

4 July 1975

75 n. 24

RESPONDING TO THE SIGNS OF THE TIMES

THE 47th SEDOS ASSEMBLY OF GENERALS

"Signs" are everywhere about us here at SEDOS both as an organization and as an expression of the Church. The minutes of the 47th Assembly report on our internal response to many changes and indicate major shifts in the next six months that will require our constant attention.

We also report on Fr. McCormack, MHM, and Fr. Land, SJ, having shared with us special perspectives on "signs" in recent gatherings here at the secretariat. Inasmuch as we discern signs through keeping abreast of particular situations, we also share an article on Mozambique and the summer wrap-up of the Development Working Group's research on Cameroon, Guatemala and Thailand.

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ANNOUNCEMENT

The SEDOS Secretariat will be closed for summer holidays from Wednesday, July 16, to Sunday, August 17, 1975, inclusive.

THE 47th ASSEMBLY OF SEDOS

The 47th Assembly of SEDOS was held at 4:00 p.m. on Monday, June 23 at the FSC Generalate 476 Via Aurelia, Rome.

Present:	Fr. E. Van Haegenborgh	C.I.C.M.	Sr. A. Shaughnessy	O.S.U.
	Fr. E. Cid	C.M.	Fr. Y. Gaudreault	P.B.
	Fr. J. Richardson	C.M.	Fr. W. Neven	P.B.
	Fr. M. Boelens	C.M.M.	Sr. D. Boland	R.S.C.J.
	Sr. P. Sagot	C.S.A.	Sr. M. M. Gonçalves	R.S.H.M.
	Fr. S. Moore	C.S.Sp.	Sr. M. Keenan	R.S.H.M.
	Sr. M. Motte	F.M.M.	Sr. M. Carabott	S.A.
	Sr. M. O'Connor	F.M.M.	Sr. G. Prové	S.C.M.M.-M.
	*Fr. G. Picotti	F.S.C.J.	Sr. T. Barnett	S.C.M.M.-T.
	Sr. I. Subejana	H.F.B.	Sr. B. Coebergh	S.C.M.M.-T.
	Sr. M. Slaven	H.F.B.	Fr. B. Tohill	S.D.B.
	Sr. C. Rombouts	I.C.M.	Fr. N. Le Mire	S.M.
	Fr. F. Viotto	I.M.C.	Fr. G. Schnepf	S.M.
	Fr. G. Cussac	M.E.P.	Fr. J. Hardy	S.M.A.
	Fr. J. Lang	M.M.	Sr. J. Burke	S.N.D.-N.
	Fr. R. Bruck	M.S.F.	Sr. L. Giacchetti	S.S.N.D.
	Fr. G. Mockenhaupt	M.S.F.	Sr. M. Luke	S.S.N.D.
	Fr. W. Buhlmann	O.F.M.Cap.	Mo. G. Segner	S.S.N.D.
	Fr. P. Hogan	O.M.I.	Sr. E. Berning	S.Sp.S.
	Fr. R. Motte	O.M.I.	Sr. E. Ruhl	S.Sp.S.
	Sr. M. Antonia	O.S.M.	Fr. C. Ruhling	S.V.D.
	Sr. T. Arbert	O.S.U.	Sr. R. Burreichter, R.S.M.	U.I.S.G.
	*Bro. C.H. Buttimer	F.S.C.	Fr. Systemans	U.S.G.

Moderator: Bro. Charles Henry Buttimer, F.S.C.

Secretariat: Fr. B. Tonna, Fr. L. Skelly S.M.A., Fr. L. Bano F.S.C.J., Miss A. Fernandez, Mrs. M. Lazear, and Miss C. Gilroy.

1. Fr. Tonna was invited by the President to lead the group in prayer, this being the last assembly in which he would act as Executive Secretary of SEDOS. Fr. Tonna praised and thanked the Lord for the way He had shown SEDOS members His new plans for Mission, for the extent to which He had guided it to grow--qualitatively and quantitatively--during the last 9 years. He also prayed for Frs. Volker, Schutte and Melsen and for Miss J. Overboss, who had served the Lord so well through it.
2. Brother Charles Henry outlined the major steps of the evaluation exercise initiated in March and to be concluded by the present Assembly:
 - a) The Executive Committee had formulated and distributed a questionnaire to the member Generalates. 75% responded.
 - b) The synthesis and analysis of the response was sent to the Generalates in 75/41-453. The Executive Committee drew the conclusions on June 12, 1975.

- c) Independently of the evaluation exercise, Fr. Tonna had resigned, in April, because his Bishop had appointed him Pastoral Secretary of the Archdiocese of Malta. Fr. L. Skelly had also resigned, in June, on doctor's orders.

This, with the evaluation conclusions, had put SEDOS before 4 options:

- i) a holding pattern which would allow the operation to continue until the new executive secretary took his bearings and found his way.
- ii) closure of the Secretariat for a few months.
- iii) folding up of SEDOS definitively.
- iv) an immediate shift to one of the 5 Alternatives incorporated in the Executive Committee conclusion on the evaluation synthesis and analysis (75/452).

The President suggested that only options i) and iv) were feasible. Option iii) would be a definite loss to the Church of an "informal freedom" in Rome, geared to Mission and serving Institutes responsible for missionaries. Option ii) would irretrievably damage the storage system of the documentation services, besides suspending the other services now offered to the Generalates.

Option i) would enable SEDOS to retain its staff, informing them that it was still in business. There would have to be temporary shifts in responsibilities but Fr. L. Bano F.S.C.J. had agreed to be in charge until the new Executive Secretary took over.

Option iv), however, had been given serious consideration by the Executive Committee which was proposing that:

- the "shifting" to one of the Alternatives would be done by January 1, 1976.
- this Alternative would be a modified version of Alternative 4. This means (in the spirit of the evaluation and analysis): carrying on with modified versions of the services of the Assembly, Bulletin, Working Groups, Ad hoc Groups, Projects, and Documentation services but with the important decision to eliminate the full time post of coordinator of Projects. This salary would be used to commission study contracts and to take part time typists when necessary.
- This modified Alternative 4 would allow the current membership fee to be reduced by nearly 25% to about 500,000 Lit.

