletin, the following:
 - a) Very brief summary of the concepts identified by the 5 neighbourhood groups. Each secretary would be asked to contribute for this synthesis.
 - b) A discussion outlined to put in practical form the suggestions made above, under 5 (d).
 - c) The full reports of the 5 neighbourhood groups. The Secretary was also asked to select the discussion leaders.
- 7. A letter from Cor Unum (see appendix A) was discussed and it was agreed to accept its suggestions and to authorize the Executive Secretary to conduct the studies proposed, taking where necessary, the relevant decisions. The Secretary would report on progress to the Executive Committee, and invite the Scientific Advisor of Cor Unum to meet the Executive Committee.
- 8. The committee was informed that Sr. Breed O'Keeve recommended as successor for Sr. Gilmary, on the Christian Medical Commission in Geneva, would not be available. Sedos was asked by the same Commission to suggest other candidates for vacant post. It was agreed to wait until Sr. Gilmary arrived in Rome in order to discuss with her the job description of her replacement. It was also agreed that Sedos should contact CIDSE in order to settle details about the funding of the post (who would be the project holder, etc). The Secretary informed the Committee that telegrams had been sent to CIDSE and to Medicus Mundi in May, expressing regret for the absence of Sedos representatives at the meetings this month.
- 9. Sr. Danita answered questions about the financial statement she had submitted in April 1974.

It was agreed that the next meeting of the Executive Committee would be held on June 24 at 10:00 am at the Sedos Secretariat, and that the following would be included on the agenda:

- a) JOINT VENTURE
- b) Relations with IDOC.

EXECUTIVE COMMITTEE --- Appendix A.

14th May, 1974.

Dear Father Tonna,

I should like to begin by thanking you for your continuing valuable cooperation with our Task Force for assessing the feasibility of computerizing information required by COR UNUM for its task of overall coordination of Catholic efforts to foster development and to assist those stricken by major calamities.

After detailed examination of your system I am impressed by its potential and its efficiency; it is reassuring then to learn that our proposal for technical harmonization of your system with other existing systems, through an agreed classification has not given you undue trouble and that you are confident that the proposal is feasible.

This leads me to believe that the eventual computerization of the system should not be an unduly complex task. I propose that we now start considering with computer experts the feasibility and modalities for the computerization of your system in harmony with that of others as discussed. This will allow you to continue undisturbed on current lines. It will enlarge your data base by giving your system access to data stored by other agencies which, in turn, would share your data.

Thus your participation in the information cooperative we are trying to develop will make available to you computer facilities, which, together with the reorientation of the work of your staff for this purpose, should avoid an increase of your current work load. Of course, in our computerization studies we shall consider details of your requirements and how best to harmonize these with maximal economy. These studies will enable us to secure the details to be submitted to the Superiors for final decision.

In such a cooperative, Sedos through you, would continue to participate in the technical evolution of the computerized common system of information. The nature of this shall be mutually agreed upon with each participating Agency before its storage in a common exchange pool.

If you concur in our proposal I should be grateful if you would take the necessary steps to obtain any required approval within your organization for future collaboration along these lines. I should be grateful for an early reaction on your part.

With best personal regards,

Yours sincerely,

Rev. B. TONNA
Director SEDOS
Via dei Verbiti, 1
ROMA

(signed) Dr. Zammit TABONA
Secretary C.U. Working Group on
Information
Scientific Adviser to COR UNUM

DEVELOPMENT WORKING GROUP

A meeting of the Working Group for Development was held on Wednesday, May 29, 1974 at 4:00 pm at the Sedos Secretariat.

Present were: Fr. P.F. Moody WF, Sr. Mary Motte FMM, Fr. Houdijk CSSP, Bro. Vincent Gottwald FSC.

In the chair: Sr. Danita SSND.

S9 Secretary: Fr. B. Tonna.

