

75 n. 32

Rome, Christmas 1975

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- by Fr. Francis E. George, O.M.I. - 5 pages
 - C: LA FORMATION PERMANENTE, ACTUALISEE CHEZ LES FRERES LASALLIENS - par Br. Vincent Rabamahafaly, F.S.C. - 9 pages
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- by Mr. Terry Waite - 14 pages
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compiled by Sr. Agnetta, SSps

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CHRISTMAS GREETINGS AND BEST WISHES FOR A NEW YEAR RICH IN BLESSINGS TO ALL
OUR READERS

The SEDOS Secretariat will be closed from December 24th to January 6th 1976,
both dates inclusive.

COMING EVENTS:

Executive Committee: 12 January 1976 4.00 pm SEDOS Secretariat

Report: SEDOS 48th GENERAL ASSEMBLY

15 December 1975
FSC Generalate, Rome

1. Orientation presented in the position papers:

Various facets of on-going formation were high-lighted in the four position papers, each of which situated the theme of on-going formation in concrete, yet different contexts and perspectives.

The multiple possibilities existing on a range of levels in the Malaysian and Indonesian context served as ground for Sister Josephine Iozzo, fmm, to illustrate the need for sensitivity to needs which evolve out of change situations. Efforts to meet the process of changing needs and situations with appropriate on-going formation has led to the enriching collaboration among different groups from congregational through diocesan, national and regional levels.

Father Francis George, omi, discussed the patterns of organization for on-going formation in terms of the OMI experience, and indicated the need for an effective balancing and interacting if a program for on-going formation is to be effectively realized within a congregation. Such procedure was delineated in particular for the Latin American region of the congregation, where on-going formation is essentially related to reassessment of the expression of religious life within the context of the continent. A pronged approach has been recently set in action, which draws upon resources for formation both within and outside the continent, and once again stresses the importance of inter-group collaboration.

The evolution of identity in African cultures poses a profound challenge to on-going formation for the discovery of an appropriate expression of African religious life. Brother Vincent Kabamahafaly, fsc, showed how this relation between on-going formation and the African expression of religious life is being created in the different Lasallian programmes held recently. The charism of the founder, continually re-read in the context of today - both culturally and historically - provides the core of unity in the pluralistic life style of the international congregation.

Mr. Terry Waite dynamically situated on-going formation in the context of its constitutive elements: the various life realities which surround and confront the person who has truly been opened through prayer. Using his experience in the development of the on-going formation program for the diocesan Vicariate of Jolo in the Sulu Archipelago of the Philippines, Mr. Waite stressed the value of basing on-going formation in the local Church, and the proceeding to meet needs within that context through an inter-action of specialized programs, the former for particular groups within the local Church, and the latter for various groups. Models must be created within the reality of the

situation, and cannot be generalized to meet the needs of another situation. Needs must be inter-woven into the fabric of the model.

II. Points which emerged in the discussions:

A summary of the points presented as a result of the group discussions by each of the discussion leaders follows.

Fr. Denis Sheehan: Need areas indicated:

- = efforts in large congregations seem to be "spotty"
- = missionaries in the field do not always seem aware of need for on-going formation
- = need for follow-up in on-going formation
- = need for leadership to give impetus for on-going formation: generalate community: model of on-going formation
- = need to create a continuing balance in the relationships among the elements of on-going formation programs: theological, spiritual, psychological (today: stress on spirituality/community living - but theology remains essential).
- = need to overcome resistance often experienced when the on-going formation program leaves the level of theory/knowledge/principle and touches spirituality/life
- = need for congregation to assume responsibility for aspect of on-going formation which concerns its identity/charism
- = need for local on-going formation programs to be corporate community programs to avoid re-entry problems

Sr. Mary Elaine Tarpy, sm:

directions of on-going formation programs:

- = emphasis on sharing: (starting from generalate level)
 - = what is characteristic about the congregation
 - = setting up a communication network
 - = availability to others in remote areas when on visitation
- = different types of formation programs possible through various types of interaction/collaboration in response to needs in various situations
- = attitudinal change is the fundamental aim of on-going formation programs: this aim must be incorporated into programs in such a way that the program can reach the person in such manner as to effect attitudinal change

= an emergent question not only for specific cultural, but for today's world: can we conceive of religious life in a different way?

Fr. Michael Fitzgerald, pa:

indications emerging in on-going formation:

- = personal level: - how to create awareness of need for on-going formation?
 - how to handle the cleavage occurring between personal and congregational projects?
 - how to clarify the motivation of the person desiring on-going formation?
 - how to start with the needs of the person and build the program around those needs?
- = congregational level: - sensitivity to the various levels of on-going formation:
 - professional
 - spiritual
 - pastoral
 - on-going spiritual formation for the deepening of the institute's charism must be conceived and planned within the congregation
 - inter-congregational collaboration is needed in other aspects of formation (but room for sharing among congregations concerning specific charisms can be helpful)
 - confidence in formation personnel and in religious in the search for new expressions of religious life, with awareness and acceptance of the risks involved
- = Church level: - liaison with the local Church is essential; formation programs depend much more on this liaison than on a particular Institute.

Propositions to SEDOS:

- a group to work on on-going formation
- present a sharing of the experiences of different institutes in the Bulletin -- on-going formation programs
- provide assistance in on-going formation through the documentation service
- provide information about on-going formation centers in the different countries

The regret was expressed that SEDOS now had only two general assemblies per year.

Sister Antoinette Sa, scmm-m:

Collaboration in on-going formation programs:

- = inter-congregational cooperation stressed
- = on-going formation must be a collaborative effort in the local Church / all must be planned within the context of the universal Church
- = mission Churches must be seen as sister Churches
- = other congregations - not specifically missionary - must work with other groups, with those closest to the people: this kind of collaboration should be the concern of the SEDOS group: to assist in the collaboration of responding to needs of local Church so as to give equal opportunity to all / suggestion = mobile teams to help out at local level.

Resumé

At the close of the afternoon, Brother Charles Henry, fsc, in the name of all the SEDOS Institutes, presented Fr. Bano with a gift, in token of deep gratitude for all that he has given of himself to and for SEDOS over the years. A warm applause said perhaps more than words, the appreciation of all.

Father Paul Brokelmans, pa, the new Executive Secretary of SEDOS, said a few words to those present about his optimism about the possibilities of SEDOS, and his desire that the member Institutes and individual members profit from the services which SEDOS can offer. He spoke of his vision of SEDOS as a platform for exchanges through the documentation, Bulletin, and study days such as the one just experienced. Father spoke for all the secretariat staff, in his invitation to the members to make use of the common services available at the secretariat.

Sister Danita McGonagle, ssnd, treasurer of SEDOS, then presented the budget for 1976 with the needed explanations. Sister indicated the reduction in membership fee for 1976, and the related adjustments made in the budget.

Brother Charles Henry, called for a vote on the Budget for 1976, and a unanimous vote was given.

The next general Assembly of SEDOS will take place in June and the theme, approved by the Executive Committee, will be: How is the mission idea presented today? Brother Charles Henry explained that the question had been presented to SEDOS by Commission VI of USG/UISG, and that Fr. James Lozé, sj, will assume responsibility for the coordination of the program for the June Assembly. Position papers on the topic will be prepared by a team: Fr. Lozé, Fr. Joseph Lang, mn, and a member of the Divine Word Fathers and also of the White Sisters of Africa, the two latter still to be contacted.

The day then came to a close. There was general appreciation for the exchanges both formal and informal which had occurred during the day. The Eucharistic celebration in the middle of the day, which brought together the themes of mission

and advent, gave another dimension to the theme shared, studied and discussed: on-going formation.

A special word of thanks is due to Brother Charles Henry and the Christian Brothers for hosting the assembly, and for all they did to create an atmosphere in which sharing and participation were fully encouraged.

Mary Motte, FMM.

Minutes of the SEDOS Executive Committee

9th December 1975
FMM Generalate, Rome.

Present: Fr. J. Hardy, sma
Sr. Godelieve Prové, scmm-m
Sr. Danita McGonagle, ssnd
Fr. James Lozé, sj
Sr. Mary Motte, fmm

Chair: Br. Charles Henry Buttiner, fsc

Secretary: Fr. Paul Brekelmans, pa

Following the opening prayer, the committee indicated acceptance of the minutes of the previous meeting.

Brother Charles Henry reported on the final preparatory meeting of the speakers and animators for the December Assembly. The committee expressed the desire to offer an honourarium to the participants in the assembly program who were not members of SEDOS' Institutes. Final organizational details for the assembly were arranged. All the secretariat staff were invited to attend the assembly.

In view of Fr. Bano's leaving the secretariat this month, the Committee decided that, the deep gratitude for the services Father has rendered to SEDOS, particularly during the last few months when the post of Executive Secretary was vacant, would be most fittingly expressed by a presentation of a token of that gratitude during the General Assembly on the 15th December.

Sister Danita presented the Budget with some adjustments.

Fr. Brekelmans presented a request from Commission VI, asking if SEDOS could do some research on how the mission idea is presented today. It was suggested and agreed that the question could be the theme for the June Assembly.

Some discussion followed about the possibility of subscriptions for the SEDOS Bulletin for non Sedos members, but further information was needed, so the question was deferred until the next Executive Meeting.

The next meeting of the Executive Committee will be held at the SEDOS Secretariat on 12 January 1976.

Mary Motte, FMM.

PARTICIPANTS OF THE 48th GENERAL ASSEMBLY HELD ON DECEMBER 15, AT THE
F.S.C. GENERALATE, Renewal Center, 476 Via Aurelia, Rome.

Present:-

Fr. N. Pycke	C.I.C.M.	Fr. B. Tohill	S.D.B.
Fr. J.W. Richardson	C.M.	Sr. M. Blais	S.F.B.
Fr. R.P. Sylvestre	C.M.	Sr. M.I. Subijana	S.F.B.
Fr. H. Doelens	C.M.M.	Fr. J. Lozé	S.J.
Sr. P. Sagot	C.S.A.	Sr. A. Cornely	S.H.C.J.
Sr. D. Alvares	F.M.M.	Fr. S. Tutas	S.M.
Sr. H.T. Arbide	F.M.M.	Br. G. Schnepf	S.H.
Sr. A. Dufault	F.M.M.	Fr. J. Hardy	S.H.A.
Sr. H. Motte	F.M.M.	Fr. T. Kennedy	S.H.A.
Sr. M. O'Connor	F.M.M.	Fr. J. Power	S.H.A.
Sr. B. Savoy	F.M.M.	Sr. J. Burke	S.N.D.N.
Sr. A. Takaki	F.M.M.	Sr. B. Farrell	S.N.D.N.
Br. V. Gottwald	F.S.C.	Sr. P.L. Flanagan	S.N.D.N.
Fr. T. Agostoni	F.S.C.J.	Sr. M. Linscott	S.N.D.N.
Fr. F. Centis	F.S.C.J.	Sr. E. Michaels	S.N.D.N.
Sr. A. Deseyh	I.C.M.	Sr. M. d'A. Simons	S.N.D.N.
Fr. F. Viotto	I.M.C.	Sr. J. Waters	S.N.D.N.
Fr. J.K. Lang	M.M.		
Fr. A.L. Bundervoot	M.S.C.	Fr. P. Coneally	S.S.C.
Fr. J. Rozier	M.S.C.	Sr. L. Brandl	S.S.N.D.
Fr. S.H. Peeters	M.S.F.	Sr. L. Giacchetti	S.S.N.D.
Fr. S. Coughlan	O.C.A.R.M.	Sr. P. Frost	S.S.N.D.
Fr. W. Pühlmann	O.F.M.Cap.	Sr. H. Luke	S.S.N.D.
Sr. T. Pless	O.S.U.	Sr. H. Hoene	S.S.N.D.
Sr. H. O'Sullivan	O.S.U.	Sr. M.W. Potts	S.S.N.D.
Fr. P. Blais	P.A.	Sr. M.D. McGonagle	S.S.N.D.
Fr. J.H. Vasseur	P.A.	Sr. Del M. Rysavy	S.S.N.D.
Fr. V. Carbone	P.I.M.E.	Sr. G. Segner	S.S.N.D.
Sr. E. Heinz	R.S.H.M.	Sr. M.V. Tresch	S.S.N.D.
Sr. J. Reintz	S.A.	Fr. D.J. Dorr	S.S.P.
Sr. A. Gates	S.A.	Sr. E. Berning	S.S.p.S.
Sr. G. Prové	S.C.H.M.-M.	Sr. D.H. Coscolluela	S.S.p.S.
Sr. F. Webster	S.C.H.M.-M.	Fr. J. Musinsky	S.V.D.
Sr. B. Cocbergh	S.C.H.M.-T.	Fr. L. Lehmeier	S.V.D.
		Fr. G. Ferrari	S.X.

Moderator:

Bro. G.H. Battimer, F.S.C.

Discussion Leaders:

Fr. Dennis Sheenan	
Sr. Mary Elaine Tarpy	S.N.D.N.
Sr. Antoinette Sa.	S.C.M.M.-M.
Fr. Micheal Fitzgerald	P.A.

Speakers:

Sr. Josephine Iozzo	F.M.M.
Fr Francis E. George	O.M.I.
Br. Vincent Rabamahafaly	F.S.C.
Mr. Terry Waite	

Guests:

Fr. H. Systermans	U.S.G.
Sr. R. Burrichter	R.S.M. for U.I.S.G.

Secretariat:

Fr. P. Brekelmans	P.A.	Fr. L. Bano	F.S.C.J.
Sr. Agnetta	S.S.p.S.	Mrs. M. Lazear	
Mrs. M. Storms		Miss P. Wooldridge	

Translators:

Br. David	F.S.C.
Sr. Jeanette	S.A.

SEDOS 48th GENERAL ASSEMBLY

15th December 1975

Executive Secretary's Address to the Assembly

My first few weeks with SEDOS have been weeks of discovery.

One does not have to be there long to become impressed by the possibilities SEDOS offers for service to so many Institutes and their members. In the course of learning my duties and carrying them out here these past weeks, I have met (practically daily) many prominent and learned persons who have expressed serious interest in the work of SEDOS and enthusiasm for the promise it offers the future. I share that enthusiasm; I am optimistic when I think of the potential of SEDOS; and I look upon my role in this valuable and useful organization as affording me an authentic challenge.

My earnest wish is that the member Institutes profit and enable their individual members to profit - to the full - from the services provided by SEDOS, i.e., the Documentation Service, the Bulletin, as a platform for the exchange of ideas and experiences. From my own personal point of view, I can testify that SEDOS services have already afforded me, whose acquaintance until now has been with a particular area of the vast African continent, an opportunity to gain insight into mission activities in other parts of the globe: a valuable enrichment which has helped me to gain a better and, I hope, truer perspective of the Church's overall mission to the world.

An immediate example of the kind of service SEDOS can offer is the Study Day you are now just finishing taking part in. Certainly we must admit that many of us have incurred considerable expense in the past, by running from one far away place to another, and for what? To find no more than we are able to discover right here on our own doorstep and at no extra expense, as a return on our yearly membership investment in SEDOS. More than 80 people have profited today from the experiences of four outstanding speakers from four different areas of the world.

Moreover, thousands of priests, sisters and brothers have, do, and will find in SEDOS the opportunity to share one another's experiences, to meet, to discuss freely their interests, problems and views, and - when necessary - to make a united stand on missionary issues.

Remember that our common secretariat is not only a place in which you can find documentation; it is also a place in which small working groups can meet and make use of the competence of our personnel. I have found, and I think you will find, in the SEDOS Office an excellent spirit of devotedness to the task to be done and a definite inspiration to work as a team. So please do call on us. Make use of all available services of SEDOS for any common endeavour you wish to promote.

From what I have said, I think you can gather that I firmly believe it is all worth the effort involved (and, for that matter, the money). It is my personal intention to be of service to SEDOS and, through SEDOS, to you all. Thank you for your time and for your kind attention.

Rev. Paul J.M. Brekelmans, P.A.