3. The President then invited the Assembly to vote on each of the present services and on the various modifications connected with each as these emerged from the evaluation analysis. The following were the results of the voting:

- Motion 1: Out of 30 voting Generalates, 22 voted for the Assembly to continue, 8 abstained. 22 voted for reducing Assemblies to twice a year. 14 of them opted for a 1 day version, while 8 voted for a half day version.
- Motion 2: 24 Generalates agreed that the documentation services should continue, 6 abstained from voting. 10 opted for the present level of investment in these services, 11 for a reduced level.
- Motion 3: 30 Generalates voted for the Bulletin to continue, with no abstentions and no "nos". 24, however, voted in favour of reducing it to twice a month, 3 to once a month. 3 wanted it to continue as a weekly.

Motion 4: 27 opted for the continuation of ad hoc meetings, one abstained and two voted "no".

Motion 5: 12 voted for continuing the Working Groups, 9 for eliminating them, 9 abstained.

Motion 6: The four Projects were confirmed as follows:

Ongoing Formation: 21 yes; 6 no; 3 abstentions.

Signs of the Times: 22 yes; 5 no; 3 abstentions.

First Evangelization: 21 yes; 6 no; 3 abstentions.

Small Communities: 18 yes; 7 no; 5 abstentions.

Motion 7: 28 Generalates voted against the continuation of Joint Venture while 2 abstained.

4. The members of the Executive Committee then retired for a first consideration of the results. The President communicated their conclusions to the Assembly.
 - a) The combination of services which had attracted a consensus of the Assembly was very close to Alternative 4, as modified by the Executive Committee. But this had been further modified by trimming the Assembly and bulletin services (twice a year and twice a month respectively). There remained a certain ambiguity about Working Groups. The floor suggested that these could carry on without a secretary from the staff.
 - b) In budgetary terms, this orientation would probably confirm the preliminary intuition that the subscription fee could be cut down to 25%. The President will invite a small group from the Executive Committee to act as a sub-committee to work out the details.
5. The President informed the Assembly that prospects for filling the vacancy of the Executive Secretary were good. Three Generalates had come forward with candidates. In order to be able to proceed to fill the vacancy, the Executive Committee proposed to the Assembly that, for this time, it delegate its power to appoint the Executive Secretary to the Executive Committee. The proposal was passed by 23 in favour, 1 opposed and 2 abstaining.
6. The President then moved that SEDOS continue to operate in a "holding pattern", within the 1975 budget, until the end of 1975, to give the new Executive Secretary time to become familiar with his role. This meant that the present Staff of the Secretariat (Fr. L. Dano, Sr. Agnetta SSpS, Miss A. Fernandez, and Mrs. M. Lazear) would be assured their jobs, at least until the Alternative 4 (modified) was adopted on January 1, 1976. The motion was passed by 25 in favour, 1 opposed and no abstentions.
7. Brother Charles Henry closed the meeting by inviting all those present to a reception immediately following in honour of Fr. Tonna, Fr. Skelly, and Miss Catherine Gilroy all of whom were leaving the Secretariat, and also on behalf of the remaining staff.

--Fr. B. Tonna, Secretary

SIGNS OF THE TIMES STUDY GROUP

The Group met at 4 pm on 10 June 1975 at SEDOS Secretariat.

Present: Bro. G. Schnepf SM, Fr. Bundervoet MSC, Fr. J. Lang MM, Sr. M. Motte FMM,
Sr. Th. Barnett SCMM-T, Sr. J. Burke SNDN, Sr. A. Cornelly SHCJ, Fr. L. Skelly SMA.

The following talk was given by Fr. A. McCormack MHM :

Population or Development ProgramsAn Unrealistic Choice ?

Since the World Population Conference at Bucharest last August, there has been a tendency to believe that development is the answer to population problems.

Impact, - the concerned Catholic periodical of the Philippines largely devoted to development and social justice - which has shown awareness of the acute population problems of that country, seemed to share this view. In a recent issue, it said;

"As far as the United Nations is concerned development has already become the word for population replacing the old exclusive emphasis on birth control. The message was delivered by delegates from 136 nations at the U.N. sponsored World Population Conference in Bucharest". Is this really true? An even more simplistic attitude was shown by a high aid official of a donor country who identified population and development so closely that he thought funds earmarked for population could now be used for a steel mill!!

At the Bucharest Population Conference itself there were a number of slogans promoting a developmentalist point of view. "Look after the people and the population will look after itself"; "Love the world's peoples"; "Development is the best contraceptive"; "Family Planning is not the answer to world poverty".

These were the popular expressions of a theory which had many supporters among the delegates at the Conference Hall and in the Tribune, the extremely well organised para-conference meeting with some of the best experts in the world and many of the most concerned non-governmental organisations.

There were many variations on this theme. Some like the Algerians linked it to the "new economic order" which first had extensive exposure in the Special Session of the U.N. General Assembly in March-April 1974. Others like Brazil and China based it on the "fact" that there are resources to last the human race for millions of years (Brazil) or that the prospects for mankind are "infinitely bright" (China). Others, especially African countries, used it to draw attention away from population problems, particularly those of rapidly increasing populations (which, they thought, did not affect them), to prospects for development in which they were intensely and justifiably interested. Others mainly from Latin America regarded liberation from unjust social structures and practices as the key to any population policy. There was, according to them, no possibility or even need of having successful family planning or even population regulatory programs, for they were mere palliatives and were counter productive while people are "marginalised". The Vatican, which played a considerable role championing social justice and the needs and rights of the poorer countries, a very genuine and edifying role, in which it agreed with the attitude of other Churches (though these were not actual participants), was one of the main supporters of this theory.

