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SPECIAL REPORT ON THE 49th SEDOS GENERAL ASSEMBLY *

The General Assembly held on June 2nd at the FSC Generalate seemed to be appreciated by all of those in attendance. Thanks to all who spent their time and "brain power" that made the day a memorable experience.

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Coming events:

EXECUTIVE COMMITTEE MEETING: July 6: 4:00PM: Sedos Secretariat

50th SEDOS GENERAL ASSEMBLY: December 1, 1976

VIA DEI VERBITI. 1. 00154 ROMA C. P. 50. 80. TEL. 571350

SEDOS - SERVIZIO DI DOCUMENTAZIONE E STUDI

ORIENTATIONS FOR AN APOSTOLIC SPIRITUALITY IN OUR RELIGIOUS CONGREGATIONS

A style of life in harmony with the apostolate carried out by our Apostolic and Missionary Congregations.

Since there is a growing need for a clearer presentation of what characterizes the consecrated life of apostolic and missionary Congregations, the Delegates General to the International Secretariate of the Pontifical Missionary Union of the Sacred Congregation for the Evangelization of Peoples met to discuss and put forward the apostolic spirituality that they consider essential in order to carry out the missionary apostolate to which their Congregations have been called; a spirituality in which the religious dimension with its essential elements, such as prayer, the three vows and community life, is harmoniously fused with the apostolic activity it carries out; one which is unencumbered by those monastic traditions and attitudes which still hinder the involvement of Religious in furthering the Lord's Kingdom; one in which the experience of God is at the root of it and of its apostolic activities.

Such felt desires and needs are fully in keeping with the Church's wishes.

We are indebted to F. Bernhard Häring, CSSR, F. Paulo Molinari, S.J., F. Horacio de la Costa, S.J., Sr. Bernarda Schneider, A.S.C., Sr. Patricia Choong, F.M.M., and Sr. Frederick Douglas, M.C., for the help they have given us. Much of what follows has been taken from their lectures and interventions.

INTRODUCTION

Every type of Christian life, and a fortiori, every type of religious life, ought to be an evangelical life in the sense that it should be inspired by the principle of the Gospel; and it should also have an apostolic dimension in the sense that, by its very nature, it should contribute to the well-being and the growth of the entire Mystical Body. However, to lead an evangelical life does not automatically mean to lead an apostolic life, since in the strict sense of the term, an apostolic life is a life which is essentially dedicated to external apostolic activity.

Monastic life is essentially centered around the "Opus Dei". The public praise of God is the very *raison d'être* of the community, the reason for its size and stability, the root of its composition and hierarchical structures, the supreme norm which regulates the order of the day, the final criterion for whatever goes on in the monastery.

It is obvious that the monastic life is, in the full sense of the word, an evangelical life; it is likewise evident that the monastic life has an outstanding apostolic dimension since the "Opus Dei" is achieved by the monks in the name of, and on behalf of, the Church, for humanity in its entirety; yet it is no longer clear that, strictly speaking, the monastic life cannot be called an apostolic life since it is not essentially dedicated to external apostolic activities in spite of the fact that from the times of their origin the monks have engaged in such activities.

The style of life which was rightly conceived for the living out of the monastic ideal, was so strongly identified with the ideal of consecrated life as such, that, later, the different religious foundations had to struggle considerably to find and to be allowed to develop structures and style of life which would be attuned to their

new and essentially different functions in the Church. This applies in a special way to modern apostolic foundations and - more especially - to our modern apostolic Institutes of religious women.

The final break-through in this field has been achieved only by the Second Vatican Council and the evolution which has followed it. Only now has it been fully understood that, in our religious apostolic communities, the entire life of our members should be penetrated by an apostolic spirituality (Perfectae Caritatis n. 8). This implies, of course, that whatever appertains to the religious life of our Congregations should be discerned anew and renewed and adapted in such a way that our style of life is in perfect harmony with and promotes our apostolic and missionary activity. To bring about this renewal and adaptation, the following are imperative:

- I There is one basic principle to be followed.
- II Prayer - the experience of God - has to be deepened and prolonged.
- III The real meaning of community life is to be grasped.
- IV The evangelical counsels are to be lived in their horizontal as well as in their vertical dimension.

