

Rome, 24 January 1975

75 no. 2

Signs of the Times -- HUNGER

We should like first of all to draw your attention to the announcement and appeal on our first page (75/22) about the Task Forces which will initiate the work of putting the project approved by the Assembly and Executive into effect.

Most of the rest of this issue is devoted to a topic which we hear so much about that we may tend to become somewhat blasé about it, the World Food Crisis--or perhaps Hunger Crisis might be a more honest way of saying it. It is surely one of the Signs of the Times that we as evangelizers cannot ignore, if we are to be taken seriously.

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COMING EVENTS:

W.C.C.-C.M.E.E. CONSULTATION 27 January 4:00 P.M. SEDOS Secretariat

Task Force personnel and dates of meetings will be announced later.

TASK FORCES TO STUDY ASSEMBLY PRIORITIES.

The General Assembly of December 1974 indicated as the main priority areas, in which its member Institutes could cooperate, the following:

- Primary Evangelization
- The Signs of the Times
- Small Communities

It requested the Executive Committee to translate these into projects and this has been done (Sedos 75/23).

Project 1: Primary Evangelization

This project would respond to the clear indication, expressed by the Assembly, that top priority should be given to the "unreached peoples". It would also cover lower priorities accorded to dialogue with people of other faiths and ideologies.

Project 2: Signs of the Times

This project not only reflects high priority accorded to it by the Assembly but also direct demand of Project 1: the frame of reference for adequately "reaching the unreached" can only be the world. And this has to be seen as the object of God's salvific plan. This project would cover the other priority areas of: development and liberation, popular religiosity, local theologies.

Project 3: Small Communities

This project responds to the indication, expressed in the Sedos pre-Synod Assemblies and confirmed by the Synod, that "laymen in communities in dialogue" is crucial to evangelization today. It would cover lower priorities accorded to: youth, laity, new ministries. It would also meet the demand to follow up on other patterns besides those of primary evangelization.

Project 4: Ongoing Formation

This project would attempt to "connect" the work of Sedos with the needs of the grassroots, especially those of priests, religious and missionaries. It would also touch on the problem of communication between Generalates and grass roots workers.

Without Project 4 we "Romans" could simply be talking to ourselves. (for further detail on the Projects see Sedos 75/10-13).

The Committee also decided that Task Forces should be set up to sharpen the focus of each approved project so as:

- a) to establish selection and other criteria which the secretariat could apply in its documentation services (b) to formulate precise objectives for specific studies to be conducted by Sedos (c) to explore the potential for action (through cooperation), particularly on the conclusions of such studies.

Study Groups (supported by the Documentation Service of the Secretariat) would then undertake intensive examination of the projects and their implications.

We are asking for volunteers to join the four Task Forces which will do the preliminary studies and report to the March General Assembly. We wish to emphasize that these Task Forces are not permanent or semi-permanent - they could get their work done in the course of a couple of meetings. So don't feel you are taking on a long term commitment if you join a Task Force.

If you are prepared to join any of the four, give us a ring at the Secretariat:571350.

EXECUTIVE COMMITTEE

A meeting of the EXECUTIVE COMMITTEE of SEDOS was held on January 13 at 4 pm at the SCMM-M Generalate.

Present: Rev. Frs. A. Roest Croellius, H. Van Hoof, Sr. Danita and Sr. Godelieve.

In the Chair: Br. Ch. H. Buttimer; Guest: T. Waite; Secretary: B. Tonna.

The minutes of the meeting of December 2 were taken as read and approved (74/847)

1. Ways and means of translating the priorities established by the December 74 Assembly were discussed on the basis of a memorandum of proposals submitted by Fr. Tonna (75/8). In presenting the four projects outlined by this memorandum, Fr. Tonna clarified that, once the EC agreed on the number, content and linkage of the same projects, it could appoint a task force to work on each project and to make it more realistic and specific. Each task force would be asked to finish its job before the March 75 Assembly. When the conclusions of the task forces are cleared by this Assembly, SEDOS would form the study and working groups contemplated in the projects.
2. The first project, concerned with Primary Evangelization, could expand on Dialogue, especially as this was happening in our schools in Islamic countries and other areas. Discussion would be engaged on the approach to adopt vis à vis each of the "unreached groups" identified by the project. This was often a matter of opinion and Sedos could serve a useful purpose in providing a forum for confrontation and consensus building.
3. The second project could generate more insights on the communitarian discernment and reading of the Signs of the times. The Signs affecting humanity today could be listed and offered as background and frame of reference to their identification and interpretation in a local situation. In the process theologians should be invited to enter into dialogue with "practitioners".
4. The Third project, on Small Communities, could take as its point of departure Fr. Hardy's synthesis for the Meeting for African Cooperation. Duplication constituted a real danger here and no effort should be spared to avoid it by establishing close contacts with agencies at work on small groups.
5. The fourth project, Ongoing Formation, could be seen as the means of communicating insights gained from projects 1, 2 and 3 to field workers. Visitations could be explored for this purpose and communications between Generalates and these workers could be envisaged as a necessary ingredient of attitude building.
6. The EC then decided
 - i) to approve the four projects as outlined in Fr. Tonna's memorandum (75/8)
 - ii) to ask to Secretariat to go ahead on the documentation side of each project as outlined in 7a, 8a, 9a and 10a of the same memorandum;
 - iii) to form Task Forces, one for each of the four projects, with the terms of reference included in 11 of the same memorandum and to ask them to conclude their work before the March Assembly
 - iv) to invite the ES to adjust the current job descriptions to activate the above

(ii,iii) in view of a review of the same by the EC in the near future. It also agreed that applications for vacant posts would be invited after this review.

7. In the context of this last project, the EC examined a proposal submitted by Mr. T. Waite. Mr Waite explained that he was a "practitioner" in education and development, with an academic background in theology and educational psychology. He had served for three years full time with the SCMI-M and before that with RC-Anglican programmes in Eastern Africa and in the Anglican community. He was convinced of the significance of the role of Institutes in the full development of men, especially as this affected the total reflective process. He considered this as part and parcel of mission today; He then identified three strategic areas where this role could be developed :

a) the contribution of these Institutes to the motivation of their members.

Only after tackling the question WHY could Christians come to grips with the question of HOW BEST? The process involved raising the level of consciousness of missionaries.

b) the creativity of these same members, especially insofar as experiments are undertaken by them;

c) the renewal programmes of the Institutes (seminars etc) in terms of sound educational design (and not just management techniques).

Mr Waite felt called to follow up on these insights "in person" and had a list of invitations from dioceses and other RC Groups which would allow him to do so. But he felt the need to stop doing it on a "loner"s" basis, to have a "base" to which he could be accountable and with which he could compare notes and develop insights. He had considered the idea of a foundation but was hesitant of creating a new structure. He thought SEDOS could provide such a base and was grateful that he was being given a hearing.

8. In the course of the discussion of the proposal, the following points emerged :

a) The proposal did not involve funding through the SEDOS sources. Mr Waite was aware that he would have to continue to look for financial resources elsewhere but thought that the prospects were good;

b) the fact that Mr Waite was an Anglican could create some initial difficulties but these could be easily overcome. Ecumenism had now gathered enough momentum and the SCMI-M experience had been very positive in this respect.

c) In any case, SEDOS interest in the proposal would not mean its identification with the methods and projects of Mr Waite, though, of course, the risk would be there. An effort could be made to present the proposal as a group project, not as a "Waite venture". A group of people like T. Waite is what SEDOS would ultimately have to be identified with.

d) Mr Waite would not belong to the Secretariat Staff but to this group. He would not directly report to the Secretariat, or to the EC, or to the Assembly, but to this group. A first step to form this group would be research into our formation facilities file in order to draw up a short list of people like T. Waite. This group of "practitioners" could be flanked by a group of people from the Generalates who are either involved in other ways in formation or want to learn more about it.

- e) Basically the proposal would generate a service for ongoing formation. As such it would be a departure from current SEDOS practice. But its "consultancy" character, highlighted by Mr Waite, could make it a "departure" in the right direction: the role of consultant needs good documentation and ongoing studies - both specific traits of SEDOS; when a consultant "acts", he stimulates cooperation - and this is the final purpose of Sedos. In all cases, however, the proposal should go to the Assembly of Sedos.
- f) The proposal could be seen as a challenge to SEDOS to move on what has always been a priority among its member Institutes: ongoing formation. As such it merited our careful consideration. It could be the answer to the felt need for Sedos to communicate more with the reality of the missioneries it hopes to serve.

The EC accordingly agreed to meet again to discuss it on Jan. 20, at 18.30, at the FSC's. During this meeting, it was agreed that SEDOS could immediately offer to Mr Waite

- a) to call meetings by country to discuss with him his field projects, before as well as after he engages in these;
- b) to form a standing group of persons who are informed (and involved) in ongoing formation and who serve here in Rome, at the Generalates or otherwise; this group could share with him its insights as well as reflect back on his.

A letter to this effect would be written to Mr Waite, extending this initiative (a, b above) till the end of 1975. At the end of the year, an assessment could be made with the standing group and with Mr Waite. (See appendix for text of this letter).

SEDOS 75/26

APPENDIX TO MINUTES

Dear Mr Waite,

20 th. January 1975

Following its sitting with you on January 13, the Executive Committee of SEDOS met again today to take a decision on the missionary formation issues you helped us raise.

I am glad to inform you that it agreed to

- a) call meetings on the countries or areas you may indicate before and after you embark on your field projects in education and development and
- b) form a standing group of people in Rome, who are already involved in this sector, or who are currently serving at their Generalates or in other agencies.

It hopes that these two initiatives could provide you with a "base" to which you can report and with which you can exchange notes and share insights. It also hopes that this process could help the whole SEDOS group evaluate its orientations on what it considers a crucial area in mission today - the formation of its field workers, especially as regards basic motivation and overall strategy.

If you agree, these two initiatives would be launched now and conducted throughout 1975. The details could be worked out in consultation between the Executive Secretary and yourself. At the end of this year, the Executive Committee could assess the outcome and take the required decisions as regards the next step.

We heartily thank you for your kindness in sharing with us your insights and for providing us with a challenge to reconsider our readiness to cooperate for mission. The experience has certainly helped us explore more fully the two channels we deliberately selected for this cooperation: documentation and study.

Hoping to hear from you soon about your response to the above,

I am,

Sincerely yours,

CH. H. Buttmer
President of Sedos

Encl.: minutes

SOME FACTS ABOUT THE WORLD FOOD CRISIS

The United Nations World Food Conference, Rome, 5-16 November, was convened to consider such realities as these:

- The beginnings of the present world food crisis, which go back to 1972 when the output of cereals (wheat, coarse grains, and rice) in the world declined for the first time in more than 20 years by 33 million tons. In that year, adverse weather affected production in several sub-continent simultaneously: U.S.S.R., China, India, Australia, Sahelian Africa, and South-East Asia.
- Kenneth Hare, Climatologist, Toronto, said: "I don't believe that the world's present population is sustainable if there are more than three years like 1972 in a row."
- Wheat stocks of the main wheat exporting countries dropped from 49 million tons in 1971/72 to 29 million tons in 1972/73 with the expectation of their sinking even lower this year. Stocks in many importing countries were also sharply reduced. Rice reserves were virtually exhausted. History records more acute shortage in individual countries, but it is doubtful whether such a critical food situation has ever been so worldwide.
- The African drought, which began in 1968 in the Sahel, has scourged sixteen African nations. It is one of the great catastrophes of the twentieth century.
- In camps across north-central Africa, 1.5 million refugees are leading a brink-of-death existence. Another million have already died of hunger and disease. Five to ten million more are starving in the African bush or the slums of drought-area towns.
- In the Midwestern Farm Belt of the United States, spring torrential rains, which spoiled the planting season, followed by blistering drought have sharply diminished yields of corn, soybeans and other feed grains and also reduced crops of spring wheat, oats and barley. A continuing siege of crop-killing weather in the American heartland this year could very well mean a rising death rate from Calcutta to Africa's famine-ridden Sahel. The rains finally came to the Midwest, but much damage has already been done.
- Bangladesh has been hit by the worst floods in the fertile Ganges delta region in two decades. At their height, flood waters covered three-quarters of the 50,000 square mile nation. Food deficits may exceed 3 million tons.
- The impoverished Indian state of Bihar has been struck, since January, by one of the worst smallpox epidemics of this century. It has spread rapidly among the undernourished people of Bihar.
- Norman Borlaug, Nobel prize-winning father of the Green Revolution, told the U.S. Senate in mid-June that food reserves are so low that a drought in any major grain producing region like the one that hit the USSR two years ago might bring in its wake as many as 50 million deaths from famine.