It is rather difficult to give a comprehensive definition of the various developmentalist points of view. But its basic element is opposition to direct population restriction policies. It maintains that fertility decline is a natural concomitant of social and economic development, as proven by the European Demographic Transition. Most of the fertility decline in developing countries with family planning programs therefore derives from the impact of social and economic development rather than from the programs themselves. International assistance for development is too heavily concentrated upon population programs, and is short-changing general development programs. The social justice position goes further and maintains that neither population programs nor economic development as presently pursued will bring about necessary fertility declines. Fertility will not decline until the basic causes of high fertility - poverty, ignorance, fatalism, etc., - are eliminated through social policies which result in a redistribution of power and wealth among the rich and poor, both within and among nations.

A common characteristic of the developmentalist approach is that it brushes aside the facts and figures of large populations and rapid population increase - undoubted facts - pointing out that quality of life is more important than quantity and it concentrates on other aspects of the problem. It does not consider that excessive quantity can affect quality. It adopts the defeatist attitude that nothing or very little can be done to curb the population increase until development and social justice have been achieved.

At Bucharest there was a polarisation between developmentalism, in its various forms, and the populationist (or in some terminology the anti-populationist) position. It was assisted and perhaps made inevitable by the wide variety of population issues in different parts of the world.

The Developmentalist point of view has been very well put by William Rich in an article Smaller Families through Jobs and Social Justice (International Dev. Review WASHINGTON. March 1972 P.10-15). It is widely believed that evidence produced by him proved that development and social justice were needed before family planning programs could have an effect. Rich's attitude was very moderate and had many reservations. Even so I do not think it proved its point.

To accept this developmentalist theory is very tempting for all those who are concerned about development and it is especially tempting for a Catholic who feels he can discuss population without getting involved in discussions about Humanae Vitae.

Yet developmentalism is to my mind an incomplete and inadequate response to the serious population situation in which we find ourselves. The figures in the following table speak for themselves.

Growth of world population, 1750-1950, and projections to 2000

Estimated populations in millions

Date	World total	More developed regions <u>a/</u>	Less developed regions <u>b/</u>
1750	791	201	590
1800	978	248	730
1850	1,262	347	915
1900	1,650	573	1,077
1950	2,506	857	1,649
1960	2,995	976	2,019
1970	3,621	1,084	2,537
1980	4,401	1,183	3,218
1990	5,346	1,282	4,064
2000	6,407	1,368	5,039

Annual increase in millions

Annual per cent rate of growth

Period	Annual increase in millions			Annual per cent rate of growth		
	World Total	More developed regions	Less developed regions	World Total	More developed regions	Less developed regions
1750-1800	3.7	0.9	2.8	0.4	0.4	0.4
1800-1850	5.7	2.0	3.7	0.5	0.7	0.5
1850-1900	7.8	2.5	5.3	0.5	1.0	0.3
1900-1950	17.1	5.7	11.4	0.8	0.8	0.9
1950-2000	78.0	10.2	67.8	1.9	0.9	2.2
1950-1960	48.9	11.9	37.0	1.8	1.3	2.0
1960-1970	62.6	10.8	51.8	1.9	1.0	2.3
1970-1980	78.0	9.9	68.1	2.0	0.9	2.4
1980-1990	91.5	9.9	81.6	1.9	0.8	2.3
1990-2000	106.1	8.6	97.5	1.8	0.6	2.2

a/ Europe, USSR, Japan, North America (Canada and United States), Temperate South America (Argentina, Chile and Uruguay), Australia and New Zealand,

b/ All other regions.

To imagine that the problems implicit in these figures for food, employment, the attack on world poverty and so on can be coped with simply by development goes against facts and common sense. Population rates of growth do not go down automatically. "Look after the people" by all means but it does not at all follow that "population will look after itself". In other words the slogans I have quoted are dangerous half truths which, like all half truths, are difficult to combat. It is especially difficult to oppose and wish to supplement pure developmentalism without seeming to be against development and social justice. One might seem to lay oneself open to the rather hysterical, distorted and ill-founded charges contained in the Pradervand article (Sedos Bulletin 16 May 1975): The Population Control Movement: A Campaign to deny Social Justice.

However, as I have been concerned with the development of the developing countries and social justice, on the national and international level, as well as with the population level for the last seventeen years - indeed I came to population via development and social justice - perhaps I may be able to point out some of the inadequacies of the developmentalist approach without being misunderstood. And perhaps I may avoid being accused, as I was once at an international conference by an Asian priest economist (an economist engagé as he called himself) of being an Oxford-trained economist "bought" by the American Foundations (neither accusation, alas, is true).

William Rich in the International Development Review (March 1972 and in a monograph published later in the year) has written probably the best and most moderate article on the Developmentalist approach. Even those not so moderate make reference to him.

Much is made of his view that where development and social justice have taken place, birth rates have come down; where such progress has not been made, rates remain high. This is now quoted by developmentalists as a fact. It is a fact with regard to the developed countries. The evidence adduced from the developing countries is far from conclusive.

In my view Mr. Rich's article - which was so balanced and made so many reservations that it almost disarmed criticism - does not prove its case. Even where the case is plausible, there is not time for the measures he advocates to have a significant effect. Also he plays down the consequences of delay in implementing population policies due to inevitable time lag.

With regard to the first point: while Rich maintains that a certain level of development and social justice is needed before family planning programs are successful and backs this up with country studies, he does not give sufficient weight to the advantages of a two-pronged approach i.e. through development and through family planning programs together. If all countries for which data is available are categorised simultaneously in terms both factors are important in explaining declines in birthrates and differences in contraceptives use.

In a study done at the Population Council 26 developing countries were categorised simultaneously in terms of their development status and the strength of their family planning programs. Each country was then categorised by two indicators of fertility control:

the proportion of married women of reproductive age who are family planning users, and the change in the crude birthrate over the decade of the 1960s. The study documents the importance of both development status and program strength. For example, in countries with high development status, those with strong programs show much higher contraceptive use as much sharper birthrate declines than do those with moderate and weak programs.