LISTS OF DOCUMENTS, BOOKS AND PERIODICALS RECEIVED DURING NOVEMBER 1975

compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL DOCUMENTS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (number of pages in brackets)
1.554	RSCJ	Regional Assemblies: Latin America. (18)
1.555	ICM	Hiroshima, by P. Arrupe. (5)
1.556	FSUJ	Corso di Aggiornamento per Missionari Reduci. (1)
1.557	SCMM-M	The Leisure to be contemplative, by Sr. M. Beha, OSC. (10)
1.558	Ibid.	Changes in SCMM Address List. (2)
1.559	Ibid.	Project Rediscovery-Final Report, by Terry Waite. (5)
1.560	ICM	The Eternal Symphony of Love and Sharing. (2)
1.561	SJ	First Asian Congress of Jesuit Ecumenists. (38)
1.562	PA	Présentation de la Quatrième Assemblée Générale du SCEAM, by Father Neven. (5)
1.563	Ibid.	Rule of Life, by Joseph Perrier. (31)
1.564	Ibid.	Our Missionary Way of Life, by Dominique Nothomb. (61)

II. EXTERNAL DOCUMENTS

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.1990	World Vision, U.S.A.	The New International Missionary. (1)
4.1991	DIA	Social Communications as Evangelization Media. (1)
4.1992	Ibid.	SECAM discusses basic communities. (1)
4.1993	Ibid.	The Islam in Black Africa and the relations of the Church with the Moslem communities. (2)
4.1994	Pontificio Istituto di Studi Arabi, Rome	Corso introduttivo d'Islamistica. (1)
4.1995	Ibid.	Courses in Islamics. (1)
4.1996	Ibid.	Programme 1975-1976. (35)
4.1997	Ibid.	Pontificio Istituto di Studi Arabi. (7)
4.1998	S.C. for Religious, Rome	On Small Communities. (2) No. 1.
4.1999	Ibid.	On small Communities, No. 2. (2)
4.2000	Pastoral Institute, Nigeria	Psychology and asceticism of celibacy, by Martin W. Pable, OFM Cap. (15)
4.2001	Information Centre, ICO, Geneva	Rapport de la 26ème session du Comité Exécutif du Programme du Haut Commissaire des Nations Unies pour les Réfugiés, 6-14 Octobre 1975. (5)
4.2002	Centro Internazionale Animazione Missionaria, Rome	Programma Generale 1975-1976. (1)
4.2003	Religious Superiors' Association of Tanzania	Short News from the Secretariat. (1)

4.2004	WCC	Publications 1975-1976. (78)
4.2005	USG Commission	Priorità alle costruzioni o al personale? (1)
4.2006	CICIAMs	Sixth European Regional Congress of Catholic Nurses (Preliminary Announcement). (6)
4.2007	U.S. Catholic Conference	1975 Group Ruling on Federal Taxes and Tax Returns. (5)
4.2008	National Association of Women Religious, USA	Gospel Commitment: Focus for the 80's. (1)
4.2009	World Bank	The Assault on World Poverty. (2)
4.2010	Pontificia Università Urbaniana	Corso di Aggiornamento Teologico-Pastorale per Missionari. (3)
4.2011	Catholic Media Council Germany	Catholic Media Council: Evaluation and Advising, by Floyd Anderson. (1)
4.2012	Ibid.	Kuratorium Session. (41)
4.2013	Ibid.	Activity Report, No. 3. (10)
4.2014	Ruhr Wort	Buddha - ein Vorläufer Jesu? by Bernhard Neumann, SAC. (1)
4.2015	U.S.G. (Commission VI)	Nuova situazione della Chiesa nei paesi a regime comunista. (3)
4.2016	Ibid.	Priorità alle costruzioni o al personale? (3)
4.2017	Religious Superiors' Association of Tanzania	Minutes of Board Meeting, June, 1975. (4)
4.2018	Ibid.	Minutes of General Meeting, June 4-6. (12)
4.2019	Dev. Dept., Diocese of Tororo, Uganda.	Diocesan Development Report 10. (31)
4.2020	Ibid.	Communications Centre Report. (32)
4.2021	USG	Election Norms for Councils of "16" and "18". (1)
4.2022	Ibid.	Functioning of the USG. (3)
4.2023	Ibid.	USG Finances. (3)
4.2024	USG/UISG	Presentazione della Quarta Assemblea Generale dello SCEAM. (8)

III. INTERNAL BOOKS

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book (number of pages in brackets)</u>
3.104	SJ	A Planet to Heal, by Pedro Arrupe, SJ. (343)
3.105	FSCJ	Documenti Capitolari 1975. (131)
3.106	PA	Reflections. (259)
3.107	Ibid.	Attitudes d'Apôtres. (164)

IV. INTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 239	AIMIS (FSCJ et al.)
No. 111	FSCJ Bollettino
No. 6	CMM News

No. 35	Communications (SM)
Nos. 9 and 10	Da Casa Madre (IMC)
No. 90	Echos de la rue du Bac (MEP)
No. 9	Fede e Civiltà (SX)
No. 21	FMM Documentation
No. 30	FMM Information Service
No. 4	Giuseppe Allamano (IMC)
No. 7	Hello? Frascati! (SA)
No. 8	ICA-ICM
No. 18	JESCOM News (SJ)
Nos. 19-21	Missioni Consolata (IMC)
November	Missioni OMI
No. 22	Mondo e Missione (PIME)
No. 7	MSC General Bulletin
No. 172	Mundo Negro (FSCJ)
No. 21	Nigrizia (FSCJ)
No. 9	Notiziario Cappuccino (OFMCap)
Nos. 111 and 112	OMI Information
No. 36	Missionari Saveriani (SX)
Nos. 664 and 665	Petit Echo (PA)
No. 32	SJ Documentation
No. 10	SJ News and Features
No. 33	SMM Intercontinental (SCMM-M)
No. VII/5-6	SSpS Information Service
No. 31	JESCOM - Doc

V. EXTERNAL PERIODICALS

<u>Issue</u>	<u>Name of Periodical</u>
No. 4	Action, Aktion, Accion, Action
Nos. 21-23	Africa Confidential
Nos. 1878-1885	Agenzia Internazionale FIDES Informazioni
Nos. 10/75/1 and 2	AMECEA Documentation Service
11/75/1	
No. 5	Apertura
Vol. 7, No. 2	Bulletin (IDS)
No. 1, 1975	Information Bulletin (CMC)
Vol. 20, No. 5	Christ to the World
November	Christian Leadership Letter
No. 2	CICIAMS News
Nos. 38-42	Circular (USG)
No. 22	ComMuniCatie
Vol. 5, No. 1	Communique
No. 29	Contact (English edition)
No. 19	" (French edition)
No. 8	Development Forum

Nos. 496-539	Documentation and Information for and about Africa
Nos. 1685 and 1686	La Documentation Catholique
No. 18	Encounter
No. 13	Ephemerides Notitiarum
No. 19	GABA Newsletter
Vol. 10, No. 11	Impact (P.I.)
No. 9	Info on Human Development
No. 75/31-40	Information Service (Ghana)
No. 491	Informations Catholiques Internationales
Vol. 27, No. 10	International Associations
No. 28	Letters from Asia
November	MARC Newsletter
No. 121	Mensaje Iberoamericano
No. 267	Messages du SecOurS catholique
No. 20, Vol.27	Messis
No. 5	Ministries and Communities
No. 10-11	A Monthly Letter about Evangelism
No. 11	Newsletter (Kenya)
November	News Notes (AFPRO)
No. 10	Notes and Comments (Agrimissio)
Vol. 12, No. 4	Noticeial
Vol. 7, No. 21 and	One Spirit
Vol. 8, No.1	
No. 10	One World
No. 65	Peuples du Monde
Nos. 56 and 57	Pro Mundi Vita (English edition)
No. 63	Prudentes
Vol. 4, No. 3	Religious and Social Issues
Vol. 11, No. 4	Risk
Nos. 43-46	Ruhr Wort
September	South African Outlook
Nos. 7060-7064	The Tablet

VI. SELECTED ARTICLES

<u>Code No.</u>	<u>Title of Article (number of pages in brackets)</u>
2.FSCJ (B111/75)	<u>Relazioni all'XI Capitolo Generale.</u> In BOLLETTINO, No. 111, 1975. (50)
2.FSCJ (MIN 72/75)	<u>Angola: Ano I,</u> by Gerardo Gonzales Calvo et al. In MUNDO NEGRO, No. 172, 1975. (17)
2.MEF (ERE90/75)	<u>Tout un peuple au travail...Le Cambodge nouveau.</u> In ECHOS DE LA RUE DU BAC, No. 90, 1975. (10)
2.PA (PE665/75)	<u>Another form of training for priests,</u> by Paul Chataigne, SMA. In PETIT ECHO, No. 665, 1975. (3)
2.PA (PE665/75)	<u>Consideration in view of helping foreigners to adapt to Ethiopia,</u> by Kevin O'Mahoney. In PETIT ECHO, No. 665, 1975. (8)

- 2.PIME
(Mem20/75) Per una teologia a dimensione missionaria, by Cesare Bonivento, PIME.
In MONDO e MISSIONE, No. 20, 1975. (24)
- 2.PIME
(Mem22/75) Angola: Nuovo Vietnam Africano, by Piero Gheddo, PIME. In MONDO E
MISSIONE, No. 22, 1975. (30)
- 2.SJ
(SD32/75) Il Quarto Decreto della Congregazione Generale 32: La Nostra Missio-
ne Oggi: Il Servizio della Fede e la Promozione della Giusti-
zia. In SJ DOCUMENTATION, No. 32, 1975. (10)
- 2.SJ
(SD31/75) Why Interprovincial and International Collaboration? by Pedro Arrupe.
In SJ DOCUMENTATION, No. 31, 1975. (8)
- 2.SJ
(J-D31/75) Mass Media and Inculturation, by Stefan Bamberger. In JELUM-DOC,
No.31, 1975. (9)
- 2.SM
(C85/75) Marianist Meeting on Sub-Saharan Africa held in Rome. In COMMUNICATIONS,
No. 85, 1975. (13)
- 5.C(CMC)
(29/75) The Church's healing ministry in Africa, by Kofi Appiah-Kubi. In
CONTACT, No. 29, 1975. (6)
- 5.C(CMC)
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ON-GOING FORMATION WITHIN THE CONTEXT OF CHURCH RENEWAL IN

SOUTH-EAST ASIA

By Sr. Josephine IOZZO, F.M.M.

Position Paper A

Sister Josephine Iozzo, Franciscan Missionaries of Mary

For the past fifteen years Sister Josephine has worked in the field of education-formation in Southeast Asia. After eight years in Indonesia, she spent some time in both Singapore and Malaysia. In 1969 she was elected Provincial of the Province of Malaysia, Singapore and Indonesia, and was re-elected in 1972. During her time as provincial, she was actively involved in the Major Superiors Conferences of both Malaysia and Indonesia, and participated in or initiated on-going formation programs both inter-congregationally and among her own sisters. Sister Josephine completed her second term as provincial in September 1975, and is presently spending a year in Rome, doing some refresher work in spirituality.

THE OUTLINE
OF
ON-GOING FORMATION WITHIN THE CONTEXT OF CHURCH RENEWAL IN
SOUTH-EAST ASIA

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ON-GOING FORMATION WITHIN THE CONTEXT OF CHURCH RENEWAL IN SOUTH-

EAST ASIA

INTRODUCTION.

At this moment in history, we religious men and women are being challenged as never before to be "authentic", to be "Christian". The Church itself is being challenged to be part of the present moment, to read the signs of the times, to show by its life the reality of the gospel message and to speak visibly to today's world. And this challenge is coming not only from the world and from events shaping it, but also from within the church itself.

The Council was a response to this challenge, calling for true renewal of the whole church and for its insertion in a more relevant way in the modern world. And in this context, we religious situate ourselves - as part of the church and part of the world. Also, it is within this same frame of reference that I wish to broach the subject of on-going formation.

I propose to do so by (1) a brief overview of developments in the field of formation/on-going formation; (2) a more specific elaboration of various types of renewal programmes effected at national and regional levels - including congregational, intercongregational, and church group efforts - with a critical evaluation of these; and (3) a projection of how I see meaningful on-going formation for the future. As my experience during the past fifteen years has been in southeast Asia, and mainly in Indonesia, Malaysia and Singapore, my basic emphasis will be on the scope of church renewal in that area.

OVERVIEW OF DEVELOPMENTS IN FORMATION

First Emphasis

When "Perfectae Caritatis" insisted on the renewal of religious life, and the subsequent document "Renovationis Causam" gave further impetus and directives to adapt the entire formation cycle to suit our times, we found renewed formation incentives and programmes being introduced in all congregations, and in all countries.

The emphasis at the outset was geared to the "formation period proper", which meant up to the time of final commitment. In Asian countries, as elsewhere, formation in this context was the theme of many deliberations both within individual religious congregations, and at conferences of major superiors. Much was done during those first years, and in spite of some negative features, a positive step forward was made.

Need for On-Going Formation

It was not long, however, before most religious congregations realized that, notwithstanding the importance of initial formation, an area which needed immediate attention was that of on-going formation for all professed religious. And this for several reasons.

The accelerated formation of the young sometimes brought about polarization because of a lack of corresponding preparation for change among other religious, most of whom were carrying the burden of full-time involvement in the apostolate.¹ As initial formation strongly emphasized the part played by community in welcoming young persons and sharing their life and insights,² communities themselves needed preparation to understand and accept the consequences of healthy pluralism in aspects of community living and mission today.

On-going formation became a priority because of the rapidity of changes in society; the new concept of "mission" and "church"; the necessity of discerning and retaining essentials, while changing or stimulating what no longer was relevant; the active participation of all sisters in reflection, decision-making and discernment as regards planning and involvement; and finally, because of the need to become more visible witnesses to the gospel.

This on-going formation was thus seen to be a life-time process of growth of the whole Christian person,³ leading from a basic acceptance of self, to a more social dimension of concern and acceptance of others, and arriving at a deepening of life with Christ and openness to the Spirit. Programmes and experiences while limited in themselves, had to envisage possibilities which would facilitate this process.

Emergence of Sessions in Broader Context

The sessions and programmes which emerged in the various countries of south-east Asia further demonstrated that on-going formation was taking place not only within specific congregations, but more importantly, at inter-congregational level, and among various church groups. A greater awareness grew of the needs of renewal touching many areas of life, and indeed situating religious in the context of "church" - a church which is an integral part of today's world.

Renewal sessions for bishops, priests, religious men and women, laity, as well as conferences or meetings for reflection and action were organized at national and regional levels.

Backdrop for Formation

On the Asian scene, the context of this formation had to take into account a region which is teeming with youth who make up two-thirds of its population, where there is a growing awareness of the need for indiginization (inculturation)

in the local churches, where dialogue with the great non-Christian religions and traditions is seen as important, and where the social consciousness of the Church is being awakened to its obligations vis-à-vis the multitudes of materially poor in its various countries. Add to this a trend toward socialism and the influence of Marxism and Maoism on Asian youth and a picture of the outstanding features of today's Asia is more complete.⁴

SPECIFIC RENEWAL EFFORTS AT VARIOUS LEVELS

The multi-dimensional aspect of on-going formation in the complex realities of Asian life today make it difficult to "categorize" the renewal programmes which have taken place over the past years. However, as a means of presentation, I will describe some concrete experiences in the context of (1) those taking place at national (provincial) level; and (2) those organized at regional level - covering under these general headings the congregational, inter-congregational and church group input.

National (provincial) level

Within our own congregation in Malaysia/Singapore and Indonesia, the principle means of on-going formation were effected by:

- (1) Provincial and local chapters, which were required after "Ecclesiae Sanctae". These provided the opportunity for reflection, discussion, planning in a co-responsible way. As they were a "new experience" for religious, some negative features were evident at the outset. Now, as chapters succeed one another, there is more openness, realization of a need for consensus building, greater willingness in accepting the expertise of outside coordinators where necessary, less fear of open conflicts and awareness that these can be functional and lead to growth. At the same time, the chapters try to create a climate of trust and expose members to an experience of faith in community.
- (2) Feedback sessions of our General Chapter, planned at province level and encouraging maximum participation, in different sectors of the province. These were geared to creating as much as possible the atmosphere of the chapter itself in terms of information, elaboration of the documents, method of work, and living community/prayer experiences. There was nearly full participation, as sisters wanted to know what happened at the chapter, and sessions were organized in various sectors at the times and places most convenient for the sisters. Though the complete "experience" of a chapter can never be fully transmitted, efforts were made in this direction, and the general impression was positive and even enthusiastic.
- (3) Renewal sessions for local animators, formation directors and provincial councillors, consisting of a two-week live-in experience, and conducted at a renewal Institute in Indonesia. The content included general background to change in the church, essentials of religious life, exposure to recent

theological developments and other relevant reflections. There had been a previously expressed desire for some form of updating on the part of most of those in responsible positions, which was the basic incentive in conducting the session. Response was positive, and evaluation encouraged similar sessions to be made available for all the sisters in the province.

- (4) Renewal sessions for all sisters, similar to that organized for those in responsible positions, and made available in various sectors of the province for a duration of six days. Though all the sisters were encouraged to attend, the sessions were left "open". Many sisters had expressed a desire for some form of renewal, especially after the feedback coming from the local animators. The sessions were thus organized for the greatest convenience of the sisters so that if participation were desired, it would be possible. The response was positive for the elderly, the young and the middle-aged. The two-man team of Brothers who conducted the sessions, were able to convey the background needed for understanding change. One of them was elderly himself, and had gone through a process of accepting and understanding change himself.