- About 20 percent of the total population in the developing countries, excluding centrally planned economies, suffer from serious malnutrition adversely affects health and physical growth and seriously reduces the capacity of children to learn and adults to work.
- Already about half of India's 600 million people live at or below subsistence level, eating no more than one meager meal daily.
- The world's reserves of food are at their lowest since World War II, amounting to only some twenty-six day's consumption.
- India's green revolution is in trouble because of increased cost of nitrogen fertilizers and fuel for irrigation pumps—both results of the petroleum crisis which has priced oil out of the range of poor countries which cannot produce their own.
- The problem of rising food prices for consumers in poor countries may be a matter of grim deprivation, starvation, or death.
- Fast population growth continues, particularly in those developing regions that currently experience great difficulty in increasing food supplies.
- As a result of rising affluence in the US, Europe (East and West), the Soviet Union and Japan, the animals grown to provide food for their populations are competing for both grains and protein supplies with the poor peoples of the Third World. Valuable protein foods including soybeans, fishmeals, and peanuts are utilized as animal feedstuffs when they could make a major contribution to remedying human protein deficiency. The 374 million tons of grain used annually for livestock feed in the high income countries in 1969/71 is greater than the total human consumption of cereals in China and India together.
- In the stricken countries of Africa, emergency relief is extremely difficult, because of lack of roads. Much must be air-lifted; high priced fuel is a problem. Delay in drawing up the FAO (Food and Agriculture Organization) relief bill for the Sahelian nations and implementing it has cost lives and increased costs by millions of dollars. In June, for instance, the U.S. began an airlift of grain from Bamako to the wasted region of Mali around Timbuktu. Early this year, when the Niger River was navigable, supplies could have been moved for about \$80 per ton. But now Mali's food needs are so urgent that emergency measures have become a necessity. According to the FAO, the airlift the U.S. has organized may come to \$900 a ton. And a truck convoy that European nations have dispatched south across the Sahara desert from Algeria will cost more than \$200 a ton.
- Yet, last year an emergency worldwide aid program saved more than 1,000,000 Africans from starvation:
 - =private and national agencies, coordinated by FAO, delivered about 518,000 tons of grain to the Sahel and Ethiopia
 - =this year, 770,000 tons are pledged. In addition, the Middle East oil exporters are reported to have offered a sum in the neighborhood of \$4 or \$5 billions to cover deficits caused by oil imports.

- Long range projects are crucial. The Committee of the Sahelian nations is seeking foreign grants of \$700,000,000 to fund 126 long range projects: dams, reforestation, transportation networks, and rebuilding of herds.
- The affluent societies must change their food habits. It takes eight plates of grain to produce one plate of meat. Can we tolerate this imbalance in our global family where a quarter of a million died of starvation last year?
- The reduction of waste would significantly increase food supplies.

Losses can never be entirely prevented, but they can be much reduced by modern techniques. If those in the developing countries alone were to be halved, their peoples would be far on the way to self-sufficiency and freedom from hunger.

Pests and diseases are not all vegetarians; for example, about twenty million tons of meat and sixty million tons of milk are lost annually.

The tale of waste does not stop there. A good deal of what remains is lost through carelessness, inefficient handling and processing, faulty food preparation, and bad cooking practices.

About a third of all the food man seeks to grow for himself is lost to animal, avian, and insect pests, and to micro-organisms which take their toll in field and store. In the developing countries the proportion is even higher.

THE UNITED NATIONS WORLD FOOD CONFERENCE AS SEEN BY AN EXPERT.

The first international political meeting on food, the United Nations World Food Conference, took place in Rome November 5th - 16th. Two previous World Food Congresses had been held in 1963 and in 1970 but these were composed of experts, not of ministers of governments.

The Food Conference opened with an unprecedented and worsening food crisis overshadowing the meeting amid reports of famine and threats of starvation from all three continents of the developing world, the most menacing being from the Indian sub-continent with a population greater than Africa and Latin America put together.

In spite of this the Conference got off to a slow start. A good deal of politicking went on. There were attempts to widen the subject into confrontation between rich and poor nations and talk about the new economic order and there were the usual attacks on imperialism. The fact that while delegates were talking people were actually dying of starvation in thousands was brought home to delegates by speakers such as Amirul Islam of Bangladesh and others.

In the second week of the Conference a real sense of urgency appeared. Efforts to get immediate food aid in spite of the lack of available reserves, were promoted by Dr. Addeke Boerma, Director General of F.A.O.

It was obvious that all the vast complicated problems could not be solved in ten days. It would be easy to dismiss the Conference because few really firm commitments were made but this in my view would be a mistake. The results of the Conference are difficult to evaluate. In fact, it will be only possible to judge the success or failure of it by the way the embryonic initiatives which were agreed to are followed up. By the time this account is published, it will be clear whether or not adequate measures have been taken to deal with the possibility that ten million people could starve between the end of the Conference and June 1975 unless very substantial food aid was forthcoming.

Writing just after the Conference commitments had not measured up to the need, though the United States had sent 250,000 tons out of the 400,000 reckoned to be needed in Bangladesh before Christmas 1974. During the Conference, Earl Butz, Secretary of State for Agriculture and leader of the U.S. delegation made an agreement at the time of the Conference to send 2000,000 tons of grain to Egypt.

It may be that the Rome Food Conference will be seen in history as the time when at last the nations began to consider the feeding of mankind and the elimination of malnutrition as global problems, to be dealt with on an international basis, in the same way as the great infectious diseases of mankind have been reported and fought on an international basis for at least two generations.

Two of the initiatives which came out of the Conference were steps in this direction: the proposal for an early warning system for famine and for emergency stockpiles of food.

1. The agreement to set up an early warning system was very important. It was lack of this that made the Sahel famine worse than it need have been. An early warning

alerts food exporters to the need to gauge their commercial sales with possible emergency needs for food aid in mind. If there had been advance warning of the Sahel famine in 1972, it may well be that sales to Russia by the U.S. would have been more strictly monitored.

2. The World Food Security system - a long term plan to coordinate the stockpiles of individual nations internationally in order to avert famines. This would be the foundation of a system which would guarantee in the future the availability of adequate food to all at reasonable prices.

The recommendation about food aid i.e. that it should be 10 million tons per year of grain (with an effort to provide an extra ten million tons for the next three years) was another significant step towards more international concern. Although there are problems with regard to details of this both with regard to prices in food exporting countries and danger of causing lack of initiative with regard to agriculture in the receiving countries, the commitment to this plan would mean that food aid would be insulated from the effects of excessive fluctuation in production. It would also provide a more positive and more stable framework for food aid programmes in the future and, properly applied, would see to that food aid does not hinder agricultural development, especially if coordinated with the Agricultural Development Fund.

3. The resolution of the Conference to set up an International Fund for Agricultural Development was one of the great achievements of the Conference. Especially if it is used to help the poorer farmers of the developing countries - the approximately 800 million most needy but also potentially comparatively the most productive - such a Fund could have a great impact in implementing one of the main conclusions of the Conference namely that the fundamental long term solution of the food crisis, increased production of food in the developing countries themselves.

The application of modern methods, appropriate technology to the smaller farms in food deficient countries could have proportionately a much greater effect in increasing food supply than more technology applied in developed countries. For example, one tone of fertiliser applied to the fields of such small farms would produced proportionately a far higher return than the same amount applied to land in U.S.A. which has already had very much fertiliser applied to it, so that by the law of diminishing returns, not much increase is obtained by applying still more soil nutrients.

4. The implementation of many of the specific programmes and policies recommended by the Conference to increase food production -- such as more fertiliser, better seeds, provision of pesticides, better food storage facilities, more irrigation -- will require a substantial increase in the flow of resources for agricultural development which the Fund could channel. This is just in its embryonic stage. For example, the question was not gone into as to who could administer a Fund of the magnitude required, 1000 million dollars was one figure suggested: certainly not the F.A.O. or the World Bank unless their specialised personnel were increased. The full potential of such a Fund needs to be developed with regard to matters such as that and also the availability of funds. The cooperation of Iran, Venezuela, Saudi Arabia, Kuwait and the traditional donors has been most encouraging, though at the time of writing firm commitments have not been made and it is too soon to hazard a guess as to the exact amount of the finance at the disposal of the Fund.

5. The plight of the poorest countries -- The Fourth World -- and other food deficient countries has been made much more serious by fertiliser shortage which has raised prices beyond their ability to pay (some of which in any case had increased on account of the rise in oil prices) was taken into account.

Measures were agreed to strengthen the Fertiliser Fund, already established for the purpose of helping such countries on the initiative of Sri Lanka in July 1974. Additional contributions to it were made by Japan, Kuwait and Morocco.

6. Almost at the last moment, the proposal for a World Food Council which earlier in the Conference had seemed dead was accepted through a compromise between the Third World countries and the industrialized nations. This World Food Council, to be located in Rome, with membership at ambassadorial and ministerial level which would report to the U.S. General Assembly would have overall direction of aid and investment for food production in the needy nations. The creation of this body of 25 members, from developed and developing countries, is intended to see to it that the embryonic proposals and accords of the Conference are developed further and implemented. It would be important in providing a forum for dialogue between donor countries and recipients, lack of which has caused dissatisfaction. This was hailed as a great success of the Conference. It is obviously too early to make such an assessment. However, provided that it is not just another empire-building body, that it has a good and effective secretariat, that it concentrates on the food crisis and does not let the U.N. General Assembly interfere with its work by over-politicising it, it may well provide the overall international coordinated action that the gravity of the food situation and its global nature needs.

One big disappointment of the Conference was the lack of commitment to immediate and effective action with regard to emergency food relief for the famine stricken areas of the world, in spite of the fact that the thought of thousands starving during the meeting itself was surely a call to action rather than discussion.

On the first day of the Conference and the next Tuesday, Dr. Addeke Boerma, of the F.A.O., had two private consultations with the main food-exporting countries. The aim was to ensure the availability this year of 8-12 million tons of cereals for the immediate needs of Bangladesh, India, Pakistan, Sri Lanka, Tanzania and 24 other countries in Latin America, Africa and the Near East. This consultative group, strengthened by the addition of members from the countries most in need and perhaps from one or two oil-producing countries, met again in Rome at the end of November.

It was obviously not possible to get this whole commitment in a few days at a conference such as this. Australia, Sweden, the United States, Japan and West Germany did make contributions towards it but the pledge of much more substantial contributions will have to be made. The European Economic Community, which has not been noted for generosity, could help, as could the oil countries, if they get round to it.

President Ford missed a good opportunity to make a dramatic gesture, which would have given a boost to Conference morale, by responding to the US delegation's appeal for an extra million tons of grain.

But in fairness to the US, it must be stated that it is already giving 1 billion dollars of food aid per year and is especially generous to Bangladesh, a quarter of a million tons having been allocated before the Conference to that country alone. (Some of this was later withdrawn. Editor).

If some other countries such as the oil producers and China (now reckoned to have a greater reserve than the US, partly due to the purchase of nearly half a billion dollars worth of cereals from the US, between January and June this year), and even Russia which this year had a record harvest, had responded, the target would have been more nearly reached without an extra effort by the US.

Ironically, at the same time as news of the US refusal came, there was also a report that 20 shiploads of arms were being sent to Syria by the USSR.

At the time of writing, Mid-December 1974, adequate measures to prevent starvation of many, though the situation has eased somewhat, have not been taken.

One of the issues which emerged and was given great importance at the Conference (and taken up with enthusiasm by Church groups and other non-governmental organisations) was the over-consumption of the affluent. The fact that, while some people in the world starve, many of the affluent eat too much and also that the food they eat, such as meat, milk, eggs, actually depends on the use of grain which could have fed the hungry, was given great prominence and used to urge a change in the consumption habits of the rich countries. In fact, of the 30 million tons of extra grain needed per year, 8 million are due to affluent demand which can and should be reduced.

