



PATTERNS OF MISSION  
EMERGING IN THE PERIOD  
FROM VATICAN II TO EPISCOPAL SYNOD 1974

by Leonard Kaufmann, PA

Introduction

During these days, our attention and prayers go to the Synod of Bishops which has started its reflections on EVANGELIZATION. The important themes of the Conciliar Decree on the Church's Missionary Activity have come back to the fore. Has there been any significant change of emphasis or perspective from Vatican II to the Synod of Bishops 1974 ?

Instead of going to the theories of the missiologists to find an answer to this question, I shall try to outline what seem to be the most important developments in the reality of Missionary Activity in the years after Vatican II. In a rather unsystematic way I shall show the reactions of the Generals of the Missionary Institutes to this change and more particularly their approach to the theme of evangelisation in the light of these developments. All this has little of the neat order of text-books. The Generals had to respond every year to unforeseen challenges. If behind this confusing variety of themes there emerges one clear line, it will be all the more significant because it is not the line of a system of missiology but the emerging pattern of Mission itself.

There are certainly more important events here in Rome than meetings of Generals. As regards the "mission ad gentes", the Plenary Assembly ("Plenaria") of the Congregation for the Evangelisation of Peoples treats every year an important aspect of missionary activity. The three previous meetings of the Synod of Bishops have aroused worldwide interest. Yet all these events are public and well known. What is less known is the way in which the Generals prepared and followed up each meeting of the Plenaria and of the Synod. Their active participation in the great events of the Church shows how deeply Missionary Institutes are today involved in the life of the whole Church.

A. From a Western Church to Worldmission.

As a consequence of Vatican II there has been a marked shift in missionary theory and practice, no longer Rome but the local Churches being directly and immediately responsible for the evangelisation of their territory.

Pope Paul VI undertook his visits to South America in 1968, to Africa in 1969 and to Eastern Asia and Oceania in 1970 in order to underline with his presence the importance of this evolution and to strengthen the Associations of Episcopal Conferences in those regions. Chapter 3 of the Decree on the Church's Missionary Activity (Ad gentes, n°s 19-22) had described the role and place of the Particular Churches in the Mission Programme of the Church. The Pope's visits revealed to the whole Church that a new missionary era had started: from a Western-based Mission we had moved to a Mission based on the missionary vocation of each local Church. At Kampala, Pope Paul told the Bishops of

Africa and Madagascar (31/7/69 AAS 1969 p. 575): "By now, you Africans are missionaries to yourselves. The Church of God is well and truly planted in this blessed soil.... 'Missionaries to yourselves': in other words, you Africans must now continue upon this Continent the building up of the Church."

In Manila, he declared to the Bishops of East Asia (25/11/70, AAS 1971 p. 26): "It is for the Bishops of Asia, for their priests, their religious brothers and sisters and their laypeople engaged in the apostolate, to be the first apostles of their Asian brothers."

Today we do not only miss the mission strategists of the West when we try to grasp the future of worldmission. It is not even sufficient to analyse Mission encyclicals and Conciliar Documents; we have to watch the life and thought of the local Churches in which the Council Programme becomes a reality, if we are to understand the full meaning of Vatican II's statement on Mission.

Now recent events may illustrate this historical change of emphasis from Western to non-Western countries.

Africa, there have been three General Assemblies of the Symposium of Episcopal Conferences of Africa and Madagascar (Kampala 1969, Abidjan 1970, Kampala 1972). In East and West Africa, regional associations of Episcopal Conferences (AMECEA etc.) study the pastoral and missionary problems of their socio-cultural areas as suggested in Ad gentes n°22.

Asia, the first General assembly of the Federation of Asian Bishops' Conferences took place at Taipei last April. But National and regional Conferences plan the missionary policy of wide cultural areas of the immense continent. In October 1971, an International Theological Conference at Nagpur (India) studied the problems of "Evangelisation, Dialogue and Development".

Latin America, the Medellin Guidelines awakened awareness of the Apostolic and Social responsibility of the Church. The Latin American Bishops added their collective cry to the pleadings of Pope Paul in "Populorum Progressio".

Ever since Medellin, Latin America has given inspiration to the whole Church with its theology of liberation.

The official meetings of Episcopal Conferences strike the imagination. Yet their preparation and final result depend on the work of Pastoral Institutes such as Petropolis, Manila, Bangalore and Gaba, and on the research of theologians who come together to study the local expression of Christian faith and life (e.g. the annual theological weeks of Kinshasa). Even more significant are sometimes the national and continental meetings of the laity (e.g. the ALL-Africa Congress, Accra 1974.).

The same trend emerges in non-Catholic Churches and communities. Bangkok (Dec.1972-Jan.1973) sanctioned the passage from Missions tied up with the West to a worldwide Mission which is the responsibility and concern of every local Church in full equality, brotherhood and interdependence; regional and continental assemblies, express the distinct voice of Christianity (e.g. the All Africa Conference of Churches).

Mission Theology reflects this change of perspective. It has come to realise the impor-

tance of the various situations in which the Church has to exercise her one Mission to the whole world (cf. Ad gentes n° 6). After the abstract dogmatic treatises of the 1950s which set out the whole plan for the foundation of local Churches according to pre-established patterns of hierarchical structures, theology, discipline and liturgy, Mission Theology has become more empirical as the expression of the missionary experience of the Christian communities living in missionary situations. The questions and the themes are set by the context of local Churches facing their missionary task and reflecting on the role of the Church for salvation.

The central theme seems to be today "localisation": how can each local Church express the common Christian faith and life in such a way that it really is "at home" in the culture of its country while remaining the "pilgrim Church" leading the way into the future of the Kingdom? How can the Church as sacrament or sign of salvation become intelligible in different cultural settings? The general theories on the dialogue with non-Christian religions, on mission and development, are re-thought on the local level and new insights emerge in the concrete experience of evangelisation.

- God's grace is offered to all men; non-Christian religions have been and still are for untold millions part of a cultural context in which they can find salvation. The question necessarily arises: What should be the Christian approach to non-Christians? What is the relationship between dialogue and mission or evangelisation?

- God's salvation embraces the whole man. The comprehensive view of salvation, embracing body and spirit, individual and society; present and eschatological future, has become common among most Christians and was admitted even by the Lausanne Congress on World Evangelism last July. But what about the relationship between the various aspects of salvation and the establishing of priorities?

- The search for cultural identity (authenticity) and self-reliance is common in all local Churches. How is it possible to be an African and a Christian? An Asian and a Christian? The foreign image of the Church often seemed to exclude the possibility of the simultaneous fidelity to Church ~~and~~ and country. The localization of the Church and its incarnation in the local culture should make it possible to become a better citizen by being a better Christian and a better Christian by being a better citizen in full solidarity with one's fellow-citizens.

- The missionary vocation and the missionary spirit must be a reality of each local Church. Missionary Institutes have a subsidiary and auxiliary role. The present situation shows the urgency to develop missionary vocations on non-Western countries because ~~there~~ in most of them missionaries from other non-Western countries are more easily accepted and they help to diminish the Western image of the Church which has become such an obstacle to evangelisation today.

- A greater aspect for religious freedom and cultural identity are the happy consequences of the new situation in which nationalism is one of the strongest factors. The removal of the protecting European powers puts the Church back into the situation of the first centuries which were the time of the greatest missionary expansion. We are sometimes afraid of the insecurity and uncertainty created by the independence of the former colonies and we forget that this is the normal missionary situation. Ghandi had more faith when he told us: "The Christians should rejoice that an artificial prop (state patronage) is being removed." (Selected Writings, ed. R. Duncan, Fontana/Collins 1971, p.199)

-The unity of life and preaching becomes evident in the reality of the local Churches. Decisions between evangelisation and humanisation, between dialogue and evangelisation, become irrelevant and meaningless where daily contact involves words and actions, service and sharing.

#### .B The Response of the Missionary Institutes.

How did the Generalates of the Missionary Institutes here in Rome react to these changes? The list of some subjects studied by Commission VI (the Mission Commission of the U.S.G.) reflects the rapid evolution of the situation.

In 1967-1968, interest still focussed on the redefinition of the juridical relationship between Missionary Institute and the local Hierarchy. Propaganda Fide prepared new norms on this matter and the suggestions of the Generals went in great part into the Instruction "Relationes in territoriis missionum" (24/2/69).

In 1969-1970, the perspective was widened to the overall situation of the local Churches to their missionary task and missionary spirit. The centre of interest switched from the Institutes to the local Churches where the Institutes carry on their work in different situations.

In 1970-1971, reflection continued on the relationship between Propaganda Fide and Episcopal Conferences. In this way, Commission VI contributed to the preparation of the 1971 Plenaria of Propaganda which had taken up the theme of the 1972 Synod.

For the Plenaria 1972, Propaganda Fide launched a worldwide inquiry into the situation of missionary activity. Commission VI set up complementary questions concerning the Missionary Institutes. The results were published in the Summer of 1972: Inchiesta sulle Missioni; the revised edition for 1973 contains a fourth part on the Theology of Mission and complementary data on missionary vocations. The de-Westernisation of the Mission idea and of missionary personnel is made evident by the figures and theological considerations of this "Inquiry".

-In early Summer 1973, the commission started its work on evangelisation, announced as theme of the 1974 Synod.

#### G. Evangelisation and Salvation.

When Pope VI chose evangelisation as theme for the 1974 Synod, a study group of Commission VI focussed its research on SALVATION. It was felt that before the publication of the Document of the Secretariat of the Synod, this would be a useful approach to the central problem of evangelisation. Since evangelisation is the proclamation of the message of salvation, our understanding of it depends on how we see the salvation we have to announce, to live and communicate.

This study was greatly stimulated by the Bangkok Conference on Salvation Today. The careful preparation and lively debates of this important ecumenical meeting awakened many of us to a clearer grasp of the Good News of Liberation and Salvation proclaimed once for all in the Gospel, to be relived ever anew in the changing circumstances of history.

Salvation is the central idea of the Christian message as we see in the Bible and in Documents of Vatican II. It has to be studied in open dialogue with the needs and attitudes of modern man.

The Bible shows God the Saviour and Liberator from the first books of the Old Testament to the work of salvation in Jesus Christ. The Exodus is liberation from slavery and the beginning of the march to the promised land.

Beyond the imperfect fulfilments of the promise there grows the eschatological hope of final and perfect salvation. Christ is the Saviour of his people Israel and the Saviour of the world: he came to heal the whole man, to heal from sickness and to forgive sins; he came to save all men - the humble, the sinners, Jews and Gentiles. He announces God's Kingdom; his Cross and Resurrection are the reconciliation of man with God, the glorious beginning of the new and final age.