By the same token, of those countries with moderate program strength, those with high development status show much higher contraceptive use and much sharper birthrate declines than do those with middle and low development status. Hence more than a decade of experience is available to document the proposition that programs directed to economic development the proposition that programs directed to economic development and to population growth are mutually supportive; there is no empirical warrant for the "either/or" type of argument. The developmentalist position thus stands refuted.

In view of such considerations, it is reasonable to hold that policies and programs are required both for general development and for special population concerns, and that these complementary efforts ought to be components of all international development assistance. Thus population programs are seen to justify the investment of a proportion of the resources available for development, though their requirements tend to be small relative to other development needs.

With regard to the second criticism of Mr. Rich's article that it does not prove its case concisively, one example which he gives is the case of Brazil and South Korea. He produces a table of comparison which seems to prove his point that development and social justice are needed for successful family planning programs. But he omits to state that, until Bucharest, the policy of the Brazilian government was very strongly pro-natalist and in favour of population increase, with a few tolerated private family organisations delivering services amid considerable difficulties. Korea on the other hand, especially since 1967, had an intensive family planning program with government backing. Surely these factors had an influence ?

With regard to the third criticism about the time element. Even if there is a good deal of plausibility in the theory that more education, more employment possibilities and better health care would contribute to the success of population control programs, there will be a long wait in many of the most needy countries. About half the population of developing countries are illiterate and about the same number of children do not have schooling. It is all very well to point out that where people are educated there will be greater success in family planning use. But it will take a long time before they are educated or employed, and in the meantime population increase goes on inexorably making education of all and employment of all more difficult for poverty stricken countries. The club of Rome Second Report has pointed out the danger of the time lag in delaying population restrictive programs if needed. Every year of delay makes the task of reducing the rate of population growth more difficult.

The Report takes it for granted as indeed the developmental position itself does that population increase cannot continue at the present rate. Such a rate would imply that in the third decade of the next century, there would be three times the number of people in the developing world as there are today. After that population figures are so astronomical as to be almost ridiculous to consider.

The Report gives the consequences of delaying action until a more opportune time. A ten year delay in starting (i.e. 1985 instead of 1975) in a population policy aimed at equilibrium of population in 35 years time will increase the population of the developing countries by 1.7 billion (to 8 billion). If the policy starts only in 1985, there will be 3.7 billion (to 10 billion) added before the levelling off is reached. This is shown graphically in the Appendix.

India is often adduced as a country which has had family planning programs for many years but has not had much success in limiting population growth. This is not quite true. Pradervand says if India had only concentrated on development instead of family planning it would be in a better position now. To suggest that India has not been striving desperately for development, with the help of the international community over the last 20 years is hardly borne out by facts. It is true that the Indians themselves at Bucharest were very modest about the success of their family planning program but perhaps they were too modest. In 1953 the rate of population increase was 1.3%; but 1957 it was 1.7%; by 1961 it was 2.15%; towards the end of the Sixties it was 2.5%. The latest Demographic Yearbook (1973) just published gives 2.1%.

India therefore has turned a steady rise which almost doubled the rate of increase in little more than a decade into a slight decline. One could justifiably suppose that without the program there would have been a further rise instead of a decline. A decline of 0.4% - 2 million per year - in the rate of annual increase is not negligible. It is too early to know whether this is a trend that will continue, but India's program revised by Mr. K. Singh, the new Minister of Health, would certainly suggest that it could become an ongoing movement. Incidentally, Mr. K. Singh, while very strongly in favour of development, was also strongly against developmentalism at Bucharest. He came out for the "package" of development and family planning and when developmentalism seemed to be carrying the day he defiantly announced that India had earmarked 1000 million rupees for family planning programs. This was an example of the consensus of development and population element actually being implemented as policy and embodied in programs.

This fragile but growing consensus that Teitelbaum saw emerging before the Conference builds on the Population Programs-plus-Development position, is amended importantly by incorporation of elements from other positions. He describes the position as follows. The Population-Programs-Plus-Development position maintains that social and economic development are necessary but not sufficient to bring about a new equilibrium of population at low mortality and fertility levels. Special population programs are also required. Too rapid population growth is a serious intensifier of other social and economic programs, and is one, though only one, of a number of factors behind lagging social and economic growth in many countries. Some countries might benefit from larger populations, but would be better served by moderate rates of growth over a longer period than by very rapid rates of growth over a shorter period. An effective population program therefore is an essential component of any sensible development.

For all these reasons, I believe that the correct attitude is one which takes all the good points in the developmentalist approach and adds them to the Population-plus-Development programs. This position is one I have long held. It has been well expressed technically by Mr Teitelbaum in Foreign Affairs July 1974 in an article "Population and Development: is a Consensus possible?" I would put the same ideas more simply as follows:

The population problem - especially the problem of rapid population increase - must always be situated in the context of socio-economic development and social justice. Population programs must not be regarded as substitutes for development assistance (the comparatively microscopic amounts e.g; 2% of aid from donor countries allotted to these programs shows that they have not been until now). For a Catholic who wishes to be loyal to the papal teaching these must be within the framework of Humanae Vitae and of the Church's teaching on marriage and the family.