I find the value in these and the previous sessions, in that they afforded an initial exposure to deepening the meaning of renewal and change for as many animators and religious as possible, at the same time. While they took place some years ago and have had to be supplemented since, they provided a good first-step towards communication and understanding the "why" of change.

- (5) Retreats, with careful selection of those able to provide meaningful retreats, and in some cases geared to community building and prayer experiences. These were available for those who wished, and some religious found them a positive help personally, and later in community.
- (6) Sessions on "Identity" document of the Congregation, in the form of a retreat, organized for maximum attendance in Malaysia/Singapore/Indonesia. This was a previous decision of the provincial chapter in both sectors of the province. Response was positive, and led to further reflections after the retreat.
- (7) Sessions on Spirituality of our Foundress, planned for maximum attendance and the convenience of sisters in different sectors. This was likewise a decision in the planning of both provincial chapters. The sister giving the sessions was dynamic in her presentation, both in the brief historical exposé and background, as in the group-sharing on various texts of the foundress. The reflections brought new light to present-day situations and re-emphasized the gospel-oriented nature of the writings. Feedback from the sisters was positive and enthusiastic.

- (8) Indiginization seminars organized for Malaysia/Singapore, in view of the emphasis of this topic in the region, the new concept of "mission" today, and the particular situation of immigration control in the countries which might lead to a very changed situation in our communities. This was also an activity planned at the provincial chapter. The seminars were geared to a true understanding of the meaning of indiginization (now referred to as "culturation" or "incarnation"), as well as to an emphasis of preparation for future roles. There was a strong desire for this seminar on the part of a number of sisters, though not all. A factor of wise preparation for an uncertain future was an element in encouraging participation of all sisters at one of the two seminars held. These were eventually opened to priests, brothers, sisters, and lay people, with two bishops likewise attending. Feedback was positive, as witnessed by the overwhelming response on the part of so many who attended. There was obviously a felt-need by many in the church for the topic to be studied in depth.
- (9) Meetings of Local Sisters and Others, arranged to provide for deeper reflection on the theme and as follow-up. The local-born sisters met to deepen their own identity and for common reflection on the future. Others met for reflection on roles and future situation, following which there was an open meeting of all the sisters. Some positive and constructive suggestions for province planning issued from these meetings.
- (10) Orientation for new missionaries, planned in Indonesia, covering a three-month period, and including conferences, reflections, discussions, a live-in experience for groups in some villages, and language study. A number of local experts were called in for the various phases of this programme which gave an exposé of the political, historical, cultural, social, economic and religious background necessary for an understanding of the people and country. Reflections and discussions on the meaning of "mission" today were an important element in the programme, as was also the evaluation of the various experiences in the villages. Positive as a project, it provided an introduction to the country, which is to be supplemented by personal reading and experiences in the field. It was open to inter-congregational attendance.
- (11) Human-relations/Community Building sessions, organized for Malaysia/Singapore, at the strong request of their recent provincial chapter. Three or four sessions have been planned to make maximum participation possible. Attendance is by community as a whole, meaning sisters living together in groups; in some cases, two or three small fraternities will assist together.

These represent some of the sessions organized on our own initiative as a congregation. A consultation has been made recently among the sisters to allow them to express themselves freely with regard to needs, desired renewal programmes, or any other suggestions/criticisms in this area. On the basis of these findings, the formation team, in collaboration with the enlarged provincial council, plans on-going formation for individuals and groups. This planning is done on a yearly basis, making use of our own initiatives,

but also largely dependent on programmes provided inter-congregationally or at church level, and further described in the following paragraphs.

Inter-Congregational Level

One of the major influences at this level has been the organ of the Major Superiors' Conferences, which provide reflection, updating, planning and mutual support in common endeavours.

In Malaysia-Singapore, the Conference organized an intercongregational juniorate programme. This arose out of the felt needs of the various congregations, which could not individually provide the qualified personnel for the varied aspects required in formation. The small numbers in most congregations was a further incentive to unite, in order to provide a valid scope of interaction among the young religious themselves. The staff was composed of formation personnel from a few of the congregations, plus priests from the seminary and others. This was not a "live-in" experience, and was complemented by community living and foundation charism studies within one's own congregation. While this inter-congregational juniorate was eventually discontinued, due to decreasing numbers, it was judged positive by those who participated, in having provided opportunities for reflection and growth in a wider context. In the course of more recent discussions on the topic at major superiors' meetings, a new formation initiative is being planned to include both young religious and professed sisters.

Retreats, seminars, sessions were organized for community animators and other religious on renewal, theological reflections, updating in religious life, social awareness, spiritual discernment, planning and experiences on prayer. Lecturers or retreat masters from various countries in the region complemented those available locally, and widened the horizons of the religious. A recent seminar of importance on "church" was directed to bishops and provincials in Malaysia-Singapore, and confided to a three-man team of experts from Manila. This was the result of an expressed desire for more dialogue and better understanding among the religious leaders, and to increase awareness of regional trends and priorities to influence local planning.

In Indonesia, the Conference of Major Superiors, commonly referred to as KONGGAR, includes both men and women religious, and meets every three years. Common reflection, updating, information, priorities in planning in the context of the Bishops' Conference Guidelines and the national needs, offers an on-going formation for all provincials in a living way.

The recent KONGGAR held in September of this year, had as its theme "The Future of the Religious Life within the Next Fifteen Years in Indonesia". This was well prepared in advance by an organizing committee which published several studies related to this topic, for circulation among all religious, and others, in a monthly spiritual re-view called "Rohani". Reflections at community, parish or area-level were encouraged by means of a questionnaire for this purpose.

From these responses, and the deliberations during the KONGGAR itself, various guidelines were issued. Also, concrete plans were made to establish an Institute of Spirituality and to provide for a Team of Spirituality as well. In order to provide for the growing needs of religious and the church at the present time in Indonesia, both the Institute of Spirituality and the Team will join forces with the Roncalli Renewal Institute. The latter has already provided various types of renewal sessions on a live-in basis over the past seven years. (See Appendix I).

In addition, KONGGAR requested more material for Eucharistic celebrations from the Liturgical Center; reflections/conferences that are up-to-date on cassettes from the Audio-Visual Center; and surveys on the experience of faith, image of God, meaning of Christ, and other concepts from the Catechetical Institute - all of which should be made available to religious on request. Apart from their value to the church itself, such materials will provide on-going formation in a continuous manner, and thus reach the communities which do not have easy access to reading materials or to formal renewal sessions at a center.

The Roncalli Institute mentioned above provides renewal for intercongregational groups by a competent team. The evaluation of congregations which have participated in these sessions is very positive, as the experiences have helped to deepen the understanding of the essential meaning of religious life, and mission of the church in society. Better communication, positive attitudes to change, prayer experiences which helped personally and at group level, and openness to community building within one's own congregation are additional elements which have been enumerated as positive effects. On the negative side, it was found that when only one or two from a given community were exposed to these sessions, there was a "re-entry" problem for the religious, who did not always find understanding nor continuity possible within their own community. This is in part being resolved, as more people are gradually benefiting from the same experiences, as local animators and provincials are themselves receiving updating, and because teams from the renewal institute and others are going out to various communities and outlying districts to provide for those who cannot go to the Institute. This seems an important development in the work of this renewal center, since it is willing to serve those who cannot come in, and at the same time becomes aware of existential situations within areas and communities, to make its programmes more realistic.

The Institute of Spirituality and the Team of Spirituality will provide services for other kinds of on-going formation. It is important to note that they will provide research and study on the riches of the spirituality of the peoples within the country, so as to discern what can be integrated from the Asian/Indonesian values in religious life, prayer, and other areas. A study of meaningful symbols will also be undertaken, and a review will be published with pertinent articles.⁵

While these are only some of the programmes and on-going formation endeavours at inter-congregational level, the experiences have in general been positive. The various programmes undergo periodic revision and evaluation, thereby keeping pace with more recent realities in developments, as for example, in prayer, interiority, theological trends. Otherwise there could be, as Brother Ronald Perry points out, "an obvious danger of institutionalizing renewal", and we can agree with him that if that were to happen, "we shall have to start again".⁶

Church Level

The Episcopal Conferences provide an impetus in promoting on-going formation by their reflections and documents, by the work of the various commissions and the studies or Institutes set up by them. The "Action Guidelines for Catholic Indonesians" issued by the Indonesian Bishops' Conference (MAWI) in 1970 provided areas of reflection for provincial chapters of various congregations. Among other things, it brought a heightened awareness of social conditions in the country and proposed certain priorities. Other Bishops' meetings have studied/discussed such topics as Indonesianization, Guidance for Priests, Evangelization in the Modern World, and the Problems of Family Life. A periodical called "Spektrum" is published annually giving an extensive report concerning MAWI meetings, and available to all.

In addition to its commissions,⁹ MAWI set up an Institute for the Bible and an Institute for Social Research and Development. The Biblical Institute, apart from its research activities, has helped to deepen knowledge of the Bible, has introduced courses and bible experiences and will train leaders in the future.

In Malaysia-Singapore, the Episcopal Conference organized a seminar on human relations and planning by objectives for the bishops and major superiors of men and women some years ago. This proved positive, and was the beginning of a dialogue among the leaders, while it also led to similar seminars conducted for priests in the diocese of West Malaysia and Singapore. In some dioceses, the religious also participated. I personally had the opportunity of assisting at one of these seminars, and saw some very encouraging effects in terms of encounter, communication, breakdown of prejudicial barriers with regard to different visions of "church". Deeper understanding of persons and situations resulted, and in some cases, very worthwhile planning for the diocese was elaborated and subsequently put into practice.¹⁰

Two other endeavours which can be mentioned here at the level of the church within the country are: the Pastoral Institute in Malaysia, and the Catechetical Center in Indonesia. I will briefly describe the contributions of each.

The Pastoral Institute in Malaysia is of fairly recent origin, and has grown out of the needs of making more renewal and updating possible, for as many members of the church as possible. A catechetical center at the Institute has been active, especially in the past, in producing up-to-date catechisms for children

and adults, as also in organizing courses for many groups. Today, the Pastoral Institute affords opportunities for short-term courses, often during the evenings, week-ends, or holiday-time.¹¹

A good number of religious and priests attend, but also many lay people, an important factor in church renewal. Courses and lectures which initially were conducted at the Institute only, are now being given, within the limits of available personnel and at the request or invitation of various groups, in areas outside the center at Kuala Lumpur. This Pastoral Institute, though a modest effort, is a realistic one, and meets the needs of the entire church group, many of whom cannot be freed for long courses, or even during the day. More local sisters and priests are forming part of the team giving courses.

The Catechetical Center in Jogjakarta, Indonesia, provides a catechetical institute, a religious research center,¹² and audiovisual studio, a liturgical music center, a book center and store. The influence of this center has been widespread, with catechists trained from many different islands in Indonesia. Other smaller catechetical institutes have since been formed and serve other areas. Members of the staff have accepted invitations from time to time, to give updating in the outer regions. Many religious have studied at the Catechetical Institute, or taken some of the mini-courses available. But even more have been helped by the material in the form of books, periodicals, tapes, sets, which have found their way into most religious houses and form a part of their on-going formation resources. A number of graduates among the local religious have taken on positions of responsibility successfully in their own congregations and in the church.

Regional Level

If much has been done at the national (provincial) level, it is often because of the inspiration and sharing from the regional level.

Within our own congregation, we held a regional meeting for all formation personnel in Asia. This gave the opportunity for an exchange of experiences in the various countries, a pooling of reflections for future orientations, a lived experience of sharing and praying in an Asian setting and with those of different nationalities, and a contact with the center, represented by the presence of two general councillors. An inter-province bulletin on formation in the region for the continued exchange of experiences was one concrete result. The encouragement and hope which this gave to the participants was a value in itself. Two important conclusions from this and similar meetings in other parts of the world were: (1) to initiate and form the young in their own culture, and (2) to initiate and form the young to understand and live the essential values in a pluralism of forms.¹³

A meeting of provincials of the region of east and southeast Asia met in Taiwan early this year, together with the superior general and two councillors,

for common reflection and policy statement regarding expansion in the area.

Among other religious congregations, similar meetings are held at regional level: some preparing for chapters at the general level, while others provide for reflections/orientations in regional planning and various types of apostolates.

A new initiative began a few years ago, with the formation of the Asian Meeting of Women Religious, called AMOR, and comprising representatives of the major superiors of women of Asia. A questionnaire as to the desirability/need of such a meeting was previously sent out to the various Conferences of Asia. The response was positive, and underlined that the function of such a meeting be not only to discuss problems, but more importantly, to provide updating, and common reflection on situations and roles of women religious in Asia.

AMOR held its first meeting in Hong Kong, emphasizing the role of religious women in Asia.¹⁴ This meeting was summarized by Fr. Ben Tonna of SEDOS. The second of these meetings was held in Manila last year, and dealt with the theme of "formation". In addition to discussion on the situation of formation in the various countries, talks were given on prayer, on Asian mentality and spirituality, and speakers included Fr. Anthony De Mello of India, and Sr. Tho Thi An of Vietnam. Various prayer experiences were held during the session, emphasizing Asian forms and values. Two important conclusions resulted from this meeting: that formation must be person-oriented with prayer formation providing for various forms and needs; and that on-going formation should be given a vital place for all religious, given the great number of professed religious and the contribution they were making and could make to the church in Asia. An offshoot of this meeting was a specific seminar on Asian Mentality which was organized for this year. The third meeting of AMOR was held in Kyoto this year, and dealt with the theme of evangelization. A major feature of this year's gathering were the talks on Asian Theology and the reflections on the Taiwan statement of the Federation of Asian Bishops' Conference, by Father Arevalo of Manila. The meeting concluded with a proposal that sessions be organized similar in content to the Kyoto meeting for all women religious in the different countries of the region, with reflection leading to action in the areas of: service to the poor, inculturation, and the study of Asian religious.¹⁵

Through these AMOR meetings, awareness has grown among provincials and others attending, on issues concerning Asian women religious, and this awareness is slowly coming through to the local level in each country. A new spark of interest and hope has been awakened in the religious of Asia - a confidence in their own identity, and an awareness of their responsibility to contribute positively to the society and church in Asia.

The Federation of Asian Bishops' Conference (FABC) has been one of the most important groups in recent years to foster reflection on the Asian realities and the duties of the church in this respect. The meeting of some one-hundred

eighty bishops of Asia in Manila during Paul VI's visit in 1970 led to resolutions insisting that the Church in Asia be truly the church of the poor. A statement depicting the "various faces of Asia", and including among them the many youth that make up its numbers, the quest for indiginization efforts in the local churches, the innate religious sense of the people,¹⁶ placed before all members of the church, including religious, the need to reflect in depth and to plan concrete means of meeting the needs within the various countries. A Bishops' Institute for Social Action (BISA), southeast Asian section, met in Manila in 1974 and formulated a list of "reflections" and "areas of concern" for the region, while the First Plenary Assembly of FABC in Taiwan in April of the same year, dealt with matters of concern for the church and produced the official document of the Conference on "Evangelization in Modern-Day Asia".¹⁷

These various documents, which provide guidelines, point out situations and needs, and have been the main stimulus in both the region and the individual countries, for further reflection and action. The themes have in turn been taken up by the Episcopal Conferences, the Major Superiors' Conferences, the individual congregations, and other commissions or church groups, to give direction in planning efforts. We thus see the following areas emerge as priorities: indiginization, dialogue with non-Christian religions, social awareness and dialogue with the poor, the apostolate among the youth and university students, the needs and means of evangelization in Asian situations. Any valid on-going formation among religious will necessarily take into account this climate of growing awareness and new life that is giving Asia and the Asian church their desire for identity, for authenticity and for service in making the "good news" meaningful to the peoples, and incarnate among them.

Finally, the emergence of "teams" and "institutes" for church renewal in the region cannot be overlooked as being a vital, rich and continuous means of on-going formation. I have singled out three, which in my estimation, are making a significant contribution in southeast Asia in over-all church renewal: (1) the East Asian Pastoral Institute (EAPI), (2) The Bureau of Asian Affairs (BAA), and (3) the Better World Movement (BWM).