1. Sr. Danita introduced the subject: values in changing societies and invited the group to attempt to define what people are after by formulating three values which are extensively shared in a situation of inter-change between the city and the rural areas.
2. Sr. Danita herself, going back to her experience in Puerto Rico and on her contacts with students and their families at an international school, listed the following values:
 - a) --Honesty - or the search for authenticity;
 - b) --openess, or the acceptance of new things;
 - c) --diversity, or the will to live in a situation of pluriformity;
 - d) --justice or the quest to give each individual his basic rights;
 - e) --respect for the individual, and for his personality;
 - f) --the courage to speak up when the situation demands it.
3. The group noted that, in an Asian setting, honesty would also include the search for the religious values of other peoples. In an African setting, honesty would mean a search for cultural identity. The last mentioned value, however, (f) would not count so much in Africa. The group noticed that the same value could be expressed differently in other cultures.
4. Fr. Rühling SVD had submitted a note on the topic under scrutiny: New values in a changing world.
 - a) --The message of the Gospel is no longer considered as an imported article in the western patterns, but as a divine message directed to all peoples.
 - b) --The local church in the mission countries becomes aware of being integral part of the whole christian church. Consequently the concept of a colonial church disappears. European paternalism is reduced to a serious partnership.
 - c) --Indigenous originality is fully accepted in the liturgy and prayer style.
 - d) --Universal responsibility for mission work is recognized by the bishops. (see next synod).
 - e) --Greater personal mission commitment called forth by the missionaries, greater self-responsability, less dependence on the superior.
 - f) --Greater involvement of the laity in the mission world. Lay work is taken seriously by the official church; a great part of the responsibility is given to them also in church affairs, as prayer leaders, catechists and so on.
5. Fr. P.F. Moody WF presented a note on values in the Tanzanian setting. He stressed the links between the value of dignity and those highlighted by other members of the group. -- Objectives and Aspirations of people in process of advancement: three reflections based on eleven years in Tanzania.

- a)--**DIGNITY**: -- Under colonial regimes people could not feel EITHER that their country belonged to them OR that they belonged in their own country, --foreigners took unsolicited initiatives, --foreigners enjoyed privileges alien to the local scene, --foreigners showed scant respect for their experience. Consider the price of alienation paid for education, church membership, employment. NOW THEY WANT to be consulted about what is good for them; to be given freedom of time and reflection re-initiatives; to have their contribution VALUED not just evaluated.
- b)--**FELLOWSHIP**: -- Until they had acquired the political power that allowed them to say how they would live, even the educated felt that in association with the richer, technically more proficient, authoritarian foreigner, they were patronised, on sufferance, somehow socially inadequate... DESPITE THE FACT THAT in terms of their own traditions the foreigners were behaving like barbarians: uncouth in dress and conversation, insensitive in manners. Now these people want to decide who are THEIR friends, what ethics and etiquette will govern THEIR social relations. They reach strongly, sometimes to excess so as to make a point, to any demonstration of taking one's acceptability for granted. They object to the easy assumption that foreigners are Christian because they profess Christianity.
- c)--**SELF-RELIANCE**: -- Every competence acquired should be related to the local environment; Every project or installation must be proportionate to local resources; Every plan must be acceptable in terms of local plans, long and short term; Every employment must be aimed at promoting local employment; Every theory must make sense in terms of local tradition and wisdom.
6. The group then went on to investigate for development of personal dignity, in so far as this affects the overseas missionaries. It was noted that values could never be found in a pure new state. Church involvement in Africa for cultural authenticity should not exclude the acceptance, (from the west and from other cultures), of other values. A careful distinction had to be made between what was universal in Christian values and what was particular in their incarnation in a particular cultural context. Another useful distinction was that between the universal Christian values and the particular values which Christians and Christian experience often adopted, not from the original apostolic experience, but from its contacts with local cultures.
7. Many overseas missionaries were not imposing their own particular values. But moreover if they rejected contact, and cultural exchange, then as missionaries, they had nothing to do, and were condemned to stay in their own local cultures. They had to take the risk of retreating behind their own cultural barriers and to communicate what they experience as universal Christian values, shorn of their particular incarnations in their own cultures. The obvious pitfall, of course, was that with their cultural experience they could become barriers. One way skirting this danger was to "know what you are", This was the best way to avoid imposing one's own ideas. On the other hand, the more missionaries know of local conditions, of the local mind, the more they can avoid imposing the non-universal Christian values.
8. It was pointed out that dignity, in Tanzania could also mean that "we were no longer strangers in our country". Foreigners had taken initiatives and tried to do what they thought was best for the local people. They rarely paused to find out what the local people wanted. They also claimed privileges which had no meaning for the latter. In this way they were alienated in their own society, This applied, in a particular, to the Christians, to the more educated and to the employed. There was a loss or a sense of belonging to the local people. In this way, indirectly, but very effectively, Europeans undermined the African sense of dignity.