What is finally most distressing is that there is in fact enough grain in the world now to make up current food deficits if the countries that need it can find the money to buy it. Long-range needs will require that the more affluent nations slow their current gorging, not only of meat but of fuel. And the burgeoning world population, which if left unchecked will double with 35 years, must be brought under control. But getting food from where it is most abundant to where it is most needed remains a problem naggingly resistant to easy, conscience-soothing solutions.

BUT WHAT CAN WE AS MISSIONARIES DO?

In the face of the global problem of hunger and the food crisis, we are inclined to feel powerless, overwhelmed by the situation. We feel horror-stricken at the plight of thousands starving, while we have enough food for our needs, and at the fact of the millions in the world who do not starve but never have sufficient food.

The vast extent of the need for food seems to make the Gospel command to feed the hungry rather remote. How can we do it, no matter how much we wish to follow the dictates of our hearts and the teaching of Our Lord? Such thoughts can lead either to apathy and boredom with a problem we feel we can do nothing about or for those with oversensitive consciences, a sense of personal responsibility for the whole world's problems that makes them feel guilty whenever they eat.

I think the solution to this dilemma on a personal level -- and we cannot morely shrug the problem off on to our institutions, if we are going to remain authentic -- is that because we cannot do everything this is no reason why we should do nothing.

We can turn the Christian tradition of fasting and self-denial into a practical means of helping the needy and feeding the hungry by giving the money directly to feeding the hungry and famine stricken at once. There are reputable aid agencies for example Caritas Italiana or to which money saved by self-denial can be given. Generalates could not only practice this themselves but also urge it, on their members especially in developed countries. An extra effort is needed during the next few months but some continuous action to help the food situation could become part of the normal life of a community.

But missionary sending societies have still greater opportunities. Some can take part in the actual distribution of food to the hungry in the territories where they work in collaboration with aid agencies such as Caritas and Catholic Relief Services. Many missionaries have already done sterling service in this way.

Others can cooperate with the people with whom they work to foster agricultural, nutrition and community development projects. This is perfectly in keeping with the ideas of evangelisation which were discussed and approved in the Synod. It is as much preaching the Gospel to enable people to have their daily bread as it is to teach them the Our Father in which they ask for it.

Although every respect must be paid to the principle of promoting the growth of local Churches, missionaries have acted and can still act as catalysts to stimulate the growing of more food. Nursing sisters and sisters in education work have a great opportunity to teach wholesome dietary patterns--which often are not costly--so that crippling diseases due to vitamin and protein deficiency can be eliminated.

One of the trends which is emerging in the international community (and this was especially noticeable at Rome) is the stress on the need to give assistance to the small farmers and the rural community in which they live. I have already indicated how the 800 million small farmers have the biggest potential for immediate increase of food production in the developing countries. It is these projects that Catholic and other voluntary agencies have been helping with their limited funds and they are the projects with which the local Churches, including missionaries, can identify and to which they can make a notable contribution. There are many possibilities which will vary from region to region. And it is for each society and each region to study the best ways further. And this will often be a form of liberation and change of structures to a more just system. The pressure of institutions such as the World Bank in supporting rural communities--a deliberate policy initiated over a year ago, may prove to be the best "revolutionary" force and bilateral programmes (e.g. such as England's) which give a list of priorities for government aid with agricultural projects (not airports) high on the list may achieve more by peaceful means than risky political adventures of confrontation.

The fight against hunger and malnutrition will be with mankind for a generation as it strives to feed the ever-increasing numbers of the world's inhabitants. This is a fight to which all Christians are called by the words of Our Lord, when He laid down the conditions for entrance into eternal life and said that what we do for the hungry we do directly for Him. Those consecrated to full time Christian service as missionaries have a special imperative and a special opportunity to serve the whole human family in the name of God, the Father of that family.

Arthur McCormack, M.H.M.
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Via della Nocetta, 111

SOME OF POPE PAUL'S WORDS ON THE SUBJECT (extracts)

In the course of recent years, the situation that we described in the Encyclical Populorum Progressio has reached still more alarming proportions, and what we said at that time has gained in relevance: "Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing dependency.". . .

It is truly painful to come to such a realization and to admit that, up to now, society seems incapable of tackling world hunger, although unprecedented technical progress has been achieved in all spheres of production. This is the case, for example, in regard to fertilizers and mechanization, and in regard to distribution and transport. A very few years ago, in fact, it was hoped that in one way or another the rapidity of the transmission of information and of goods, as well as the technological advances achieved, would be able speedily to eliminate the dangers of the ancient scourge of famine afflicting for a long period a nation or a whole region. That these hopes have not been realized explains the grave atmosphere surrounding your work.

We say to you, ladies and gentlemen: "No more hunger, hunger never again!" This objective can be obtained. The threat of hunger and the burden of malnutrition are not an inevitable destiny. In this crisis nature is not unfaithful to man. Its productive capacity, on land and in the seas, remains immense and is still largely unexploited. While on one hand fifty percent of arable land has, according to the generally accepted view, not yet been put to use; on the other hand we are faced by the scandal of enormous surpluses of foodstuffs that certain countries periodically destroy, because of the lack of a wise economy which would have guaranteed useful employment of these surpluses. Here we have merely illustrations of a fact which no one challenges in its stark reality, even if some doubt whether it is possible to draw quickly enough from this potential what is needed to allay the hunger of expanding mankind. And when we speak of "alleviating hunger" we are all in agreement that it is a question of more than just prolonging a minimal and subhuman biological existence. What is in question is "to provide each man with enough to live - to live a truly human life, to be capable by his own work of supporting the upkeep of his family and to be able through the exercise of his intelligence to share in the common goods of society by a commitment freely agreed to and by an activity voluntarily assumed." (Speech to FAO, 16 November 1970)

We thus touch upon the paradox of the present situation: man kind has at its disposal an unparalleled mastery of the universe. It has means capable of making the resources of the universe yield their full potential. Will those who possess these means remain as though struck by paralysis when confronted with the absurdity of a situation in which the wealth of some can tolerate the enduring poverty of so many? Or a situation in which the richly enriched and diversified food consumption of some peoples can be satisfied at seeing the minimum necessary for existence doled out to all others? Or a situation in which human intelligence could come to the aid of so many people afflicted by sickness, and yet evade the task of ensuring an adequate nourishment for the most defenceless sectors of mankind?

The right to satisfy one's hunger must finally be recognized for everyone, according to the specific requirements of his age and activity. This right is based on the fact that all the goods of earth are destined primarily for universal use and for the subsistence of all men, before any individual appropriation. Christ based the judgement of each human being on respect for this right (cf. Mt 25:31 ff.).

* It is inadmissible that those who have control of the wealth and resources of
 * mankind should try to resolve the problem of hunger by forbidding the poor to be born, or
 * by leaving to die of hunger children whose parents do not fit into the framework of
 * theoretical plans based on pure hypothesis about the future of mankind. In times gone
 * by, in a past that we hope is now finished with, nations used to make war to seize their
 * neighbour's riches. But is it not a new form of warfare to impose a restrictive demo-
 * graphic policy on nations, to ensure that they will not claim their just share of the
 * earth's goods? *

Faced with the hungry crowds, the Lord did not content himself with expressing his compassion. He gave his disciples a command: "Give them something to eat yourselves" (Mt 14:16), and his power came to the aid only of their helplessness, not of their selfishness. This episode of the multiplication of the loaves, then, contains many lessons that are applicable in view of the grave needs of the present moment. Today we wish primarily to re-echo this call to effective action. We must envisage the creation, on a long term basis, of the possibility, for each people, of accurately ensuring their subsistence in the most suitable way. Nor must we forget in the immediate future to remedy, by sharing, the urgent needs that are experienced by a great part of mankind. Action must be united to charity.

If the potential of nature is immense, if that of the mastery of the human genius over the universe seems almost unlimited, what is it that is too often missing - in order that we should act with equity and with a desire for the well-being of all our brothers and sisters in the human race - except that generosity, that anxiety which is stimulated by the sight of the sufferings and the miseries of the poor, that deep conviction that the whole family suffers when one of its members is in distress?

'WE MUST FIND NEW WAYS OF SHARING' by Bishop James S. Rausch

EMERGENCY AID TO THE WORLD'S POOR IS NOT ENOUGH SAYS GENERAL SECRETARY OF THE U.S. CATHOLIC CONFERENCE!

The United Nations has provided a forum for many of those whom the Synod of Bishops in 1971 described as "the voiceless victims of injustice." These normally silent citizens have dramatically, eloquently, at times angrily, always impellingly, asserted the needs of their peoples and called upon the developed world to take seriously in human and political terms the malnutrition, famine, frustration and desperations which characterize the lives of almost half of the human family.

These voiceless victims of injustice in the 40 poorest nations of the globe tell us that tripling of the price of grain and fertilizers and the spiraling costs of petroleum have increased their cost of essential imports by \$20 billion. Also, current reserves of food for global needs are at their lowest level in 20 years. Some countries, caught in the vise of rising prices and persistent drought, are on the verge of famine. The spectre of death hovers over the young, the old, and the weak.

Food, fertilizer and financial shortages constitute the immediate crisis for parts of the developing world. But there is a more comprehensive question: the structure and pattern of the international economic system. As Pope Paul observed in his encyclical The Development of Peoples, what is being questioned is not simply an aspect of the prevailing system (or its maldistributed benefits) but the very rules and principles by which the system functions and the structural relationships through which the distribution and exchange of resources of the globe take place.

The crisis faced by the poorest nations symbolizes the pervasive problem of the maldistribution of power and wealth. The economic system intensifies the growing gap of standards of living. Judicious people have warned us for years that we cannot continue to live on a globe where the majority of its inhabitants are desperate for the necessities of life. Since that statement is unheeded, it needs to be said again with a greater urgency.

What does the message of the voiceless victims mean for us Americans? First let us acknowledge that we too have political and economic problems. The developed world faces shortages as well as the continuing problems of inflations and structural instability in the international monetary system.

However, the dimensions of our problems on a social level are simply of a qualitatively different order than the kind of situation being presented to the conscience of the world by our poorest neighbors. We experience shortages, they face starvation; we fear inconvenience, they fear death.

Secondly, our relationship to the immediate problem of food and fertilizer needs in the poorest countries is unique. Presently, we control a similar percentage of the world's food supply as the Arab nations' control oil supplies. The specific critical needs of the moment and the structural defects of the existing system both provide opportunities for us to demonstrate the fundamental values which animate our life as a nation and a people.

A CALL TO ACTION

Consequently, speaking in my own name and in the name of the Catholic Bishops of the United States, I call upon President Ford, Secretary of State Kissinger and members of the Congress to take the following steps:

First, to commit a billion dollars of emergency aid in food and fertilizer to rescue the poorest of our brothers and sisters in developing nations from immediate shortages which they face.

Second, to place the United States on record in support of a serious negotiating effort on structural reforms required for a just international economic order.

In considering these steps we should keep in mind that during the period of 1972 to 1974 our export earnings in food leaped from \$8 billion to \$18 billion. The developing countries in 1973-74 have paid \$2 billion to us for food. The law of the free market, like every other human creation, has its moral limits; when human beings starve and die because they lack a resource we predominantly control, the use of the law of the market as the sole means of distributing this resource has transgressed not only the standards of the Gospels but also the minimal standards of reasonable moral behaviour.

PERSONAL RESPONSIBILITY

In addition to these policy proposals, each of us personally needs to reflect upon the overwhelming moral fact that being locked together in a limited world means that our personal habits, life-styles and choices can have dramatic impact on the chances for survival and dignity which human beings in other parts of the globe will have in the coming year. If the policy proposals endorsed above could be complemented with a 10 percent reduction in meat consumption by Americans and a 50 percent reduction in use of fertilizers for lawns and sports facilities, then the minimal food and fertilizer needs of the rest of the human community could be met.

I believe if the American people are confronted with both the needs and the responsibilities of living in a limited globe, they will fulfill their responsibilities. I believe they will support political leadership which takes daring strides to meet drastic needs when these needs spell the difference between life and death.

We are entering a new period of human history where the scarcity of resources in the globe requires that we find new ways of sharing what some have but all need.