The East Asian Pastoral Institute in Manila provides an intensive live-in pastoral course of seven months designed to bring about theological updating, spiritual renewal and increased pastoral effectiveness among participants. These come from the various countries of Asia and the Pacific.¹⁸ A number of our own religious, as well as those of other congregations, and priests, of Malaysia, Singapore and Indonesia, have profitted from this experience, which provides not only renewal, but a sharing of insights and values of the various Asian countries. Teams within countries have been sometimes formed for catechetical or pastoral work within dioceses. An interesting development during the last two years has been the extension work done outside the Institute itself, where teams have been requested to give an "on-the-spot" renewal and training in various countries.

The Bureau of Asian Affairs was set up by the Jesuit Provincials of East Asia as a coordinating center for the activity of the 2000 Jesuits in the region. This Bureau may in future enlarge its scope to incorporate the needs of the Church as a whole in Asia and the Pacific.¹⁹

The Movement for a Better World is a small international group dispersed in national teams, which essentially is an experience of living community, and not just an experience of talking about it. The movement, which is at the service of the entire church, emphasizes conversion of heart and unitarian life of the church. It develops with the on-going needs of the church and offers renewal programmes for communities, dioceses, parishes or other groups. Basically, it serves communities by seeking deeper communion within communities and greater communion between communities.²⁰

Renewal sessions were conducted in different countries of Asia, and of notable mention are those which were held within these areas - in Burma, Vietnam (shortly before its take-over), and Bangladesh. As a team with great mobility, the MBW promises to continue its role of animating church renewal in areas of great need.

PROJECTION: THE FUTURE OF ON-GOING FORMATION

As we look to the future, with all its uncertainties, with the rapid pace of change in society, with the complexities that make up our world, with the specific trends in Asia, it is hard if not impossible, to predict how formation will be given or to "programme" it in a detailed way. We will have to continually discern the best ways and means to effect on-going formation, and this can only be judged by the present realities we are living, by our openness and acceptance of where that future will or may lead us.²¹ If the future can in any way be judged by the present, it would seem necessary to continue and in some way to intensify inter-congregational, inter-church, inter-region collaboration. The types of "mobile teams" within the region and within countries to effect renewal for the many, may increase their scope in the extension programmes they offer. Ultimately, we must come back to the basic reality that on-going formation must always aim for the growth of the whole person, who accepting herself, can likewise respect and accept others and her responsibility to them, in an ever deepening life with Christ and openness to the Spirit. With Christ as the only unchanging security and lasting structure of the future, the religious can face the continuous changes and insecurity in her surroundings, adapting to the realities and making her positive contributions.

CONCLUSION

The call to authenticity and renewal made to the church in to-day's world has been a challenge to which its members have responded in multiple ways and in varying degrees. During the past ten years since the close of vatican II, renewal in various groups within the Church seems to have followed a sequence which can be compared with the three major waves in theological reflections exposed recently to

a group of formation personnel by Fr. Fullenbach, namely: personalization, social INVOLVEMENT AND INTERIORIZATION These movements, while not originating in the Christian community, have influenced the Church, and likewise the area of on-going formation.

While these three waves are not independent of one another, and all are with us today, they would appear to coincide with the goals of formation mentioned above; growth in valuing and accepting self, respect for and responsibility for the other, and deepening prayer and union with Christ and openness to the Spirit. The general impression is that today, we are more concentrated on the third stage, that is, interiorization, with prayer movements of a group or personal nature, deepening of spiritual values, and a truer vision of the Church's specific role of showing the peace, joy and love of Christ. But there is likewise a realization and growing awareness that it is the integration of these three elements that will bring about true renewal and conversion.

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4. Casparez, Paul, SJ, "Christian Response to Changing Trends in Asia", World-mission, New York, 1972-73 (from unofficial reprints printed in "Evangelization in Asia Today", pp. 101-109).
5. "Decisions of Konggar III, Broad Guidelines", 1975, Jakarta. (Unpublished Papers).
6. Perry, Ronald, FLS, "Renewal and Continuing Education: What is Happening and What Happens", Review for Religious, Vol. 34, No.1, Jan. 1975, p.22.
7. The Catholic Church in Indonesia, Documentation-Information Department KWI, Jakarta, 1975, p. 43.
8. Ibid., p. 43
9. Ibid., p. 43.
Commissions of the Conference consist of: catechetics, lay-apostolate, liturgy, mass-communication (radio, t.v., film and press), social and economic problems, education, seminaries, ecumenical activities (including protestants and non-Christians). Studies, documents, meetings of these commissions have enriched all who make use of them to study local situations to provide for local needs.
10. In addition: A live-in renewal session in depth is foreseen for the Bishops and all priests in the dioceses of West Malaysia in 1976. This will be conducted by a team from the EAPI. Its content will follow along the line of church renewal.
At diocesan and even parish level lectures, conferences, meetings and programmes for updating in theology, scripture, catechetics, are available in certain places and open to all members of the church body. These are in evidence both in Indonesia and Malaysia/Singapore.
11. Subjects covered have been: leadership, liturgy, scripture, church renewal, catechetics, and related topics.
12. See Annex II.
13. Franciscan Missionaries of Mary, "Summary of Formation Meetings", 1975
14. Experts were invited to speak on situations in Asian countries and the role of women religious, on indiginization, apostolate among the youth, renewal of religious life in the light of Asian mentality and customs. Prominent speakers included Yves Raguin, SJ, Missa Balasuriya, G.I, and Ben Tonna of SEDOS.
15. AFOR Meeting on Evangelization, Kyoto, 1975 (from tapes).
16. Arévalo, C.G., SJ, "A First Working Paper on Some Aspects of Evangelisation in Asia Today". Evangelisation in Asia Today (Selected Papers for use in the Discussion and Study in preparation for the 1974 Synod), p. 46.
17. Document, "Evangelisation in Modern-Day Asia", (FAEC).

18. See Annex III.
19. See Annex IV.
20. See Annex V.
21. Yeomans, William, "Conclusions", The Way, Vol. 14, No.4, Oct. 1974, p. 332.
22. Fullenbach, John, SVD, "Three Major Theological Waves in the Post-Vatican II Church" (talk given in Manila, 1974).

ANNEX I

RONCALLI INSTITUTE: INDONESIA

The Roncalli Renewal Institute has conducted various types of renewal sessions. Originally the initiative of the F.I.C. Brothers for their own congregation, it was opened to other congregations, and eventually to priests as well, at the express request of Cardinal Darmojuwono of Semarang. While the F.I.C. Brothers are the main organizers, they co-opt priests from the major seminary or elsewhere, experts in the catechetical, social, liturgical and other fields, as well as other religious, including women. A few lay people give lectures in their respective fields for some programmes. The following are some of the renewal courses which have been offered, on a live-in basis:

- (1) Five-week programmes for renewal in religious life, covering related overall aspects for personal growth, growth in community and in the understanding of changes in the church, experiences in prayer. These are provided at least twice a year.
- (2) Five-week programmes on renewal for senior sisters, with content similar to the above, and distant preparation for retirement - provided twice annually, especially in the beginning years of renewal. (For those "over 50").
- (3) "Cadre courses" for those in responsible positions or to prepare for such leadership functions, lasting approximately 2 months.
- (4) Sessions/experiences on spiritual direction, begun within the last two years.
- (5) Sessions for formation directors, as well as meetings to discuss common problems and developments.
- (6) Six-day Prayer Workshops provided a few times a year
- (7) Five-week Sessions for Young Religious Preparing for final commitment, and including guided retreat and spiritual direction, as well as common reflection on the nature of the vows, community, and commitment. Provided twice annually
- (8) Renewal sessions for priests, conducted annually at the Institute, but organized by a special team.
- (9) Shorter workshops on various topics, such as apostolic involvements, social awareness, etc.

ANNEX IICATECHETICAL CENTER - INDONESIA (YOGYAKARTA)

The Catechetical Center in Yogyakarta, Indonesia, provides:

- (1) A Catechetical Institute (STK) gives professional training for catechists and is duly recognized by the government as an institute of higher learning. A three-year programme leads to a B.A., while the five-year period can lead to an M.A. Apart from the classes they teach, the staff members collaborate to compose updated means of presenting the "good news", adapting to modern conditions and "life", the social conditions and cultural situations of the people, and the national planning. These are produced at the center and obtainable for all, providing needed updating for religious and others in the field of catechetics. They have been helpful to religious as to the others in a deeper religious education.
- (2) A Research Center provides for study and research on religious topics or problems.
- (3) An Audiovisual Studio produces tapes, slides, pictures, photographs, prepared by various groups within the Center, and used for catechetical and educational purposes. Many very useful "packets" and "slides series" have been produced and are being used in many parts of Indonesia.
- (4) A Liturgical Music Center organizes courses for liturgical music, choir directors, organists, and has a library of tapes from different parts of Indonesia and other countries as well, emphasizing original Indonesian or local music for use in the liturgy. Compositions for various types of liturgical celebrations are available, including youth masses, masses for special occasions, for certain areas and feasts. A Liturgical Music Congress was held this year, uniting the liturgical music delegates from many dioceses in the country.
- (5) A Book Center and Store sell books, pamphlets, periodicals, translations and related material for catechetics. Some of these are composed at the Center itself. The material produced in the Audiovisual Studio and Liturgical Music Center are available at the Store.

ANNEX IIIThe East Asian Pastoral Institute (EAPI)Manila, Philippines.

The East Asian Pastoral Institute in Manila was set up as a teaching institute for leaders of the Church in the countries of Asia and the Pacific, in 1966, as a common work of the Jesuits working in the different countries of East Asia. It is situated in the Ateneo University to which it has been federated.

Each year some 80 men and women undergo an intensive pastoral course of seven months designed to bring about in them theological updating, spiritual renewal and increased pastoral effectiveness. Participants are normally expected to have completed a first university degree or its equivalent, or if they were not given opportunity for such study, to show evidence that they are capable of taking a course at graduate level. Those who complete the seven months' diploma course with distinction and wish to spend a second year in writing a thesis on some aspect of the pastoral life of the Church in Asia or the Pacific, may qualify for either Master of Arts (in Religious Education) given by the Ateneo University, or a Master in Religious Education given by the EAPI itself.

The course participants are normally priests, brothers and sisters with only a few lay people in each group. Normally a minimum of five years' pastoral experience is expected in candidates for the course, and preference is always given to those who manifest greater potential for leadership in pastoral activity in the Church after they complete the course.

The course includes not only theological and biblical studies, but also psychological, sociological and anthropological subjects. Professors are from the resident staff, from universities and other institutions in Manila, and several from overseas. The medium of instruction is English.

One-month courses have also been offered each year for missionary priests and brothers.

During the last two years, extension courses have been given in Dacca, Bangladesh, and in Sydney, and in Melbourne Australia. Two more are scheduled for Perth, Australia, and Kuala Lumpur, Malaysia, during 1976. These courses last from two to four weeks and are given under live-in conditions, the professors coming from Manila and elsewhere, but the convening and administration are in the hands of the local Church, spearheaded usually by EAPI graduates. This extension service of the EAPI may be further extended in the future and diversified to meet the changing needs of priests, religious and lay leaders in the various countries of Asia and the Pacific.

John Reilly, S.J.
November, 1975.

ANNEX IV

THE BUREAU OF ASIAN AFFAIRS (BAA).

The Bureau of Asian Affairs was set up by the Jesuit Provincials of East Asia as a coordinating center for the activity of the 2000 Jesuits working in the region. This includes Japan, Korea, Taiwan, Philippines, Indonesia, Australia, Malaysia, Singapore, Thailand, Vietnam, Hongkong, and the Caroline Islands in the Pacific.

Within the Bureau are four secretariates for Mass Media, Education, Social Work and Pastoral Work. The Bureau is based in Manila, but the Secretaries are constantly moving among the different countries of the area.

Recently this Bureau and its Secretariates have been discussing the possibility of broadening activities and this has already been done in some ways, for instance, in the assistance offered to bishops, priests and others in Malaysia, Thailand and Japan in planning for Church renewal. If the Bureau of Asian Affairs can be of service to the local Churches of Asia, it seems that the Jesuits may be willing to enlarge the scope of the Bureau and its subsidiary secretariates and adapt it to incorporate the needs of the Church as a whole in Asia and the Pacific.

John Reilly, S.J.
November, 1975.

ANNEX VMOVEMENT FOR A BETTER WORLD (MBW).

The Movement for a Better World is a small international group dispersed in national teams which are composed of different states of life: laity, religious, priests. It seeks to emphasize certain aspects of the mission of the church, namely: conversion of heart and the unitarian life of the church. This kind of conversion distinguishes the MBW from other movements of renewal that exist in the Church today.

The Movement seeks to disturb, to introduce a constant ferment of conversion, to stir others to action, not by an appeal to authority or by introducing new schemes and organizations, but through this conversion of heart. It emphasizes community: that our moral perfection consists in entering the life of community. We are to live together to help others. Our last judgement is based on this service to others: "Whatsoever you do to the least of my brothers, that you do to me".

The goal for which the MBW strives is expressed in its name, to promote the movement for a better world. This is a conversion to the communitarian spirit among the people of God, so that all its forces, both persons and institutions, are united in charity and become more vital.

What is different about MBW? It is an experience of living community, not just an experience of talking about it. MBW seeks to bring together the whole people of God - Bishops, clergy, religious, laity - men and women, all ages, all vocations, to share in dialogue, in prayer, and in all the aspects of life. It seeks to help people understand more fully the relationship with themselves, with others, with the world and with God. It is a movement at the service of the entire Church, a movement that develops with the on-going needs of the church. It offers renewal programmes, both for communities and dioceses, parishes, etc. It offers ten different kinds of retreats, such as retreats of prayer, dialogue, basic ecclesial community, the renewed image of the religious and priests, the gospel-counsels for everyone. It has a special Institute of Spirituality called the "International Team of Reflection", (ITR) which works constantly developing programmes for community spirituality. MBW tends to give people an awareness of the call to communitarian responsibility in today's world, to convey the importance of becoming renewed persons for community, and to challenge participants to search for better ways of renewing communities at the various levels and in various areas of society: family, parish, religious congregation, diocese, nation, etc. It calls for conversion that corresponds with the signs of the presence of God in history. It promotes this conversion in the context of a global vision of the situation, helping to keep a balance against a too parochial outlook. And it serves communities by seeking deeper communion within the community and seeks greater communion between communities.

Lucien Mulhern, OFM,
November, 1975.

SEDOS 48th General Assembly - 15 December 1975

ONGOING FORMATION: THE OMI EXPERIENCE

By Fr. Francis E. GEORGE, O.M.I.

Position Paper B

Father Francis E. George, O.M.I.

Academic Degrees:

B.A. Phil.
M.A. Phil. — Catholic University, Washington, D.C.
B.Th., M.A.Th. — Ottawa University, Canada
Ph.D. — Tulane University, New Orleans, La.

Work since ordination:

Director of formation house for OMI Scholastics
Retreat work with religious; campus ministry
Taught philosophy in seminary and in university
Provincial of Central U.S. Province of OMIs
OMI Vicar General (since Chapter of 1974)—special portfolios on General
Council: On-going Formation and Justice and Peace

ONGOING FORMATION: THE OMI EXPERIENCE

II. THINKING AND PLANS OF THE GENERAL COUNCIL

GENERAL GOAL

During their first regular plenary session last February, the members of the General Council agreed that the broad goal of any ongoing formation project in the Congregation is to provide the services necessary for the continued growth (ministerial, personal, spiritual) of the members of the Congregation. The Chapter of 1972 had already described the subject in comprehensive terms:

"Continuing formation includes the attitudinal, spiritual, intellectual, pastoral, missionary and professional domains. Its content, approach and methods vary with the concrete needs of persons" (DOC. 43/73; p. 3)

The Council spent some time discussing the formation needs of Oblates at all stages of their careers; it decided that attitudinal, personal and spiritual needs can be partially met by programs and initiatives sponsored by the Congregation itself. Professional and ministerial needs on the other hand, since they are so closely tied to the demands of the local Church, can better be met by programs locally planned.

A distinction was therefore drawn between ongoing formation as such, affecting the Oblate's personal and spiritual growth, and continuing education, which would emphasize ministerial and intellectual development. Obviously, however, growth in one area of a man's life will affect everything he is and does.

PROVINCIALS CONSULTED

a) General Needs

Since there is little point in planning or sponsoring programs which don't respond to concrete needs, the Council checked its own discussion by writing to the Provincials to ask their advice about the needs of their men. The Provincials answered that there was a need for Oblates to make their own the new theological thinking, particularly to understand better the advances made in the study of Holy Scripture and the foundations of the liturgical renewal.

Provincials also mentioned psychological needs ("particular needs are found especially in the area of personal and group growth") and spiritual needs ("need to confront oneself with Christ and with the Oblates' mission and thereby find one's identity"), as well as technical needs in the fields of communication media, group techniques and counselling.

b) Special Group Needs

Certain recognizable patterns of needs became evident in the responses. Groups of Oblates vary in their needs. For example, men newly engaged in ministry must come to terms with their own public role; Provincials need to be encouraged in the face of personnel difficulties and placement problems; missionaries often need help in making good use of sabbaticals; formators need help in clarifying both their personal goals and in creating vital formation programs for young Oblates.