The danger is to deny or exclude people from participation. If a group is given what it wants, it cannot be alienated. Missionaries have also to accept the fact, that like values, alienation never appears in a pure state and that they have to tolerate a certain degree of ambiguity.

9. Particular questions were raised about the advantages of letting local people go to the extremes of nationalism (and thus they find their way about their own identity and the impossibility of the "pure state") as a necessary step towards internationalism and cultural exchange. Perhaps it was only after they had gone through this harrowing experience that they could be opened up to the universal value of international, universal brotherhood.
10. Another particular question was the search for local expressions of activating the ideas of the Religious Life. Africans are showing us fresh insights into the values of Prayer, Poverty, obedience and institutional work.
11. It was agreed that the Group would meet again on June 26, at 4:00 pm at the Secretariat, and that Fr. Houdijk would give a picture of the rural-urban continuum, and its pastoral implications in Brazil (Amazonian area).

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Report on the meeting about South Africa held on the 21st May, 1974.

I. Speakers: Mr de Montmolen and Mr Pigned from "Moral Rearmament", Caux, Switzerland.

Mr de Montmolen referred to a meeting held last Easter in Pretoria, where representatives of all races had gathered together. This unusual "get together" was made possible through the efforts of responsible people, (some in the government service) who had accepted the idea and granted visas and travel facilities, after overcoming enormous difficulties. It was an amusing thing to gather in a free atmosphere black and white people from nearly every African country, as well as from Australia, New Zealand, USA, Brazil. The University building in Pretoria can sit a thousand people, and the hall was full. It was an incredible sight for black Africans.

The speakers, both black and white, spoke an unusual language for South Africa: "A feeling of superiority is the beginning of something wrong". - "South Africa was behind schedule, but it was already catching up to change things". There was also a personal element: there was a French lady who during the war had been fighting the Germans with the Maquis, but who after the war had the strength to forgive and "did the most to bring France and Germany together again", in the words of Chancellor Adenauer. "Fear produces hatred and leads to despair. But we should see our faults, both black and white. This country is not our own possession. God is giving us a chance to live in it, but none of us has been chosen because of the colour of his skin". The feelings were high and many could express themselves freely about apartheid and related problems, often scrutinizing the very roots of the problem, by helping to disperse the clouds of fear something new might loom on the South African horizon.

2. A film was shown and a discussion followed.

Would recent events in Portugal eventually affect South Africa?

The answer was positive because Lorenzo Marques was the port of Johannesburg, and many Mozambicans, working in the South African mines would eventually speak out about what was happening there. There was a danger that the S.A. government would tighten its grip sensitive as it was to new trends in Africa.

The great fear in South Africa was the "Theology of liberation". Africans themselves were slow to apply the precept: love your neighbor! What could be done to follow up, in their homelands, the conclusions of the Pretoria Conference?

The people who had participated would spread its spirit among Ministers, Professors, etc... and this could be a step to the achievement of something new.

What would happen if the whites, who were a minority, handed over the reins of government to the black majority?

It was not just a matter of handing over, but of facing outstanding problems. Africa has its tribal and racial problems. A new basis must be found to go forward and work together.

Before looking for a political solution, one should find a new way of living together.

One never knew exactly what would happen after. But injustice in South Africa should immediately be brought to an end. Could we say we had a year's respite, with regard to the former Portuguese territories? The new Gov.t had promised free elections and a new government within the year. This might prove a year of grace, in which to prepare for the future by conducting honest even if hard dialogue.

An analysis of racial conflict was perhaps necessary. Or, better, an analysis of situations with no racial conflicts, like several areas in Brazil, could help. In any case, exchange of experiences would help in our search for a new world of relationships. Again, dialogue, not imposition, could effect this.

As Christians, we could stress the values of universal brotherhood. But we could only do it if we had lived it. Overseas missionaries had an advantage here. But even these found it difficult to translate the value into life. Even these needed Salvation - something which : offered to us from beyond.

3. The meeting was concluded with a word of gratitude for the speaker for sharing with the SEDOS members fresh ideas about an apparently intractable situation.