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 " . . . AND BEHOLD, A PALE GREEN HORSE, AND HE WHO WAS SITTING ON IT--  
 HIS NAME IS DEATH, AND HELL WAS FOLLOWING HIM. AND THERE WAS GIVEN  
 HIM POWER OVER THE FOUR PARTS OF THE EARTH, TO KILL WITH SWORD,  
 WITH FAMINE AND DEATH. . . ." (APOCALYPSE 6:7-8)  
 ~~~~~

MEETING OF THE PONTIFICAL COMMISSION FOR SOCIAL COMMUNICATIONS.What happened in 1974

1. Sedos was invited by the Pontifical Commission for Social Communications for a session it organized for Religious Institutes. These were offered a report on work accomplished in this field during 1974.
2. Of particular interest was a summary of world trends as these are perceived by the Commission:
 - a) Cinema: A surge of interest in religious films could be noted. General Motors has invested heavily in 23 instalments on the life of Christ. Moses is appearing on TV in Italy and will soon do so in the US and UK. 1974 also saw a comeback of Satan: the Exorcist has brought in its wake a whole brood of his films and this might go on for 1975 and 1976. 1974 also saw the cinema investing in social criticism and eroticism.
 - b) Press: The freedom of the press was reduced further, in 74 because of the concentration (and consequent control) of publicity and papers in a few hands. The role of the press agencies has also become more crucial and now tends to condition the world press.
 - c) Radio TV: A polarization between micro-macro coverage marked 1974. On the one hand cable TV etc. promoted freedom in small scale developments. On the other, satellite broadcasts have strengthened existing monopolies. The two sides, unfortunately, are not complementary and RC involvement risks falling between two stools.
 - d) In the pastoral field, 1974 was marked by growing awareness of the ethical nature of journalism and of its potential for evangelization. The main events, outlined below, highlight this trend towards the integration of journalistic ethics into those of the development of the full man, i.e. those dictated by a global view of human needs.
3. The Commission promoted 3 regional (Bangkok, Colombo, Tokyo) and 1 continental meeting in Asia (Tokyo). These generated precious information about the state of social communications in this continent. In particular, they noted that, small as the Christian community is (2% of the total) it can only be reached by the massmedia. A step towards reaching the other 98% was the re-organization of Radio Veritas, now due to begin to broadcast in March 1975. Among the practical conclusions: a secretariat in Hong Kong, priority to audio-visual aids, adoption of local cultural formats, of the local language, wider use of facilities on the State radio and TV systems, feasibility study for a Catholic press agency and integration of the media in the formation of Church leaders.
4. In Latin America, there were signs that the monopoly of the 4 press agencies was cracking. The profile of the Christian journalist was clarified in the UCIP meeting in Buenos Aires. Autonomy "happens" in a context of solidarity. It took us 700 years to come to the separation of the Judge from the Ruler! The function of a Catholic press was also clarified and indicated. In all this the particular role of the Church was to help newsmen in their work of spreading information in a truthful, easily accessible and responsible manner.
5. The Dublin Congress organized by UNDA saw the adoption of new statutes and the full integration of individual religious Institutes in its set up. Of some interest was a private report on the inadequacy of the mass media for evangelization. Its circulation provoked a re-assertion of their place in the evangelization effort.
6. A meeting of Church newsmen was held on 29-5-1974.

7. The Synod kept the Commission busy: its press services produced a million pages in 5 languages for 500 newsmen. It also helped it reassess the situation:
- (a) Zone A - no access for RC's in the local media: Arab world, Communist world, some countries in Eastern Asia.
 - (b) Zone B - access is possible but not made use of because a lack of interest: Africa, the Americas
 - (c) Zone C - access is possible but could be expanded: Europe, the Americas.

The African Bishops pushed for more interest but the echo from the "older" churches was weak.

8. The opening of the Holy Year was marked by the first "tri-oceanic" religions TV broadcast in history. It could have reached 400 million.
The rest of the Year will be marked by:
- (a) a celebration for people (RC's and otherwise) involved in the media and
 - (b) an international competition for newsmen.

The theme of Communications Day will be: Social Communications and Reconciliation.

SPECIAL ANNOUNCEMENT :

EVALUATION OF JESUIT EDUCATION IN U.S.A.

On Saturday February 1st - 3.15 - 6.30 pm at the FSC Generalate, Via Aurelia 476, 3 representatives of the 10 America Jesuit Provincials will present the results of a one year process of evaluation of Jesuit educational activity in 28 Universities and 50 Secondary Schools in the U.S.A. Discussion and opportunity for questions will follow the presentation. Simultaneous translation in French, Italian, Spanish, English will be available.

A contribution of 1000 Lit. is expected.

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NEWS FROM AND FOR THE GENERALATES

SA - The White Sisters are opening their General Chapter on February 2nd, 1975

FMM - Sister Alma will be absent from January 31 to the end of March, visiting Japan Korea, Formosa and Pakistan. Later she will visit Latin America (mid-May to July).

SM - The SM General Council will be visiting the USA from January 25 to April 15, 1975.

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NOTICE TO ALL GENERALATES

The Community Card File at SEDOS contains information concerning the whereabouts and the activities of member Institutes in mission work. We appeal to you to send us the information we need in order to keep this file up to date.

COUNTRY		DIOCESE		INSTITUTE		PROVINCE	
ADDRESS & TELEPHONE (in Diocese)				YEAR FOUNDED		MAIN ACTIVITIES	
Name of Superior							
STAFF:	Year:		Year:		Year:		OTHER ACTIVITIES
	Local	Overseas	Local	Overseas	Local	Overseas	
Priests							
Brothers							
Sisters							
Novices							
Students							
Laymen							
Others							
TOTAL							
Total expenditure (in US\$) in year				Sources of income in year			
				Own resources			
				Institute overseas			
				local			

Rome, 31 January 1975

75 n. 3

SIGNS OF THE TIMES--YOUTH

Most of this week's issue is devoted to the world's youth. We are inclined to think of them as a minority group but in fact more than half the population of the world is under twenty-five years of age. And the proportion is increasing. Yet we adults tend to go on as if this was our world which must be run along lines laid down by us. To ignore the attitudes and values of the young people of the world, or worse still, to treat them as unimportant and ephemeral would be literally a fatal mistake for the Church--and for missionaries in particular. If the message of Christ is not made relevant to the young then we are merely talking to ourselves--a dwindling minority of the human race. And if the energy, the realism, the enthusiasm and, above all, the capacity for loving service of the young are not availed of then we will have been false in our calling. A point worth remembering: some of the most beautiful music of Chopin and Mozart was written in their teens. And when did the thoughts of Christ develop, the ideas he expressed in his mature manhood?

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COMING EVENTS:

TASK FORCE ON PRIMARY EVANGELIZATION	5 February 1975	4:00pm	SEDOS SECRETARIAT
TASK FORCE ON ONGOING FORMATION	6 February 1975	4:00pm	SEDOS SECRETARIAT
TASK FORCE ON SMALL COMMUNITIES (For details on these see inside)	10 February 1975	4:00 pm	SEDOS SECRETARIAT
DEVELOPMENT WORKING GROUP	26 February 1975	4:00 pm	SEDOS SECRETARIAT

ANNOUNCEMENTS

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+
+ THE TASK FORCES +
+ If you think you can contribute to the Task +
+ Forces please come to the meetings mentioned +
+ under "Coming Events". For documentation +
+ regarding the Projects see Sedos 75/8-14 5 +
+ (especially 75/14 for terms of reference) +
+ and 75/22 and 23. +
+++++

+++++
+ 1975: THE YEAR OF THE WOMAN +
+ We intend to publish a number of articles during the +
+ year concerning the twentieth century woman and we hope +
+ to highlight the theme in our May issues of the +
+ Bulletin. We would greatly appreciate the submission +
+ of relevant articles. +
+++++

+++++
+ LETTERS TO THE EDITOR +
+ If you wish to comment on any- +
+ thing published in--or omitted +
+ from--the Bulletin please write +
+ in to us. Letters--or pointed +
+ extracts therefrom--both favour- +
+ able and unfavourable will be +
+ given space in a special feature. +
+ So sharpen those pencils--or +
+ knives! +
+ L.S. +
+++++

A SIGN OF THE TIMES--THE YOUTH PHENOMENON

People talk about the idealism of "youth". Perhaps they are right. No one would deny that youth have a certain amount of idealism. But youth can be realistic also. Situations have arisen and continue to arise around the world in which this realism manifests itself. Political situations are the bait for much student activity. Social situations too spur youth to action. Interest in Church affairs may be found among a minority of young people. Rather than a positive approach to the Church, it appears to be more common to take a negative approach and this is witnessed in the mass withdrawal of attendance and participation of young people in Church affairs. The sentiment of the majority doesn't appear to be a positive rejection of the Church so much as an attitude of indifference to its existence, and a cynicism towards the machinery of the Church. This may coincide with the same type of cynicism felt towards dubious political situations, towards the content of education programmes, in which there is so much chaff and so little wheat, and towards a nauseating economic situation, both on national and international levels, where the rich get richer and the poor get poorer.

When considering youth, one is inclined to think in terms of students rather than a combination of students and working people. The terms of description have been much debated - even so far as to eliminate the aspect of age and to emphasize the importance of the way of thinking - the mental element rather than the physical. It is quite probable too that where research concerning youth has been carried out, students have been its object rather more than workers of equivalent ages. Perhaps this is due to the fact that because students are grouped together in centres of learning such as colleges and universities, they are more easily reached, which makes research that much easier to carry out. However it would be a gross misjudgement to think in terms of students only. Taking some European countries as an example, one can see that the number of people of twenty years of age still following full-time education is a very small percentage of the number which have had full-time education up to the age of ten.

COUNTRY-YEAR	PERCENT EDUCATED TO AGE 20	PERCENT EDUCATED TO AGE 10
Germany-1965	9.3	99.7
France-1965	11.8	100.0
Italy-1966	11.5	98.7
Netherlands-1964	10.2	99.8
Belgium-1965	15.8	99.7

The people of the twentieth century are experiencing radical changes more rapidly than any people of any other age, changes not only in the world around them but also in the structure of the relationships between nations and families and individuals. These changes have been most rapid in the years following World War II. Parents of today's young people are seeing their children experience many things which they themselves have never experienced, have seen them grow up in a world so completely alien to that of their own youth, that the two worlds are incompatible. A whole new era of questioning has started, and everything comes under scrutiny; politics, religion, education, the social ladder, the economic ladder. The pioneers of this era are having

it tough - there are no records to turn to for guidelines, and not only the questioners but the questioned are groping in the dark. Many positive elements have emerged from such questionings however.

The 1974 Synod of Fiesop, which took place in Rome, spent some time discussing youth. The Church is concerned with the problem of youth. It would like to see less of its young people drift away. For most do not rebel - they go into "internal" exile.

People constantly feel that youth must not have about it the injudicious of the world and yet have to do something positive about it. It is true that many of the protests raised by young people are venting of a social or economic situation to a particular problem; they will hold demonstrations, strikes, etc. But protest is not always in itself a form of action of any value (sometimes, at least the quality) on words. Usually, the voice of youth is heard in regard to political situations and this is common all over the world. On a national or minor scale, but not least so in importance, is it heard with regard to the Church. Positive action does take place among the young (especially in the Marxist) who do interest themselves, not so much in the Church's doctrinal distinctions and all such things implied, but rather, in living a Christian life without the barrier of belonging to any one particular Church. I would venture to say that the only concern any established Church is that the reason for this is not of the void and that at present, the means do not show importance of what is done.

Young people will be significant if the opportunity to act is taken and if youth come together politically, they can be a considerable force for good or evil. If they do not, they can be quite a threat (depending on whom else you're not). This has been illustrated in several countries - as well as in the United States. Our religious level, on one of the more recent examples of positive action which I would like to mention is the Council of Youth which took place in Tallin, Estonia, in the month of August 1974. In every other time are class levels and young people are not as homogeneous as they are socially divided - through economic means, educational opportunities, psychologically, etc.

In January 1970, the National Council of Students (NSC) was set up. The NSC began to work in 1970/71. Its activities became more frequent. In 1973, the NSC formed a sub-committee on politics, economics and education to enable them to work more effectively in these fields. What has since become known as the October Uprising took place in Tallin in 1978. After a group of activists consisting of students, teachers and professors had been arrested for distributing leaflets calling for the early promulgation of a permanent constitution, protests were made. The activists were peacefully dispersed but everyone was satisfied. Several buildings were burned. In the early hours of October 11, the King granted an audience to some student representatives. After the approximately half of the demonstrators dispersed. Fighting broke out between the demonstrators and the police, when one of the routes toward the centre of the city was closed by police. Tear gas was used, shots were heard, people were killed. A day of confrontation followed - "Bloody Sunday" - more buildings were burned. This averting the resignation of Prime Minister Thonon until someone was accepted by the King. In his place Dr. Jaak Puhkusk (the first civilian Prime Minister of Estonia for 45 years) was appointed. Thonon was still Supreme Commander