I - BASIC PRINCIPLE

To renew and adapt our life, it is important that we know what the authentic spirit of our Foundress is and that we share it consciously. The Church invites us to recognize loyally the spirit of our origins, but she does not at all exclude the possibility that this spirit may find different expressions throughout the ages. There is a tendency, at times, to identify the spirit of our Foundresses with their works. The spirit gave life to a work; it determined its beginning. It can happen that, as time passes, a work begun with an intention, largely determined by the needs and circumstances of the age and place in which the Foundresses lived, has changed. In present day conditions, it may no longer be possible to continue these same works, or, to carry them on in the same way as when they were begun. Fidelity to the letter can thus become infidelity to the charism of the Foundress. We must not be content with discovering what our Foundresses did; we have to discover why they did it and act accordingly, because a charism is a gift of the Holy Spirit to a particular individual at a particular period of history for the benefit of the Kingdom. In general, our Foundresses may have started out with a definite idea of a type of apostolate, but special circumstances may have compelled them to change; or, on the other hand, certain conditions may make it necessary for changes in type of activities begun by the Foundresses.

Each religious has to share consciously, in her own way, in this charism. But the Holy Spirit can and does give special charisms also to individual Sisters. Yet, since God does everything with wisdom and order, and never contradicts Himself, there must be an interior dynamic unity between the charism given to the religious Institute and that given to the individual Sister.

In theory all this is perfectly clear and simple, but in practice things tend to be more complicated. It is therefore useful to insist on a few necessary interior attitudes which must be present both in the individual religious and in the community.

The authenticity of the charism must be ascertained. This discernment requires humility and docility on the part of the individual religious who must be willing to share her insights with her sisters, be ready to listen to them and prepared to submit everything to the judgement of those to whom it belongs to acknowledge the authenticity of the charism, to confirm it and to put it to use within the framework of the Institute.

On the other hand, it is not less necessary that the community and the superiors approach this question with openness and those interior dispositions of heart and mind which will enable them to recognize God's will and to carry it out with joy and generosity, because an authentic charism can well be a gift of God to the community and might bring it a new vitality. It may be a new insight for a better expression of the same charism according to new situations.

II - PRAYER AND THE EXPERIENCE OF GOD

To evangelize means to be a herald of the Good News. We can be heralds only if we have been seized by the Holy Spirit. The Spirit interiorizes the message we have heard and experienced.

Evangelization is a prophetic ministry and prophets are those who, through the power of the Holy Spirit, have experienced God, have "seen" God, who "know" God.

The Fathers of the first centuries often spoke of the experience of God, but, in a long tradition of the Church, little mention was made of this experience, of that manifestation of the glory of God that seizes man with holy fear and exultant joy so that, today, out of fear that the experience may not be authentic, there is a tendency to repeat formulas.

The knowledge of God and the capacity to communicate that knowledge depends on the depth of our faith - an interiorized, personal faith, grateful, humble and joyful. God takes possession of the depths of the whole person with all his passions, his intellect and his will. Therefore, care must be taken to avoid confusion because intellectualism is one of the greatest dangers of evangelization. The simplest people are often better qualified to communicate a deep religious experience.

The experience of God - that of the great prophets of Israel, of the prophets and of the saints of the Church - is always characterized by the synthesis between understanding of God and understanding of man, between the love of God and the love of man. Experience of the holiness of God is always joined to experience of man - a strong feeling for justice, a very deep, earnest, committed love for the suffering....

One who has been seized by God cannot conceal it; it is manifest in his very acts, his very being. This experience, however, cannot be fully shared with others, as the gift of God is unique for each one. It is the fruit of the experience that can be shared; for example, during liturgical or shared prayer, in dialogue of faith. To communicate from one to the other the experience of God is a process of mutual evangelization.

The relation between the experience of God and evangelization is so close that the apostle cannot effectively transmit the Message unless he has himself experienced God.

An experience of God is not authentic if it can only be experienced outside our own community ... It is not complete if it is confined to our personal prayer and does not compel us to transmit the gift of God in our contacts with others. Not true when it collapses under the strain of difficulties.

An authentic God-experience can be recognized, discerned, by its fruits; the fruits of the Holy Spirit - love, peace, joy.

It is recognised that for a true experience of God, periods of prolonged prayer are required as well as a certain interior and exterior silence.

In discerning the authenticity of a God-experience, spiritual direction from a priest or religious (man or woman) can be of great value and some, especially young people today, feel the need of it. They need to verbalise their experience and share it with one who knows how to listen, to understand, and help them discover the Will of God for them.

III - COMMUNITY LIFE

Until some years ago, the exterior elements of communitarian life, such as the norms that regulate it and the living under the same roof, were very much emphasized; so much so that this emphasis became detrimental to that something which is at the basis of a real, living, apostolic and missionary community: the communion of mind and heart.