NEWS FROM AND FOR THE GENERALATES

1. Three members of the Marianist General Administration - Fathers Stephen Tutas, Noël le Mire and Juan Ramón Urquía - plan to leave Rome June 2 for Tokyo, to be followed a week later on June 9 by Brothers Pietro Monti and Gerald Schnepf.

After visiting the Province of Japan from June 2 to June 25, Father Tutas and Brother Monti will go to Australia, Father le Mire and Brother Schnepf to Korea, and Father Urquía to Honolulu.

All will join once again in Saint-Anselme, Province of Quebec, to visit from July 6 to July 18 the Province of Canada. After that, there will be various meetings in the United States and all five should be back in Rome by September 15.

Father Vincent Vasey, who has been Procurator General of the Marianists has finished his term of office and will return to the United States about June 20. He will be replaced in the office of Procurator General and Promoter of the Cause by Father Miguel Sánchez Vega, Executive Assistant.

2. Sr. Claire Rombouts ICM - absent from May 23 to June 30 for visit to the United States.
Sr. Ramona Mendiola ICM - absent from July 23 to October 12 for visit to Guatemala, Brasil, West Indies.

3. Wanted - Secretary for a national Bishops' Office at the Synod for the month of October 1974.
Requisites: Typing in English, French, Italian and reception.
Apply SEDOS.

4. New Superior General and Council for C.I.C.M.

Fr. Van Daelen, Superior General
Fr. Jerome Heyndricks, Councillor
Fr. Philippe Nkiere "
Fr. Paul Müllers "
Fr. Nestor Bycke "

LIST OF INTERNAL PERIODICALS RECEIVED AT SEDOS FROM JUNE 1973 to JUNE 1974.

Acts of the Superior Council (SDB)	Formation (FSC)
AMIS (FSCJ et al.)	Giuseppe Allamano (IMC)
ANS (Agenzia Notizie Salesiane) (SDB)	Hello? Frascati! (SA)
Annoldus - Nota (SVD)	ICA - ICM
Blueprint (SJ)	Information (RSCJ)
Bulletino (FSCJ)	International Formation ND (SND-N)
Bollettino (IMC)	JESCOM News (SJ)
Bulletin (FSC)	Jesuit Missions (SJ)
Central Board Communique (MM &rs.)	JM Newsletter (SJ)
China Newsletter (MHM)	Maryknoll (MM)
Christian Brothers TODAY (FSC)	The Master's Work (SSPS)
CICM (CICM)	Mededelingen, Medische, Missiezusters (SCMM-M)
CICM (O.Carm.)	Medical Mission Sisters (SCMM-M)
Clergy Monthly (SJ)	Mission Aktuell (SJ)
CM News	Missionari Saveriani (SX)
Communications (SM)	Missioni Consolata (IC) and supplement: Amico
CSSF Documentation	Missioni OMI
CSSF Newsletter	MMD Bulletin (MM)
La Casa Madre (IC)	Le Mois en Asie (MEP)
DNS News (SVD)	MONDE ET MISSION (CICM)
Echos de la rue du Pac (MEP)	Mondo e Missione (PIME)
Emtes (CICM)	MSC General Bulletin
Famiglia Comboniana (FSCJ)	News Bulletin (SFB)
Arte e Civiltà (SX)	Nigrizia (FSCJ)
IMI Documentation	Notiziario Cappuccino (OFM Cap.)
IM Information Service	Notizie '74 (SDB)

LIST OF INTERNAL PERIODICALS RECEIVED AT SEDOS FROM JUNE 1973 to JUNE 1974, (Cont'd).

Nuntia Missionaria Vincentiana (CM)	SJ Documentation
OMI Communications - Documentation	SJ Information
OMI Communications - Information	SJ News and Features
Orientamenti Giovanili Missionari (SX)	SMA Newsletter
Petit Echo (PA)	SMM Intercontinent (SCMM-M)
Piccolo Missionario (FSCJ)	Spiritus (CSSP et al.)
Popoli e Missioni (SJ)	SSPS Information Service
Roman Bulletin (SCMM-T)	Verbum SVD
Searching and Sharing (MM Srs.)	Vincentiana (CM)
SECOLI (FSC)	White Fathers - White Sisters (PA-SA)
SEM Fronteiras (FSCJ)	The Word in the World (SVD)

* If your bulletin or periodical is missing from the above list, we have not received it at SEDOS.