The Church is the community of faith and love, sent forth to witness to the world the salvation it has experienced; evangelisation is its primary task. It has to be in the world of today the instrument of liberation from sin afflicting individuals and society, the sacrament of a salvation that already now starts to transform the whole life of man. Beyond all realization in time we look forward to the final hope of glory and freedom. Respect of persons and cultures, loyal collaboration with all efforts at more human conditions of life, profound personal conviction are essential conditions for evangelisation today. Living Christian Communities are the normal milieu for the birth and growth of faith.

God's salvation reaches to the whole of human history, and we should not separate a merely profane secular history from a salvation history.

Political and social liberation are not to be identified with salvation from sin. It is a mistake to suppose that institutional<sup>ly</sup> the different levels are connected in the salvation effected by Christ. Christians have the task of showing the full meaning of the Gospel by translating its message into the life of men.

From the pastoral point of view, it seems of the utmost importance that the Church regain its credibility with men and courageously reform its structures and the mode of its preaching so that the message can be understood and accepted by men.

#### D. Missionary Themes in the reply of the USG Synodal Delegates.

In November 1973, the General's studies at Villa Cavalletti the theme of the Synod, and more particularly the problem of evangelisation and humanisation. From December 1973 to February 1974, the ten U.S.G. Delegates prepared a common answer to the Synod Secretariat. They adopted a missionary perspective and expressed their desire that the Synod should give new hope to the People of God. In their opinion the Synod should give greatest attention to the recipients of evangelisation, re-emphasise the missionary character of the Church and pursue an aim more pastoral and practical than doctrinal. Our contemporaries feel the need to see the relationship between God, his evangelic message and the concrete problems of the men.

The Church must attempt to recast the Gospel message in such a way that it will be understood by modern man and by those of different cultures.

\*sin, violence and fear exist;

The Generals signal out some trends in the modern world which are of special significance to worldmission:

- the fast-moving rhythm of history (population explosion, technico-scientific revolution, cultural and social revolutions.);
- the ever-increasing tension and gap between rich and poor nations;
- the phenomenon of decolonisation: nations are to be not merely the product and object of history but its agents; in a new awakening of national conscience they search for cultural and religious identity and reject uniform cultural patterns imposed from outside.

Evangelisation of non-Christians is not only impeded by the diminution of vocations in the missionary orders and congregations but often also by:

- the image of Christianity as a "Western" religion, a transplantation, pure lived in the West; -the image of mission bound up with an imperialistic past and the humiliation of colonised countries;
- the widespread impression that the Church is too closely aligned with the rich and the oppressors;
- the lack of credibility of a Church that too often does not practise what it preaches (poverty, justice, liberty etc.);
- the strongly institutionalised character of the Catholic Church as opposed to the non-institutional character of many traditional religions;
- the excessive centralisation of the mission or the inertia of local authority that paralyses the creativity for young Churches;
- the question of ministries: the young Churches are staffed, for their ordinary ministry, by a large number of foreign missionaries.

In the content of evangelisation, the missionary character should be presented as the decisive, essential and permanent character of the Church. The Gospel is destined for all men and cultures and it must not be identified with the Western tradition. The main agent of evangelisation is the People of God as a Whole. The primordial task of evangelisation requires collaboration among all the local Churches and the fostering of small active communities. Social mobility and migration need not prevent but can assist evangelisation; in apostolic time population movements of traders and slaves were a medium of evangelisation.

Among the People of God, bishops and clergy have a special responsibility for evangelisation. The decline of clerical vocations can become a providential opportunity for the development of new ministries (diaconate, lay-ministries, feminine ministries) and for the recognition of the apostolic vocation of the laity.

Religious life, by its very nature, possesses a high value for evangelisation. The witness of prayer and community life is a better expression of the Gospel than any words can be. The encounter with God in contemplative life invites to the presence of the Living God men of other faiths or of our cultural technical and secularised world.

As international and intercultural organisations, Missionary Institutes have made many experiments in the life and language of non-Western cultures while, on other hand, the provinces of these Institutes are inserted (more or less, according to dioceses) in the local Churches whose life and activity they share. Thus members can serve as intermediaries and simple, of the mentality, discipline, liturgy etc. of Christian religion as

ries for exchange among the local Churches in the field of evangelisation. The missionary vocation of those who go out to the non-Christians whose country cultural life, social and religious customs are foreign to their own, are a sign of the vitality of the Gospel. They have need to be understood and loved by the hierarchy, especially in those daring experiments which they must undertake to announce the Gospel in completely new situations.

Evangelisation is a process of communication which can only take place in a spirit of dialogue. Dialogue brings to light the riches of the "anima naturaliter Christiana"; it makes the evangeliser conscious of the fact that he has much to learn from those whom he evangelises. In our rapidly changing world, deeply conscious of its cultural pluralism, the "language of faith" (medium of expression of the faith) constitutes a basic problem. How can one create a Christian language or a local expression of Christian faith and life in cultures which flourish outside the Mediterranean or the Western World? The Generals underline the importance of witness for evangelisation. The world is tired of words, of theories. The Gospel message is not accepted unless it is backed up by witness of Christian life that will give credibility to the message. The credibility of evangelisation "ad gentes" depends in large measure on the commitment of the so-called Christian countries for greater justice in the world.

Living Christian communities, radiant with the joy and love of the Gospel, are the best medium of evangelisation.

By the way of conclusion, the USC Delegates present the list of their priority themes to the Synod:

- the communitarian aspect of evangelisation;
- the intelligibility of all forms of expression of Christian faith and life;
- new forms of evangelisation for non-Christians and others who are not moved by our traditional forms;
- the close bond existing between the Christian life and the proclamation of the Gospel.

#### E. Evangelisation and the Local Churches (July - September 1974).

At the beginning of July, the USC Delegates received the "instrumentum laboris", the "Working Document" of the Synod. It makes a clear advance on the first text and places evangelisation more intimately into the whole life of the Church.

Evangelisation comprises "all those activities by which men are led to participate in the mystery of Christ" (n°24), or "any activity by which the People of God awakens and fosters a living faith" (n°26). Witness is an essential condition and element of evangelisation (n°s 33,34). The Holy Spirit is the Principal Agent of evangelisation; the Church is His instrument; the emphasis rests on the local Churches (n°13), rooted in the culture and tradition of their countries (n°s 16,28,32).

The communitarian or ecclesial aspect of evangelisation (n°37-41) shows its effect down to the small living communities where Christians meet and love each other as brothers (n°6). Inter-Church Aid (n°13) is an expression of solidarity and brotherhood on a worldwide scale. Ecumenism, the movement towards Christian unity, mo-



kes the message of unity and peace more credible in the eyes of the non-Christian world (n°11). An essential part of the Church's mission is dialogue with modern ideologies and non-Christian religions (n°s 12,32) among which the Holy Spirit is already at work (n°s 19, 22, 39). Evangelisation is a call to a radical conversion ((n°s 42-44) and its aim is Salvation (n°45-47) which looks beyond the temporal aspect of humanisation and liberation (n°s 14,46,47) to the eschatological horizon of ultimate and perfect fulfilment in God. (n°s 14,46).

The Working Document mentions the trend to the interior life (n°()) and stresses the role of contemplatives for evangelisation (n°21). The text also emphasises the role of laypeople (n°s 7-8) for evangelisation (n°25); in family promotion (n°10) and in action for justice (n° 34); in many areas there is special need for women's particular skill and sensitivity. Twice the Working Document (n°s 15,31) insists on the necessary role of the modern means of communication if evangelisation is to reach all men.

The USG Delegates each prepared a **point** on the programme of mutual exchange of experiences (Working Document, Part I). Returning to our previous description of the historic change from a Western-based mission to worldmission, it is particularly interesting to see Fr. van Asten's treatment of n° 13 which deals with the help to be given by "older" Churches to "younger" Churches for the continuation of evangelisation. The Working Document raises three questions:

- How to stimulate the missionary spirit in "old" Churches;
- whether aid should be material merely, or should include personnel;
- whether there should be specialisation in inter-Church aid, in the sense that particular Churches offer help in which they have acquired special expertise.

The formulation of these questions might suggest a one-way traffic from older to younger Churches to the detriment of genuine communion, equality, interdependence. In this case the "missionary spirit" to be stimulated in the older Churches would be exclusively directed towards "foreign" missions, geographically envisaged, distant; personnel and funds flowing in the one direction would perhaps then be provided according to needs ascertained and estimated on standards of older (Western) Churches.

Fr. van Asten shows the strong reaction, in recent years, against such a paternalistic concept of Mission (cf. the "Inquiry into Missions" of USG Comm. VI). The distinction made in "Ad Gentes" between mission to those outside the visible Church and to those inside it ("the faithful") applies to all Continents and Churches and cannot be confined to geographical boundaries: there are missionary situations in individual local Churches, whether old or young. The "Inquiry" reveals that in future the missionary activity of the Church will have to rely more and more on vocations from non-Western Churches. In this situation, the "missio ad gentes" has become a worldwide concern: each local Church has the direct and immediate responsibility to evangelise the people within its reach who have not yet heard the Gospel message.

Inter-Church aid is the cooperation between local Churches, under the leadership of the successor of St. Peter, enabling each better to fulfil its task of evangelisation. The "missionary spirit" is in consequence the awareness of all the boundaries to be ~~xxx~~

crossed in the interest of evangelisation: it is concern with missionary situations within one's own local Church, and also concern for the worldwide missionary situation: it is essential to stimulate a real missionary spirit in both old and young Churches. The one way traffic from old to young Churches has been transformed into a "communio ecclesiarum". Being international, inter-racial and often intercontinental groups, Missionary Institutes are at the service of this ideal of community, partnership and sharing between different local Churches. The presence of members of such Institutes in both old and young Churches favours the awareness of interdependence: there is much that old Churches can learn from their younger counterparts and the interest in distant countries should awaken new awareness to the missionary situations and needs at home. A genuine missionary spirit is awareness of all the boundaries at home and abroad that must be crossed if the Gospel is to reach the Hearts of men; it is an attitude of availability and mobility surpassing that demanded by metropolitan pastoral charges organised on traditional lines.

Fr. van Asten then analyses the principles of Inter-Church aid from older to younger Churches. A first step in regard to the future would be agreement on some criteria for outside aid according to the different situations in which evangelisation goes on.

Recent events such as the expulsion of missionaries have shown the fragility of Missions reliant on foreign aid as contrasted with the resilience of local communities determined to live on the basis of their own, often very limited, resources. The whole political and cultural evolution of newly-independent countries tends to the ideal of self-reliance. Aid must be given as a "responsible response" in harmony with the national policies of authenticity and self-reliance.

All outside aid should surely be based on local needs as ascertained and felt by the whole Christian community; it must be geared to self-reliance and to the development of local resources, the respect of local values.

Specialised aid too must not be envisaged in a one-way sense as traffic from old (rich) to young (poor) Churches. Aid does not depend on age, but on the gifts of the Spirit and on the traditions and values of each Churches (cf. Ad gentes n° 19).