of the Armed Forces and these forces were ordered to fight against the demonstrators. The turmoil continued on the 17th. That evening, Thanom, his son, Colonel Narong and the Deputy Prime Minister, Prapass, had all left for foreign countries -- Prapass and Narong for Taiwan, Thanom for the USA. The following days saw a massive clean-up operation by the students. The cost in life and money was heavy but Thailand had its first civilian government in sixteen years. The new Prime Minister appointed his cabinet which included only two ministers with armed forces service. Since the October event, the students have been playing a rather prominent role in the affairs of the country. Although the movement that led to the uprising was initiated by the university students, it immediately gained popular support and they were massively joined by others. There are not more than 100,000 students registered in the ten universities of Thailand, yet it was estimated that the last big rally which clashed with the government forces on October 14 was joined by 600,000 other people. Through student action in Thailand, the military government of Thanom was overthrown.

Just recently in Faizé, France, the Council of Youth got underway. Preparations had been made for a number of years previously for such a Council. The milestone of the Council appears to be a Brother Roger, who denies the fact that the young think of him as a type of 'prophet'. Something in the region of 35,000 young people from 120 countries came together for the Council. They divided into many small groups and then united in four plenary sessions. Rather than use such means as the mass media for reaching other people, they have opted for one of the oldest practices - transmitting their messages from person to person, from group to group, by word of mouth. The only visible link will be the occasional "Letter from Faizé". A letter addressed to the People of God, which was written by a small working group, was read by a young girl from Zaire. This letter asked some deep and searching questions of the Church. They state that the Church is "more and more forsaken by the people of our time". What the Church has to say is "losing its credibility". They mention that many Church institutions and also Christian individuals have amassed immense wealth in money, land, buildings and investments. Although they do give large sums for development, they do not change their policies. (In fact, the Council refused any type of patronage, gifts from various organizations, including the Churches.) They state that the Christians of earlier times had communal possessions. They lived in joy and in simplicity. "We shall dare to commit ourselves together and to the point of no return to living beyond hope, letting the spirit of the beatitudes come springing up in the People of God, being leaven in a society without class or privileges."

Exact facts and figures are not easily available due to the rejection of any form of bureaucratic centralization, but it is known that numerous "cells" or small groups will be active throughout the world, committing themselves utterly to a concrete project for the liberation of men. The Faizé movement remains outside the Church which they see as an institution. It appears as a structure prone to inflexibility, an ally of the political and financial powers, which has made a "pact with inequality". The purpose of the Council was not to criticise the Church, but to make it aware. Everyone was invited to partake in the life and strife of all, young and old, children and elders, especially the most oppressed. However, this was not to be done in the name of the Council of youth, but in the name of the people of the beatitudes. During the four plenary sessions, 3 of which lasted more than two hours there were international liturgies, music from the various cultures represented, including old protestant chants, and silence was respected. During these assemblies were heard the stories of many young

people in many languages. The theme for the first was "Pray for the people of all the earth". Another theme centered on "Poor men, oppressed men". The examples spoken about by different people were impressive, emotional. Messages from the Pope and from the Patriarch, Dimitrios, were read to the young. The Rev. Philip Potter, General Secretary of the World Council of Churches, hailed the importance of the Council with regard to the Ecumenical movement in the world. The organization of the meetings was well managed and centres were set up for the distribution of food, etc. The participants paid what they could. Everything there appeared quite informal and spontaneous but with an extraordinary amount of self-discipline. The area in which the Council was held was well kept. This meeting didn't just happen overnight. In fact, it followed years of thinking, preparation and discussion between the working party and the Brothers. The result of all this was a spiritual experience for the participants where silence and fraternity were respected. Some think of the Council of youth as being unimportant, an excuse for a holiday, just another flirtation with big ideas. On the other hand, there are some who see it as the birth of a genuine movement by young people, albeit outside the jurisdiction of the Churches, to involve themselves and others in a search for true Christianity, . . . "fully committed to the struggle (of exploited peoples) and to contemplation (to seek the face of God), celebrating the risen Christ." The goal is. . . "a Church without wealth and without means of power, a place of communion for all".

As one more example of positive action by young people in the world today, I would like to cite a situation where young people have become involved in social action. In the Ateneo de Manila University in Quezon City, Philippines, there are some students who, in union with neighboring students from Maryknoll College, have embarked on a project of assistance for the low-income communities within their reach. This involves both urban and rural work. Some of the achievements of the rural work include organizing a puericulture centre for the population in the area of Piring, Dolores by having two irrigation pumps, making a second harvest possible for the farmers of San Nicolas and Sta. Ana, initiating a vegetable project in Mapanique, Candaba, and repairing irrigation canals in Sta. Monica, San Luis. The urban volunteers visit centres within Greater Manila and Rizal. Ateneo Sarilikha has its roots in Operation Tulong, the relief operations undertaken by the University in the wake of the great floods of 1972. (Sarilikha - sariling likha - means self-creation) Sarilikha has an active membership of around 25 plus ten volunteers from Maryknoll. They are involved in eight centres in rural Pampanga and eight urban and semi-urban centres in Rizal. They usually work in pairs. A course known as the "Theory and Practics of Social Development", is credited under the economics department. The course covers material towards both the formation of a vision and basic development orientation, such as agrarian reform, cooperative management, and the mechanics of a feasibility study.

Sarilikha attempts two levels of integration. Firstly, it brings the urban college student into the life stream of the Filipino poor. The average Ateneo student belongs to the upper 3% income bracket of the country. The project may mean an initial contact with the conditions of the poor for these students. Even if this is not so, the deep level of interaction with the community has certainly an impact on the volunteer. The volunteer also comes face to face with the psychological depression of the community. A second level of integration concerns education. The Sarilikha programme is based on a vision of education in which action and reflection are necessary partners. "Our experience has shown that young people can achieve worthy results even while in school. It is therefore a waste of valuable resources in grave need of development, to confine them to

speculative achievements in the class room," comments Fr. Noel Vasquez, SPES director and acting Sarilikha moderator. These two levels of integration are not ends in themselves in Sarilikha. The student goes to the barrio and a different approach to education is attempted in order to encourage social development, in the community and personal development in the volunteer. More than even the successful project, the achievement that is treasured by the volunteer is the less tangible movement within the people - that a spirit has been sparked in the community and that perhaps this group of innately gifted but predominantly wasted individuals are coming together and discovering their combined power to make of their community a home truly worthy of life. Within the context of a student's life, volunteer work is time consuming. Changes are noticeable in the volunteers. "I find them more open, more ready to assume responsibility," says a faculty member. There are hopes that this experiment will succeed, although it is faced with many problems - for instance there are flaws in the programme "The Theory and Practice of Social Development", a traditional and uniform method was used for the allegedly innovative course content, and therefore more and more volunteers stayed away. Lack of funds for operations and loans to communities who are ready to undertake a project also hampers the organisation. As long as time and effort have to be spent to raise funds, maximum attention cannot be given to field work and training. Volunteers voice the desire to coordinate with other campus organisations on development projects even within the campus. Fr. Jose Cruz, President of the University, stressed that Ateneo was committed to become "a university for developing countries". It is possible that the praise and the hopes for this experiment are unrealistic, but there is a strong feeling of support for it and it appears that those young people already involved are intent on making it work. Their task is hard but the mere fact that they have made a start is encouraging and other universities around the world could take it as an example and try and share the benefits of a university with those who will never know such a way of life. There, in the Philippines, it is a two-way system-- both parties benefit from the experience. It is an experiment which is worth a follow-up.

In every part of every country in the world, there are individual efforts as well as communal efforts to do good for others. Young and old unite in a common cause, be it political, religious or social. The number of examples of positive action are too many to mention. Even though young people criticize and are criticized, (and I feel it is a good thing that, rather than not do anything at all, they at least make their feelings known) many good results appear from their activities. The Church talks about what it can do to influence its young; about what it can do to increase interaction between its members and its staff; one of the most important things it could do is just listen. I believe, as far as the Church is concerned, that it shouldn't be a one-way system, but that there be a give and take on both its side and that of the young people. It becomes increasingly obvious that more and more young are drifting away from structured religion, although not necessarily drifting away from a Christian life. Politically, as more young people become aware of their potentiality in the political field, there will be much more activity in current affairs. Socially, there will always be much involvement in the social complex of any country by the young people of that country. This is especially so in Third World countries, where young people make up the greater percentage of the population.

One cannot escape the fact that young people today are becoming more conscious of their role in society. They can choose to opt out, opt in, or remain indifferent to this role. Regardless of whichever choice each person takes, the world cannot afford to ignore this 'Sign of the Times'.

YOUTH AND EVANGELIZATION

Bro. C.H. Duttimer's address to the monthly meeting of English-speaking Superiors General, 5 November, 1974.

Three of the sections in your Guidelines (Guidelines for the Panel Discussion on the Bishops' Synod on Evangelization) are of immediate interest to me: "G", on the Family; "H", on education, and "I", on Youth, although I also have a decided interest in "E", on ecumenism, since I am the offspring, one of the offspring of an ecumenical household -- but since time is part of the reality of this panel, I shall limit myself mainly to the subject that is closest to me and upon which I have some definite data -- YOUTH. In preparing for the Synod, I asked my confreres and a number of Sisters in many lands to help me. I asked principally those who were in excellent rapport with the older secondary students and with university students to engage these young people in reflective dialogue on two aspects of Youth and Evangelisation: first what youth felt the church should be doing for them, and second, what they thought they should and could be doing for the church, always in the context of evangelisation. Over a hundred dossiers were sent to me giving a report on these dialogues, mailed in from 32 countries on the six continents. I spent an entire month with a few interested confreres analysing these dossiers, and I would like to share with you just a few of the highlights.

We are faced with a generation of young people that is by no means sure it has a future within the institutional church. There has always been a generation gap in the ministry to youth; we have all had that experience -- but for the present youth generation, there is a double source of confusion and alienation, generation gap, and culture gap. The youth of 25 and younger were born into the present culture, into society, and in this present situation, they have known no other, they are natives of the society of the post war era -- whereas we of the youth ministry, we are, so to speak, immigrants in this culture, this society. We have to deal with the young that we never were; the young are finding it hard to learn from us elders whom they will never be. We are faced with a tremendous challenge, not only of spanning a generation gap but as well a culture gap.

The teen age youth who responded to the survey are themselves entering a new phase, being as it were born again. The security of childhood is fading away as they move into the new world of adult responsibility. They need help to adjust to four new growth experiences: the girl must learn to be at home with herself, to be at ease with herself; to develop positive personal relationships and to form friendships: to accept responsibility for the larger communities of which she is becoming a member; to accept her condition of creatureliness before her Creator and to say "YES" to the mystery of life. In these four growth experiences the young woman needs understanding yet unobtrusive guidance, patience and trust, from her family first and foremost, but often they do not find it there, and even if they happily do, they need such understanding, patience and trust also from the Church's representatives, which means the Sisters and Brothers and Priests who are in direct contact with them.