It is, first of all, of capital importance that we become more and more aware of the fact that we, apostolic and missionary religious, are called to lead our lives not as individuals, but as members of an Institute, that is, of a large community. We share together in the charism of the Foundress and together we are called upon to engage in our apostolic work. The apostolic mission, which is the essence of our life and activity, is first of all given to our Institute and we participate in it in as far as we belong to it and are its members. Our Institute has a common project and our individual project is inserted within it.

Precisely because the members of our apostolic religious Institutes have the same vocation, they must live in communion with one another and share with one another what the Lord has given them.

Naturally, it is our ideal to live and work together. Yet, on account of the shortage of Sisters, and the constantly greater diversification of the apostolic work, this is unfortunately not always possible. In many instances, we are now forced to work alone, and this may well become more and more common in the future. However, if such contingency arises, this does not mean that we cannot live in communion with our fellow-sisters. When we work alone, it is of capital importance that we belong to a group or community and that we find modalities that express our communion with that group or community to which we belong, since our work is the expression of the Will of the Father for us and we have discerned that Will of the Father in community. We have been sent, and we go in imitation of Christ who went among men knowing that his Father was with Him because He was responding to Him and not to His own wishes.

To live permanently under the same roof with our sisters, and to participate in external matters in their form of life, is doubtless an important factor of our com-

munion with them, but it is not of the essence. Far more important, and indeed truly basic and indispensable, is our communion of mind and heart, the sharing in that ultimately binds us together in the Lord, even though by force of circumstances we must live even for a time in dispersion. Yet, since diversification of works can be the occasion of individualism and independence, there must be times to meet because the community is the place where our communion is nurtured. The touchstone of a genuine apostolic community is the deeply-felt need of its members to be with their Sisters as soon as possible, as soon as the mission allows them to, and as much as possible, not as little as possible.

To arrive at this communion of mind and heart, communication is needed:

- communication of the experiences of life;
- communication of life itself, that is, apostolic evaluation, fraternal correction, sharing of one's thoughts on a given topic, etc.;
- Communication of prayer and the experience of God.

A special time for communication of life and its experiences has to be found.

Communication of prayer comes spontaneously from the members of the community. This should be supported and encouraged by the Superior of the group, it being one of the most important elements in community life.

We consider that to communicate, the community has to be a community of faith, it should not be too large, "sent", and have a specific mission.

We do not want to close our eyes to the many difficulties that arise: difficulties that come from the lack of time and diversity of temperaments and mentalities. These can make communication almost impossible; yet we must determine terms and find time for communication.

IV - EVANGELICAL COUNSELS

We have been traditionally formed to live the vertical dimension of the evangelical counsels but, in our apostolic and missionary Congregations, we must also live their horizontal dimension.

The vow of chastity is a response to an invitation to love. A total giving of self to the person of Christ for a greater dedication to others. It implies alertness to the needs of others and openness to them.

The vow of poverty is a disposition of the mind and heart by which we recognise that we belong entirely to Christ. We do not possess anything at all, not even ourselves, accepting to be divested of all so as to follow Christ who divested Himself of all. If we have given all we are and all we have, it is to share it with others and dedicate ourselves preferably to the poor and dispossessed.

The vow of obedience witnesses to intense communion with the salvific Will of God the Father as we carry out our apostolate. We do not go on an apostolate because we want to be by ourselves, or because we want a particular kind of apostolate. We go if it is the Will of the Father, and we discern that Will, with the superior and the community. Then, if we go it is because we have been sent - sent by the Church acting through Superiors. This is the obedience required in our

apostolic Institutes. It is an apostolic obedience, that is, an all pervading obedience to one's mission as that mission is indicated by religious authority.

Obedience also implies fidelity to the Gospel and the particular Gospel-intuition of the Foundress; also fidelity to the Church for we belong to it and we exist for its well-being and service.

Obedience is also exercised in fidelity to the Spirit of Christ which has to be discerned so as to respond to the apostolic needs of our times. It therefore also implies constant listening to reality, flexibility of response, and mobility, since, through this vow we have assumed "a firmer commitment to the ministry of the Church and of our brethren" (E.T. n.23).

Finally, for Superiors, authority may be obedience exercised according to its biblical sense, that is, listening to the Word of God and being of service to the Word of God. A Superior who listens to, and is at the service of, the Word will make decisions with more strength. She will lead Sisters to see the Will of God, listening to the Gospel, to the charism of the Congregation, to the Church, to Vatican II, etc., as well as listening to the reality of the individual sister, the local reality, the national and world reality. This way of exercising authority is not that of power but of service to the Word that the Superior has heard personally and together with her Sisters.