THE OUTLINE*

ONGOING FORMATION: THE OMI EXPERIENCE

- I. Impetus for ongoing formation
 1. difficulties in religious renewal in a missionary Congregation--
the climate of opinion during the Chapter of 1972
 2. the Capitular response--

"Continuing formation for virtually all the members of the Congregation is a most urgently felt need requiring immediate and comprehensive attention. The General Chapter, therefore, strongly insists that continuing formation be assigned an important and systematic place in the Oblate's missionary and professional life. Continuing formation is to be considered as the right of every Oblate; it is as necessary as first formation."
- II. The thinking and planning of the General Council since 1974
 1. general goal
 2. consultation of Provincials
 - a) general needs
 - b) special group needs
 - c) needs of Provinces
 3. three-dimensional response
 4. role of General Administration
- III. Some examples of ongoing formation projects in the Congregation
 1. Roman-based projects (up to 1972)
 2. projects in the Regions, with a particular glance at the Latin American Region
 3. projects in the Provinces
 - a) Province-wide programs
 - b) individual-oriented programs
- IV. Ongoing formation and the future of the Oblates

* Only Sections II and IV of the Outline are presented on the following pages.

c) Needs of Provinces

Provinces also have different needs. In general, there is a difference between the "established" Provinces and the smaller, mission Provinces. The former speak about the need for growth of persons and of groups and report that there are now many educational programs in dioceses where Oblates can get professional ministerial help. For these Provinces, the needs seem to be more psychological.

The smaller missionary Provinces, on the other hand, speak more often of on-the-spot programs designed to aid the missionary professionally in Scripture, liturgy, moral theology; in group techniques and counselling; in the use of communication media; and, finally, in the area of personal spiritual renewal.

THREE-DIMENSIONAL RESPONSE

As a first response to these needs, the General Administration has announced a number of projects (cf. Communiqué, No. 11, issued after the plenary session of May 12 to June 6, 1975, pp. 8 and 9). Fr. Jean DROUART'S work of Oblate renewal retreats and conferences around the world will continue to be sponsored by the General Administration. Fr. Drouart himself is most anxious to insure regular spiritual renewal efforts as a follow-up to his own sessions in the various Provinces and regions. The problem, like so many others has three dimensions: men, money and planning.

MEN: The General Administration is gradually setting up an informal network of Oblates interested in ongoing formation. Without establishing a formal committee as such, a group of resource people, in contact with one another and at the service of the Provincials, might gradually develop. They will be used to offer advice for the planning of ongoing formation projects and, in some cases, as directors of various formation sessions. This network will be composed of Oblates already suggested by the Provincials.

MONEY: The Oblate Sharing Fund was begun at the 1972 Chapter with the formation needs of the Congregation as one of its priorities. It has already been used to finance a good number of individual renewal programs as well as Province-wide programs. The General Administration accepts ongoing formation as an essential condition for the continued effectiveness of Oblate ministry; it is willing to do its best to finance projects approved by the Provincials.

PLANNING: In some ways, this is the most problematic area in the program. The General Administration has been explicitly warned against removing the main thrust of ongoing formation from the local level, where the needs of the men are most clearly discerned. Since ongoing formation must be closely adapted to personal needs, programs must be quite different in the various regions of the Congregation. Likewise, it has been pointed out that constructing renewal teams "from above" courts disaster. The teams must be assembled from willing partners under local Provincial direction. Consequently at this time, the General Administration will foster sharing of personnel on the international level by forwarding invitations to various Oblates from interested Provincials.

We will also share with interested Provinces and regions those plans and programs which have proved successful elsewhere and we will encourage the development of regular and systematic review of ongoing formation programs throughout the Congregation. The General Councillors for the regions have a unique role to play in this encouragement and evaluation.

GENERAL ADMINISTRATION'S ROLE

The General Administration thus has an educative role to play, assisting in research and planning, developing criteria or guidelines for selecting programs of ongoing formation offered locally, and fostering understanding throughout the Congregation of the issues involved.

The Administration also recognizes its responsibility to develop specialized personnel in ongoing formation, Oblates trained not only in the classic ecclesiastical sciences, but also in counselling and communication skills.

The General Council also accepts its financial obligations, complementing Provincial funds in this matter.

Perhaps most important, we members of the Council realize we have a very personal role in ongoing formation, inasmuch as our own attitude toward our fellow Oblates will make clear, better than any statement or program, whether or not we truly place persons before work. We have committed ourselves to our own ongoing formation and interior renewal. Hopefully, we will not permit ourselves to be entirely defined by our task.

IV. ONGOING FORMATION PROGRAMS AND THE FUTURE OF THE CONGREGATION

Most of the ideas and programs discussed above start with the individual adult Oblate and his personal spiritual, psychological and professional needs. The ongoing or continuous growth of individual Oblates, however, will necessarily lead us to collective reform. We will outgrow the present structures which now serve to institutionalize our mission, and we will be forced by our own experience to rethink our entire life and work.

Thus, ongoing formation might better be called transformation, since it will surely lead not to personal assimilation of a predetermined official pattern of life but to personal questioning of all those structures which hinder us from living and working as religious adults. Formation models usually presupposed an age of continuity; in a time of discontinuity only transformation (or, if you like, conversion) will suffice.

Criteria of effective Programs

With a new awareness of some of the risks and consequences of ongoing formation, we can move from talking about programs which respond to individual needs to a discussion of the needs of adequate programs. Assuming good theological input, at least two conditions need to be met if an ongoing formation program is to be effective.

First, provision must be made for fundamental ~~attitudinal~~ attitudinal change. It would be a mistake to underestimate the extent to which priests and religious have been trained to lead borrowed lives, finding the meaning of their lives and the justification of their actions and thoughts in texts, documents and other peoples' words.

The habit of freely assuming responsibility for one's life, through and with others, comes slowly for each of us; but without genuine attitudinal change of this type, intellectual development will only invite further conflict in our houses. Becoming aware of new developments in theology, liturgy and ministry will merely provide one more area of disagreement to disrupt our already fragile unity. When emotionally immature people find themselves disagreeing, they invite one another to enter the confessional rather than to enter into discussion. Total personal growth, therefore, must be the goal of any effective program of ongoing formation.

Secondly, a program of ongoing formation of Oblates makes little sense without the critical evaluation of ministry and the definition of mission policy in each Oblate Province which was requested by the 1972 Chapter (cf. Missionary Outlook, 13, b). If an Oblate is given further training and growth opportunities, the goals of his own experience should relate to the collective goals of his Province. Otherwise, sabbaticals and special programs seem to be idiosyncratic. They are reduced to the level of personal therapy for Oblates who have lost their sense of direction or who question their vocation or who want "time off" to pursue some individual quirk. Again, collective reform cannot be separated from personal growth.

Renewal and Hope

On a deeper level, ongoing formation challenges Oblates both individually and as a Congregation to clarify the bases of their hope. In any society, the rich and ^{the} established place their hope in a continuation of things as they are. The very suggestion of change must come as a threat.

The poor, on the other hand, place their hope in change, since they have nothing to lose. The insistence, during the 1972 and 1974 Chapters, of the need for ongoing formation for each Oblate is an admission of our own poverty, of our hope for something more, something better, something new. Ongoing formation now is meaningless without the poor man's hope for something better in the future.

Whatever that future holds — a truly renewed Church, a society run by and for the poor — we will be part of it to the extent that we are renewed people, able to lead others in the following of a Christ who "makes all things new".

48ème Assemblée Générale du SEDOS - 15 Décembre 1975

"LA FORMATION PERMANENTE, ACTUALISEE CHEZ LES FRERES LASALLIENS"

par RABAMAHAFALY Vincent, F.S.C.

Position Paper C

Brother Vincent Rabamahafaly

Born in Madagascar: member of the Brothers of Christian Schools, residing at the FSC Generalate in Rome.

License-es-Lettres (University of Bordeaux)

S.T.L. (University of Latran)

Professor of Christology, Grand Seminaire de Fananarive

F.S.C. Provincial Superior, Province of Madagascar

Staff Member, Renewal Center, "Centro Internazionale Lasalliano", Roma

Director, On-Going Renewal Session for African FSC, Yaounde, Cameroon

Collaborator, On-Going Renewal Program for African Sisters, Accra

Elected delegate from Madagascar Province for General Chapter 1976.

LA FORMATION PERMANENTE, ACTUALISEE CHEZ LES FRERES LASALLIENS -

Rabamahafaly Vincent, fsc.

La formation permanente apparait comme une des caractéristiques des Instituts qui croient encore qu'ils ont une mission à remplir dans le monde d'aujourd'hui. Ce monde évolue à tout moment et d'une évolution si rapide qu'une génération donnée peut voir se dérouler deux ou trois grandes révolutions nationales (ou même mondiales) qui remettent tout en question, non seulement le passé mais encore le présent. Me situant surtout dans le contexte africain, je cite quelques exemples: en l'espace de quinze ans, le Zaïre est passé par trois régimes politiques radicalement différents; il en est de même du Congo et de Madagascar. Comme citoyen malgache, j'ai connu dans mon pays le régime de la colonisation où les "bien pensants" autochtones aspiraient à la citoyenneté française; puis ce fut le régime Tsiranana où l'on prenait conscience plus de son autonomie que de son indépendance car on restait toujours dans la foulée de la "métropole"; puis vint 1972: vrai volte-face politique, dure affirmation de la personnalité nationale; le chef d'Etat actuel est président du "Conseil de la Révolution Socialiste Malagasy".

Tel est le monde où nous vivons; il est bien mouvant, et il ne peut laisser personne indifférent; mais c'est signe de vie et de vitalité. Ce changement n'est d'ailleurs pas le seul fait des autorités profanes, du pouvoir civil. L'Eglise elle-même y est engagée, bon gré mal gré. Sans doute vous avez encore bien frais dans l'esprit ce que disait récemment l'évêque Christopher Mwoleka, cet évêque catholique qui a opté de s'engager à fond dans l'expérience de l'Ujamaa tanzanien. -"Historiquement, pendant des siècles, l'Eglise s'est mise en devoir d'inscrire, de catéchiser et de baptiser des individus, un par un: Le temps est venu d'évangéliser des communautés entières.

Pendant des siècles, l'Eglise a rendu des services, comme les écoles, les hôpitaux, les orphelinats... etc.. pour le peuple. Le temps est venu de ne plus simplement travailler pour le peuple, mais de bâtir la communauté avec eux.

Pendant des siècles, les communautés religieuses avaient vécu l'Evangile à l'intérieur de leur cloître; maintenant, le temps est venu pour les religieux de vivre l'Evangile dans des communautés ouvertes qui embrassent tout le monde."

C'est vraiment un défi que le monde mouvant d'aujourd'hui nous lance; c'est une interpellation adressée au coeur même de notre être religieux. Comment y répondre? Nombreux, divers sont les moyens qu'on peut et qu'on doit prendre; mais dans la ligne de notre thème d'échange, je vais me cantonner à la formation permanente. Mon intervention veut être une réflexion critique autour d'expériences vécues.

Parlant de la formation continue pour les religieux laïcs, le Motu Proprio Ecclesiae Sanctae dit: "Pour les frères des Congrégations laïques, la formation se prolongera généralement toute la durée des vœux temporaires" (§35). Ceci reste vrai, mais ce n'est plus suffisant. Sous des formes diverses, la formation doit se poursuivre au delà de la profession perpétuelle et se renouveler tout au long de la vie active. Et j'estime qu'il doit en être ainsi pour tout religieux ou religieuse, clerc ou laïc. Pour les congrégations missionnaires, c'est une exigence qui découle de la mission même qu'elles assument.

C'est chaque religieux individuellement qui est d'abord provoqué pour suivre la marche du monde d'aujourd'hui, non pas en arrière garde, mais avec le gros de la troupe et peut être mieux encore, en éclaireur, en prophète.

Le corps entier de l'Institut aura aussi à pouvoir à des institutions, à organiser des sessions qui favorisent et aident cette formation permanente. J'avais eu l'avantage de prendre part à l'une ou l'autre de ces organisations ou rencontre, en vue de la formation permanente - surtout dans nos centres lasalliens, et à Accra, chez les F.M.M.-

Il m'a semblé que les religieux(-ses), au sortir de ces sessions, avaient laissé entendre, sinon la satisfaction d'être un peu plus armés pour leur travail apostolique, du moins la conscience d'avoir acquis une certaine richesse qu'on pourra exploiter dans les situations concrètes auxquelles on sera confronté ultérieurement... Mais je vais vous parler de suite de la formation permanente, telle qu'elle est concrétisée chez les Frères de De la Salle.

A l'échelle organisationnelle, la Congrégation possède deux niveaux ou structures de formation permanente: le Centre Régional Lasallien (C.R.L.) et le Centre International Lasallien (C.I.L.).

Le C.R.L. - Le but du centre régional lasallien, précisé par notre dernier Chapitre Général, est d'offrir aux Frères les conditions favorables:

- pour renouveler, avec la conscience de la pleine maturité le don total de leur personne au Christ et aux hommes.
- pour mieux découvrir le sens de leur vocation en réfléchissant sur l'expérience qu'ils ont vécue, à la lumière de la Parole de Dieu, de l'enseignement de l'Eglise, de l'esprit et de l'Intention du Fondateur.

Je parlerai plus en détail du C.R.L. africain pour l'avoir mieux connu et l'avoir vécu plus pleinement. Mais je signale en passant que l'Amérique latine, l'Amérique du Nord, et en Europe, la France et l'Espagne ont ouvert et fait fonctionner leur centre lasallien respectif.

Le temps nous manque pour parler même brièvement de ces divers centres qui ont chacun leur particularité, tout en restant fidèle à l'orientation commune proposée pour l'ensemble de l'Institut. A titre d'exemple de cette spécificité régionale de chaque CRL, je vous cite un passage des responsables de Sangre de Cristo, le CRL des Etats Unis d'Amérique."

Le centre de Sangre de Cristo veut se situer dans l'expérience religieuse particulière des Frères d'âge moyen. Il ne se propose pas un "revouveau", qui suggère un replatrage ou une remise à neuf; mais il se propose de poser de "nouvelles fondations" ce qui implique la refonte de toute la signification totale du frère, en tant qu'homme, chrétien et témoin spirituel. Pour cette raison, une intériorisation plus profonde par la prière, la réflexion théologique et une vie psychologique équilibrée sont des dimensions essentielles de cette expérience. Ces dimensions s'enracinent dans la reconnaissance du fait qu'il est impossible de comprendre l'Eglise et la société actuelle, et encore moins d'y travailler, sans une prière quotidienne personnelle, fortifiée par l'intelligence adulte de la réflexion théologique contemporaine concernant Dieu, l'homme, les media et la vie culturelle américaine, l'Eglise, la Bible, la morale, le témoignage religieux.. etc..."

Cela, c'est américain. Le CRL espagnol ou français aura aussi leur ton particulier. En France, les frères qui vont au CRL sont invités à expérimenter effectivement, pendant ce temps de formation continue, la vie réelle des pauvres et des gens simples, se coupant même de la sécurité de la communauté et cherchant un métier pour vivre...

Et qu'en est-il du centre lasallien africain et malgache?

Le CENTRE LASALLIEN AFRICANO-MALAGASY - C.L.A.M. -

C'est le dernier né des centres lasalliens organisés dans diverses régions de l'Institut dans la ligne de l'orientation donné par le Chapitre. L'Amérique latine et l'Amérique du Nord - j'y inclue le Canada - ainsi que l'Europe avaient mis sur pied leurs C.R.L. dans l'année ou les deux années qui ont suivi immédiatement le Chapitre Général. L'Afrique n'a pu concrétiser le sien que cette année 1975; bien des raisons fort diverses et complexes en sont la cause et qu'il n'est pas à propos de mentionner ici.

J'essaierai simplement de vous dire en quelques mots:

- le propos du CLAM
- l'expérience vécue du CLAM
- quelques souhaits

PROPOS DU CLAM.

D'abord un petit rappel historique pour nous permettre de saisir comment un Institut international peut être par l'acuité, l'urgence des problèmes qui se posent dans tel ou tel secteur de son ensemble, et comment il peut essayer d'aider le secteur en question pour solutionner ses problèmes.