I would judge from our survey that we have three classes of young people to minister to: 1. those totally alienated from religion, the Church, family, society -- they do not accept the value systems of these institutions, and they not infrequently express their opposition in anti-social and even illegal ways. 2. those not alienated, who accept the existing value systems and the institutions which support them: they are dynamic, creative, imaginative, competitive; they succeed within the system. 3. those who are not alienated either, but who do not succeed in the competition; they lack sufficient dynamism, creativeness; they are dependent and timid; they seek not challenge from the institutions but shelter and protection. Of the three groups the Church, and we who represent it, are not notably successful in attracting the rebellious, the alienated-- maybe we too easily write them off, too easily quail before the challenge they represent. Another challenge is the non-alienated but dynamic types, the successful types, the leadership types, the types who think for themselves, are critical of what they see in us that is less than the gospel ideal. Yet these are a precious group. They can give leadership to the lay apostolate; they can challenge to a better witness, us religious and priests. As to the third group -- the weak and undynamic type -- it would seem from the survey that the Church does attract these passive, dependent young people, who look for protection and a haven. One study that I received from a large American archdiocese indicated that its seminarians were more the followers than the leaders, the meekly accepting, rather than the challenging and questioning young man.

Is it true as some of the young people affirm that we adults are afraid of the dynamic, the leadership, the independent thinking young people? Yet they represent the real hope of the future, the type of Church leadership that will be needed, the kind of lay leaders that will be called for. We would do well to learn how to develop our ministry to them, with them, and for them.

I should like to speak about the three centers of youth evangelization that received the most attention from the youth that were surveyed. First the family, I was not a little surprised to see so much about their families in their responses. The young people are quite conscious that their basic and most enduring spiritual formation was realized in their childhood within the family. Not infrequently they had little good to say about the religious atmosphere of home and family. And I think that we who are engaged in education in the largest conception of that term must do some thinking and planning for educating our youth for being future family evangelizers. There appears to be a very rich field for apostolate in adult education of parents. Given the vital importance of the mother in the early formation of the child, I would say that no group in the institutional church has a more important challenge and opportunity than the Sisters who are engaged in education.

A second center of youth evangelization of course is the school. The young people who took part in our survey had not a little to say about the school and their educators. Some of it was heartening to read; some of it was embarrassing and depressing to read. The part that concerns me most is the frequent criticism of the religious instruction, from primary school on to university level. These criticisms concern disinterested teachers, teachers who are not in contact with youth and their real concerns and problems, unmethodical lessons, religious courses that have small relation to the gospel,

yet a lot to say about sociology and psychology. In my working group in the Synod there was a serious discussion about religious instruction in school; the Bishops were all aware of the difficulties facing the religion teacher today, confusion of doctrine, confusion of method, theological differences of opinion which once were confined to learned periodicals but are now aired incompetently in the periodicals and the daily press, the outspokenness of youth, new courses of study and new texts for which some of us are unprepared, the unwillingness or inability of some of the older priests and religious to change from a course or text with which they are at home and at ease to others in which they are less competent and sure. This is one of the great challenges of the day, to make the evangelizing power of the religion course realize its full effectiveness in the minds and the hearts, and ultimately in the living, of our students. And we must take our courage in hand and do something about it.

The third center of youth evangelization of which much was said is the parish. I asked myself several times as I read the youth experience of the parish, whether an individual center of parish is any longer viable and effective. Few of the young people find the parish church a congenial place to worship, nor do they find the parish to be a redemptive community with which they desire to identify themselves. This is all the more disturbing because for the greater number of youth the Church is a heavy mass, which they find boring, with its homily which often is incomprehensible, irrelevant, or even downright silly. For many the CHURCH is the parish priest. I found very few instances in which the CHURCH was really understood by the youth, as a mystery, as a living history, as a mystical body, as the people of God, as a community of believers gathered about the eucharist and enlightened by the Holy Spirit. No, for them the Church is the priest, the Sunday Mass and the parish priest. It seems that much must be done in the evangelization of youth to help them to comprehend the Church, and much must be done to make the eucharistic sacrifice living and meaningful to them.

What else must be done, that it is being done, was clear from some of the responses received, in which the young people spoke of small group masses they had attended in school or in the convent, which had been well prepared and in which the young people had a role to play, participating as readers of scripture, proposing the intentions for the prayers of the faithful, holding the gifts at the offertory. In these instances they affirm that they were inspired and joyfully involved.

What did the young people expect from the Church in view of their being brought closer to the Gospel? First of all they are looking for a deeper honesty and integrity from us who in their eyes officially represent the Church, a more simple life style and more consistency of action in accord with the Gospel. Second they were hoping for patience and sensitivity on our part, to accept with calm the state of flux in which young people find

themselves today. They need the protection of the Church during that difficult period of life when they pass from being cultural or emotional Catholics to intellectual Catholics, convinced Catholics.

Thirdly, they look to us to be a challenge to them by our style of life and our commitment to values. They need our challenge, the challenge of our lives, to help them move beyond their potential, their potential as they understand it, to greater peace and involvement in the local and world community.

I did not notice any reluctance on their part to be challenged, rather they are looking for it and are disappointed in us when that challenge does not materialize. The fourth quality they are looking for in the representatives of the Church, us, is courage, the courage to proclaim the gospel principles, which are principles that they believe in more than they themselves realize, more than we are accustomed to think. And finally, and this is to me very interesting, they are looking to us for commitment to and an understanding of heritage and roots. Our western society has so disintegrated, that the young people seem to be searching everywhere for their own heritage and their own roots. The Church provides them with a direct contact with heritage and roots and it seems to me that the youth are looking to us as leaders who respect that heritage, not indiscriminately but critically -- to us as having within ourselves an understanding of this heritage, the heritage of Christianity, an understanding of what that means to us and what it can mean to the youth we serve. Were you to push me, so to speak, to the wall to give the impression of what youth wants most of us, I would have to say that it is this belief in word and in practice of the heritage that is ours as Christians, as Catholics, an attachment to the roots of our faith in Christ of the Gospel.

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YOUTH PARTICIPATION IN AFRICA AND ASIA

This article is an excerpt from "YOUTH IN AFRICA AND ASIA: THEIR FATE AND FUTURE", which was written by Lary Lagerwerf and published in EXCHANGE, no. 8, 1974. It deals with some examples of youth involvement in several fields and their claim to be looked upon as fully responsible persons. Although the youth is considered to be the future of the nation and of the Church it is everywhere excluded from decision-making.

A five day meeting was held recently in Geneva by the Ad Hoc Committee on Youth. "Attendees were regional youth secretaries and people who have been younger advisers to committees of the World Council of Churches". According to the Ad Hoc Committee a fuller youth participation in ecumenical movement was sought: "Youth are concerned about the right to participate fully in the life and work of the ecumenical movement. Because of their Christian conviction and concern, youth are anxious to be listened to". At an open staff meeting at WCC Headquarters, the Ad Hoc Committee presented a two part document for preliminary discussion. The first part outlined "present issues and priorities" coming from the regions. They grew out of work which the regional secretaries have been doing in their Churches with Christian youth, including educational schemes, leadership training, research, community service and "consciousness" of youth. From Africa came the priority of "liberation of the people from poverty, ignorance and injustice". From Asia, "the oppressed masses are determined to forge a society characterized by justice and self-reliance on their own terms". Latin America called for the involvement of both urban and rural youth in "the total process of liberation of the people". Europe and North America saw a need to change the unjust structures in their own society that oppress and exploit the people in different ways. As a part of the document proposed several ways to make these regional concerns heard in the WCC. Highlighted was a US \$ 500,000 Youth Fund to facilitate youth work along the lines of development projects and other ecumenical programmes. Additionally a youth should be appointed to the Youth Desk. It was strongly urged that a meeting to consist of young delegates and advisers to the WCC Fifth Assembly be held.. prior to the Assembly. "If any significant contribution is to be made by young people at the Assembly, there is also need for youth participation in the 1974 Central Committee at West Berlin".

In Hong Kong an Asian Christian Youth Consultation for Development was held in July 1974 under the auspices of the East Asia Christian Conference. The report contains Reports on Development Efforts, Situation Papers and Workshops Reports. It concludes with the "Hong Kong Declaration" which states: "We believe that the central goal of development is the kind of building-up of human beings that interrelates the following objectives: -human rights and social justice, - individual initiative and economic equality - self-reliance and interdependence. We are concerned that so many documents and declarations on development prepared at conferences are filed away and have no action taken on them. We therefore demand effective and concrete action. We, the participants of the AYCOFD, commit ourselves to be involved in our respective countries in the formation of relevant and specific strategies that are well coordinated and based on the following approaches: stimulating community awareness - both in developed and developing countries - of the gross injustices involved in the present international and national networks of economic relationships. - resisting any involvement in development programmes by our churches and governments which does not comply with the Christian faith in the concepts of the development of man. - taking urgent and nec-

essary action to eradicate conditions which bring about situations of social injustice on the local, national and international levels. - discovering ways in which we can help to bring an end to war, seeing as our immediate priority, the Indo-China war - demanding youth's proportional participation in the local policy and decision-making bodies of all commissions and in any meaningful development efforts and accepting our responsibility in the implementation of its development programmes. - demanding proportionate youth representation in the EACC Assembly, its committees and commissions. Within the separate contexts of their various countries, Christian youth must identify priorities and then accept the challenge and role to be played by them as an integral part of their individual development. This will demand the kind of commitment that may involve sacrifice and frustration. We, as individuals, are therefore challenged to accept personal responsibility for implementation of this declaration within our respective situations. ("Lead us not into Imitation". Published by EACC, Singapore 1973)

Organizations of Christian students are another example of youth involvement. According to "Ecumenical News from the Council of Churches in Indonesia", volume 2, no. 5, 1974, the Indonesian Student Christian Movement has decided to hold leadership training programmes for its members in Java, Sumatra and Sulawesi. Leadership training institutes will be organized during the next two years in Yogyakarta, Medan and Ujung Pandang. The Catholic Bishops' Conference of India for the years 1970-72 mentions in its report on Labdur, the "Young Christian Workers". The girls' wing exists in 6 cities and is taking root in some rural areas. The boys' wing is established in 21 dioceses. "Over the past two years the boys concentrated in preparing themselves for trade union work. The net result has been that not a few of them hold responsible positions at the national level in their respective trade unions". There are significant facts and achievements, but what counts most is the undramatic work of the weekly section meetings designed to make the young workers open, reflective and action-orientated. In Malawi every year a Youth Week is held, in which all young people of Malawi - primary school pupils, secondary school and university students, members of community, youth clubs and members of the League of Malawi Youth, the Malawi Young Pioneers and various kinds of village youth groups - are participating in a wide range of self-help activities as well as in sports and rallies: "The self-help schemes the young people carry out include building new roads and repairing the existing ones, planting trees, construction of school blocks, bridges, hospitals or clinics, digging of disposal rubbish-pits and cleaning markets" (Moni, vol. 11, no. 113: 1974). Youth week began in 1967 as a spontaneous activity by the youth.. they wanted to demonstrate loyalty, dedication and commitment to the leadership of His Excellency the Life President and to celebrate his release from Gwelo Prison in 1960.

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READING LIST AVAILABLE AT SEDOS

ECHOS DE LA RUE DU BAC: no. 70 1974
 EXCHANGE: no. 8 1974
 IMPACT (Philippines): vol. IX no. 3 1974
 INFORMATION CATHOLIQUE S'INFORMATIONS: no. 464 1974
 LETTERS FROM ASIA no. 14 1974
 PETIT ECHO: no. 637 1973
 PRO MUNDI VITA: no. 33 1970
 For other reading lists see the PMV and EXCHANGE.

BOYS SCOUTS AND GIRL GUIDES: A Contribution to Pastoral Work Among Youth and Adolescents in Upper Volta

Father Bernard Fagnon is the national chaplain to the Scouts and Guides in Upper Volta. Here he describes how scouting when adapted to the circumstances of African life, can play a primary role among young people.