Each local Church has its individuality, its character, its strengths and weaknesses, its gifts and charisma received for the good of all (cf. I Cor. 12,7). Even the non-Western Churches have something to give to their sisters in the West: India can reveal to a materialistic and utilitarian age the value of contemplation and the sense of Transcendence; Latin America has evolved a concept of human promotion and liberation; Africa has given appreciation of community and spontaneity to Churches suffering from individualism and excesses of planning. Moreover specialists and missionaries from other "Third-World" countries are today more welcome in Churches of the Third World and achieve better results more simply than Western specialists with Western standards of efficiency. Exchanges between non-Western countries can help eliminate the neo-colonialist stigma attaching to much Inter-Church Aid.

Missionary Institutes are one instrument of Inter-Church Aid; they draw on the providential patrimony and use the gifts of the Churches of origin of their members. Training programmes prepare members of lifelong availability and mobility (adaptation and adjustment) in a context of dialogue. When asked to launch initiatives, they are conscious that these will be vain unless apt for integration as soon as possible in local service and suited for maintenance by local human and material resources.

At the USG workshop of 13/9/74, many Generals showed a deep concern for the evangelisation of the two thirds of mankind who are not yet evangelised and they expressed the desire that n°13 (on the young Churches) or n°12 (on dialogue with non-Christians) of the Working Document be used for manifesting in strong terms the missionary task of the Church. The distinction between "old" and "new" Churches proves **unsatisfactory**; it might be better to speak of "Churches that have need of extensive outside cooperation for fulfilling their task of evangelisation." The missionary spirit is to be aroused in all local Churches (old and young). The future of evangelisation, in each country, depends in the first place on the missionary spirit of the local Church. Where a small Christian Community remains closed in on the most important help from outside is to arouse the awareness of the frontiers to be crossed by the Gospel and the determination to communicate the message and joy of salvation to all that Church's neighbours.

### Conclusion.

You may have the impression that I have acted <sup>against</sup> my own advice of listening to the local Churches by insisting at such length on the reactions of the Generals here in Rome. I quite agree that the most valuable insights come from the periphery but I have been more directly involved in the work here in Rome and I find it important to see how the Generals have responded to the new (changing, emerging) situation. The weekly bulletin of SEDOS (Service of Documentation and Study) has fed into the Missionary Generalates reports and documents about the reactions to the Synod theme in Asia, Africa and Latin America. "Joint Venture" (the SEDOS quarterly) n°14 brings us back to the worldwide horizons open to the Church of today and studies at first hand Evangelisation in Asia, Latin America and Africa, as well as the challenge of the "new" China of Mao tse Tung. Everywhere <sup>is</sup> a demand for solidarity with the poor and deprived, a search for living the Gospel in genuine Christian communities. Evangelisation "is not just theoretical teaching about Christ and His message; it is a sharing of Christian experience" (India). Dialogue with believers of other religious faiths is a recognition of the presence of the world and the working of the Spirit in other religions (India. It is only on the contemplative level that any proper religious dialogue can be engaged in with Hindus. In East Asia there seem to be two principles for meeting the challenge facing Christian Churches; indigenisation involves adaption; development in its full sense is both spiritual and economic. In the poverty-stricken areas of S.E. Asia the stress lies on justice and self-reliance. "Moreover does not the very unity of the universal Church demand that each local Church draw from the resources of the local culture a specific insight into the meaning of the Gospel, which will not merely reproduce a tradition but enrich it?" (p.22-23) "The local Church", the bishops of Asia tell us, "is a Church incarnate in a people .... a Church in continuous, humble and living dialogue with the living traditions, the culture, the religions - in brief, with all the life-realities, of the people in whose midst it has sunk its roots deeply. It seeks to share in whatever truly belongs to that people: its meanings and its values, its aspirations, its thoughts and its language" ( Statement and Recommendations of the 1st Plenary Assembly of the Federation of Asian Bishops' Conferences, Taipei, April 1974; J.V. n° 14 p. 23).

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The great question is: What in point of fact and in the present are the living traditions of a given people; what now are the values that truly belong to them and inside which they can find a sense of belonging? Here is where discernment becomes indispensable and where evangelisation must start over anew with each new generation and with each culture the Church meets on its pilgrimage through time - through salvation history; it is bent on fulfilling God's plan according to which "the whole human race is to form one people of God, coalesce into the one body of Christ, and be built up into the one temple of the Holy Spirit" (Ad Gentes n° 7).

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LISTS OF DOCUMENTS RECEIVED DURING JUNE, JULY, AUGUST and SEPTEMBER

Compiled by Sr. Agnetta, SSpS

I. Internal Documents:

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document (No. of pages in brackets)</u>
1.421	SMM	A Theology of Healing. - <u>A Statement of Purpose.</u> (9)
1.422	SA	The Role of Religious Women in the Missionary Church in the light of the Role of Women in Contemporary society. <u>Missionary Activity</u> -11-. (7) also in French.
1.423	Ibid	DOSSIER - SHARING -6- "in my Father's House....", <u>Evangelical Life.</u> -12-. (10). also in French.
1.424	SMM	EVANGELIZATION. (2)
1.427	SCMM	SCMM Addresses, 15 June 1974.
1.428	SMM	Statement of the Conference on Health and Development.
1.429	MM	Where we are as Church-related Health workers.
1.430	SND	Report on Missionary needs and possibilities in Ethiopia
1.431	RSC	Focus on Education.
1.432	SA	Le rôle de la religieuse dans l'église missionnaire en relation avec le rôle de la femme dans la société contemporaine.
1.433	RSCM	Le rôle de la femme dans l'Evangelisation.

II. External Documents:

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document. (No. of pps. in brackets)</u>
4.1398	UISG	Discussion Guidelines for Monthly Meeting of English-speaking Superiors General and councillors. (15)
4.1400	fr. K.Houdijk	Rapport de la visite du district de l'Amazonie (32)
4.1401	Diocese of Tororo Uganda	Quinquennial Report 1968/9 -1973. (28)
4.1402	VIA VERITA' E VITA	Catechesi e Mass-Media: un Incontro Ritardato vent'anni. (pp.92-109) -D.Spoletini.
4.1403	Commission Nationale de Catéchèse de Haute Volta	Catéchistes et Evangelisation. (11)
4.1404	Pastoral Inst.; Ibadan (Bodija)	The Evangelisation of the modern World. (19)

Code no.	Organization	Title of Document (o. pps. in brackets)
4.1405	Development Group	Development in Towns. (45)
4.1406	Congr. della Missione	The Draft of the Reformed legislation "De Institutis Perfectionis". (13)
4.1407	PONTIFICIUM CONSILIUM INSTRUMENTIS COMMUNICATIONIS SOCIALIS PRAEPOSITUM	VIIIe Journée Mondiale des Communications sociales: Les Moyens de Communication sociale et d'Évangélisation du Monde d'aujourd'hui. (4)
4.1408	FAO (Notiziario)	La scarsità di Fertilizzanti non deve ridurre l'impiego di varietà migliorate di cereali.(1)
4.1410	UN (World Food Conference)	Valutazione Preliminare della Situazione Alimentare Mondiale in Preparazione per la Conferenza Mondiale delle Nazioni Unite sulla Alimentazione. (9)
4.1411 "	FABC	Statement and Recommendations of The First Plenary Assembly of The Federation of the Asian Bishop's Conferences, Taipei, Taiwan, China, April 22-27, 1974. (7)
4.1412	Caritas Internationalis	INDOCHINA PROGRAM. (52)
4.1413	Lutheran World Federation PRO-MUNDI VITA	Theological Implications of the New China (200)
4.1414	USG	XIII Assembly:EVANGELIZATION AND RELIGIOUS LIFE. (82 Available in French.
4.1416	Les délégués au Congrès des Vocations	Congrès Des Vocations:-Rome, 20-24 Novembre 1973, -Document Final. (9)
4.1418	Idib	Accelerate l'invio di cereali nel Niger colpito dalla siccità. (1)
4.1421	Multimedia International	Karl Pawek: from photo to social action. (16)
4.1422	Information Centre of the International Catholic Organizations	27e Assemblée Mondiale de la Santé. (11)
4.1423	SONOLUX	Annual Report. (5)
4.1424	Catholic Media Council	Report on the Activities of the Secretariat of the Catholic Media Council for the first quarter of 1974. (10)

Code No.	Organization	Title of Document (No; of pps. in brackets)
4.1425	CWME	Minutes of the Commission Meeting . (120)
4.1429	Verrijdt J.	Le programme pour les Enfants des Détenus. (7)
4.1430	CICARWS and CWME	Joint Meeting of the CICARWS officers and CWME Executive Committee. (3)
4.1431	Taylor, John B.	New possibilities for Christian-Muslim Dialogue. (8) --ENCOUNTER--
4.1432	ENCOUNTER	Lebanon - Broumana: Muslim Christian Consultation. July 1972 (16)
4.1433	Ibid	Islam and the Bible. (8)
4.1434	MARC	Status of Christianity, Country Profile: INDONESIA. (28)
4.1438	INADES	Rapport d'activité année 1973. (33)
4.1437	Ibid	Qu'est-ce qu'INADES-formation? (8)
4.1438	UN	Economic and Social Council; Economic Commission for Latin America. (27)
4.1439	Ibid	The second Asian Population Conference. Tokyo, 1-13 November 1972.(27)
4.1440	Ibid	Statement by secretary-General on receiving a declaration on food and population. (3)
4.1441	McCormack, A.	Confidential Report.(6)
4.1442	Ibid	Run-up to Bucharest. (13)
4.1443	Editor	Some modern attempts towards Biblical renewal in Moral Theology. (12)
4.1444	for MONTH	A matter of people. (3)
4.1445	UN	Declaration on Food and Population. (10)
4.1446	Sr. M.V. Feliciano	ISLAM IN THE PHILIPPINES: a historical and contemporary study with a view to dialo gue. (3+)
4.1448	MARC	Studies in Missions: an index of theses in Missions. (73)
4.1450	Ibid	Status of Christianity country profile: INDONESIA (31)
4.1452	WCC	NIGERIA CONFERENCE - Ibadan-- 17-21 december 1973 (17).