CONCLUSION

To live the "mind of Christ" (the "sensus Christi") sums up all we have been trying to say. A sharing of His attitudes will never lead us to secularism in our religious life.

We cannot separate our involvement in the world, from the involvement Christ had, and wants to have, through us, with people; and our attachment to the Person of Christ will bring about in us a new way of thinking, looking and acting, which will make us more flexible and will urge us to respond to situations more readily. It is almost like an instinct that will make us act and respond with the Heart of Christ. If this root is there, we may do whatever is needed by the mission, because, like Him, in loving submission, we will only do what pleases the Father.

A fuller development of this report may be obtained from the OMNIS TERRA department of the Pontifical Missionary Union (Bulletin N. 79, June 1975).

Pontifical Missionary Union report, Rome, March 1976.

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UNESCO-SPONSORED STUDY TEAM IN SRI LANKA

recently gave high commendation to the Diyagala Boys' Town Project, a 13-year-old agricultural training programme directed by Brother Hermenegild Joseph, FSC, former director at De Mazenod College of the country's first programme, in which Agriculture and Technology were taught in the Upper Forms. It looks as if twenty-two Agricultural Universities will soon have developed out of the Diyagala Project.

Mission Intercom No.55, May 1976.

"EVANGELII NUNTIANDI" - PASTORAL ASPECTS.

In a recent seminar organised in Rome by the Sacred Congregation for Evangelization, Bishop Lucas Moreira Neves, Vice-President of the Holy See's Council for the Laity and formerly Auxiliary Bishop of Sao Paulo, Brazil, spoke on the Pastoral Aspects of the recent document "Evangelii Nuntiandi" and listed eight themes of particular importance in the practical directives of the Exhortation.

1. The witness of life. The world believes example more than preaching and believes preaching because of example. The missionary must be prepared to pay with his own person, by living a life based on Christ's teaching.
2. The importance of preaching. The word is still vital today even in our cultivation of the image. Our language should be adapted to the group addressed, and the possibilities of the mass media should be used to the fullest extent so as to reach a wide audience.
3. Popular piety. The religion of the uneducated is often mixed with superstition but it is often also deeper and more authentic than that of intellectuals.
4. Basic Communities. This is perhaps the first time that a papal document of this kind has treated the question of Basic Communities, which can be very valuable provided that they are truly ecclesial communities and do not cut themselves off from the Church in a spirit of criticism.
5. Diversity of roles and charisms. All Catholics are called upon to evangelize, each according to his role in the Church and according to his own special gifts. Alongside the ordained ministries there are numerous non-ordained ministries that can be exercised.
6. Preaching to non-Christians. This is still necessary in spite of the new stress on dialogue with other religions. We must have respect and esteem for other religions, but this does not take away our conviction that Christ is the true way to the Father: "men can gain salvation also in other ways, by God's mercy, even though we do not preach the Gospel to them; but as for us, can we gain salvation if through negligence or fear or shame ... we fail to preach it?"
(No. 80).
7. Liberation. The temporal liberation of man from unjust burdens is to be worked for, but even more important is man's physiognomy and vitality, but always in union with the Universal Church.

(FIDES REPORT)

Taken from Report from IMU, April 1976.

EDUC REFLECTS ON EVANGELII NUNTIANDI

EVANGELII NUNTIANDI was the theme of the meeting of Educ International held at the Generalate of the Adorers of the Precious Blood in Rome, on March 10. Resource persons were Father Jacques Lozé, director of the Jesuit mission secretariate, and Father Jan Snijders, alternate member of EDUC from the Marist Fathers' congregation.

The group agreed that Evangelii Nuntiandi was the most significant document of Paul VI and clarified many of the difficulties that arose during the Synod discussions. They also agreed that the timing was poor -- just before Christmas and shortly before the publication of Persona Humana on sexuality which, it was foreseen, would attract considerable comment of an adverse nature. This was regrettable, the group judged, because the inspiration needed to live the balanced type of sexual life called for in Persona Humana must come from the source, from love of Jesus, which is the theme of Evangelii Nuntiandi.