In most parishes we have groups of "Coeurs Vaillants" and "Ames Vaillantes" for the pre-adolescents. But outside the schools, there is nothing for the 14-18 age group in the way of training periods or even an immediate period of preparation for marriage for a certain number of them. Scouting is envisaged as a movement which takes over from "Coeurs Vaillants" and "Ames Vaillantes". With its two branches of "Boy Scout" and "Seniors" it will try to meet the problems facing these youngsters. It insists especially on certain points: personal formation (health, developing each one's gifts by techniques and activities, awareness of God..), community formation (sense of responsibility, spirit of service, civics). This can make an effective contribution to the pastoral work of preparing for marriage, as well as in fostering vocations (to the priesthood, religious life, to be a catechist) by creating the right atmosphere. In many places, schools for fiancées have been set up and also a small number for fiancés. It is known that 3 or 6 months is something appreciable in an immediate preparation for marriage, but it is insufficient for acquiring certain habits which must ensure the setting up of a home: formation of both boys and girls, open-mindedness... The two branches of the movement can help in an effective manner, according to the ages and preoccupations of boys and girls. Vocations to the priesthood, to the religious life or to the work of catechist only blossom and grow to the extent that youngsters have the opportunity to develop their spirit of service, their gift of self to others and a concern for their personal formation for better service in a living faith and charity. For us, scouting is admirably suited to be a living school of charity. At this age, boys and girls are more receptive to a witness lived out by themselves or by others, than to a doctrine. Later on, as "seniors" they will become familiar with doctrine in meetings where they reflect together as a team. Three seminaries for youngsters and a sisters postulancy and novitiate have adopted this movement as one of the methods of training youngsters. The individual formation given through this movement allows for more easy and more profitable encounters with young people outside, it facilitates the resettlement and commitment of those who do not continue and prepares chaplains and advisers for tomorrow.

To Catholic scouts, the encyclical "Populorum Progressio" of Pope Paul VI in 1967 seemed like a fresh approval of what they had been doing for about 50 years. The main guidelines of scouting both in principle and in application could be set aside by side with everything that we find in this encyclical. Right from the start, the formation of responsible people was one of the chief preoccupations of the movement. Nothing was neglected: training centres, certificates recognized all over the world, and assistance in money and personnel to countries in the Third World. In Dahomey a seminar was held on Community Development, in which one of our rural scoutmasters presented a report on "Rural Scouting in Upper Volta". Youngsters are trained to make do with little. That is why they learn to get the most out of the natural surroundings in which they live. Most of the time things are done with the means that are available: hoes, machets, hatchets, and they find expression in the shape of joint cultivation, pruning trees in plantations, maintenance of roads and bridges, and they are considered as elements of scout pedagogy, developing at the same time techniques and a spirit of service with regard to one's country.

Scouting also teaches concern for the poor. For us, they are first of all the rural people. 90% never had the chance of going to school. If they are young, they have no way of expressing themselves (for many, emigration seems the only way to assert themselves). That is why we are at present insisting on the development of rural scouting.

Catholic scouting in Upper Volta accepts Muslims and Animists into its troops, reflecting the religious pluralism that the youngsters have to live. In this way we are hoping to prepare for a better encounter between the various religions when all of them are adults. Boys and girls are very responsive to this scout brotherhood which is lived out in the same spirit of simplicity, service and faith, which finds concrete form in joint undertakings from the most elementary (clearing up a hospital on some National Feast Day) to more elaborate ones aimed at solving some very definite problem: building dikes or canals for a regional development agency, a reception centre of 40 beds for students of the second cycle. But it is also the Masses, the Vigils where they gather to pray together, respecting each one's faith, and the camp-fires where they relax and enjoy themselves together after their activities.

The formation of personnel is one of the preoccupations of African countries, since it concerns not just development but also Africanization of personnel and programmes. There are complaints of lack of professional conscience in certain personnel. Scouting insists on training in responsibility, trying to make people ready to adapt to all cultural levels by inculcating in them a spirit of service to God, to their country, to their brothers, a spirit which is shown in concrete achievements.

Emigration is a problem not peculiar to Upper Volta alone but it is very acute in this country. Out of 5 million inhabitants, between 1 and 1 1/3 million have emigrated to Ivory Coast or to Ghana. Scouting is helping to slow down migration. Though it makes no pretence to solving the underlying financial problems (it doesn't have the means, and this depends on the Government), at the same time it is not indifferent to these problems. For scouting the most important thing is to help boys and girls to be appreciated and to feel fully integrated in their villages. Scouting helps make boys and girls aware of the development problems in the country and urges them to play their part in overcoming them. Our scouting doesn't do anything spectacular or sensational. Foreign observers wouldn't see much transformation. On the other hand, those who have known the country for a long time and have witnessed certain reflections, certain attitudes of the young people, are aware of the change in outlook and are hopeful about tomorrow.

In many places education is being called into question by realistic people who feel it to be ill-adapted. For them, universal education of youngsters is a delusion. This education is expensive for the Government, it is often more instruction than education, and cuts the young person off from his own milieu. Scouting is a school for life, teaching young people to be aware of people and the environment. Scouting helps the young person to be integrated into the village by helping him to have the common good at heart and find self-fulfilment. The Council in its decree on the Lay Apostolate, and the Accra Congress of African Laity of August 1971, both insisted on the commitment of lay Christians in every sphere. This article has tried to stress the assuming of responsibility in the most varied sectors, both in the scout patrol and in the village or district, the integration of youngsters into their own milieu, their contribution to the development of their country, and openness to a world in full development. Shortly, rural scouts will be plentiful. We are counting on them to provide a committed laity in the rural area.

(The complete article is available in PETIT ECHO, no. 637, 1973)

INCARNATION AND INDIGENIZATION

-- THE IMPLANTATION OF THE CHURCH INTO THE MALAGASY REALITY --

The 17 bishops of the Malagasy Episcopal Conference met the Plenary Assembly in Antananarivo, capital of Madagascar, in the course of the second fortnight of the month of 6th November. The first three days were spent in listening to and examining the reports presented by the three episcopal commissions: the one for the seminary and diocesan clergy, the one for religious and the one for Catholic Education.

The first two commissions have been instructed to make this year a study in depth on the present situation regarding recruitment and formation of future priests; problems put by the minor and major seminaries; the place and rôle of men and women religious in the Church of Madagascar within the present socio-cultural context of the country. The Commission for Education had, in the light of the present financial difficulties, to study all aspects related to this field.

After this, the Malagasy Episcopal Conference tackled the subjects of the agenda: the Malagasisation of the Church in Madagascar; the life of the priests and the training of future priests; the joining in of priests and religious in the "Fokontany". Finally the Bishops discussed the forthcoming national synod.

Regarding the first point, the episcopate first of all made doctrinal adjustment: "... Malagasisation does not mean a pure and simple return to the traditional past, but in listening to the deep aspirations of the contemporary Malagasy people, an attention to the values it is living or is acquiring". The prelates invite the whole Church of Madagascar to this research work on the values (past and present) lived by the Malagasy people. This research work must be undertaken in the Church by fraternal dialogues between neighbouring dioceses and between the various classes of the People of God. Moreover, such a work cannot neglect a serious theological examination.

In dealing with the second subject, the Bishops stressed that priests in Madagascar must seek "a new style of life which resembles more the life of the people". At the major seminary, the experiment now underway must be continued, by insisting particularly on the spiritual formation understood as a continuous personal conversion in following Christ. In addition to the classical ways of acceding to the priesthood, efforts in search of other ways must be continued, particularly with regard to vocations. The Episcopal Conference reaffirmed its option for the celibate priesthood.

With regard to certain present structures of the apostolate the prelates observed that there are structures which seem no longer adapted to the service of the Christian communities, like the parishes. They expressed the wish that the parish be really "missionary" by the sharing of responsibilities, and by a research of a pastoral of districts and the different social classes living in them.

Dealing with the joining of men and women religious in the "Fokontany" (council of the "fokomolona") the Bishops underlined that in addition to the fact that several of them have been elected members, this joining is not contrary to their being "men and women-religious" as to their specific activities in the service of the Church.

It is worth mentioning here that the "Fokomolona" are basic communities of the Malagasy traditional society built on cohesion and solidarity. By their rehabilitation and administrative restructuring they constitute a means of popular mobilisation for national mastery of development.

Finally, the episcopal conference discussed the organisation of the national synod scheduled for 1975. The Plenary Assembly also renewed its executive committee, and Bishop Victor Razafimahatratra of Farafangana was elected president of the conference thus succeeding Bishop Tsiahaná of Diego Suarez.

THE SYNOD OF BISHOPS SEEN BY MGR. ZOA, YAOUNDE, 6 DECEMBER 1974

His Grace Jean Zoa, archbishop of Yaounde in the Cameroon, recently returned from Rome, where he took part in the 4th Synod of Bishops, in the course of which he was elected a member of the permanent Council of the Synod. Visiting the John XXIII centre at Mvolyé, a few days ago, the archbishop gave an important press conference on the course of the Synodal Assembly.

It will be remembered that the Synod had as theme "Evangelization of the Modern World". In his preliminary declaration, the Archbishop of Yaounde spoke first of all of the aspect of the very event of the Synod. This side seems to interest the great public eager for sensation. Consequently, the journalists have a tendency of exploiting this. This is the reason why the fourth Synod has been called a failure. This false impression of failure is based on the rejection of the final synthesis, as well as on the final address of the Pope. The final synthesis has been rejected mainly because it did not bring out sufficiently the great dynamic currents which had roused the Episcopate of the Third World to enthusiasm. As regards the Pope's address, it was said that he had obscured the themes preoccupying the Churches of the Third World, for instance the matter of theological pluralism. Fortunately it is a question of an exterior view of the Synod and not of the Synod seen from within which is otherwise not interesting.

The Bishops of the Third World had not gone to ask something. They had gone to say: "See how we have done this and that. See the difficulties we have met and how we intend to solve them. . ." As the situations are different, the approaches were different too. This led in the Synod to comparisons and even conversions, but also to very great convergences among the various episcopates particularly among those of Latin America, Asia and Africa. And the final document was rejected as it did not sufficiently account for this dynamism. Seen in this way, the Synod can be divided into two parts: "The Past and the Present" and "The Future".

This first part is a bit like an "exhibition fair": here the Bishops have been able to get informed how each one had solved the problems of evangelization up to now. Archbishop Zoa summarises the activities of this first part in 8 points of agreement in which the problems have been tackled in turn:

- the first evangelization, which consists in taking the Gospel to people who have never heard of Jesus Christ. The problem here is that it is asked how it is that we recognise the value of non-Christian religions and that at the same time people are trying to evangelize these people. This is the question of the specificity of the religion of Jesus Christ in relation to the others.
- the problem of the deepening of the Faith. People confuse religion and faith, but these two are different realities. If religion is a sum total of acts inspired by faith, faith is a present interpellation. . . . It has now happened that we have "adapted" the faith to our practices. For us in the Cameroon for instance the problem is to go beyond the interdictions to come to the Christian notion of sin.
- point of agreement also regarding "small communities". This deals with the effort made about everywhere in the Third World as well as in the West so that the faithful feel themselves no longer prisoners of the great unities we have created: sectors, parishes, etc. They create small communities of a district or a village, in which people know each other perfectly and start themselves the assimilation of the Gospel.

-- The problem of the Local Churches or of indigenization caused violent discussions as known. Mgr. Zoa first of all defined the notions: Particular Church=diocese; Universal Church=the sum total of particular Churches, whilst Local Churches are those which coincide with a socio-cultural homogeneous area.

The indigenization of these Churches, the author says, means the realization of the Catholicity of the Church; hence the necessity of various theologies to express the same doctrine. The archbishop of Yaounde finds this conflict also in the Council of Jerusalem, where Paul, the Apostle of the Pagans (Non-Jews) protesting against Peter's practice, rejects the necessity of circumcision for non-Jews; as this would mean imposing practices of Jewish culture as preliminary to Christianization, which is abnormal. No culture may monopolize Christ.