Code No.	Organization	Title of Document (No. of pps. in branches)
4.1453	Ibid	REPORT on VISIT to Brazil - 9 November to 19 december 1973. (19)
4.1454	ENCOUNTER	ISLAM - HISTORY AND PRESENT TENDENCIES, (10)
4.1455	E. M. Kinney	A Matter of Conscience. (3) available in French.
4.1456	International Finance Corporation	Technical Data. (13)
4.1457	Ibid	IFC Assists Israeli Industry, \$3.5 Million for pesticide Expansion. (12)
4.1459	Joachim Pillai (LWF-PMV)	Maoist Ethics and Judaeo-Christian Traditions (13)
4.1460	H. Dargan, SJ	Contemporary Church, Contemporary China (11).
4/1461	LWF-PMV	"New Man" in China : Myth or Reality?
4.1462	Ibid	Red china and the Self-Understanding of The Church: Marxism-Leninism-Mao-Tse-Tung-Thought and the Philippine Revolution. (8)
4.1436	Ibid	Some reports on China by Fides News service (7)
4.1464	V. Hayward	New man and women in a New Society: Report of a discussion on the China Experiences. (5)
4.1465	Pro Mundi Vita	China and the Churches in the making of one World. (15)
4.1466	Univ. of Rhodesia	A strategy for Rural Developpement Savings Clubs and Package Programmes. (13)
4.1467	SOPEPAX	CHURCH ALBERT. Development Decade II. (30).
4.1468	ICWA Doc. 18	The Child and the population problem. (87)
4.1469	IDOC	Secret Governement Documents on Counter-Subversion. (172)
4.1470	Central Missionair Beraad Religieuzen	Verslag over 1973 (27)
4.1473	AMECEA	Responsible Parenthood: Family Planning (43)



Code No.	Organization	Title of Document(No. of pps in brackets)
4.1474	SKIP	5th Annual Report -1973. (18)
4.1475	Multimedia International	Life Lines, a medium at the service of man. (16)
4.1476	Ibid	Where are Religious needed in the Mass Media? (2) French and Spanish available
4.1477	IMPACT	OH <sup>D</sup> CORNER IN IMPACT, Feb. 1974. (3)
4.1478	The Christian Institute of Southern Africa	Communications Service. (16)
4.1480	Bibliothe der Basler Mission	Bibliothek der Basler Mission - Halbjahr. 197 (12)
4.1481	IDIOFA	Progrés Populaire 1974 - 1979; (159)
4.1482	CREC	Programme CREC - '74-'75 (4)
4.1483	ESSO	Bolivia: una Cultura by Alberto Negrin(12)
4.1484	ESSO	Naif in Venezuela by Corrado Pizzinelli (14)
4.14	U.N.	Draft World Population Plan of Action (30)
4.1486	G. RULLI	I Vescovi Asiatici per l'Evangelizzazione in Asia (6)
4.1487	Gaba Publications	Leadership (100)
4.1488	Research Institute of the Luth. Church	Basic Account of Parish Finances 1960-'70 (8)
4.1490	Intl. Bank for Reconstruction, and Development	World Bank lends \$92,000,000 in Morocco; Nigeria and Turkey (12)
4.1491	SND-N	Ethiopia The Hidden Empire(33)
4.1492	Catholic Media Council	Activity Report No. 2/1974 (11)
4.1493	Dame Missionarie della Consolata	Con Amore per le Missioni (32)
4.1494	Declaration de los Obispos de Chile	La Reconciliacion en Chile (6)
4.1495	Congregación de la Mision	Documentación No. 2 (8)
4.1496	Info. centre of the Intl. Cath <sup>o</sup> Orgs.	Rapport sur la 27e Assemblée Mondiale de la Santé. (11)
4.1497	Bishop <sup>s</sup> of Kenja	Pastoral Letter (5)

Code No.	Organization	Title of Document(No.of pages in brack.)
4.1489	Research Institute of the Luth. Church	The Parish goes to the Polls (6)
4.1498	U.I.S.G.	Announcements made at May 7/1974 Meeting of English-speaking Superiors General and Councillors (of Rome) (3)
4.1499	U.I.S.G.	Announcement of June Meeting for English-speaking Superiors General and Councillors. (2)
4.1500	Nederlandes Missieraad	Missiologische Curcus to Nijmegen Sept. 1974 (4)
4.1501	Chilean Bishops	Declaration on reconciliation of Chile. (5)
4.1502	Ivory Coast Embassy	Abidjan (20)
4.1503	Kenya Catholic Secretariat	The Catholic Church in Kenya (3)
4.1504	MARC	Status of Christianity- the World (10)
4.1505	MARC	The Italian Religious Situation (8)
4.1506	Christian Medical Board of Tanzania	The means of meeting the priorities with regards to material resources and manpower (2)
4.1507	Christian Medical board of Tanzania	Rewiew of the present Church Medical Work- What is being done? (14)
4.1508	DITTO	The means of meeting the priorities with regard to material resources and manpower from overseas (5)
4.1509	DITTO	The means of meeting health priorities with regards to material resources and manpower from the USA (9)
4.1510	INTERPHIL	11 Intl. Seminar of Resource Dev. (6)
4.1511	AMECEA	Report of the Study meeting of the delegates from the AMECEA countries attending the 1974 Synod of Bishops (7)
4.1512	Religious Superiors' Association of Tanzania	Minutes of Meeting , Dar es Salaam June 1974 (11)
4.1513	DITTO	Spirituality of religious in Tanzania today (5)
4.1514	DITTO	Financial liabilities and resources in the Missionary activity of the Church (5)

Code No;	Organization	Title of Document
4.1515	Social Compass	Rapport de la réunion du comité de direction, Louvain 1974 (2)
4.1516	L'Osservatore Romano	L'Alibi demografico (1)
4.1517	World Council of Churches	Exploratory consultation with intl. co-workers serving in European countries London, 1974 (2)
4.1518	DITTO	<del>Strauss</del> and friends in mission (8)
4.1519	DITTO	Whatever became of the Ecumenical Sharing of personnel? (4)
4.1520	Chilean Bishop	Letter to General Pinochet, August 1974 (3)

LIST OF PERIODICALS RECEIVED FROM JUNE UNTIL SEPTEMBER (inclusive)

compiled by Sister Agnetta, SSPS.

I. EXTERNAL PERIODICALS

<u>Issue:</u>	<u>Name of Periodical:</u>
Nos. 29 and 30	Action
Nos. 3 and 4	ADRIS Newsletter
Nos. 1772-1795	Agenzia Internazionale FIDES Informazioni
No. 10	AIO China Briefing
Vol. 2, No. 4	Al-Basheer
Vol. 14, No. 11-12 and Vol. 16, No. 1-3	Al-Mushir
No. 17	AMECEA Information
6/74 1-4; 7/74/ 1-5; 9/94/1	AMECEA Documentation Service
Nos. 2 and 3	BIT Informations
Nos. 35 to 40	Boletin de la CER
Vol. 5, No. 4	Bulletin (Institute of Development Studies)
Nos. 40 and 41	Bulletin du OICE
No. 1, 1974	Catholic Media Council Information Bulletin
Vol. 3, Nos. 3 and 4	CEM Mondialità
Nos. 17-31	Chiesa nel Mondo
Nos. 30 and 31	Circulars (USG)
Nos. 15 and 16	ComMuniCatie
May-June	Communication (UISG)
Nos. 4-6	Communique
Nos. 44 and 45	CONDOR
No. 4 (Sp.); 13 (Fr.); No. 20 (Engl.)	Contact
Nos. 2 and 3	Contacts
Nos. 4-6	Development Forum
Nos. 237-475	Documentation and Information for and about Africa
Nos. 1653-1660	La Documentation Catholique
Nos. 2 and 3	Ekumenisk Orientering - Aktuell
Nos. 3 and 4	Ekumenisk Orientering - Youth
Nos. 1-7	Encounter
Nos. 5 and 7	Ephemerides Notitiarum (USG)
No. 7	Exchange
Nos. 4-7	FABC Newsletter
Vol. 3, No. 6	Filmis (Eng. ed.)
Nos. 16 and 17	GABA Newsletter
Nos. 4 and 5	IAMS News Letter
Nos. 18 and 19	ICVA Documents
Nos. 65 and 66	ICVA News
No. 96	Ideas and Action Bulletin
Nos. 19-22	IDOC Bulletin

Vol. 5, No. 2	IFCO News
Vol. 9, 6-8	Impact (Philippines)
Nos. 53 and 54	Impact (Zambia)
No. 2, 1974	In Via
Nos. 4-7	Informatiedienst
Spring and Summer 1974	Information Bulletin (Multimedia)
No. 5	Information Letter (LWF Marxism and China Study)
74/13-20	Information Service (Ghana)
Nos. 457-463	Informations Catholiques Internationales
No. 2, 1974	Inter Caritas
Vol. 26, Nos. 5-9	International Associations
No. 251	Internation Review of Missions
Vol. 3, No. 1	Japanese Religions
Nos. 17 and 24	Justitia et Pax Bulletin
Nos. 251	International Review of Missions
Vol. 3, No. 1	Japanese Religions
Nos. 17 and 24	Justitia et Pax Bulletin
Nos. 45-48	LADOC
Nos. 13-14	Letters from Asia
No. 3	Literacy Today
Nos. 90-92	Mani Tese
May and July	MARC Newsletter
Nos. 7+11	MEB Today
Nos. 103-106	Mensaje Iberoamericano
Nos. 250-255	Messages du Secours Catholique
Vol. 26, No. 19	Messis
Nos. 3 and 4, 1974	Migration News
No. 2, 1974	Migrations dans le monde
No. 2	Ministries and Communities
Nos. 40 and 41	MISEREOR Aktuell
Nos. 35-38	Mission Intercom
March - August	Missions Etrangères
No. 73	Le Mois à l'Unesco
Nos. 4-8	A Monthly Letter about Evangelism
Nos. 16-18	New Internationalist
January-March	New Bulletin (CHAP)
Nos. 4 and 5	Newsletter (Kenya)
Vol. 4, No. 2	Newsletter (WCCU)
May-September	News Notes (AFPRO)
May-September	Notes and Comments (Agrimissio)
Vol. 11, No. 2	Noticeial
April-July	ODI (Overseas Development Institute)
Vol. 6, Nos. 14-20	One Spirit
No. 5-6 and Special	Pastoral Orientation Service
No. 2, 1974	Pastoral Service
No. 72	Peuples du Monde
No. 50	Pro Mundi Vita (English edition)
No. 51	Pro Mundi Vita (French Edition)
Nos. 50-52	Prudentes

Nos. 15 and 16	Quarterly Record
Vol. 20, No. 4	Religion and Society
August	Report from IMU
No. 558 and 559	Revista de Misiones
Vol. 10, No. 1	Risk
Nos. 20-36	Ruhr Wort
No. 62	Scienza, Tecnica e Organizzazione
No. 21	SKIP Newsletter
Vol. 21, No. 1	Social Compass
April-July	South African Outlook
No. 23	SPCU Information Service
No. 23 and 24	SSRC Newsletter
Nos. 6983-7001	The Tablet
Nos. 12; 15; 18; 21; 24;	This Month
No. 31-32	UISC
No. 18	Vida en Fraternidad
No. 118	Vinculum
Vol. 25, No. 1 and 2	Worldmission
May 1974	World Reporter

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NEWS FROM AND FOR THE GENERALATES

1. The SCHEUT CHAPTER elected the new CICM general administration :

Fr. Paul Van Daelen, Superior General  
Fr. Jérôme Heyndrickx, Vicar General  
Fr. Nestor Pycke, Assistant General for Europe  
Fr. Edouard Van Haegenborgh, Secretary General

2. CSSP NEW GENERAL ADMINISTRATION

Fr. Frans Timmermans, Superior General (Holland, R.C.A.)  
Fr. Joseph Gross, General Assistant (France-Congo)  
Fr. Albert Thielemeier " " (Germany)  
Fr. Gerald Walsh, " " (U.S.A)  
Fr. John Daly " " (Ireland-Zambia)  
Fr. Adrianus Van Sonsbeeck " (Holland-Brazil)  
Fr. Adélio Torres-Neiva " (Portugal)  
Fr. Alphonse Soucy, General Bursar (Canada)

3. The SM General Administration will be absent from the Rome Generalate from October 27 to December 31, visiting Switzerland and Austria; Fr. S. Tutas and Fr. L. Le Mire will attend the centennial celebrations of the Ecole S. Marie Lebrun at Bordeaux on December 7 - 8, 1974.