The main points brought out during the small group discussions were the following:

- a) We are sent to share the gospel and are to speak in the name of Him Who sends. The evangelist must be evangelized !
- b) While accepting the strong stress on liberation in E.N., we are not to restrict its meaning to the political or economic sphere.
- c) We are called to see more clearly what the evangelical understanding of man is, in the light of which we appeal to all men. To what extent does "evangelical" mean "western" ? How is the truth of the gospel to be inculturated in all societies ?
- d) What criteria are to guide evangelizers in encouraging popular piety ?
- e) While the language and style of E.N. is refreshingly new, it still needs translation into the vivid, gripping language and the readable format of the people. Who will do this work ? Using what means ?
- f) Evangelizers are called to intimacy with Christ the source not succumbing to reductionism.
- g) Opposing tendencies or accents in the 1974 Synod have given way to a balance in E.N.: humanization, while a constitutive part of evangelization, does not exhaust its meaning.
- h) The role of the Holy Spirit as described in E.N. spurs us to ask questions about membership in the family of God, the meaning of the cosmic Christ, the "planned tardiness" of the Spirit in "blowing as He wills" etc.
- i) How do we help to assure that E.N., which challenges us so directly, is read by others so as to challenge them too ?
- j) How do we compare in our zeal with those imbued with a Marxist interpretation of life ? Their approach is characterized by: i) a dynamic vision of the future; ii) hard work and self-sacrifice; iii) listening to the people.
- k) In our prayer are we too mechanical ? Too unconcerned with the needs of people? Are we self-complacent ? Too caught up with material things ?
- l) Disunity within the Church is an obstacle to evangelization. What can be done about it - by us ?
- m) The role of bishops in evangelization is central. Are they seen by young people as encouraging, giving their confidence to them - or more the opposite ?
- n) How can religious, in accord with their proper charism, work more in harmony with episcopal plans ? Should bishops be in dialogue more with conferences of major superiors of religious than with them individually ?

DIALOGUE OF ISLAM AND CATHOLIC PEOPLE IN INDONESIA:

HOW NECESSARY IS IT FOR THE SUCCESS OF INDONESIA'S DEVELOPMENT by

J.W.M. Bakker.

Ten years of experience in dialogue among people of different religions (an offshoot of the II Vatican Council) has clarified the purpose and meaning of this dialogue. Today, the need for dialogue is even more heightened by the growing influence of secularism and communism around the world. And in the case of Indonesia, where people of different religions meet, harmony which results from genuine dialogue is felt as an absolute necessity for the success of national development.

The purpose of this dialogue is in itself spiritual. Through it different believers get to share their spiritual values with others and in the process enrich one another and strengthen their brotherly love. Thus, they contribute more to the implementation of the Lord's one salvific plan for mankind. Proselytism is totally eased out of the picture.

This dialogue is rather new within the Church and outside. Religious and social antagonism has ruled for so long the relations between religions so that proselytism has become a traditional way of thinking. To change this way of thinking, long-range education and guidance is needed. One cannot hope to achieve a new mentality in such a short time, yet it is something that has to be achieved, and it could be achieved through formal and informal channels. Formal relations among leaders of different religions come easy but it is the informal relations existing among the people of different religions that are vital in achieving a dialogue. Yet there is still much doubt and speculation among the leaders regarding dialogue, and this attitude makes progress among people difficult and slow.

Harmony among religions through dialogue has also pragmatic effects. The Indonesian government sees this harmony as an effective force for development and as an antidote for communism and therefore this double effect should not come too late. The government being a non-religious entity therefore interferes in the field of religion in its desire to accelerate the implementation of dialogue. This then gives rise to other problems which have to be solved so that this dialogue will not become just a political move or tool. Detailed analysis of the traditional harmony among religions in Indonesia may prove useful.

As Indonesian society is now changing from the old model of harmony to a new one, we have to analyse this harmony in three subsequent phases: the old model, partly still having its influence; the factors changing this old model; the new model and the Church's influence in forming it. As conclusion of this analysis, several concrete proposals can be formulated.

THE TRADITIONAL MODEL OF HARMONY AMONG PEOPLE OF DIFFERENT RELIGIONS

The Indonesian people is well known for its love of peace, and harmony such that all religions are tolerated and are allowed to enter Indonesia without obstacles. Because of this Indonesia has earned the sole distinction of being "the only place in the world for all world religions."

The history of religions in Indonesia shows how the doctrines of foreign religions have been brought into harmony with original religious thinking. Basic foreign doctrines that are more or less the same as the original ones are considered identical but basic original religion is also kept and enriched extrinsically with some elements of the foreign religion. Within this approach, there is no need for a change in religious thinking, no conversion, sacrifice or change is needed, and the distinct influence of the foreign religion is neutralized.