En Octobre 1971, les Frères Visiteurs Provinciaux de l'Institut étaient convoqués par le Frère Supérieur et son Conseil, pour une évaluation des cinq années écoulées après le Chapitre et pour poser les jalons pour les cinq ans à venir. C'est alors que la situation particulière de l'Afrique a attiré l'attention de tout le monde. On lit ceci dans la circulaire du Frère Supérieur communiquant les orientations prises à la suite de ce mois d'évaluation des Frères Visiteurs.

"Le problème de l'Afrique fut l'objet d'un examen spécial... Beaucoup de questions que se posent les Frères dans les districts d'Afrique leur sont communes à tous et que de solutions devraient être recherchées par une étude et une discussion en commun. Pour cette raison, les Frères Visiteurs demandèrent au Frère Supérieur de prendre l'initiative de réunir une conférence des représentants de ces districts afin d'étudier quelques unes des questions les plus importantes et les plus urgentes. Ce sera fait."

Ainsi deux réunions successives, l'une à Yaoundé en 1972, l'autre à Kinshasa en 1974 ont groupés des délégués de Frères travaillant dans différents pays d'Afrique, et Africains pour la majorité.

De quoi nous nous sommes rendus compte dans ces deux réunions de presque une quinzaine de jours chacune? De la similitude de nos problèmes comme il a été dit précédemment, en particulier: l'inadaptation de l'école - l'école, ce "cheval de parade" de l'Eglise missionnaire en Afrique -, la difficulté d'une catéchèse adaptée, l'insuffisance de vrais éducateurs qualifiés...

Les problèmes de notre vie de Frère n'ont pas manqué d'attirer notre attention. La manière de vivre la vie religieuse en Afrique nous a paru très peu africaine. Nous avons jugé que nous pouvons et que nous devons faire quelque chose, pour que la vie religieuse ou mieux la vie évangélique soit plus chez elle en Afrique. C'est un peu le sens du titre de notre document de Kinshasa: ce que veut être la vie lasallienne en Afrique."

La vie religieuse est un phénomène typiquement occidental et il reste très fortement occidentale dans toute autre partie du monde où elle a été importée. En Afrique, le modèle européen ou américain de la vie religieuse pèse encore de tout son poids sur toutes les fondations même autochtones. Il est plus facile de copier que de créer ou de composer; d'un autre côté l'autorité morale comme la domination psychologique exercée par le missionnaire expatrié a une emprise totale sur la personne de l'Africain converti. Il ne fera pas autrement et ne pensera pas autrement que le missionnaire en fait de compréhension de l'évangile. Les supérieurs religieux comme les formateurs ou formatrices expatriés se présenteront comme des oracles et seront écoutés comme tels. C'est vous dire que la lecture à l'africaine de ce qu'on appelle traditionnellement les conseils évangéliques n'a pas encore été faite. Tant que cette relecture de l'Evangile n'aura pas été faite par les Africains - les Malgaches y compris - la vie religieuse ne sera pas incarnée en Afrique.

Le CLAM a voulu être un lieu, un temps pour une "réidentification" du Frère lasallien en Afrique. A Kinshasa, les délégués des provinces avaient dit: "Nous Frères lasalliens travaillant en Afrique, proposons la création d'un centre lasallien africain-Malgache en vue de la formation doctrinale et du ressourcement spirituel des Frères." Et la première expérience devra être tentée dès 1975.

Cette proposition paraît très commune et semble n'avoir rien de spécifique quand on le tire de son contexte. Mais lue et comprise dans l'ensemble du travail de réflexion et de recherche fait à Kinshasa, cette formation doctrinale et ce ressourcement spirituel a un contenu bien particulier, je dirai une couleur locale.

A titre d'exemples, voici quelques problèmes qui attendent leurs réponses, non certes d'un enseignement ex cathedra venu de Paris, de New York ou de Rome, mais de la vie du peuple africain lui-même, de la vie de l'Eglise en Afrique méditant l'Evangile et le traduisant pour son peuple.

Les vœux de religion - la triade classique - sont la forme unique et exclusive d'exprimer la "consécration religieuse", dans l'Eglise catholique? La question n'est pas posée gratuitement, mais avec bien des raisons.

La pauvreté par exemple - ou plus exactement le vœu de pauvreté - est difficilement perçue comme valeur, même évangélique si elle l'est en réalité, par une chrétienté qui lutte contre la pauvreté. Une objection ou un enseignement qu'on pourra nous faire est qu'il faut savoir distinguer; mais le "distinguo" est trop cartésien, et il est peu africain. Il me semble peu évangélique de l'imposer comme une des conditions sine qua non de la structure de la vie religieuse - je parle de structure canonique pour l'Eglise universelle. Celui qui a découvert que la pauvreté est une valeur indispensable pour la vie religieuse, libre à lui, de l'aimer et de l'exalter, Saint François parle bien de Dame la Pauvreté. Mais est-ce une raison suffisante pour en conclure que tout le monde doit arriver à cette découverte pour être religieux. Nous sommes plus attentifs au fait que le Christ a dit "bienheureux les pauvres" et non "heureuse la pauvreté".

Les problèmes de l'obéissance, de la vie communautaire, du célibat consacré ont des résonnances particulières - ou de non résonnance - en Afrique....

La prière méditative, concrétisée par une demi-heure de méditation par jour pour la plupart de nos constitutions n'est pas non plus sans poser quelques problèmes, non pas quant à la prière mais quant à la forme. Pour l'Africain, la relation avec Dieu s'établit autrement que par la solitude et le silence prolongé quoique plein d'activité spirituelle; je veux simplement dire qu'une méditation plus communautaire, une prière "corporelle" devront être un peu explorées ici.

Tous ces problèmes n'étaient pas des problèmes il y a vingt ans; c'était des certitudes, presque des articles de foi. Mais la vie qui évolue sans cesse et l'Esprit qui souffle toujours nous invitent, ils nous poussent même à ne pas nous figer dans nos certitudes. D'ailleurs pour une jeune Eglise qui cherche encore comment exprimer adéquatement sa foi évangélique, pour un peuple qui n'a de traditions qu'ancestrales non chrétiennes, l'attitude d'Israël en exode et en marche, est beaucoup plus normale et plus significative que son établissement et sa stabilité dans la Terre promise, la Palestine.

Je vous ai énuméré quelques uns des problèmes que les religieux africains doivent résoudre, s'ils veulent incarner la vie religieuse évangélique dans leurs pays. Il ne s'agit pas ici d'indépendance ou de rupture avec l'Institut Mère, loin de là, il s'agit d'une volonté d'exprimer l'Evangile, dans sa pure simplicité, ici et maintenant, de vivre aujourd'hui et pour ce peuple, le charisme du Fondateur. Et tout ceci suppose une fraternité pluraliste.

L'EXPERIENCE VECUE DU CLAM

- Les Participants - Une trentaine de personnes ont pris part à ce mois d'étude et de réflexion. La majorité était des Lasalliens; mais deux autres congrégations - les Frères Joséphites du Zaïre, et les Soeurs Franciscaines missionnaires de Marie - y ont envoyé des délégués. Ainsi, il y avait trois Instituts religieux, neuf nationalités, à vivre ensemble en frères et soeurs au Centre Jean XXIII, à Yaoundé, Cameroun.

La chose qui m'a frappé le plus au début de la session: c'est la spontanéité et la facilité des rencontres. Des Soeurs, des Frères qui ne sont jamais vus auparavant et sont arrivés presque dès les premiers jours à se traiter comme des vieilles connaissances ou des amis de longue date. Ceci est dû certainement à plusieurs facteurs, mais je pense surtout à ce grand sens de l'accueil, à cet esprit de solidarité qui habite au coeur de tout africain et qui jaillit spontanément devant son ensemble...

Cet accueil de l'autre n'était pas une flambée de feu de paille; le mois entier fut d'abord un mois de "bonne fraternisation" comme le disent les sessionistes eux-mêmes à l'évaluation finale. Des liens d'amitié et d'estime se sont noués entre des Frères de différents pays; ainsi un Ethiopien invite les Malgaches à passer chez lui, sur leur chemin de retour; un Zairois fait remarquer que la Haute-Volta n'évoque plus pour lui désormais un simple pays de l'Afrique de l'Ouest, mais des personnes concrètes, des frères avec qui il partage le même idéal...

Tout cela est d'une importance capitale pour cette Afrique en quête d'elle-même, en quête de son unité. Un rôle prophétique que le religieux africain aura à jouer dans son pays, comme à l'échelle africain, c'est de pratiquer cette fraternité universaliste qui dépasse ou sublime un tribalisme trop étroit ou nationalisme étriqué.

Le programme - Le but du CLAM de 1975 a été de réfléchir et d'expérimenter "sur ce que veut être la vie lasallienne en Afrique. Cela implique une double attention à la fois sur l'Afrique d'aujourd'hui, lieu d'enracinement du Frère et sur la source lasallienne charisme d'inspiration du Frère.

Voici en résumé le déroulement de ce programme.

La première semaine a été réservée pour un regard sur l'Afrique économique et politique: vaste programme qu'on ne peut finir même des mois durant. On a pu poser quelques jalons grâce à la compétence des professeurs de l'Université de Yaoundé qui étaient venu réfléchir avec nous. De l'analyse de situation, il ressort que la tâche du relieu éducateur est immense sur le continent africain. Il doit l'aider, travailler avec lui dans son effort de libération du joug politique externe comme de l'instabilité politique interne; dans son effort de libération de son sous-développement économique si difficile à enrayer; dans son effort de libération d'une mentalité de colonisés, avec ses fâcheuses séquelles....

La connaissance de la réalité socio-politique et économique d'un pays-surto d'un pays pauvre - est indispensable à ceux qui veulent y jouer une vraie mission d'éducation. Cette connaissance inspirera l'action à entreprendre ou à développer. Dans cette perspective les sessionistes se sont interrogés sur le sens et la portée de leur divers engagements apostoliques. Comme la plupart sont engagés dans les écoles catholiques, et que la tendance politique africaine vers la nationalisation de l'enseignement vous devinez, la nécessité de s'identifier autrement, pour le frère des Ecoles chrétiennes africaines.

Cette réidentification se fera pourtant à la lumière et sous l'éclairage de Jean Baptiste de la Salle. Ainsi, une semaine entière fut consacrée à la relecture vivante et dynamique du Fondateur.

St. Jean Baptiste de la Salle n'est ni un musée à explorer, ni un oracle à consulter. Ce fut simplement un homme de foi qui sut percevoir une nécessité précise de son tempset qui a su y répondre adéquatement. Le Frère Assistant Général pour la Formation, grand lecteur du Fondateur nous l'a ainsi présenté comme un homme plein d'humanité - c'est ce qui a fait sa sainteté - et qu'aujourd'hui encore, il est capable de nous inspirer pour notre mission en Afrique.

La troisième semaine fut réservée à l'étude des valeurs culturelles, religieuses africaines, de leur confrontation avec l'Evangile, avec l'aide hautement appréciée de Mgr. Anselme Sanon, évêque de Bobo-Dioulasso. Concluant sa présentation il dit "Il y a urgence pour une théologie africaine, née de nos communautés chrétiennes, joyeuses de leur culture africaine et chrétienne." C'est à dire que cette théologie doit d'abord commencer par la vie; elle doit naître des communautés qui ont su intégrer profondément l'Evangile dans leur vie authentiquement africaine.

Notre conviction commune est que nos communautés religieuses doivent être un lieu privilégié de cette harmonieuse intégration de l'Evangile dans la vie africaine.

Comment essayer de réaliser cela parmi nous? Ce fut l'objet de nos échanges à la quatrième semaine qui fut aussi la dernière. A la lumière de toutes les données précédentes, comment être Lasallien, en tenant compte du milieu humain et du contexte historique où nous vivons. La réponse ne sera pas d'abord orale mais existentielle ou mieux "factuelle". Il est vrai que nous ne sommes qu'au début de nos recherches et de

nos expériences. D'autres sessions s'avèreront utiles pour mieux saisir et préciser ce qu'on veut entendre par "africanisation de la vie religieuse"; plusieurs initiatives nouvelles seront nécessaires pour mieux percevoir l'interpellation de l'Evangile à travers ces expériences. Mais déjà une conscientisation est faite: celle de construire une vie africaine évangélique.

SOUHAITS ORIENTATIONS

- Référence directe à l'Evangile: Les traditions séculaires de la vie religieuse en Occident, n'ont pas en Afrique, le poids vénérable qu'elles ont dans les pays de vieille chrétienté. Il y a lieu ici de discerner ce qui est clairement évangélique de ce qui est interprétation ou relecture de l'Evangile à travers un contexte culturel et historique particulier. Cette dernière ne peut pas être présentée comme une valeur universelle obligatoire.

- Pour une libération des structures importées: Les structures sont fonction de l'organisation comme de la conception de base qu'on a de la vie religieuse. Tout ceci paraît se chercher encore en Afrique; et l'on y a une volonté de s'élever avec ce qu'on bâtit, quitte à remercier celui qui a abrité jusque là, car on commence à s'étouffer dans sa maison.

- Volonté de dialogue dans la recherche: Les Lasalliens à Kinshasa comme à Yaoundé n'ont pas pris de décisions unilatérales pour des points fondamentaux de la vie religieuse, ou du moins ce qu'ils estiment comme tels. Un exemple à propos des vœux: ils proposent que le vœu du Frère soit celui d'association pour l'éducation des pauvres. Une commission internationale a ainsi étudié la question des vœux dans l'Institut; notre prochain chapitre général aura sans doute à se prononcer sur cette question; et peut être aussi, la Congrégation des Religieux, s'il faut aller jusque là. De toute façon, le droit canon est au service de l'Evangile, et non l'inverse. Certainement, l'Eglise y gagnerait en s'ouvrant à une expérience de vie religieuse africaine inédite.

Le CENTRE INTERNATIONAL LASALLIEN. (C.I.L.)

BUT - Il est établi à Rome, à la Maison Généralice. Création du dernier Chapitre Général (1966-67), qui était aussi notre chapitre de rénovation, demandé par le Concile Vatican II, il a remplacé le Second Noviciat. Comme son nom l'indique, ce dernier était réellement une deuxième édition du Noviciat, revue ou augmentée peut-être, mais le même contenu fondamental, la même structuration quand au cadre, l'horaire et l'austérité. C'est un temps comme un lieu de ressourcement qui demande qu'on revienne effectivement dans le sein mystique du noviciat. La visée majeure était de redécouvrir la ferveur primitive de ses premières années de vie religieuse après quinze ou vingt ans d'actions apostoliques intenses.

Le but du CIL a été conçu autrement. Selon la précision du Livre du Gouvernement: "Il a pour but de contribuer à l'unité vivante de l'Institut, à la préparation de ses cadres, à l'approfondissement de la pensée de Saint Jean Baptiste de la Salle". Il me semble que de ces trois visées majeures mentionnées, la seconde a été la moins mise en relief dans la réalisation pratique. Le Centre Lasallien de Rome, n'avait rien d'une académie militaire ou d'une école d'administration internationale où l'on prépare des futurs officiers et des futurs dirigeants. Sans doute, des anciens du centre

Lasallien romain ont joué par la suite des rôles importants dans leur district respectif, mais cela n'a pas été une préoccupation majeure au CIL.

C'est donc surtout l'unité vivante de l'Institut et l'approfondissement de la pensée de St. Jean Baptiste de la Salle qui soutendait la démarche du CIL. C'est dans cette perspective que l'on a visé à favoriser une meilleure connaissance et une plus forte compréhension mutuelle des divers secteurs de l'Institut, à provoquer une réflexion commune sur les conditions concrètes et diverses de l'apostolat du Frère dans le monde actuel. La relecture de Jean Baptiste de la Salle devra être présente et actuelle; cela suppose donc que le centre présente un approfondissement de la doctrine de l'Eglise, aujourd'hui sur le renouveau ecclésiologique, la théologie de la vie religieuse, les relations entre l'Eglise et le monde, l'éducation et l'enseignement chrétien....

REALISATIONS PRATIQUES

Au total sept sessions ont été organisées et 366 Frères y ont participé venant de 70 provinces de l'Institut. Les cinq continents y ont été représentés. On pourra noter en passant que Madagascar a toujours eu un ou deux représentants à chacune des sessions.

Le CIL faisant appel à des volontaires et non des hommes qui y sont envoyés d'office. Sans doute, en de nombreux cas, il a été proposé par le Supérieur Provincial à tel ou tel frère, mais ce dernier, pour venir, a toujours accepté librement. Ainsi, à côté de Frères qui ont demandé instamment de venir vivre l'expérience du CIL, d'autres sont venus avec certaine appréhension, mais assumant lucidement la rupture, le dépaysement, l'aventure. La joie débordante de quelques uns était comme le germe de cette immense espérance qui emplissait tous les coeurs de ceux qui venaient à la rencontre d'autres mondes lasalliens.