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CONGRATULATIONS

We should like to take this opportunity of extending our congratulations to Sr. Georgianne Segner on her re-election as Superior General of the School Sisters of Notre Dame. We are glad that SEDOS will be able to continue to benefit from her wide experience and wise judgement.

74 n. 37

Rome, 15th November 1974

This week:

Our main item in this issue is the Report on the Health Meeting organized by the Health Working Group. It was an extremely interesting (and jolly) gathering and all those present agreed that Sr. Godelieve Prové's address was absolutely splendid and most inspiring (see 74/779).

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|----|--|-----|
| 1. | <u>Minutes of the Executive Committee Meeting of 28 October 1974</u>                               | 771 |
|    | <u>Appendix</u> : Objectives for November and December   | 773 |
| 2. | <u>Report on the Health Meeting Sponsored by the Health Working Group.</u>                         | 774 |
|    | <u>Appendix</u> : Sr. Godelieve's Address on " <u>THE PASTORAL MINISTRY OF THE HEALTH WORKER</u> " | 779 |
| 3. | <u>List of Periodicals Received from June to September (inclusive)</u>                             | 786 |
| 4. | <u>List of Documents received during October</u>   | 790 |

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ANNOUNCEMENT:

The General Chapter of the White Fathers have elected their new council:

Fr. Jean Marie VASSEUR, Superior General (France)

Assistants: Fr. Yves GAUDREAU, (Canada)

Fr. Victor MISSIAEN (Belgium)

Fr. Antoon METTROP (Holland)

Fr. Jesus-Maria SALAS-MARTINEZ (Spain)

-o-

COMING EVENTS:

EXECUTIVE COMMITTEE

2 DECEMBER 1974

4.15 pm

SEDOS SECRETARIAT

Sincerely yours,

Fr. Leonzio BANO, FSCJ.



EXECUTIVE COMMITTEE

A meeting of the Sedos Executive Committee was held on Monday, October 28, at 16:00 at the ICM Generalate.

Present were: Sr. Claire Rombouts icm, Sr. Danita McGonagle ssnd, Sr. Mary Motte fmm, Sr. Francis Webster scmm-m, Fr. J. Hardy sma, Fr. Ary sj.

In the chair: Br. Ch. H. Buttimer FSC

Secretary: B. Tonna

- 1) The minutes of the previous meeting were approved after the following addendum: "It was agreed that to ensure continuity, the same person should always substitute for that member who could not attend the sessions of the Executive Committee."
- 2) The following would be the regular stand-bys of the members of the Committee:
  - a) Br. Ch. Henry: Br. P. Bastarachea fsc
  - b) Fr. J. Hardy: Fr. H. Van Hoof sma
  - c) Fr. Ary: Fr. Bouchard sj
  - d) Sr. Claire: Sr. Ramona icm
  - e) Sr. Godelieve: Fr. Francis Webster scmm-m
  - f) Sr. Justine: Sr. Mary Motte fmm
- 3) It was agreed to recommend to the December Assembly the acceptance of the invitation for Sedos to become a member of the Assembly of Pro Mundi Vita. The Executive Secretary would prepare a note to this effect.
- 4) It was agreed to go ahead with the December issue of Joint Venture, even though an Editor would not be appointed now. The terms of reference of Joint Venture would be the presentation to a select public (Bishops, Pastoral Institutes, Study centres, Associations of Major Superiors, the media, and groups involved in missionary work) a digest of the thinking and experiences going on in the Sedos groups. In particular, it would draw on the material contained in the weekly bulletin and on the experiences of the member Generalates. The December number would include:
  - a) interviews with the Sedos Superiors-General who were involved in the 1974 Synod.
  - b) a digest of our Synod reports and preparatory meetings.
  - c) the best of what was specifically "ours" in the 1974 weekly bulletins.
  - d) an introduction and a conclusion to help the reader go through the contents of the number.

The different sections could be written by different people from the Sedos circle.

It was agreed to ask Fr. L. Skelly to take charge of the December number and to edit it. Fr. Bano would be asked to take care of its printing at Grades.

he December Assembly would be asked for ideas about a permanent Editor.

- 5) Fr. Tonna then presented proposals for the next two months (see appendix). These were reviewed and the following decisions were taken:
  - a) priority should be given to Objective 4 b - the identification of strategic areas for cooperation - and this could form the focus of the December Assembly. An attempt would be made to link it with Objective 3 a - (listing and classification of Synod concepts) in this way:
    - the Secretariat would prepare a first list and classification (see 74/725 no. 17)
    - the executive Secretary would discuss it with individual Generalates during his visits.
    - the outcome would be presented to a next meeting of the Executive Committee
    - the Committee would derive from material collected practical suggestions for the December Assembly.
  - b) During his visits, the Secretary would also raise the questions of: I) what the Generalates would like the Assembly to discuss, II) of staffing the Secretariat, including editorship of Joint Venture. The schedule of these visits would be circulated in the weekly bulletin (Objective 4).
  - c) As regards Objective 5, it was agreed that the Sedos members of the group proposed 4 USG to study Sedos - USG-VI relationship would be Fr. Hardy, Sr. Danita and Fr. B. Tonna.
  - d) Objective 1 (computerization) was considered as adequate to cover the IDOC-PAO-WOC project presented as Item 4 of the agenda - and this Item was not subsequently discussed.
- 6) A report was given to the full Committee by the members of the Committee delegates who had met the Secretariat Staff earlier. The job descriptions which would be tried out for the next six months were distributed to the members present.
- 7) Fr. Tonna informed the Executive that Sr. Justine had asked him to communicate her feelings about the fact that her travel schedules would prevent her from attending the meetings of the Committee of the next months and that she was willing to do what ever was considered would serve the interests of Sedos best. It was decided to inform the Assembly about the situation and ask it to normalize it. Meanwhile Sr. M. Motte would substitute for Sr. Justine.
- 8) It was agreed to meet on Dec. 2, 1974 at 16:15 at Sedos.

APPENDIX

Memo on the next two months to the Executive Committee from the Executive Secretary.

Objectives for November - December 1974

A. Documentation Services:

Objective 1: feasibility study on computerization

- negotiations with Cor Unum
- formulation of common lists of descriptors
- specification of relevant documents
- computerization of index

Objective 2: Evangelization Today files

- team study of our sources on Ghana
- build up of model grid and pilot forms
- compilation of Ghana file
- passage to an Asian and L. American country

B. Study services:

Objective 3: Synod follow up

- listing and classification of Synod concepts
- group study of selected concepts
- recommendations to Executive on conclusions

C. Cooperation:

Objective 4: Inner ring

- systematic visits of Secretary to each Generalate
- identification of strategic areas for cooperation
- exchange of missionary concerns
- recruitment for study groups
- specification of secretariat services

Objective 5: Outer ring

- decision on Joint Venture
- revision of mailing lists
- relationships with USG, UISG, FABC, PMV, Prospective etc.

THE HEALTH MEETING OF 18 OCTOBER 1974

The above meeting sponsored by the Health Working Group was held at the SJ Generalate on 18 October commencing at 3 pm.

<u>Present:</u> Sr. Charlotte Couture, SA	Sr. Paola Marcialis, SDS
Sr. Luigi Paolucci, SDS	Sr. Suzanne Gignac, SSFB
Sr. Godelieve Prové, SCMM-M	Sr. Cécile Gonthier, SSFB
Sr. Francis Webster, SCMM-M	Sr. Mary Motte, FMM
Sr. Joan Burke, SNDM	Sr. Arlene Gates, SA
Sr. A. Deseyn, ICM	Sr. M. Valentine, SMSM
Sr. Annemarie Oosschot, SCMM-M	Sr. Mary Kevin O'Connor, SCMM-M
Sr. M. Benet Gilland, SCMM-M	Sr. Bernadette Peterson, SAC
Sr. M. Gabriel, MSC	Fr. Bouchard, SJ
Sr. Ildefonsa, MSC	Sr. Camilla, MSC

Chairman: Sr. Francis WEBSTER, SCMM-M

1. After the delegates had spent some time getting acquainted with each other, Sr. Francis introduced the topic: "The Pastoral Ministry of the Health Worker". There was, she said, a grave danger that our hospitals would become - indeed, to some extent - already were - mere medical repair shops, utterly unpersonal and lacking truly human and religious dimensions. She then introduced the speaker for the occasion, Sr. Godelieve Prové, Superior General of the SCMM-M, stressing her wide experience in the field under consideration.
2. Sr. Godelieve's Address: See Appendix.
3. The meeting then broke up into 3 groups and discussed (for the most part) the following six questions:
  1. What points in the speaker's address do you consider to be most relevant in an evaluation of our Catholic Medical work?
  2. Do our institutions (large or small) offer a dimension of healing not given by other institutions?
  3. What is our attitude in the face of incurable disease, natural degenerative processes of age, and death?
  4. What has been the experience of your community in combining pastoral care with health care? Is there an increasing desire on the part of your professional health group to bring this dimension into their service?
  5. Is there a need to prepare sisters for this kind of ministry? Do you have any concrete suggestions?
  6. What practical effects follow from our own need for "healing" as individuals and as communities?