This phenomenon, normally called syncretism, relativism, or indifferentism of religion brings about some harmony. But it has a very weak basis that is not doctrinal or dogmatic and it hampers this special message of foreign religions. It does not face the problem of pluralism in religions, but instead makes all religions equal, having equivalent ways for man's salvation. Some examples will clarify this.

When Hindu religion came to Indonesia, where the people were generally of animistic religion, this animism and the worship of the souls of ancestors merged with Hinduism. Buddhism experienced the same fate. These two religions were even brought together under a Ciwa-Buddha worship mixed with original beliefs and eventually merged into one. Government legalized this harmony of religions and at present this is still going on.

When the Islam religion came with such a different world of thought, it was nonetheless assimilated without effort into the former harmony of the three religions. As the last Hindu king, Brawidjaya, explained to the Moslem leader, Sajid Rahmad: "The aim of Islam and Buddhism is totally the same, only the ceremonies are different, but that does not matter."

In fact, the original Indonesian religions married Islam law, and yet the pre-Hindu beliefs developed continuously under this syncretic title. Kebatinan, meaning "interiority", is a present day widely spread mystical movement in Indonesia which still keeps this kind of thinking (following the poet Ranggawarsito, who died in 1878 and who wrote many books about it). Krisna, Moses, Kristus, Mohamed, all are identified with the same Lord somehow and sometimes also with one of the Kebatinan teachers. It may be possible that the attempts to bring different religions together into one, mirrors some vague feeling of the universality of the plan of God for the salvation of mankind. This expression of a vague feeling of the presence of God in all religions is more anthropomorphic, gnostic and mythological and cannot stand a critical mind working along science principles. Solidarity based on such mixed and confused thinking is based more on a negative tolerance rather than on an authentic one and is still far away from recognizing spiritual values in other religions as such.

In Indonesia traditional pluralism of religion has not yet become a problem. Only in limited circles where the differences of religions are acknowledged has this problem dawned. Some books are edited now which explicitly explain that these traditional religious feelings are in conflict with the foreign doctrine as contained in Islam religion.

Orthodox Islam attacks the people living their traditional religion as "reds" or "pagans". Before this embryonic antagonism could develop towards consciousness of religion-differentiation, (which is the first condition for authentic harmony) govern-

ment interfered which made the situation all the more confusing and hampered development towards real harmony. The Dutch colonial government obliged in 1895 all citizens who were not clearly Hindu, Buddhist or Christian, to register their marriages at the office of Islam religion, which included the pronouncement of the Islam creed. With the regulation all the "reds" became suddenly statistical Muslims, without any change in their beliefs.

As conclusion we can say that the harmony among people of different religions that are still syncretic and do not recognize the identity of other religions is still very much alive among a large part of the people. But the factors that will change this situation begin to influence towards a more authentic harmony.

THE PROCESS OF DIFFERENTIATION OF RELIGIONS, THE END OF TRADITIONAL RELIGION-HARMONY AND THE CRISIS OF TOLERANCE

Islam blames the christian teachers, particularly those who come from foreign countries, as destroyers of traditional harmony. This blame cannot stand the judgment of history. In the 19th century some differentiation among religions came already to the fore, as in the Paderi movement in Sumatra, that wanted to clean Islam from pre-Islam remains; in the literary movement in Java which raised the original Javanese beliefs above Islam which they called alien.

The spreading of christian faith was a catalyst in the awareness-making process regarding the identity of the different religions. However, this process could not be avoided, even if there was no christian propagation. Better education, contacts with foreign countries by visits and mass media, brought new knowledge about pluralism of religions.

The most important factors in this process will be shortly called to mind:

1. Attempts from Islam-side to purify the Islam belief of the people from animistic elements, although this has been tolerated for centuries in spite of the fact that this is contrary to Islam belief, were started.
2. A Hindu movement tried to free Hindu religion from traditional Indonesian religious elements and joined international Hinduism.
3. Buddhism purified itself, in line with universal Buddhism.
4. After 20 years of struggle, the Kebatikan group became legalized by the People's Consultative Assembly, the highest civil authority in the state, in March 1973, and the original, traditional Indonesian beliefs became an alternative for other foreign religions. This is now accepted in the regulations to obtain identity cards, but not yet for the population census.
5. Religions of tribes like in Sulawesi and Kalimantan are now officially represented in the local offices for religious affairs.