-- Human Promotion and Evangelization. Here too there is no unanimity, as the situations are different. The West for example, where the systematic recourse to reason and science has led to secularization, would like to restrain whatever is excessive in this way and what produces presently disastrous effects in post-industrial civilization.

Africa must advocate secularization in order to have the masses emerge from a religiosity which contains all kinds of alienations and diversions regarding the development to be undertaken and conducted. The Westerns think they have many riches, but they are less joyful than the Africans for instance. Yet the Cameroonian prelate adds, we must not buy joy with misery.

The situation of South America, where it is rather a question of a "dominated economy", has as result that there they speak more of "human liberation" than of human promotion.

-- Exchanges between Churches. Here it is a question of a reaction against the shriveling of the Churches of the West and the missionary societies regarding the Current which among our Protestant brethren for instance has led to the "moratorium" of Lusaka. The Synod Fathers firmly re-affirmed the necessity of exchanges between Churches in men, goods and money, but the ways have to change, they said, especially by the integration of those who come from other Churches.

-- Doctrinal Ecumenism: Vatican II has again launched ecumenism, but this up to now has consisted in a kind of reciprocal courtesy and sometimes in collaboration. It is an urgent matter to pass to the doctrinal stage. Here all the Fathers agreed.

-- Finally, the place of the Church in Rome: Far from being a menace to the true role of the papacy, the affirmation of the particular Churches, including the one in Rome, will better clarify the role of the Pope. Thus the administrative notion of the Unity is changing to a more dynamic notion.

In conclusion, the Archbishop of Yaounde said that the affirmation of the local Churches has its risks, yet they are worthwhile if they do not lead to the impoverishment of the Universal Church. The Cameroonian prelate quotes the answer of a bishop of the Third World to one of his colleagues regarding the subject: "Let us, if necessary, make a mistake also, you have had two thousand years to make mistakes." With regard to the second part of the Synod, Mgr. Zoa said that this is the business of experts.

THE DEVELOPMENT WORKING GROUP

The Development Working Group held its first meeting of the year at 4:15 pm on 21 January 1975 at the Sedos Secretariat.

Present: Sr. Mary Motte, FMM; Sr. M.J. Tresch, SSND; Sr. Joan Burke, SNDN; Bro. Vincent Gottwald, FSC; and Fr. B. Poma, SEDOS.

Chairman: Sr. Danita McGonagle, SSND

Secretary: Fr. L. Skelly, SMA.

1. The minutes of the previous meeting were approved and it was decided to proceed along the lines laid down in Point Four (SEDOS 74/896).
2. Both Brother Gottwald and Sr. Joan Burke had sent in questions as requested and it was decided to combine these and try to sharpen their focus so that they could form the basis for a questionnaire (See Appendix 75/59) to be sent to missionaries in the three countries chosen: Thailand, Guatemala and Cameroon. A large city (probably the capital) and a specific rural area should be chosen in each country. To whom should the questionnaire be sent? It was decided after some discussion to send it to a particular person in each Institute which had houses in the areas in question. Contact should be made with the Generalates here in Rome to get the addresses of such individuals. This would help to strengthen the standing of the document.

As regards the material already collected by the Documentation Section it was decided to divide it up among the Group members who would be remaining in Rome re: Thailand to Sr. Mary Motte, Guatemala to Sr. Danita McGonagle and Cameroon to Sr. Catherine Oulette.

3. The Group also decided to make every effort to enlarge its membership before the next meeting. This should be done by personal contact. Those present agreed to get in touch with Sedos members who could be described as "source" persons and urge them to join the group.

The next meeting of the Group was fixed for 4:00 pm on 26 February 1975 at the Secretariat.

APPENDIX

The Synod of 1974 brought us back to the close relationship between evangelization and human development (including liberation). In particular it touched on the crucial quest or of the interplay of the values of the Gospel (called "aspects" below) and those of particular human communities. We would like to investigate this further and have selected six such communities, (whom we are calling "human units"). Yours is one of them and we would appreciate your answering the following questions. We will send you our summary of and reflection on the answers as soon as we receive these.

1. Think on the people, Catholic and otherwise, among whom you are working.
 - a) how would you describe their main problems?
 - b) which values, or concerns, do you detect behind each problem?

2. Think on the Catholics in your area:
 - a) which are their main values or concerns?
 - b) which aspects of the Christian life does each concern stress?

3. Now think of yourself, as missionary, in this part of the world.
 - a) Where do you see the values (see 1b above) and these aspects (2b) as disconnected? as clashing? as converging?
 - b) What would you like to do about it? Why? What are you already doing?

NEWS FROM AND FOR THE GENERALATES

1. SDB - The Salesians held their first ceremony for departing missionaries at Turin on 11 November, 1875. Their Superior General has now invited his confreres to prepare for 1975 a group of missionaries worthy of the centenary. The whole Society should make a major contribution. The first ceremony counted only 10 Salesians, but some of the following 104 ones reached over 200 members (with a peak of 374 in 1929). "But more than numbers, quality will count and the type of engagement: it is proposed to concentrate the new forces on the most needy and promising areas", and to open out to "new types of service - not only geographically". "It is not so much the Missions needing us, rather our Churches need the Missions" (Card. Poletti). 7.166 Salesians are working in the Third World (4.722 of them natives of the country), including priests, Brothers (1.115), Sisters (6.847) and lay missionaries. "For the missions we need much prayer, a lot of work, plenty of time. Time is God's, the missionary does the work, we should all pray" (Don Bosco).

2. SSND - Visits to Provinces and Mission Areas by Mother General, Councillors and Mission Secretary.

Sister Helena Arns	January to April	Argentina and Brazil
Sister Enrica Schmidter and Sr. Augusta Perkan	January and February	Germany - Austria and Jugoslavia
Sister Marie José Tresch	February through April	Africa: Sierra Leone, Liberia, Ghana, Nigeria, Kenya, Yemen, Arab. Republic
Mother Georgianne Segner	January 15 to April 15	United States and Canada
Sister Henriette Hoene		
Sister Luke Baldwin		
Sister Wonda Potts		

3. BOOK ON AFRICAN LITURGY - Fr. Boniface Luykx published in 1974 Culte Chrétien en Afrique après Vatican II, Nouvelle Revue de Science Missionnaire, Imensee, Switzerland. This is a most important book by an expert well acquainted with Eastern Liturgies, especially the Ethiopian one, which he considers as closest to the African mentality. The author proposes practical African solutions for the Calendar, Liturgy of the Hours, the Eucharist, Christian Initiation, Consecration of Churches, etc. based on the experience of the Kinshasa Monastery where they are being tried out. Fr. Shorter's African Mass is also critically examined. Though some may find his criticism rather excessive as well as his position as representative of African mentality (Bantu, to the detriment of Luo and Sudanic peoples), the book is quite a must for anyone interested in African Liturgy.

4. An Intensive Course in Missiology

The Università Urbaniana, Via Urbano VIII, 16 is running a course as outlined above every Thursday from 13 Feb. to 20 March (inclusive) at 4.30 pm. The lectures will be in Italian.

SPECIAL MEETING ON ONGOING SPIRITUAL RENEWAL

An Ad Hoc meeting on the topic of "On-going spiritual renewal of missionaries in the field" called by SEDOS to coincide with the stop-over in Rome of Sister Barbara Farrell, SND-N, en route to Africa, was held on Wednesday 24th January 1975.

Present:

Sr. Margaret McCooey, HRC	Fr. Canisia John, OP
Sr. Alma Cornely, SHCJ	Fr. John Power, SMA
Fr. Jean Bouchard, SJ	Fr. Archimede Fornasari, FSCJ
Fr. T. de Rooy, PA	Sr. Edith Quadros, SA
Fr. Sean Coughlan, O.CARM	Sr. Kathleen Bridge, SND
Fr. Georg Lautenschlager, CMM	Sr. Christine Dobrowolski, IHM
Sr. A. Willeke, SSPS	Sr. Lucy Giacchetti, SSND
Sr. Joan Burke, SNDN	Sr. Arlene Gates, SA
Sr. Barbara Farrell, SNDN	Sr. Marie José Van Dun, OSU
Fr. Van Haegenborgh, CICM	Sr. Eugenia Berning, SSPS
Sr. Danita McGonagle, SSND	Sr. Marjorie Keenan, RSCM
Sr. Edith Ryan, SNDN	Sr. Francis Webster, SCMM-M
Sr. Marie Jose Tresch, SSND	Sr. Catherine Ouellette, SCMM-M

Moderator: Sr. Joan Burke, SNDN.

1. SITUATION OF MISSIONERS WITH REGARD TO SPIRITUAL RENEWAL

Missioner often, especially in Africa, finds his/her self in a veritable spiritual desert with very little possibility locally for up-dating, renewal, input either in terms of printed material or personnel.

Religious find it difficult to know opportunities for counseling or spiritual direction since they often are located in areas where there might only by one priest - with whom they work 'elbow-to-elbow' daily.

Priests have even greater difficulty than women religious to come together and share since they very often live alone on mission stations in isolated areas, and are reluctant to leave their parishes without their ministry for any period of time.

2. NEEDS IN THE FIELD

Responding to the necessity of bridging the gap, which missionaries are increasingly aware of, that exists between their experiences and input level and that of their 'home provinces'.

Desire for help in developing ability to share more freely on a faith-level.

Possibility of making directed retreats and receiving help to grow in prayer.

Help to grow in a deeper apostolic spirituality to allow them to cope better with their situations.

Training of personnel on the spot to do retreat work and spiritual direction.

Opportunity and time to pray, reflect and deepen one's motivation and sense of mission. Specific help to strengthen and foster the development of programs for formation personnel, as well as potential spiritual directors.

Where there exist centers of spirituality, they yet need much help in terms of personnel and input.

Needs felt by priests and by religious are not always expressed in the same terms. The former more often ask for theological up-dating; the latter for help in prayer, community renewal, spiritual direction.

3. APPROACHES AND RESPONSES TO THESE NEEDS

Workshops in prayer and discernment.

Regional gatherings with the aid of an outside facilitator and observer of process, since skills in personal relationship bear on the ability to faith-share in a group. Bringing missionaries together in a grouping larger than their own (community/congregation) allows for greater freedom and growth. (Ex. priests and religious of Nairobi area meet once a month at Thika to pray together).

In several areas, centers of spirituality have been set up (ex. Kumasi, Ghana). White Sisters are sponsoring four of their sisters who are presently laying the ground-work to establish a house of prayer in the Kisii Diocese, Kenya. Intent is that it not serve as a closed contemplative house, but rather as a place which would be open to local people and welcome missionaries to come and spend time in prayer away from their work environs.

Many prefer itinerant teams which are based in a country and offer their services for a period of time. (Ex. Groups of Jesuits, who prepared themselves for a year at Wernersville, Pennsylvania, have been doing retreat work this year in Ghana). Ideal would be that there are on such teams persons having training in directed retreat work, and at least one person with African mission experience. Courses in Scripture and Liturgy which are open both to local people and missionaries. In many areas, there has been considerable interest in the Better World Movement Retreats.

4. CONCERNS THAT NEED TO BE FURTHER STUDIED

Programming and coordination so that there is provision for continuity and development, not simply a collection of 'hit and miss' efforts.

Preparation of missionaries themselves and local people to carry on the work.

Collaboration with other groups and congregations to form teams, arrange for timing and movements in the field.

Suggestion that more work be done through the conferences of major superiors.

Short visits are of some help and much appreciated, but there is a need for longer periods of time. (White Father cited his experience of spending seven weeks in a region to make personal contact with the missionaries and learn of their reality before giving a retreat).

There is need for more dialogue with the field and conferences of major superiors to better identify what exactly is the role of the generalates.

5. COMMENTS ON THE PARTICULAR CONTRIBUTION OF THE PERSON FROM 'OUTSIDE'

Such a person definitely would be welcomed if he/she recognised his/her limitations. The person would no doubt feel difficulty in their not being able to make concrete applications. Such must be left up to the group.

-- should particularly look to identify and encourage local potential, fostering its development.

-- can be of great support and help through his/her sharing skill and methods of personal and communal prayer, of Scripture, etc.

-- will have the advantage of seeing the situation from another point of view and could share observations which might be very helpful to those who live closer to the reality.

Missioners and local people will greatly appreciate the freshness of insights. Such a person will have greater freedom to introduce new experiences and methods, such as shared prayer.

6. The group asked Sister Barbara to comment on what she views as most central to spiritual renewal and development for the religious today. Her comments were along the lines of the Ignatién Spiritual Exercises:
 - knowledge of self as loveable and therefore capable of loving others.
 - realization that one is called, loved and named by God. Person needs more than knowing this in a mere intellectual way, but must experience it in the depths of his/her being. Often this necessitates healing scars of the past.
 - growth in personal discernment (movings of the Spirit).
 - acceptance of self as a forgiven sinner, always being loved and healed by the Father.
 - lived realization that only the power of Jesus-- the Risen Christ -- can call one beyond.
 - desire to know the Lord more, love him more, follow him. Open self continually to a fuller discipleship.
 - one's relationship to others is conditioned to one's relationship to the Lord.
 - through identity with Christ, need suffer - die - rise.
 - most basic: experience of the Lord Jesus. Paul's "Jesus within you, hope of the present and what is to become".
 - must continually grow to a greater comfortability with self as being weak,
 - intellectual knowledge must be integrated with the existential lived everyday.

7. Finally Sr. J. BURKE urged those present to join either the Task Force or the Study Group associated with Project 4 of the Assembly Priorities i.e. Ongoing Formation.