Un groupe international de trois ou quatre Frères formait le staff; il leur revenait de préparer le thème de la session et d'entrer en relation avec des experts qui viendront enrichir et étayer la réflexion et les échanges des sessionistes. Mais ces derniers ont aussi à préparer leur propre session. Il a été demandé que les Frères puissent être déchargés de leur emploi professionnel avant la session à Rome, et qu'ils puissent au préalable suivre quelques stages théologiques ou des sessions dans les Centres régionaux lasalliens. L'attention des candidats fut aussi spécialement attirée sur la nécessité d'un effort linguistique indispensable techniquement et psychologiquement à la rencontre et aux échanges.

Ce rassemblement international de Frères venant de tous les horizons, engagés dans des différentes missions apostoliques était source d'enrichissement pour les uns et pour les autres. Toute la gamme des situations personnelles, d'activité sociales et religieuses, d'expériences nouvelles d'apostolat se rencontrait au CIL, faisant ainsi de ce dernier un rendez-vous du donner et du recevoir. Frères missionnaires expatriés, Frères chrétiens des jeunes Eglises, Frères membres actifs de la vieille chrétienté apportaient et offraient leur vision de l'Eglise, de la mission du Frère et de sa consécration. Par ailleurs un faisceau varié de travail divers auprès des jeunes se rencontrait aussi au CIL: mission auprès des jeunes à tous les niveaux, dans l'école et en

dehors, dans la catéchèse et la pastorale souvent au niveau diocésain; mission auprès des pauvres, des marginalisés des handicapés... Une autre mine de richesse du CIL a été celle de la confrontation des Frères d'âges différents: certains frères avaient quelques années à peine de vie communautaires, d'autres en avaient des dizaines, parmi ceux-ci, de directeurs de communauté, de futurs et d'anciens provinciaux.

Le thème de la session variait chaque année. Les deux premières sessions réservées surtout aux responsables de la formation de base (scolasticat et noviciat) avait surtout pour visée de faire passer le texte et l'esprit du chapitre général, ainsi que certains points majeurs et urgents du Concile. Les sessions suivantes étaient successivement centrées sur la vie communautaire - la mission du Frère des Ecoles Chrétiennes: sous l'angle du renouveau éducatif - la mission catéchétique du Frère et sa consécration dans le monde d'aujourd'hui - enfin, la consécration religieuse et les vœux de religion.

Un thème donné peut être compris et développé de diverses manières, variables suivant l'optique que l'on se donne ou que l'on a. Au CIL, le souci majeur était de les présenter dans la ligne de la finalité du centre: l'unité vivante de l'Institut en référence à l'inspiration du Fondateur. Je lie ainsi comme de cause à effet, les deux visées énumérées séparément au début.

Aujourd'hui, l'unité d'un Institut international ne peut plus être maintenue autour d'une même règle identiquement interprétée et vécue, ni autour d'un identique apostolat dit "spécifique" (pour nous l'école chrétienne), ni autour d'une forte autorité centrale à Rome ou ailleurs. Ces facteurs d'unité bien efficaces, car bien acceptés il y a vingt ou trente ans, ne le sont plus aujourd'hui. On est plus attentif à d'autres valeurs. Personnellement, je considère l'évolution progressive et saine; elle fait appel aussi bien à la maturité qu'à la co-responsabilité - le Concile dira, la collégialité -

La commune référence à la personne du Fondateur, la commune participation à son esprit et à son charisme - qui n'est pas figé et qu'on doit sans relâche et retraduire - est le lien le plus consistant, parce que fondamental, qui puisse cimenter un Institut international aujourd'hui, dans une unité sans uniformité.

Il est difficile et délicat de dire quel résultat a donné le CIL, car il s'agit de cheminement personnel, et de démarche non purement quantitative de groupe. Mais je pense pouvoir affirmer avec le frère Michel Sauvage, un grand protagoniste du CIL, "que de nombreux frères ont approfondi au CIL la signification spirituelle de leur existence. Ils ont redécouvert le goût d'une prière dans l'existence, dans la vie, et d'une prière gratuite... Ils ont mieux perçu l'appel des pauvres et l'urgence d'un engagement lasallien pour leur libération. Ils ont compris un peu mieux l'importance du projet et partage communautaire et le sens de l'association..." Ajoutons que plus d'un Frère y a découvert Jean Baptiste de la Salle avec des yeux nouveaux et pour un monde nouveau, et il s'est laissé interpellé par lui.

Il me semble que le CIL a offert quelque chose de positif dans la ligne de la formation continue chez les Frères lasalliens. Notre prochain chapitre général se penchera encore certainement sur cette institution facteur de renouveau spirituel comme d'unité vivante de la Congrégation. J'ose espérer que les retouches ultérieures ou les nouvelles restructurations toujours possibles accentueront les effets positifs déjà existants et donneront lieu à des ouvertures d'accueil ou de participation à des centres de formation continue d'autres Congrégations. L'Oecuménisme entre Instituts religieux n'a été que sporadique jusqu'ici. Il est temps de nous unir, non seulement de sentiment mais en vérité.

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ONGOING FORMATION IN THE SOUTHERN PHILIPPINES

By Mr. Terry WAITE

Position Paper D

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ON-GOING FORMATION IN THE SOUTHERN PHILIPPINES.

INTRODUCTION

In this final paper of this SEDOS study day my intention is to limit myself to the examination of one particular on-going formation programme designed and conducted in the Southern Philippines.

First, I will give a broad description of the context within which the programme was developed. Secondly, discuss several aspects of the programme and finally suggest some questions for continuing discussion.

THE PHILIPPINES

Recent estimates put the population of the Philippines at between 40 and 42 million. Approximately 90 per cent of the population is Christian - 83 per cent Roman Catholic and 9 per cent belonging to other Christian denominations. About 5 per cent is Moslem, concentrated mainly in Sulu and western Mindanao in the Southern Philippines.

For over three hundred years the Philippines was a colony of Spain (1565-1898) and throughout that period there was a steady influx of state aided Spanish missionaries to the country. The Spanish clergy in the Philippines were functionaries of both the colonial Church and the colonial government and as such the parish priest was often the sole representative in his area of colonial Spanish authority.

In his recent book, "The Christianisation of the Philippines", Fr. Miguel Bernad (1) shows how Spanish dominance was established by the missionaries. In a conference conducted earlier this year in Rome, Fr. H. de la Costa, S.J. commented on the situation as follows:

"The Philippines is one of the few examples of 'spiritual conquest' of conquest by conversion, of colonization through evangelism. It is a particularly clear example because the Spaniards in the Philippines, including the missionaries, never constituted more than 1 per cent of the total population, in contrast with the 30 per cent or so of the Spanish immigrants to Latin America. Filipino Christianity cannot therefore be attributed in any significant degree to racial infusion. It is, if not an Asian Christianity, a Christianity composed almost entirely of Asians. Given its genesis it is easy to see why it was - and still is for most Filipinos - a social rather than a personal religion." (2).

Muslims in the Philippines.

When the Spanish first arrived they found the Muslims already present. During the Moro wars, Moro influence was gradually eliminated from the northern and central Philippines but not from Mindanao and Sulu. (3). It was more than 300 years before the Muslim sultanates in Mindanao and Sulu acknowledged Spanish sovereignty. In 1898, when the United States of America occupied the islands and when Spain ceded the Philippines to the United States under the terms of the

treaty of Paris, warfare continued to 'pacify the Muslims'. Active warfare continues today throughout parts of Mindanao and Sulu.

Muslim grievances.

Broadly speaking, Muslims have four main areas of complaint; land, employment, religious freedom and national stereotypes. (4).

Land: The Spanish and the American colonialists made attempts to develop agricultural areas and after world war II there was a massive movement of population from Luzon to the south, partly designed to relieve land and population pressure in the central and northern Philippines. The comment of a Muslim from Mindanao throws light on the situation:

"These settlers get homestead grants from the government on lands that have been occupied by Muslims for generations. They easily obtain titles to lands whilst the majority of Muslims, whose ancestors have worked on the land, remain without titles."

Because of the large number of homestead schemes organized by the government to encourage settlers from the north (who are Christians and not Muslims) it is difficult to erase from the minds of the Muslims that the government is party to having more and more Christian settlers enter their ancestral homes eventually to replace them.

Employment: As part of the so called, 'developmental' process, large industrial and agricultural enterprises have been encouraged by the government to go to Mindanao. These extract wealth but, it is claimed, seldom employ many Muslim workers, especially in positions of responsibility. Incidentally, the environmental pollution caused by these enterprises, particularly in towns such as Iligan, is a cause of serious concern.

Religious freedom: Since it is only a few years ago since Muslims had to request the authorities each year to proclaim their religious holidays there is still a feeling that religious freedom is denied. There is now a Presidential Commission to review the code on Filipino Muslim Law but as yet the new code is not in force.

National stereotypes: It is further claimed that there is a tendency for the Nation to look down on the Moro people. Senator Domacao has written:

"Our history is full of heroism and patriotism of northern Filipinos. No mention is made whatsoever of the patriotic exploits and heroic deeds of the Filipinos of the south. Why? Is patriotism a monopoly of the Christian Filipinos? Have not the Moros fought successfully the Spaniards, the Americans and the Japanese? Why are the Muslim Filipinos known only in the history books as bandits, pirates and cut-throats and these books are silent on everything good and creditable to the Muslims?" (5).

Professor Rondolfo Bulatao commenting on a study of ethnic attitudes conducted in five cities outside Muslim areas remarks:

"A gap exists between protestations of national unity at the level of

national or regional leadership and attitudes of ordinary people across ethnic boundaries, particularly those that set apart Christians and Muslims." (6).

Development in the Philippines

The Philippines is an under-developed nation. One legacy of frequent American and Japanese interaction with the country is the dominance multi-national corporations have over the national economy. In many instances the effect of such dominance is to reinforce the position of the few rich over the many poor and thus establish a pattern of development that is neither the development of the whole man nor of every man.

A rapid survey of the health situation throughout the Philippines will indicate a general development picture (7) In the entire Western Pacific Region the Philippines has the dubious distinction of holding first place for T.B. 40 per cent of all T.B. deaths in the region come from the Philippines. In a survey conducted by the Food and Nutritional Research Council 80 per cent of the population was found to be malnourished. 90 per cent of the population fall below the poverty line. Leading health problems continue to be common respiratory ailments, tuberculosis, gastro-enteritis and parasitism aided and complicated by malnutrition. Diphtheria, measles and tetanus are still common. About half a million people have snail fever which is endemic in 12 provinces. The number of rabies deaths is the highest recorded in the world.

1974 statistics (Food and Nutritional Research Centre-National Census Office and Central Bank of the Philippines) suggest that it would cost P18-16 per day for a standard family of six living in the greater Manila area to meet proper nutritional requirements. Since 1974 food prices have continued to rise and the value of the Peso has fallen. The Peso earning of the average working Filipino remains below P8 per day.

A recent government study indicates that only 30 per cent of people in rural areas have potable water (wells and springs). (8).

Filipino physicians are distributed as follows: 40 per cent in the U.S.A.; 20 per cent in the greater Manila area; 13 per cent in other cities. The remaining 26 per cent are sparsely distributed in the widespread rural areas where 70 per cent of the most needy population live. There are 350 municipalities with no physician at all and another 370 with one physician each.

The cost of medicines is quite beyond the reach of most Filipinos. The government T.B. programme backed by WHO/UNICEF is unable to provide medicines for more than 1/3 of the active cases of T.B. The proliferation of drug companies together with indiscriminate advertising also causes problems. For example, there are over 200 drug companies marketing medicines for T.B. under more than 800 brand names. The sale price is at least 10 times the actual production cost. (9).

Martial Law

In outlining the broad context reference must be made to Martial law and in particular to the reaction of the Church towards the declaration and the subsequent effects throughout the Church.

Martial Law was declared throughout the Philippines during the afternoon of Saturday 23rd. September 1972. At the same time as he declared Martial Law President Marcos also announced the inauguration of a 'New Society'. The events which lead to the declaration are complex and, one suspects, devious. For a brief and perceptive summary see an article printed in the TABLET on the 13th. September 1975. (10).

On Sunday the 24th. September a letter was read throughout the diocese of Bacolod deploring the infringement of the Freedom of the Filipino people. This letter was suppressed by the police for the reason that under Martial Law any public declaration must be submitted to the authorities for advance approval.

On the 27th. September, Archbishop Alberto, president of the Catholic Bishops Conference of the Philippines asked for permission to release to the public, 'A letter to the People of God in our Country'. In that letter the Archbishop said:

"Recognizing the right and duty of civil authorities to take appropriate steps to protect the sovereignty of state and to ensure the peace and prosperity of the nation, the Church is committed to the defence and preservation of human rights in all areas of life. The responsibility for the present crisis rests in no small measure on those citizens who, whilst they profess themselves convinced Christians and lovers of democracy - particularly political, economic and religious leaders - are sorely remiss in their concern for social justice and by the manner of their lives are positive obstacles to morality, truth and love...we wish to urge that the present crisis be made a time for self-examination..." The letter concluded by calling upon public authorities not to take advantage of martial law and suggested that it was a great mistake to think that reforms are to be gained by such means.

Since the imposition of Martial Law the Bishops have been constant in the expression of their concern for prisoners detained without trial and have questioned the use of force and restrictions to impose change and reforms on a people.

The TABLET article referred to above makes an interesting comment on the situation:

"The Philippines was, in fact, '(at the time Martial law was imposed)' faced with the same dilemma as most of the underdeveloped nations of Asia and Africa: the dilemma between democracy and development. Democracy, at least as practised in these new nations, lays so much stress on free enterprise and civil liberties as to make rapid, planned development on a national scale extremely difficult, if not impossible. For rapid planned development to take place, a strong central government - in effect, an authoritarian government - seems to be necessary. But, the first thing an authoritarian government does is to curtail free enterprise and civil liberties, a move which in practice invariably involves violation

of basic human rights. The dilemma not only confronts the State in these countries, it also confronts the Church. What should be the attitude of the Church towards a 'martial law' regime such as that in the Philippines or, for that matter, in South Korea, in Indonesia and, most recently in India? To oppose it in principle would be to oppose what seems to be the only practicable road to human development open to these new nations. To accept it without question, on the other hand, would be to condone clear violations of the justice of the Gospel."

The response of Christians in general might be summarized as follows:

First, there were those who felt that the President should be given a chance to accomplish under martial law what he could not accomplish earlier. They recognized that previously basic human rights of the individual were suppressed - now they were being suppressed in a different way.

Secondly, another group saw in the inauguration of the New Society an opportunity for the Church to rediscover its prophetic role in the country. They saw that the Church must declare that it had been part of a corrupt system. Now it must openly side with the poor and, since the whole of the Philippines had been declared a land reform area Christians must set out to see that land reform actually does take place. Christians must side with the poor and remind the authorities of their obligations in this direction.

Thirdly, in April 1972 there was formed a group called, 'Christians for National Liberation' a group that would represent a third reaction of Christians to martial law. The CNL is a radical group within the Churches and it knows that "it is unrealistic to expect church authorities to go underground". It calls on them however, "at least not to become volunteer propagandists of the government and the present system, much less volunteer for the suppression of dissenters and resistance forces". The group asks radical questions concerning the sincerity of President Marcos, ("As to the declaration of wealth: will President Marcos declare his wealth?") and concerning the total Economic, social and political framework of the Philippines.

In IDOC No. 20 1972 the following comment is made regarding position number two outlined above:

"It is the feeling of many that President Marcos' move has notably polarized the situation and if martial law continues for any length of time, it will make the middle position even more untenable: it has made option black and white."(11)

Martial law is still in force three years after it was declared and there are signs that Christians are increasingly being polarized over the issue.

The Sulu Archipelago.

Sulu is an archipelago consisting of over 457 islands located in the southernmost part of the Philippines. It has a population of 445,000 of whom 97 per cent are Muslims. The remaining 3 per cent are mostly Christian migrants to the islands. (12).

Just before the outbreak of world war II a small group of the Oblates of Mary Immaculate went to Sulu to take over the missions that had formerly been manned by the Jesuits. Immediately they were caught in the war situation and many of the Oblates found themselves in concentration camps. At the end of the war they began a work of social reconstruction by establishing primary and secondary schools and colleges at major population centres throughout the islands.

The schools were successfully established and because of this work Christian missionaries became accepted throughout Suluano society. On average over 85 per cent of the students of the schools were, and still are Muslims. Throughout the years Christian missionaries have been active in the development of cooperatives, housing schemes, hospitals and public health programmes, cottage industries and so on.