But I would also say that countries, who have the need to do so, should institute at once, if they have not done so, and pursue them more earnestly if they have done so, policies and programs of responsible parenthood. They should repudiate the irresponsibility of an "ungoverned spate of unwanted births. Mere quantity of children does not show love and respect for the children or for the sacred gift of life; otherwise a woman with 25 children would be the ideal mother. Such an attitude of irresponsibility is especially reprehensible in situations of population pressures. I believe in the need for some countries to curb their high rates of population growth by programs in keeping with the wholesome social and cultural customs and religious and ethical beliefs of their peoples. At the same time, they must do their utmost helped by the international community to feed and provide a decent life for their people who already exist and those who will exist no matter what population policies are adopted. In a finite world high birth rates and lowered death rates (the present situation of many developing countries) cannot remain for long; either the birth rates must come down or death rates will rise. Eventually, everyone including Mr. Praderwand, will have to be anti-natalist in the sense of opting for the former alternative i.e. birth control rather than absence of death control. I personally believe the time has already come to have population regulatory policies at least in large and populous areas of the world. Those who are against population control in present circumstances are more likely to be guilty of genocide than those who advocate it. Population Control Movement - A Campaign to deny Social Justice and Development? was the question in the title of the article on population in the SEDOS Bulletin of May 16, 1975. I would answer with a resounding "No" and say rather than it was one of the pre-conditions for the complete possibility for enduring social justice and integral human development.

Arthur McCormack.

N.B. I should like to make it clear in this article I am not discussing methods. I assume Catholics who are loyal to the teaching of the magisterium will in their cooperation in population programs act accordingly. My praise, for example, of India's programs is based on the fact that Indians must be allowed to use methods in their population programs which are in accordance with their consciences, even though these are not in accordance with papal teaching. Incidentally, revived interest in "natural methods" of family planning is making it easier for Catholics to take part in population regulatory programs of their countries.

SOCIO-ECONOMIC SIGNS OF THE TIMES

A meeting with Fr. Land, S.J. on Tuesday, June 11, 1975 at 4.00 pm.

Present: Sr. Mary Motte FMM, Fr. P. Land SJ, Bro. G. Schnepf SH, Sr. J. Burke SMDN, Sr. A. Cornely SHCJ, Fr. B. Tonna and Fr. L. Skelly, SMA.

1. War is unthinkable, now.

But there can be no peace without justice; and justice demands sharing, development; which, in turn, involves a redistribution of power (liberation). And national control of resources.

2. This is common ground now, between Christian and other people. We sink or swim together as we grapple with the issues of ecology, the seabed, energy and raw materials. A new economic order is what; right now, seems to sum it up and the strategy to get there is emerging as one of multiplying OPEC's to deal with each of the categories of resources. Countries could cooperate more among themselves for example, in buying things from the West. They could even buy technology and royalties. They could also create markets among themselves. Nationalization, after all, is already widely accepted and the only debate is about its modalities.
3. Meanwhile clashes are giving way to accommodation. There is more common understanding on what is meant by development: the bottom 40% in the developing countries have no share at all in the national pie. The direction emerging is more participation, by the people, in real living communities; in work, play, and worship. Basic communities are an unmistakable sign of the times.
4. And a pressing invitation, with the other signs mentioned, is for evangelization. The key seems to be in the concept of the humanum in the Incarnation: Christ lives and grows as in it.

It is not a question of God pulling us where He wants us to go. It is more one of man being "programmed for good" (through the Incarnation) even if he does not follow the plan. Redemption does not come into a total mess: God loves human nature. This "connaturality" expresses itself in the process which Jesus went through: he grew, he became more sensitive to man's suffering. And this is the basis of the Gaudium et Spes search for signs in the needs, aspirations and events of humanity. The last Synod struck the right note: "seeking to read and understand emerging history." conditioned by man's response, as well as by God's invitation.

5. All this can be "tested" in a low key, by grass root missionaries, if the Institutes offer the right cue.

A NEW CHURCH FOR INDEPENDENT MOZAMBIQUE

On the 25th June, Mozambique is to attain to total independence in conformity with the agreement of Lusaka dated 5 September 1974, between the Portuguese Government and FRELIMO (the Liberation Front of Mozambique). This agreement provided for the gradual handing over of power to FRELIMO, the formation of a provisional government and fixed the definite date for independence after four centuries of colonisation and 10 years of fighting between the Portuguese army and FRELIMO guerrillas.

This emancipation from colonialism cannot be compared with any other, as it contributed to the fall of the government of the colonising country with the coup d'état of the 25th April, 1974. One week after this, contacts were started between Mr. Mario Soares, Minister of Foreign Affairs of Portugal, and Mr. Samora Machel, the secretary general of FRELIMO.

In September 1972, Mr. Marcelo Caetano, then prime minister of Portugal, had answered to the UNO referring to the demand for independence for Mozambique: "It is impossible to negotiate. It would be a sacrilege to leave this Portuguese territory to the hands which have been formed to forward the interest of some foreigners". The first personality of the Catholic Church to attack Portuguese colonialism was Mgr. Sebastião Soares de Resende, the first Bishop of Peira, a courageous defender of the truth and the rights of the Africans, and the founder of the daily "Diário de Mozambique", who died on the 26th January 1969.

On the 17th May, 1971, the Superior General of the White Fathers took the decision to withdraw his missionaries as it was impossible for them to freely announce the Gospel. On the 25th May, Father Cesare Bertulli, the regional superior of the White Fathers received an order for the expulsion of all his colleagues within 48 hours. We may here also refer to the position taken by Mgr. Manuel Vieira Pinto, the bishop of Nampula, and his presbyteral council, denouncing the massacres of innocent people committed by the Portuguese army.

On the 1st July, 1970, His Holiness Pope Paul VI received in private and secret audience three leaders of the Liberation Movements of Angola, Guinea-Bissau and Mozambique: Mr. Agostinho Neto, Mr. Amílcar Cabral and Mr. Marcelino dos Santos respectively. The Holy Father urged the leaders to continue to seek their aims by peaceful means. The inopportune disclosure of this fact by the three same protagonists aroused a violent reaction by the Portuguese government against the Pope.

On the 1st April 1972, 11 Verona Fathers were expelled because they had denounced the tacit complicity of the Portuguese Bishops with the attitude of the Episcopal Conference. Two days later, Easter Sunday, Mgr. Manuel Vieira Pinto was expelled as he had approved and confirmed this document.