This process of differentiation cannot be turned back anymore. The rehabilitation of traditional religions is in continuous development. There is no monopoly any more of any group. The awareness of special identity becomes more distinct, and the old status quo, the old harmony is disappearing. Will this create conflict, sharper polarization and intolerance? Incidents of such intolerance as blaming one another, poisons already the atmosphere. What can be done to clear up this situation; what

is the role of the Church ?

FORMATION FOR A NEW MODEL OF RELIGION-HARMONY

Efforts to bring about a new model of religion-harmony taking into account the de facto pluralism of religions, is merely at the intentional level. The implementation however comes more from the side of government, so much so that Government initiatives take over the task of religions. This is accelerated by communist expansion around Indonesia, as the government seemingly cannot wait for the growth of national defense from below to counteract this threat from atheistic communism. This defense-aspect is a pragmatic side-effect of religion-harmony. The problem is whether this growth of harmony by an extrinsic motive will be strong enough. According to II Vatican Council harmony brought about by such a motive cannot be strong.

A proposal to form a front of religions against the danger of communism was rejected. It contradicts the church-secretariate created for dialogue with atheists. National defense against the communist threat should primarily be created by an effective building up of a just and prosperous society, where fundamental human rights and justice are implemented, where corruption is punished legally and the national culture can develop freely. Where national defense is dependent on the life of religion among people, this may imply the danger that religion is being manipulated as a tool for national defense. However, in the plan of government for the formation of a new harmony, we can distinguish:

- a) a sound basis,
- b) a positive programme, and
- c) problems of negative ways and efforts difficult to be accepted.

a) BASIS

As basis and starting point of the harmony model, government proposes: PANCASILA - the five principles of the doctrine of State: Belief in one God - humanism - democracy - social justice - nationalism.

The first principle: Belief in one God, is supposed to animate the other ones. This is sound thinking and can lead towards religion-harmony. Government wants to help in the formation of a sphere of harmony among people of different religions and all those who believe in God through which goodwill of all would be available to develop the Indonesian society together (Indonesian Parliament 1973).

b) PROGRAMME

The implementation starts with a series of dialogues of believing people in every capital of the province. Representatives of the recognized religions are invited by government to discuss the benefits and obstacles of such dialogue, and to comment on a "Code of ethics for relations among people of different religions." Until now 12 such dialogues have been held, from Medan to Manado, followed by a panel discussion in Jakarta, (April, 1975). This entire program prepares the formation of an inter-religion Forum, where the Indonesian Bishops' Conference, the Protestant Churches Council, and the secretariate of traditional beliefs are willing to send their representatives. On July 25, 1975 the government created for this purpose a Board of Muslim scholars for the whole of Indonesia.

All these efforts are praiseworthy. The support of religions is generally satis-

factory. Mass media gave it a positive acceptance. Compared with the situation of 10 years ago there is certainly progress. But there are also problems and negative aspects.

c) PROBLEMS

These come not only from the hasty pace set by government, but also because there are several fundamental objections:

1. The problem of obliging people to have a certain religion.

The State has a right to arrange actions of religions as far as this touches public, social, juridical aspects, etc. But the State transgresses its competence-limits by obliging people to embrace a certain religion, because the Indonesian State is not based on one religion. Belief in one God is not identical with one religion. In fact this problem can be solved by: belief in one God as an alternative for religion.

2. The second problem is more complicated and contains several other interrelated problems: the freedom of choice of religion; the right to change religion; the methods and limits for charity work and propagation of religions; the religious nobility to change religion; the prohibition to do so: proselytism and christianization. We should know that to change religion and to take action to obtain this is seen as the greatest obstacle to harmony among religions; also confusion and tension among religions has been created by it. In almost all the dialogue until now, from under-ground pamphlets to the open panel discussion in April 1975, the christians are made the scapegoats, accusing them of being disturbers of harmony because of their propaganda and charitable work. We have here to consider two lines of development that cross and sometimes contradict one another: (Both have an intricate history).

a) The Declaration of Human Rights (U.N. 1949), accepted by the Indonesian Republic, recognizes article 18: the right of every citizen to change his religion. This article is totally accepted in the Constitution of 1949.

On August 15, 1950 this article was suppressed, when the Indonesian Federated Republic changed into the Indonesian Republic. When Mr. J. Kasimo protested in parliament, Mr. M. Hatta answered that government did not forbid anybody to change his religion, but did not judge it opportune to put that explicitly. Such an explicit article, he said, would give the impression that Government proposes change of religion which certainly would bring turmoil in society.