The armed conflict between government troops and Muslim guerrillas and the more recent secessionist uprising have added a new challenge to every aspect of missionary activity. In Jolo, one of the main towns of the Sulu area, over 70 per cent of the business district was burned to the ground in February 1974. The reason for this particular tragedy is still a matter for speculation. In the last years many schools have been closed for reasons of security and the towns have been faced with a considerable influx of refugees from outlying islands.

Today the missionary personnel include members of two congregations of men, four congregations of women plus a monastery of Carmelite sisters. There is also a secular institute for women.

So much for a general description of the context. Admittedly an inadequate description of a complex situation involving as it does, historical, cultural, ethnic, economic, political and religious issue woven together to form a colourful, if bewildering tapestry. At this point I shall make a brief recapitulation of salient points that have been stated or implied:

First: All on-going formation programmes will contain a 'universal' content; however, designers of such programmes need to remember that the reflections, thoughts and actions of people are limited by their life situations and that of the groups to which they belong. In other words, the 'local' factors must be understood and taken into account in the design and execution of such programmes.

Secondly: The Philippines has experienced a unique missionary history where the Church has played a vital role in the development of social consciousness. The relationship between the Church and the total social framework is now changing and the effects of this change are experienced at all levels of Church life.

Thirdly: In the process of realising National identity the country experiences many tensions one of which is the dilemma of democracy versus development. The Church is of course deeply involved in this total process of change.

Fourthly: Christian-Muslim relationships and the Mission of the Christian Church in an Islamic culture are significant issues in The Southern Philippines.

Finally: As the country passes through a period of major social change the

Church will feel the strain at all levels of its life. The Church will be obliged to re-define its understanding of mission. On-going formation becomes a critical issue for the total Church.

RELIGIOUS CONGREGATIONS

The question of on-going formation must now be approached from another angle, from the point of view of an individual Religious Congregation. Again I must qualify my remarks by saying at the outset that this whole subject is so vast that in a paper such as this one can only make general remarks which hardly do justice to the question.

Earlier the point was made that the thoughts and actions of people are limited by their life situation and that of the groups to which they belong. Karl Marx once said: "It is not the consciousness of men that determines their existence but, on the contrary, their social existence which determines their consciousness". (13). There is a great truth in that statement. Our values, attitudes and consequent actions are certainly shaped and formed by the grouping to which we belong and of course formation programmes of some years ago were designed to 'shape' individuals to the particular order they had joined. There were both positive and negative elements in all such programmes and I do not wish to pass any judgement on them in this paper. What we all well know is that because of the variety of changes that have been experienced by Religious congregations in recent years familiar and traditional programmes have been abandoned and 'experimental' programmes have taken their place. Without being unduly critical one is obliged to ask the question: Have the new programmes in fact been experiments? Have they been carefully conducted as experiments and properly evaluated? Few would deny that change was certainly necessary and in some instances long overdue. Many congregations have been given no options. In the face of the changing situation throughout the world today they have had to change or die. The important point to recognise however is that as a congregation makes a change in one area of its life all other areas will be affected. A simple point with profound consequences for all religious congregations. For a moment I would like to look at this question in more detail.

Every religious congregation does have an identity of its own. This identity is identified and understood in the following ways:

First through the goals or purpose of the congregation. I will not elaborate on the different levels of goals that may be identified within a religious congregation. Sufficient to say that in the last few years many congregations have experienced considerable questioning concerning their purpose. The questions have been occasioned by economic, social and political changes throughout the world; by changes initiated within the Church and so on.

Secondly, values. The values which are expressed within a congregation are, in some measure determined by the goals and also in their turn help determine the goals or directions of a congregation. Changes experienced within the traditional structure of religious life have of course occasioned change in values

and their individual and corporate expression by religious.

Thirdly, feelings. Changes within the total structure of religious life have meant that the individual feelings of religious have been deeply affected in a variety of ways. All areas of feeling have been touched, self worth, interpersonal, sexual, etc.

Fourthly, power. This word is not used in a negative sense but is used to describe the ability to act effectively within a congregation. It may be examined from several points of view: Authority - the right to act in a certain way. Influence - the ability to act based on skills, effective human relationships, expert knowledge etc. Force - the strength to coerce and Roles - the expected functions within the congregation.

The above broad groupings may be defined together as the elements that may be seen in any religious congregation. The vast majority of congregations have had to struggle and in most cases are still struggling with the problems occasioned by changes in the above areas.

A second major area which can be identified within a congregation is known as the area of processes.

First, decision-making. Each congregation will have its own procedure and structure for decision making. In some congregations the type of decision making will be autocratic in others laissez faire. As the total congregation changes so will change be experienced in the decision making patterns.

Secondly, boundary maintenance. Simply, this means: How do we tell who belongs? A good question to ask many religious congregations these days! It involves such things as symbols of identification, dress, language, membership lists etc. Many congregations are facing the question: How do we maintain boundaries and still keep open in Mission? Or, and this is the crucial question in considering initial formation: How do we initiate new members to our elements and processes? How indeed when the elements and processes are in such a state of flux?

Finally, communication. This involves inter-personal patterns, inter-group patterns, in fact all communication patterns within a congregation. It also involves communication patterns between the congregation and other groupings; the local diocese, another congregation, the staff of a school run by the congregation etc.

What has been said so far in this paper indicates two main problems that affect programmes of on-going formation. First, the complex patterns of change and development that are taking place within a local Church. (By local, I mean, for example, the Church in the Philippines). The local Church is forced to deal with a variety of new issues simultaneously. It has to come to terms with its particular history and re-define its position within the total social framework of the country. It has to realise its 'national' identity and balance this with its identity as a member of the universal Catholic Church. It has to deepen its theological understandings in order to be able to relate to issues in

creative ways. (i.e. Christian-Muslim relationships). It has to find ways and means of dealing with the range of problems occasioned by underdevelopment. Lastly, and the list of issues I have mentioned is by no means exhaustive, it has to learn new patterns of inter-personal, intergroup, inter-cultural relationships.

The religious belonging to an international religious congregation is of course in a difficult position. First, it is highly likely that the congregation will be facing the range of problems mentioned earlier. I will briefly mention a few of the tensions experienced in a local house:

The congregation may well be facing questions concerning goals and purposes. The local house is faced with the difficulty of working with these questions, whilst, at the same time it has to discover a new relationship with the local Church in order to cooperate in defining goals and purposes with the local Church.

As it is likely that the structural framework of the congregation will have changed during the past years the local house will now be open in a new way to local values. There is a possibility that confusion will be experienced concerning values both within the congregation and within the local Church.

Change always produces some anxiety and too much anxiety will make it difficult for the necessary relationships to be established in order to resolve issues experienced in other areas.

The question of authority and the exercise of authority through designated roles may be another difficult area. In particular this can be a problem when issues of inter-cultural relationships have to be worked within one house.

The decision making pattern of the congregation may be brought into conflict with a decision making pattern of a local diocese. For example a diocesan Bishop may be seeking to establish a coordinated pattern of working throughout his diocese which involves the deployment of religious in certain key positions. Such religious will still be subject to the decision making pattern of their congregation and unless there is careful consultation, conflict may well occur between the two systems.

It is almost certain that difficulties will be experienced in the whole area of inter-personal communication. There is space to mention one area only, that between the national of the country and the non-national. Both will be thrown into a new relationship with each other and that relationship will need careful and skilled understanding.

Finally, cooperation between different congregations working in the same area may be inadequate or non-existent. A discussion as to the reasons for this is not for this paper. Enough to say that it is an area that must be worked on.

On-going formation in Sulu.

On-going formation programmes need to be especially designed to take into account the special needs of the participants, the situation of the local Church and the type of congregation taking part in the programme. My own feeling is

that the best programmes find their base in the local Church and provide opportunity for 'specialized' programmes, (for religious, priests, laity conducted separately for each group) and for joint programmes which bring together members of different groups for joint formation.

There is no such place as a 'typical' diocese and thus the programme developed in Sulu is not offered as a model for other areas. Each area will have to design according to the peculiar circumstances of their situation.

Some of the unique features of Sulu are:

1. The Christians compose only about 3 per cent of the population.
2. In the Vicariate of Jolo, the Bishop and all the priests are religious.
3. The acute tensions of the area occasioned by constant warfare have stimulated the Church to reconsider its mission throughout the islands.

In designing the programme the Church worked with an outside consultant. This procedure has a value for an individual congregation as well as for a diocese or grouping of dioceses. The consultant must be the sort of person that is able to build trust and help people deal with the fears and anxieties that are common to every situation where change is faced. If he is a person of broad understanding he will be able to be of considerable help in assisting the group define areas of study and develop an appropriate educational design.

In designing the programme as many members of the Vicariate as possible were involved. The first step concentrated on the Religious alone and included opportunity for community based reflection, prayer and study and inter-congregational sharing, prayer and study.

Three key themes were chosen for the first part of the study: Mission; Commitment and Community. The total programme was firmly based in prayer and communal liturgical life and the programme was so designed as to begin with the actual experience of members leading to the formation of concepts and the development of joint plans.

Step one.

During the first stage of the programme the outside consultant met frequently with the Bishop and also with most of the congregations working throughout the islands. Informal discussions took place during which common needs were isolated and suggestion received as to how the needs might be worked with. The expressed needs centred around the areas of:

- Personal growth of religious;
- Religious community development;
- Cooperation and critical involvement in mission;
- Deeper understanding of Christian-Muslim relationships;

Step two.

At this stage all priests and religious together with the members of the secular institute came together for nine days with their Bishop. The Provincials

of the Orders were invited and attended. The outside consultant coordinated the programme for the Vicariate and two outside experts acted as resource people; one on Mission and the other on Christian-Muslim relationships.

During this stage of the programme members were able to share and exchange in such a way that common values were able to be expressed together and eventually find their concrete expression in the development of programmes for concrete future action. (See appendix for summary of goals and objectives) The goals and objectives outline the proposals made for the development of the formation programme so that formation becomes a normal and natural part of the total ongoing educational programme of the whole Church.

The programme conducted in Sulu has led to two other dioceses in the area requesting similar programmes and has also led to the planning of a programme for the Southern Bishops due to take place in 1976.

Conclusion.

Two final points. First, SEDOS is in a unique position to develop its study and consultation service and to aid congregations, both at the central and the field level, with some of the issues touched upon in this paper. There is a need for further research to be conducted and further models to be developed to meet the needs in different parts of the world.

Secondly, to some extent this paper has concentrated on the structural issues. It has not dealt in any significant way with the content of programmes. It would, however, be inappropriate to conclude such a paper without making some reference to one essential element in the ongoing formation of religious, namely prayer.

First and foremost a religious must be a person of prayer. One essential aspect is that we allow ourselves to be opened to the love of God. The implications of such an act are profound and not always comfortable. Perfect love casts out fear certainly, but we, as yet are not capable of loving perfectly. The increasing depth of our prayer life will face us with the possibility of becoming fully conscious, before God, with ourselves and with our neighbour. We will be faced with the reality of the human condition, in society, through unjust structures but first, within ourselves. The evil is 'out there', but reality in prayer life will face us with the fact of evil within. Jesus spoke about leaving home and family for His sake and the first interpretation of that statement for religious is obvious. But, we might ask ourselves if we are willing to go to the depth of that statement. To take the steps towards consciousness will mean leaving the herd, leaving submission in a common unconsciousness and facing the vulnerability of the solitary. The journey towards consciousness is not a journey taken out of morbid self-interest. It is a journey willingly taken, in love out of response to a call. It will involve the individual in a radical examination of attitudes, values, understandings and involvements. In a strange way the experience will be

that as love increases so solitude increases. Jesus, because he was a man apart, because he was a solitary, because he had a depth of consciousness that enabled him to understand and love the other was truly able to be the man for others. At some cost. Our increased consciousness will mean that we do develop that depth of critical insight, and our increased love will mean that as we penetrate, or attempt to penetrate to truth, our understanding and involvement will be made creative through love. Our Eucharist will become the supreme expression of the conscious, creative loving reality of the one who calls us to participate in His life. Religious are called to a life of tension - hopefully, they will be given grace to enable the tension to be creative.

Finally, a short passage from Micah 6:8 which puts in a nutshell some of the things said today:

'What is it that God asks of you:
only this, to act justly,
to love tenderly
and to walk humbly with your God.'

NOTES

- 1 - The Christianisation of the Philippines. Fr. Miguel Bernad. Filipiniana Book Guild, Manila 1973.
- 2 - Missionary situations in East and South-East Asia. Fr. H. de la Costa, SJ. Omnis Terra, June 1970. SEDOS Library.
- 3 - "The word, Moro, is a legacy from the Spanish conquerors. This name was first used for the Islamized North African Mauritians (Moors) and then for all Muslims from Africa and Asia who came to Spain and conquered them for almost eight centuries. When the Spaniards came to the Philippines they found the people of Mindanao and Sulu organized against them were also Muslims; so they called them Moros or Moriscos - words which were intended to be derogatory. At first they resented being called Moros. They later preferred being called Filipino Muslims. When violence escalated in the 1970's, the appellation of Moro suddenly did not become perjorative and is increasingly being used by Muslims themselves as indicating unvanquished peoples who resisted conquest and conversion. The word is also replacing separate tribal names."

-- "The Human Rights of Muslims in the Philippines". Dr. Homer Jack.
World Conference on Religion and Peace Report.
- 4 - WRCP Report.
- 5 - Secession or Integration? Alunan C. Glang. Quezon City 1969.
- 6 - Summary in Far Eastern Economic Review, June 1974.

N O T E S (continued)

- 7 - 'Assessing the Philippines' Health Situation. Private report available from T. Waite.
- 8 - "Philippine Rural Development, Programmes and Strategies". December 1974.
- 9 - Pardo de Tavera, author of "Tuberculosis in Filipino Children". Lyceum Press, Inc., Manila 1975.
- 10 - The Tablet, September 1975. SEDOS Library.
- 11 - as above.
- 12 - IDOC 'Quick Communication Service'. No. 20, 1972. SEDOS Library.
- 13 - 'A Vicariate's Reflection on its Mission'. Report by Fr. J. Arong, OMI. September 1975. Available from T. Waite.

A P P E N D I X

SUMMARY OF GOALS AND OBJECTIVES

IDEAL : That to which we are moving, the Kingdom of God: Men living in peace and harmony in an atmosphere of justice and charity, loving and respecting one another, free to worship God as He invites them.

LONG RANGE GOALS (LRG) :

- 1. That the Church in Sulu become a community which through service will be a sacrament proclaiming God's love for all men.
- 2. That there be established a communion of communities working together to create a society where people can submit themselves to God's call with ever increasing freedom.

TARGETS : F.A.C.E.

FORMATION

- 1. Education of educators ("core" personnel)
 - a) language, culture, Islam
 - b) training in social analysis as tool for total human development
 - c) training in educational methods with emphasis in Inter-Personal Relations (IPR)
 - d) deepening of on-going spiritual development
 - e) professional training

2. Education of the Christian community

- a) Leadership training - the same as in the education of core personnel and where possible in conjunction with core personnel formation.
- b) Redirection of pastoral programs in relation to long range goals.
- c) Liturgical development in the context of Sulu and Tawi-Tawi.

ACTION

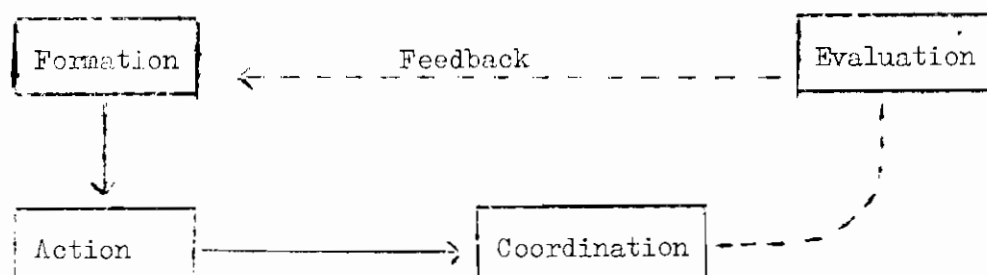
- 1. Formal education through the schools; informal education through community adult education
- 2. Skills Training
- 3. Health programs
- 4. Family Life programs
- 5. Housing
- 6. Cooperatives
- 7. Cottage Industries
- 8. Pastoral work
- 9. Research
- 10. Muslim-Christian dialogue and common prayer

COORDINATION

- 1. Establish the Vicariate Coordinating Team (VCT)
- 2. Appoint full-time coordinator of the VCT
- 3. Levels of Coordination
 - a) Inter-congregation
 - b) Inter-projects
 - c) Inter-agencies (public and private)
 - d) Inter-denominations
 - e) Inter-region

EVALUATION

- 1. Evaluation of all projects in relation to IRG



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