The missionary agreement signed in 1940 between the Holy See and Portugal, gave the Church in Portuguese Africa many privileges: financial aid and other privileges. The third article of this agreement lays down that every diocesan bishop must be of Portuguese nationality. When the bishops did not have enough Portuguese missionaries at their disposal, they were authorised to appeal for aid of foreign missionaries.

In 1936, the territory of Mozambique, covering an area of 785,000 sq. km., had but some 40,000 Catholics, the pastoral care of whom was entrusted to 45 missionaries (Diocesan and Franciscan priests), all belonging to the one prelature of Mozambique.

As a result of the 1940 missionary agreement, three dioceses were created: Lourenço Marques, Beira and Nampula. Six other dioceses followed soon afterwards and presently there are 9 dioceses in Mozambique with 559 priests (33 indigenous, 336 Portuguese and 190 other foreigners), 315 missionary brothers among whom 33 are indigenous, and 1,323 sisters, 195 of whom are indigenous.

The first two indigenous bishops in this country were appointed recently. These two, consecrated by Cardinal Rossi, Prefect of the Sacred Congregation of the Propagation of the Faith on March 7, 1975, were His Grace Archbishop Alexandre dos Santos of Lourenço Marques and Bishop Januario Machaze Nhangumbe of Porto Amelia. In the country there are presently 1,600,000 Catholics out of a total population of 9 million. 93% of the population is illiterate and only a quarter of the population can express itself properly in Portuguese.

What will this Church be like after independence?

In order to know what the new political leaders of Lourenço Marques think of the Catholic Church, it suffices to cite some points of a message of Mr. Samora Machel, the future president of Mozambique, when he was invited to address the presbyteral council of the archdiocese of Lourenço Marques. Mr Samora Machel, 42, a Protestant, who was a nurse by profession, declared on this occasion on August 26, 1974: "The Catholic Church will have to renounce the privileges it enjoyed during the colonial situation and must direct its action towards the real interest of the people of Mozambique. It is a fact that such a task requires a change of mentality. We do not think, however, that this is an insurmountable obstacle.

"Let us also on this historical moment pay tribute to the memory of Mgr. Sebastiao Soares de Resende, Mgr. Altino Ribeiro Santana (both late bishops of Beira), to the courageous testimony of Mgr. Manuel Vieira Pinto, of the White Fathers, the Fathers of Burgos, the Verona Fathers, the Fathers of the Holy Cross, and of all the others, who courageously have taken the side of the people of Mozambique in this difficult moment of its history.

"FRELIMO is a political, non-religious organisation. Its intention is to unite, in spite of divergencies, the people of Mozambique of all racial groups, of all ethnic and linguistic groups and all religious denominations, in order to bring about, with the collaboration of all, a new and united Mozambique."

MINUTES OF THE DEVELOPMENT WORKING GROUP.

A meeting of the Development Working Group was held on Thursday, June 12, 1975 at 10.00 am at the Sedos Secretariat.

Present: Sr. Annie Deseyn ICM, Bro. Vincent Gottwald FSC, Fr. Charlos Rühling SVD, Sr. Mary Motte FIM, Sr. Sanita McGonagle SSND.

1. The responses to the questionnaires sent to Cameroon, Guatemala and Thailand were examined, by Bro. V. Gottwald, Sr. J. Burke and Sr. M. Motte respectively.
2. Cameroon: There were strong signs of a search for community solutions to common social problems such as polygamy and parasitism. And yet there is always the danger of Messianism. Evangelization is still too far detached from the daily problems. The Bible is proving a powerful tool to bridge the gap. To the people in Cameroon, the linkage is God - man world. Relationships with God were thus given priority.
3. Guatemala: The burning issues emerged as the struggle for survival in the predominantly rural situations, and Social advancement was more evident as a value in the more urbanized areas. Other concerns were food, health, work, and attachment to the family. The nexus with Gospel values was not clearly identifiable but the need to go beyond fatalistic acceptance of unjust situations could provide an opening for re-evangelization. Other points of contact could be the thrust towards community and education. In any case, re-evangelization seemed to be requested by the respondents.
4. Thailand: Little came out of the questionnaire. One respondent seemed to imply that little could be done, as yet, given the closure to social issues of Christians in Thailand.
5. The group agreed that:
 - a) different starting points for dialogue had been provided by the returns. Africans were concerned with question 3, L. Americans with question 2, Asians were still on question 1a.
 - b) the language of the questionnaire needs to be reformulated, particularly in this latter case. For Guatemala the possibilities were there, if 2 of the 4 situations were developed. For Cameroon, real dialogue could be started with the ICM group.
 - c) The objective of the exercise, after all, was dialogue, rather than the facts. This could be the focus of the Development Working Group's thrust after the summer.
6. The group then concluded the year's work with a lunch on the Via Appia as a "send off" on his new ministry.