4. After the refreshment break the secretaries of the groups presented their reports.

Sr. Arlene Gates, SA for group A :

All in the group were convinced that there is a great need for the spiritual dimension in medical work. How to meet this need:

- Each of us needs to face the reality that because of sin, weaknesses etc, we need to be healed by another.
- strongest people when sick often are frightened, childish, very demanding: we tend to become impatient with them. If we ourselves could realize that we have fears, immature and neurotic moments in our life, we would probably treat them with greater patience, understanding, compassion, love.
- need for communities to grow in awareness and sensitivity to this spiritual aspect of health care, to encourage shared prayer in community for the sick and the members of their family. Sister Nurses should be encouraged to pray with their patients at least from time to time.
- danger for those working constantly in a hospital to become accustomed to sickness and indifferent to persons. A certain number of Doctors and Nurses deal with illness in a clinical way only. They are there more for a salary than for patience. In collaborating with these people there is a great danger that we too, lose the sense of the person and his needs. Also many hospitals short of staff - sisters over worked. Young Religious do not accept only the technical work - they want more time for person to person relationship.

Some concrete examples of the beginnings of the Pastoral Ministry in health work:

- In South America there are some Pastoral Teams set-up including a Nurse, Social worker, priest etc.

Trends toward getting real training in counselling for Pastoral aspect of Health Care. There is one such center in India. The training provides a rich personal experience for the Health worker herself as well as an aid for dealing with patients and their families - danger that after such a course some are reluctant to return to Nursing in a hospital.

- Co-ordinating agencies for Health Planning seminars to give sensitivity to people with their problems.
- In Chicago, St Luke's hospital has a Pastoral Department in the Hospital itself. Protestants seem more advanced in the Pastoral Ministry of Health care than Catholics.
- Charismatic Renewal is helping to make the spiritual aspect of healing more evident and easier to talk about.
- In some hospitals older sisters have found their second career visiting regularly the sick and their families to console them, listen to them and pray with them.
- trend to work in institutions other than our own facilitates injecting more of the spiritual aspect into our work.
- Schools of Nursing offer a terrific occasion to include the Pastoral Aspect of Nursing for the students, but for this, those in charge must be convinced of this aspect. It would be good if they could find time to have personal encounters with students outside class time.

Regarding incurable disease and death, often the big question is who should tell the patient; when and if? Is this a Christian attitude?

All agreed that there is plenty of scope for the Pastoral Ministry in Health Care and that it is a necessity for we, Religious, to find the means to bring this dimension of healing to the sick. Certainly our Protestant brothers have much to share with us in this field.

Sr. Annie Deseyn, ICM for Group B:

- Q. 1 - The christian aspect of medical (care) work - especially the human aspect of what has been said about "sin" and "sickness".
- The necessity (and the growing tendency) to combine more health care, both in the hospital and in the life-milieu.
  - The necessity to link "modern-medical care" with the traditional existing healing in the community.
  - The insistence on the necessity that the healthworker himself - in one or another way - should have experienced God's healing power in his own life.
  - The charismatic movement of healing, where prayer and also the community aspect is taken into account.
- Q. 2 - The general thinking of the group, except for one person, was that in reality, there is not so much difference or sometimes no difference in the whole approach of the persons.
- The sisters are taken <sup>up</sup> in the whole system of professionalism, efficiency, time and workdivision, etc... This is reducing the contacts with the sick to a formal and professional level. The sisters alone cannot change this reality. There is need for real "teamwork" in a new mentality and new approach of the task of the healthworker, as well of the sick person and the total reality of his life. It was stated that younger sisters healthworkers are much more interested in going to the villages. Perhaps this is linked with their desire to approach and help the sick person in the reality of his life, and to escape from a system without possibility for human relations.
- Q. 3 - There is great fear and we do not know how to deal with it.
- The fact is that in tribes, villages, among simple people in the countries where we have been, death is much more seen and accepted as a natural part of life.
  - Many times we see "old age" as<sup>a</sup> depressing reality.
- Q. 4 - The experience of one of the group was that there is a desire to integrate health care in the total pastoral approach, but that the nurses themselves are not sufficiently prepared for this.
- Q. 5 - We agreed that there is really a need for formation or re-education to grow into a new mentality and approach.
- Concrete suggestions: - Communication in the SEDOS Bulletin of the talk given on the topic by Sr. Godelieve Prové.
- Reflection on this in our own community.
  - Broader documentation and information about the new trends in healing and the task of the healthworker in his pastoral ministry.
  - Point out and share existing experiences.

- Q. 6 - We felt the necessity to become more humble in accepting our own need of healing on different levels. As communities, we have always the tendency to look for the "ideal", which is often a hindrance to really accept the weaknesses, the sinfulness, the need for healing of each person in the community and of the community as a whole. We need to become freer to share our spiritual needs, as also to become more conscious of the need for prayer. We ourselves have to accept that suffering is needed for redemption.

Sr. Joan Burke, SNDN for Group C:

The Group expressed appreciation of Sister Godelieve Prové's reflective and stimulating presentation which was rich in insights and obviously flowed from personal experience. Group was particularly struck by the speaker's underscoring the importance of the attitude of the minister-of-healing as necessarily being that of one who has known his/herself the need and experience of healing.

Book recommended: The Wounded Healer by Henri Nouwen.

Summary of the discussion of the group:

1. Measures for evaluating christian medical work:
  - a) Examine what are the terms of communication used by health worker: are they human and personal words/gestures, or only strictly clinical? do they speak of the minister's own understanding of his/her own need for healing? is it always a true and authentic communication, or mere words to distract from reality-situation (particularly when with a person facing death)? is the health worker hearing and communicating genuinely out of the world and frame of the person sick, who usually considers his/herself a stranger in the "hospital world"?
  - b) With regard to the staff and other personnel: patient should always be the center; relationship is of prime importance; attitudes toward health ministry should be frequently examined and reflected upon by the staff.
  - c) With regard to administration: priorities are reflected in decisions re allotment of resources with the patient as first consideration, never as a means to another end (such as doctor's prestige, nursing school programs, etc.). These same priorities will be shown in what criteria are used to judge when a patient, in fact, needs to be hospitalized.
2. Continual educational need for the development and integration of the health workers' attitudes towards such realities as sickness, healing, life-death, experience of chronic disease.
3. Initial training for health workers should include a preparation for an understanding of total healing. Concerns noted:
  - a) Difficult for young, inexperienced trainees to know themselves the 'world of the sick,' and to communicate empathy on a deeply personal level;
  - b) Necessity of a team of many skills: hands, minds, hearts; necessary to integrate the ministries of the bearers of these different gifts;

- c) Affirm and welcome the complementarity of different ministries;
- d) Stimulate and foster involvement of local community (neighbourhood, village, town) where health facility is to become an operative 'healing community', which seems to more naturally be the case in non-Western, traditional societies;
- e) Total context of vision is the paschal mystery.

4. Ministry is used today in a much broader sense than solely of the ordained. The concept underscores the importance and service of each gift in the community which is given that the community might grow in wholeness. All gifts are for the greater humanization of society.

Conclusion: Group expressed desire to explore further what specific role the 'ministry of healing' plays in evangelization of the world. What do human beings know and understand in their experience of religious-physical healing? How do different cultures lead to a fuller appreciation of the meaning of healing -- of being made whole, more human?

5. The Chairman, Sr Francis, then gave a synthesis of the above reports as follows: The inspiration of Sisterodelieve's paper was appreciated by all the discussion group. Especially stressed by them was the importance of the attitude of the health worker toward the patient and his family and her awareness of her own need for healing. For the patient truly the center of concern by the staff that renders the health services and the real objective of the administrative decisions concerning his welfare was seen as part of this attitude. It was also realized that it is important for the whole community in which the patient lives to be a healing community. For this to happen there must be a complementarity of ministries. Recognizing that in some instances the professional demands on the health worker limit the time and opportunities available, the value of having the worker as part of a pastoral team was realized. Yet even in this case, the concern of the health worker for the whole patient and not just for his illness was considered essential for a healing ministry to take place.

Based as this healing ministry is on Christ, and radiating Christ in its best expression the contact between the health worker and the patient in this setting is a real evangelistic encounter.

6. Plans for the next meeting were discussed. It was agreed that it should be held around the same time as the General Assembly to be held early in 1975. It was suggested that the Executive Secretary in the course of his visits to the Generalates should urge the men's Institutes to send representatives to the meetings. Some of the subjects mentioned as possible topics were; a) We know that healing by non-Western, non technical medical means can be also evangelizing. How is this brought about? b) Can there be any comprehensive Christian concept of salvation which omits physical healing? c) How can the Christian health worker bear evangelical witness now? d) What can the health worker receive from Synod'74?

The meeting concluded with the reading of St James 5/13-17.

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ADDENDUM: We wish to deny the story that at the Health Meeting the following advice was given: "If the baby wont take raw milk, boil it".  
 Infantile or infanticide? L.S.

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APPENDIXTHE PASTORAL MINISTRY OF THE HEALTH WORKER

by Sr. Godelieve Prové, SCMM-M.

The present situation

The topic for today developed during the last Health Group Meeting from Sr. Gilmary Simmons' talk and the discussion that followed. (See SEDOS 74/413-420).

From the brief historical perspective given last time, it could be seen how the early Church was a healing community; how through the ages there has been an increasing separation between the material and the spiritual, so that today the health worker is more and more - if not totally - absorbed in applying scientific and technological advances in the diagnosis, treatment and prevention of disease, through facilities and organizational structures that will allow maximum efficiency from the point of view of the healthworker.

In the discussion that followed Sr. Gilmary's presentation, the participants confirmed that there are indeed serious gaps as far as the spiritual and the personal aspects of healing are concerned in our well equipped and efficiently organized health institutions. It was said that it is no longer easy, not even possible, to take care of the whole person. Other professional workers have to come in, specialized in the social, educational, and pastoral field.

However, it was also noted that there are some signs that we healthworkers are open to move towards an understanding of a healing-ministry. We seem to be ready to take up the challenge which Sr. Gilmary presented to the group as a conclusion to her talk: that every Christian, and thus definitely the health worker is called to proclaim God's healing relationship with man, in the person of Christ.

From all this the need developed to concentrate this afternoon on the pastoral ministry of the health worker. I understand that this means that we agree that it is not enough for us to know and to believe that God's healing power is present in this world, that this power touched the life of individuals and communities, but that we ourselves as health workers want to bring, want to be this good news in clear and convincing terms to the people of today's world, that we want to be health workers who at the same time are agents of healing in the name of Christ.

If we look at what is happening around us, it becomes quite clear that people have expectations in this regard. We are told by different people in different ways, but nevertheless very clear that the practice of modern western medicine does not satisfy the needs of man in search of healing.

That is true for traditional societies. Remember how it was pointed out during the last meeting that traditional healing does respond to the traditional beliefs of the people in a way modern medicine cannot. Western modern medicine could bring about a very quick cure of the disease, without however dealing with all the psychological, cultural and religious factors of which the particular disease is

to be an expression or a consequence. If we really want to care for the whole person, all these factors need to be dealt with, otherwise our treatment does not answer the problem and something is lacking because we are truly not dealing with the same reality.