LIST OF DOCUMENTS RECEIVED DURING MAY compiled by Sr. Agnetta, SSPS.I. INTERNAL DOCUMENTS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.494	RSCJ	Second Assembly of Provincials, No. 3. (10)
1.495	Ibid.	Second Assembly of Provincials, No. 4. (20)
1.496	Ibid.	From the Communities of Egypt and Lebanon. (2)
1.497	SCMM-M	Christian Stewardship (II), by Sr. Michaela Bank. (6)
1.498	Ibid.	Simplicity of Life, by Fr. Pedro Arrupe, SJ. (7)
1.499	Ibid.	Changes SCMM - Statistics and Addresses. (1)
1.500	RSCJ	Second Assembly of Provincials, No. 5. (15)
1.501	Ibid.	Le Seigneur a appele a la plenitude de la vie. (1)
1.502	ICM	Friendship, by Samuel Rayan, SJ. (6)
1.503	MSC	Hacia un Sacerdocio Indigena, by Joaquin Herrera Bayon, MSC. (123)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.1785	CIOIC	Rapport de la 31e session de la Commission des Droits de l'Homme, (Genève, 2février-7 mars 1975). (20)
4.1786	Lutheran World Federation et al.	Hand book on Christian Communication (sample pages). (13)
4.1787	National Institute of Moral and Religious Education, Lagos	Project T.I.M.E. (brochure)
4.1788	Centre de Formation pour la Promotion de la Santé, Zaire	Rapport d'Activite 1974. (10)
4.1789	Ibid.	Rapport d'Activité Hôpital de Kangu. (12)
4.1790	Ibid.	Education nutritionnelle. (35)
4.1791	Ibid.	L'éducation sanitaire. (39)
4.1792	AMRSP	Justice and Peace Reports. (20)
4.1793	Ibid.	Various Reports. (34)
4.1794	Ibid.	Various Reports. (36)
4.1795	UN	Declaration of the Eradication of Hunger and Malnutrition. (4)
4.1796	Ibid.	Implications of the World Population Conference 1974. (3)
4.1797	Ibid.	A Call to Action on Women, Food and Population within a Development Strategy. (3)
4.1798	Ibid.	La Conference Mondiale de l'alimentation: Resolution II. (3)
4.1799	Ibid.	La Conference mondiale de l'alimentation: Resolution IV. (5)
4.1800	Ibid	La Conference mondiale de l'alimentation: Résolution V. (4)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.1801	UN	La Conference mondiale de l'alimentation: Resolution VIII. (1)
4.1802	Ibid.	World Food Conference: Resolution IX. (1)
4.1803	Osservatore Romano	L'anno della donna, by Carmela Rossi. (1)
4.1804	Ibid.	Il Papa al Comitato per l'Anno Internazionale della Donna. (1)
4.1805	UISG	"Psychological Maturity in the life of a religious" Guidelines. (2)
4.1806	USG (Com. VI)	Minutes of the April 24, 1975, meeting of USG Commission VI. (3)
4.1807	Ibid.	Relazione tra gli Ordinari e i Religiosi e le Religiose. (6)
4.1808	SOPEPAX	Church Alert: Development Decade II, No. 4. (8 doc.)
4.1809	Scarboro Foreign Mission Society, Canada	Scarboro Missions: Chapter V. (40)
4.1810	Mani Tese	Antropologia della fame. (18)
4.1811	FIDES	Cambogia: La guerra ha inferto un colpo terribile alla Chiesa. (3)
4.1812	Ibid	Vaticano: Rettori di seminari di missione studiano problemi di formazione. (4)
4.1813	DIA	Zaire: The formation at the "Boyokani" Centre. (2)
4.1814	FIDES	Sri Lanka: La Chiesa nello Sri Lanka e il problema sociale degli Operai del te'. (2)
4.1815	Ibid.	Cambogia: La Chiesa nel 1969 e nel 1975. (2)
4.1816	Catholic Relief Services	Integral Program for Leadership Formation on the Rio Coco, Nicaragua. (45)
4.1817	FABC, Hong Kong	Conscientisation, by Paulo Freire. (4)
4.1818	CARA	Religious Institutes USA Research: Building the Future. (3)
4.1819	FIDES	Circoscrizioni Ecclesiastiche dipendenti della Sacra Congregazione per l'Evangelizzazione dei Popoli. (23)
4.1820	USG (Com VI)	Riassunto dei rapporti sulla vita religiosa nel Terzo Mondo. (2)
4.1821	Ibid.	Gruppo di Studio II: Rapporto. (2)
4.1822	Centre de Recherche Theologique Missionnaire	Relations entre communautés Musulmane et Chretienne en pays Musulman. (13)
4.1823	Ibid.	Relations entre communautés Musulmane et Chretienne en pays Musulman: Bibliographie sur l'Islam. (5)
4.1824	Ibid.	Au travail en Usine. (8)
4.1825	Ibid.	A qui vous adresser? (31)

LIST OF SELECTED ARTICLES FROM PERIODICALS RECEIVED DURING MAY

compiled by Sr. Agnetta, SSPS

<u>Code No.</u>	<u>Title of Article</u> (Number of pages in brackets)
2.CICM (E8/4/75)	<u>Moratorium: een diskussie</u> , edited by J. Croux. In EUNTES, Vol. 8, No. 4, 1975. (7)
2.CICM (E8/4/75)	<u>Blijven of Gann? De tijd zal het leren</u> , by G. Kaptijns. In EUNTES, Vol. 8, No. 4, 1975. (6)
2.CM (V/1-2/75)	<u>"Tempo forte."</u> In VINCENFIANA, No. 1/2, 1975. (7)
2.CM (V/1-2/75)	<u>L'assemblée générale 1974: Essai d'évaluation</u> , by Emilio Cid. In VINCENFIANA, No. 1-2, 1975. (15)
2.FMM (FD/16/75)	<u>The Institute in North America</u> . In FMM DOCUMENTATION, No. 16, 1975. (26)
2.FMM (FIS/26/75)	<u>Survey</u> . In FMM INFORMATION SERVICE, No. 26, 1975. (21)
2.FSCJ (N/9/75)	<u>Africa Australe: L'impero bianco ad una svolta</u> , by Pierre Haski. In NIGRIZIA, No. 9, 1975. (10)
2.MEP (ERB/85/75)	<u>Vivre libres en Thaïlande</u> , by Jean Vérinaud. In ECHOS DE LA RUE DU BAC, No. 85, 1975. (5)
2.MM (WP11/101/71)	<u>Example of true Christian Dialogue</u> . In WORLD PARISH, Vol. 11, No. 101, 1971. (3)
2.PIME (MM/10/75)	<u>Il Togo nell'ora dell'autenticità</u> , by Nazareno Contran. In MONDO E MISSIONE, No. 10, 1975. (6)
2.PIME (MM/10/75)	<u>Zaire: Un paese in cerca d'identità</u> , by Piero Gheddo. In MONDO E MISSIONE, No. 10, 1975. (27)
2.SMA (SCS/27/75)	<u>At Bouaké (Ivory Coast), a different kind of training for priests</u> , by Paul Chataigne, SMA. In SMA CENTRAL SECRETARIAT, No. 27, 1975. (8)
2.SMA (SCS/27/75)	<u>Formation centres in London, Douaké, Frascati and Maynooth</u> , by John Creaven, et al. In SMA CENTRAL SECRETARIAT, No. 27, 1975. (17)
2.SMA (SCS/27/75)	<u>Visits of the General Council in Ghana and in Egypt</u> , by Joseph Hardy, SMA. In SMA CENTRAL SECRETARIAT, No. 27, 1975. (22)
2.SX (FeC/4/75)	<u>C'e un futuro per i giovani nella Chiesa?</u> by Domenico Calarco. In FEDE E CIVILTA, No. 4, 1975. (Theme of this issue)
5.B(IDOC) (30-31/75)	<u>Prospects for liberation in South East Asia</u> , by Jacques Decornoy. In IDOC BULLETIN, No. 30/31, 1975. (6)
5.B(IDOC) (30-31/75)	<u>Church and society in Cuba</u> , by IDOC Documentation Team. In IDOC BULLETIN, No. 30/31, 1975. (9)

SELECTED ARTICLES continued

<u>Code No.</u>	<u>Title of Article (Number of pages in brackets)</u>
5.C (4/4/7)	<u>Reconsidering population management</u> , by Kevin J. Barr. In CATALYST, Vol. 4, No. 4, 1974. (14)
5.C (26/75)	<u>Health care for all - the new priority</u> . Theme of CONTACT, No. 26, 1975. (8)
5.C (4/4/74)	<u>Nobility of village life</u> , by B. Narokobi. In CATALYST, Vol. 4, No. 4, 1974. (15)
5.C (4/4/74)	<u>Evaluating the impact</u> , by D. Williams. In CATALYST, Vol. 4, No. 4, 1974. (10)
5.CM (4/75)	<u>Inserimento della donna Africana nella rivoluzione urbana</u> , by Tina Novelli. In CEM MONDIALITA, No. 4, 1975. (1)
5.CM (4/75)	<u>Per vivere umanamente insieme</u> , by Tommaso Oriana et al. In CEM MONDIALITA, No. 4, 1975. (9)
5.DC (1677/75)	<u>Propos sur la vie religieuse féminine aujourd'hui</u> , by Cardinal Renard. In LA DOCUMENTATION CATHOLIQUE, No. 1677, 1975. (5)
5.DC (1675/75)	<u>Pour situer la morale chrétienne</u> , by Hans Urs von Balthasar. In LA DOCUMENTATION CATHOLIQUE, No. 1675, 1975. (6)
5.FM (3/7-8/75)	<u>IXème journée mondiale des communications sociales</u> . In FILMIS MISSIONS, Vol. 3, Nos. 7-8, 1975. (9)
5.I(P.I.) (10/5/75)	<u>Health in Asia</u> . In IMPACT, Vol. 10, No. 5, 1975. Theme of entire issue.
5.IRM (64/254/75)	<u>The Moratorium Debate---responses to a questionnaire</u> , by Emilio Castro. In INTERNATIONAL REVIEW OF MISSION, Vol. 64, No. 254, 1975. (36)
5.IRM (64/254/75)	<u>Africanization!</u> by Dominic Mwasaru. In INTERNATIONAL REVIEW OF MISSION, Vol. 64, No. 254, 1975. (8)
5.L (56/75)	<u>Youth and age must work together</u> , by Dom Helder Camara. In LADOC, No. 56, 1975. (6)
5.L (56/75)	<u>We Indians want a native Church</u> , by Santos Gabino Garcia. In LADOC, No. 56, 1975. (12)
5.LFA (23/75)	<u>The Minorities</u> , by Charles McCarthy et al. In LETTERS FROM ASIA, No. 23, 1975. (16)
5.ME (2/75)	<u>Devra-t-on sacrifier la famille ou la société</u> , by Roger Montigny et al. In MISSIONS ETRANGERES, No. 2, 1975. (22)
5.MI (115/75)	<u>Riesgos, temores y esperanzas de la pastoral en América Latina</u> , by Buena-ventura Kloppenburg. In MENSAJE IBEROAMERICANO, No. 115, 1975. (6)
5.MLE (1/75)	<u>Congregational Seminars on 'Salvation Today'</u> , by Gerard Linn. In A MONTHLY LETTER ABOUT EVANGELISM, No. 1, 1975. (9)

SELECTED ARTICLES continued

- | <u>Code No.</u> | <u>Title of Article (Number of pages in brackets)</u> |
|--------------------|---|
| 5.MLE
(4-5/75) | <u>Salvation Themes in modern Indian writings</u> , by T. K. Thomas. In A MONTHLY LETTER ABOUT EVANGELISM, No. 4-5, 1975. (18) |
| 5.PdM
(81/75) | <u>Le Mozambique indépendant</u> , by Michel Bavarel. In PEUPLES DU MONDE, No. 81, 1975. (19) |
| 5.RS
(21/3/74) | <u>Report and Statement of seminar on Caste and Class in the Context of the Struggles of the People of India for Justice</u> , by K. C. Abraham. In RELIGION AND SOCIETY, Vol. 21, No. 3, 1974. (5) |
| 5.RS
(21/3/74) | <u>Impact of the Green Revolution on the Weaker Sections</u> , by T. K. Oommen. In RELIGION AND SOCIETY, Vol. 21, No. 3, 1974. (18) |
| 5.RS
(21/3/74) | <u>The nature of power in Indian Society with special reference to class-caste structure</u> , by Ajit Roy. In RELIGION AND SOCIETY, Vol. 21, No. 3, 1974. (12) |
| 5.69
(TM/27/75) | <u>Trasformazioni e prospettive della condizione femminile in Zambia</u> , by Maria Rosa Cutrufelli. In TERZO MONDO, No. 27, 1975. (26) |

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