But to some extent the situations is not entirely different for the common man in the western world. Whoever has become sick in any way and is therefore dependent on the health care as delivered today, is entering a strange world, where others take over, seem to make the decisions; speak a foreign language. To be admitted in a hospital can become a very threatening experience, and I know quite a few people who would rather die at home, than live a little longer being exposed to the so-called benefits of intensive care in the hospital.

The hospital in modern society has become a multi-purpose enterprise serving at the same time the ambition of the medical profession, educational programs, and also the technology which always again introduces something new in the name of progress. The latest innovation becomes indeed a must once we are caught in the race of technological development and competition.

These health institutions fight disease and death, rather than assisting the person and his/her family through what is happening to them in all its implications. Would dissatisfaction with this situation be one of the reasons that there is a new awareness and practice of healing through the power of prayer in the charismatic movement? This is just a question; but the difference between the impersonal hospital atmosphere, and the very personal touch and real togetherness as experienced in a prayer meeting is quite obvious.

In the face of all these facts we are in need to re-think our ministry as health workers. For that we need to have a more adequate understanding of what healing is. Also that has been explained clearly enough during the last meeting.

### Theological Reflections

But a theoretical knowledge is not enough. If we want to become agents of healing in the name of Christ, we have to reflect on what is happening around us, on the reality in which we are living, and we will only discover the full meaning of our ministry if we do this reflection in the light of the Gospel.

Jesus Christ is at the origin of our ministry. He has been announced as the one "through whom God would heal our wounds" (Jer. 30,17). That is why his name would be 'Jesus', because He would save the people of Israel. He is described as going around, curing the sick, casting out devils (e.g. Mk 1,23-28.29-34.40-45; 2,1-12; 3,1-6).

It would be wrong to conclude that Jesus was just a miracle-worker. The purpose of these miracle cures and of the stories telling about them, was not so much to prove that Jesus was the Messiah or the Son of God, but rather to show that in Him the new order had arrived: the Kingdom of God announced by the prophets. The miracles opened

the eyes of the people, but they "would see greater things than that" (Jn 1,51). In Jesus a new relationship began to exist between God and man, in relationship in which we become in Christ sons and daughters of the Father, and brothers and sisters to all men.

The whole ministry of Christ was to establish the reign of God, and that would mean the end of the reign of Satan. And since in the mind of the people there was some relationship between the reign of Satan, and man's suffering and death, it was significant for the foundation of God's Kingdom that Satan's work, sickness and death were gradually destroyed.

The New Testament uses the technical medical terms for bodily healing, especially Luke does so. But what is most typical is the fact that in most of the cases of miraculous healing the verb "sozein" is used. This verb means liberation from sin and its consequences and salvation to freedom and a new relationship with God. It places healing in a theological context. There is a combination of two meanings: bodily healing and salvation. The miraculous cure is expressed by the word "salvation" to illustrate how closely related the two concepts are. "My daughter, your faith has saved you" is the same as "has restored you to health" (Mt 9,22).

For this total healing, faith in Jesus is a condition for those to be cured. They must believe in Jesus Christ and his Kingdom, they must turn away from sin and be willing to start a new life.

Healing, for Christ, meant the restoration of the whole man, his total rehabilitation. Healing is aimed at the restoration of man to its original wholeness. Sickness, and physical and moral defects affect man's wholeness. Somehow they affect God's original design. Health care is one way of bringing man back to his original integrity. In the christian concept, the healing of physical sickness is only a part of the healing task whereby man is enabled to participate in the abundant life of Christ for the fulfillment of God's purpose in the world.

Sin, sickness and death belong to the realm of darkness. The Bible does not explain the origin of evil. Jesus does not agree that sin is the cause of a person's suffering and death, yet there definitely is a relationship. Remember how he said to the sick man cured: "now you are well again, be sure not to sin any more, or something worse may happen to you". Jesus did not say that the disease had been the result of sin, but the miracle had been the sign for the sick man that he should rise to a new life, the eternal life promised to those who believe in Jesus Christ.

Christ in his complete solidarity with mankind has shown us that in the fulness of our life there will be no place for sin, suffering and death. Jesus in his own suffering and death has given meaning to these mysterious happenings in our life. He made death a source of life. Those who believe have life, they share in Christ's final victory.

In this context it becomes clear that health-care, whether in hospitals or elsewhere, cannot be separated from other activities that in some way or another are aimed at restoring man to his physical and spiritual wholeness. All such activities, be it on the individual, social, political, national or international level, are interrelated. They all strive for man's liberation, which in fact is no other than the freedom from all bonds that prevent him from developing into the mature and free man that he was to be by God's design and for which he was re-created in Christ. Thus health care, even in its technical sense, has undeniably a religious dimension.

### Personal Experience

These reflections on what healing means in the light of the Gospel will not help us in our pastoral ministry as health workers, unless we apply them to our own lives, unless we ourselves have an experience of what it means to be healed in this full sense.

Without probing the meaning of suffering and acceptance of this reality, without acceptance of death, and acceptance of our own sinfulness, we remain closed to God's healing presence in our life. It is not possible to grasp the depth of our pastoral ministry as health workers, of our healing ministry, without willingness to be healed ourselves. Let us not deny that many health workers are not at ease in the face of incurable disease and death because they themselves in their own lives avoid to face these realities.

As long as we cannot accept death in our own life, we have not entered the mystery of Christ, we have not even accepted that we belong to the human race and share in its suffering.

As long as we cannot accept sin in our life, and believe that Jesus alone is the forgiveness of our sins, we do not really know what this total healing, restoration in Christ is all about. How many years and what self-knowledge does it take to realize that most of our fears and sorrow connected with sin has been self-pity and pride?

I am deeply convinced that we can only become healing persons in the simple daily living with and for others, to the extent that we have been healed ourselves, that means to the extent that we have accepted our own need for healing and to the extent that we have accepted and experienced that we cannot heal ourselves, but that we have to entrust our suffering, our weakness, our hurts and failures, our sinfulness to somebody else.

Here again, that what is happening in the physical sphere is so significant for the pastoral ministry. We cannot be healed without verbalizing our pain, exposing the sick part to the doctor, allowing him to examine it.

It is most helpful for the health worker to have to go through that some time. When you are at the revealing end of diagnostic procedures or surgery, you begin to discover what it costs, what fears and emotions need to be overcome.

But it is equally true that we cannot live alone with our emotional and spiritual suffering; with our hurts, temptations and sin. We have to bear this in community. If we want to be healed from it, we have to share this, if only with one person.

If we do not run away from these realities, then we will begin to understand what it means to be among all those who suffer, and to be called - with and in Christ - to enter into suffering, and to follow Him. Christ so identified himself with a suffering and broken world that He died. The cross is not a sign of defeated love, but a sign of love that dares to die. His death was a manifestation of his love.

To follow Christ in His healing mission means that we can no longer commemorate His death and resurrection in the liturgy and in beautiful ceremonies, without every time committing ourselves to commemorate this same death and resurrection in our work. "When we eat of this bread, and drink of this cup, we proclaim the death of the Lord until He comes again". We are called to proclaim this in our lives, that is to be among those who suffer, to be on the side of the poor and the powerless; to be among sinners, to be at ease with all of them, to enter their lives with great respect, to become "we" with them and commemorate that the Lord sought out the 'lost ones' and the 'sinners', those who were marginal to society in his days, that He loved us and that He died for us. Commemorating His death and resurrection, we will be ready to be broken for one another, to be hope for one another, to heal one another, to tell one another and confirm again and again that dying of sin and believing in Christ's healing power, we are born to new life, we become an altogether new creature.

The health worker who has experienced Christ's healing love in a community of faith in which this care for one another is always again expressed, confirmed in prayer, celebrated in the liturgy, will find in that experience the strength to commit him/herself to follow Christ. He or she will be ever more available to people, ever more sensitive to people's suffering and need for healing, able to communicate faith and hope, inventive to do something that helps, always involved to make life richer, abundant, full of joy.

#### Implications for the work

Healthworkers then instead of fighting disease and death, will assist life throughout, and will find almost unlimited possibilities for their pastoral ministry.

Let us think again of the hospital, and let us take up the challenge of making the patient central. That can happen when all the people involved will form a team working together for the good of the patient in such a way that the patient

does not become humiliated because he does not understand what is happening, he cannot follow the language spoken over his head, he is not part of the decision making. The team should also be sensitive that the patient does not become alienated from his family, his environment, his culture. In order to achieve that, the whole hospital staff should be turned into a healing community, so that the patient does not only get cured from his disease, but leaves the hospital as a better person, because of all the respect and the concern he has received, because he has discovered a greater appreciation for life.

Let the hospital become a place where doctors and professionals do not behave as if they were the masters of life and death, but where the realities of life, of sickness, suffering and death are accepted, and where together with the patient the truth is faced in all sincerity and humility, looking together to discover the meaning of what is happening to the person, his husband or wife, his children and family. Let the hospital become a place where he knows how to break the news of incurable disease to patients and relatives, a place where one can speak about death, and where sickness and death can be human events, and not clinical events. For that to happen there need to be staff available to spend time, to counsel, to assist.

Let us become more and more selective about who should go to the hospital, for what and when. It is so much more human and supporting for the person and the family to live through sickness and death with the support and assistance of the family, that in the clinical setting of the hospital.

So many other services can be decentralized. We should think more and more of bringing health care to the people, and not the other way around. When we meet the mother and the children in the family, in her own environment; it becomes so easy to see what else might be lacking, what other needs need to be fulfilled to make that family whole and happy.

Can health workers just be part of an environment; a neighbourhood? Can they be members of a basic community, where at the same time other members will be specialized in other aspects of service, and where together they will be or become a healing community for one another, and for the people among whom they live?

Are health workers in touch with the young? Sex education is one great field where the health worker can touch so many other problems, and often become the link or the key person in pastoral care, including preparation for mature love, for marriage, for parenthood. There is a place for the health worker as a member of a pastoral team.

Some of the other problems met with young people are drug addiction; rejection of parents, of society. The health worker can then be a referral to other specialized persons or institutions.

There are actually all seasons of life, with their own problems, and the health worker is often the one who can discover the pain and suffering of lonely teen-agers, girls considering abortion, unwed mothers, abandoned housewives, parents sick with anxiety over their children. There are the problems of those who grow older and begin to reflect back on life and live with their memories and all the loneliness and sadness that can go with it.

This brings us to the whole field of neurosis, the psychosomatic patient, those sent home again and again with another or with the same medicine, where the cause of the disease is frustration, stress, anxiety. The number of people in need of help in this area seems to be ever increasing in western society today.

There are also the handicapped, the chronically ill. Here the occupational therapist has an important role by drawing these patients out of their self-centeredness, and paving the way for re-integration into society and work again in some way or other.

Let us also think of prayer. People in all kind of distress may ask us to pray for them. Can we do it? Is our yes only a formality or are we serious about it? Are we so serious about it, that we can do it right there and then with the people who ask us to pray for them?

And when asked, can we pray with people who do not share our own belief in Christ, but belong to another religion? Are we capable of communicating our message of hope and faith, and life also to them?

Maybe we are still caught in traditional patterns of health work and health professions. We need more creativity, we need to discover and affirm in one another the unique gifts which we have received, the specific ministry for which the Lord has called each individual health worker so that the christian community may become again a healing community, of which the health worker is a part.

In these days of the Synod I would like to close by expressing my belief that the ministry of the health worker has a unique place in the world today, and that it is an authentic form of evangelization.

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<u>Issue:</u>	<u>Name of Periodical:</u>
No. 211	Acts of the Superior Council (SDB)
Nos. 212-215	AIMIS (FSCJ et al.)
Nos. 5-9	ANS (SDB)
Nos. 7-9	Blueprint (SJ)
No. 104	Bollettino (FSCJ)
Vol. 54, No. 3-4	Bulletin (FSC)
No. 446	Chronica
No. 5	CITOC (OCarm)
Nos. 24 and 25	CMM News
Nos. 53-58	Communications (SM)
Nos. 46 and 47	CSSP Newsletter
May and June	Da Casa Madre (IMC)
Nos. 73 and 75	Echos de la rue du Bac (MEP)
Vol. 7, Nos. 4-6	Euntes
Nos. 278-280	Famiglia Comboniana (FSCJ)
Nos. 4-6	Fede e Civiltà (SX)
Nos. 5-8	FMM Documentation
Nos. 14-17	FMM Information Service
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No. 5	ICA-ICM
Nos. 4-7	Information (RSCJ)
No. 5	Supplement (RSCJ)
No. 15	JESCOM News (SJ)
No. 2	JM Newsletter
1/1974	Mededelingen, Medische, Missiezusters (SCMM-M)
No. 20; 23 and 24	Missionari Saveriani (SX)
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No. 13-14	Mondo e Missione (PI.E)
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No. 7	Orientamenti Giovanili Missionari (SX)
No. 651 and 652	Petit Echo (PA)
Nos. 8-14	Piccolo Missionario (FSCJ)
No. 11	Roman Bulletin (SCMM-T)
No. 17	SJ Information
Nos. 9-13	SJ News and Features
Nos. 73 and 74	SMM Intercontinent (SCMM-M)
No. 3	Vincentiana (CM)
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 Action UNDP (UN-Development Programme)  
 NASSA Documentation (National Secretariat for Social Action, Philippines)  
 New World News for Moral Re-Armament (Good Road, England)
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2. CICM	<u>La situation actuelle de l'Amérique Latine et de son Eglise</u> , by Guzman Carriquiry. In EUNTES, Vol. 7, No. 6, 1974. (15)
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- 5.MLAE Evangelism through literature. In A MONTHLY LETTER ABOUT EVANGELISM, No. 45, 1974. (14)
- 5.PdM La Thaïlande reconquiert son Église. by Michel Bavarel. In PEUPLES DU MONDE, No. 72, 1974. (17)
5. PdM Inde: le denouement, l'hindouïsme, l'Eglise, by Charles Sureau. In PEUPLES DU MONDE, No. 71, 1974. (17)
- 5.PMV La famille occidentale et l'avenir de l'Eglise. In PRO MUNDI VITA, No. 51, 1974. (10)
5. PMV New forms of ministries in Christian communities. In PRO mundi vita, No. 50, 1974. (9) Also in French.
- 5.POS Liberation or Salvation? In PASTORAL ORIENTATION SERVICE, No. 5=6, 1974. (10)
- 5.OS Draft of the Three-Year Research Plan of the Chinese Bishops' Conference. In ONE SPIRIT, Vol. 6, No. 14, 1974. (12)
- 5.OS Federation of Asian Bishops' Conferences Plenary Assembly. In ONE SPIRIT, Vol. 6, No. 15, 1974. (8)
- 5.U International Encounter: Triennial Assembly and Meeting of Superiors General, 1973. In UISG, Special Issue, 1974. (156)
- 5.W The missionary apostolate in Africa today, by Pedro Arrupe. in WORLDMISSION, Vol. 25, No. 1, 1974. (12)

V. LIST OF BOOKS RECEIVED SINCE JUNE 1974.

Internal Books:

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book (Number of pages in brackets)</u>
3/86	St.Patrick's MS	Directory 1974. (38)
3/87	CMM	Constitutions and Directory of the Missionaries of Mariannahill. (48)

External Books:-

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book (Number of pages in brackets)</u>
6/383	World Vision	China: The Puzzle. (74)
6/384	MARC	Christians Collegians and Foreign Missions. (424)
6/385	CISRS (India)	The Coalition Government. (145)
6/386	Centro per Invio di Agronomi e Tecnici in Africa, America, Asia da Roma(CIATA)	Guida allo Sviluppo. (310)

LISTS OF DOCUMENTS RECEIVED DURING OCTOBER (Compiled by Sr. Agnetta, SSps)

I. <u>INTERNAL DOCUMENTS</u>		
<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.434	FSCJ	Progetti 1973-1974. (11)
1.435	RSCJ	Mission. (4)
1.436	ICM	Evangelization in East Asia Today. (4)
1.437	CSSP	Rapport de la visite du district de l'Amazonie par le Père K. Houdijk. (32)
1.438	SND-N	Development of Directive 32. (4)
1.439	Tonna	Il missionario e le esigenze del mondo di domani. (5)
1.440	FSCJ	Seconda Assemblea Regionale, Uganda. (16)
1.441	SA	"When a Church ceases to be missionary, it regresses". (4)
1.442	OMI	Guidelines for Christians engaged in dialogue with Buddhists. (3)
1.443	OMI	On Christian Dialogue with Buddhists. (3)
1.444	SCMM-M	Women in the Church. (10)
1.445	Ibid.	Changes SCMM statistiss and addresses. (6)
1.446	SA	Etat de la Congrégation en Mars 1974. (1)
1.447	SCMM-T	Brazil. (31)
1.448	FMM	1974 Année de la Population. (4)
II. <u>EXTERNAL DOCUMENTS</u>		
<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (No. of pages in brackets)
4.1522	UISG	Position Paper on "The role of Women in Evangelization". (2)
4.1523	Ibid.	Follow up on evaluations of English-speaking Superiors General/Councillors Monthly meeting. (2)
4.1524	Ibid.	Seventh Meeting of English-speaking Superiors General and Councillors of Rome, 1973-1974. (6)
4. 1525	McCormack	Reflections on Bucharest. (30)
4. 1526	UN	Un documento predisposto per la Conferenza mondiale per l'Alimentazione indica le attività necessarie per eliminare le crisi alimentari. (6)
4.1527	USG	Report on USG activities and critical appraisal. (9)
4.1528	Ibid.	Commissio VI Verbale. (5)
4.1529	International Finance Corporation	IFC Annual Report 1974. (50)
4.1530	NC Documentary Serv.	Synod Working Paper: Evangelization in the Modern World. (8)

4. 1531	Medicus Mundi	Year Report 1973. (19) -
4. 1532	WCC	CWME Minutes of the Executive Committee meeting 1974. (46)
4. 1533	FABC	Report of OHD to General Assembly of FABC. (9) -
4. 1534	Ibid.	Bishops' Institute for Social Action (BISA 1): Summary Report. (16)
4. 1535	International Congress on World Evangelism, Lausanne.	International Congress on World Evangelism. (25-documents)
4.1536	Institut International de Cathéchèse et de Pastorale "Lumen Vitae"	Apostolat par l'Ecole au Zaïre par Fr. Lucien Frings, FSC. (120)
4. 1537	AMECEA	Report on the experience of the Church in the work of evangelization in Africa, by Rt. Rev. James D. Sangu. (41)
4.1538	Foi et langages	La vie religieuse est-elle aujourd'hui évangélisatrice? (55)-
4. 1539	World Bank	World Bank Annual Report 1974. - (142)
4. 1540	AMECEA	First List of documents distributed by AMECEA Office. (1)
4. 1541	Ibid.	Second list of documents. (1)
4. 1542	Ibid.	Third list of documents. - (1)
4. 1543	Ibid	Agenda for the meeting of the delegates from AMECEA countries attending the Synod of Bishops. - (2)
4. 1544	Ibid.	Report of the Episcopal Conference of Malawi. - (12)
4.1545	Ibid.	Report of the Uganda Episcopal Conference. (10)
4.1546	Ibid.	Position Paper on "Evangelization". (5)
4.1547	Ibid.	Select bibliography on Evangelisation especially related to Africa. (1)
4.1548	Ibid.	The Role of the Religious Woman in Evangelisation. - (5) -
4.1549	AMECEA	Evangelisation and frontier situations in Africa. (11)
4.1550	Christian Medical Commission (WCC)	Annual Report 1973. (50)
4.1551	FAO -	The power of food. (32)
4.1552	Stichting Broedercongregaties Nederland	Verslag over de periode von 1972-1974. (35)

4.1553	United Bible Societies	World Annual Report 1973. (82)
4.1554	Korean Overseas Information Service, Korea	Religion. (46)
4.1555	European Conference of Confessing Fellowships	The Berlin Declaration on Ecumenism 1974. (7)
4.1556	Open Air Campaigners International, Australia	Open Air Evangelism. (22)
4.1557	McCormack	Report of the Latin American Preparatory meeting in preparation for the World Population Conference. (9)
4.1558	CWME (WCC)	Struggle to be human. (79)
4.1559	PMW -	La vie familiale en Indonésie. (46)
4.1560	Secretaria del episcopado de Chile	Texto de la entrevista que hizo la periodista Raquel Correa de Television Nacional a Mons. Carlos Camus, Obispo Secretario de la Conferencia Episcopal de Chile:
4.1561	RSAT, Tanzania	Recollection Day of Religious Superiors, Dar-es Salaam, Tanzania. (5)
4.1562	MISEREOR	Fastenaktion MISEREOR 1974. (12 documents)
4.1563	DIA	Evangelization and African Personality, by Mgr. Tschibangu Tshishiku. (3)
4.1564	U.S.Catholic Mission Council	Mission Resource 74. (7)
4.1565	PMU	"L'Evangelizzazione e la Religiosa, Oggi", a cura di P. Piernigiorgio Falciola, OCD. (123)
4.1566	USG	Questionnaire on Functioning of the USG. (4)
4.1567	WCC	A Small Beginning, by Elisabeth Adler (1)
4.1568	Ibid.	Will the Blacks Suffer?-by H. Linneman. (4)
4.1569	Ibid.	International Investment in South Africa, by abdul S. Minty. (8)
4.1570	Ibid.	The Continuation of the Programme to Combat Racism. (6)
4.1571	Ibid	The WCC and International Banking in Southern Africa. (10)
4.1572	Ibid.	Appeal to conscience of Christian Leaders. (11)