After the return to the Constitution of 1955 the guarantee for this right disappeared because in 1945 there was not yet a Declaration of Human Rights (still: M. Hatta). When during the epilogue of '65 communist coup many people, mainly the "reds" of original beliefs (see above), became christians. Some Islam leaders felt threatened and proposed to the government to forbid change of religion. President Suharto declared to a delegation of Islam Youth (ANSOR), May 25, 1969:

"It is a fundamental right of every person to change religion of his own will."

This was repeated to leaders of religions on May 29, 1969:

"Change of religion cannot be forbidden by force from outside."

Actually only a very small number of real Moslems became Christians, as those who wanted to join were intimidated with social sanctions. The Islam press reported a much larger number of Christians becoming Moslems, many of them because of marriage.

b) Later on it became more difficult. Several Islam groups urged government to forbid people to change religion. They saw the spreading of the Christian faith as a plot to apostatize Moslems from their religion. Even the recognition of the right to religion-change in the U.N. Declaration of Human Rights was seen as an international plot to destroy Islam. The Christians however could not sign a declaration on November 30, 1967 at the end of an inter-religion dialogue, proposing that every religion would be tolerant and not aim at those people who already had a religion in their propaganda. After that the Moslems kept repeating that the Christians staged the harmony of religions, and tried to make it a public opinion.

A member of the General Director for Catholics in the Department for Religious Affairs said in a press-conference of May 16, 1975: "In line with the decision of the government, the propagation of the Catholic religion is being implemented among isolated tribes not having any religion yet." The deeper problem is however: are the Moslems really free in their conscience to sign a declaration as mentioned above? They themselves have to do everything to spread their religion to those who have one already. Does this attitude not harm religion-harmony? A lot of Islam books have been edited to convince Christians that their religion is irrational, based on a Bible that has been falsified, and is a syncretism of many other religions. This is far away from tolerance.

Thousands of people have been islamized, according to the Moslem press in the Batak area (North Sumatera), Timor, etc., many of them former Christians. It was said in the same press that there was no follow-up teaching to make them better Muslims. Is this responsible propagation of a faith? It is clear that there cannot be any conspiracy of Rome-Geneve, together with capitalist America to apostatize Moslems. This absolutely contradicts the doctrine of the Churches as expressed in the declaration of the World Council of Churches and of the II Vatican Council. But most conversions to Christianity come from the "reds", or from those who do not have a religion as recognized by government. Christians are happy and grateful to the Lord that so many millions of pagans have found monotheistic religion in Islam. The grace of the Lord working in Moslem people is recognized and esteemed by the Church; therefore church officials are forbidden to proselytize blindly. The church is responsible for the common good also.

SEVERAL PROPOSALS

1. The basis for the formation of a new model of religion-harmony, promoting at the same time community development lies in the deep belief that the Grace of the Lord works in all men of good will who search for the truth.
2. The misunderstanding of official Islam-leaders in regard to the results of Christian propagation in Indonesia has its cause mainly in their confused criteria of understanding religion and in the identification of the "reds" with Islam people. Normal sociographical research and an objective census could destroy this misunderstanding.
3. The recognition of pluralism of religions in Indonesia succeeding the old model

of religion-harmony which wiped out the identity of the different religions, is an essential condition to arrive at this new model. Information on this situation should be intensified. The old status quo is already disappearing. As long as this problem is not cleared, the law regarding propagation of religion contradicts the freedom of religion.

4. The intervention of the State in the problem of religion-harmony changes a spiritual attitude into a political one, which harms the purity of the life of religion. The making available of material means by the State for dialogue can be accepted under the condition of non-intervention. The one-sided attitude of the Court of Justice regarding the confusion of religion-harmony should be corrected according to Presidential Decree no.1, 1965: As long as there is no equality before the law in this field, the new inter-religion Forum does not make sense.
5. Government should correct those places in publications, where a false picture is given of the Christian religion.
6. The Churches should make it very clear that they don't agree with the actions of "christian" sects, which are seen by many non-Christians as Christian representatives, but work provocatively, attack Islam irresponsibly and like to be conspicuous in the middle of an Islam environment. Proselytism contradicts the spirit of the Gospel. The generalization of this sort of action as Christian action hurts the atmosphere needed for sound dialogue.
7. To obtain religion-harmony there must be: honest testimony; mutual esteem and freedom of religion. This last one is explained well in Osservatore Romano, November 16, 1972: "We should be scrupulous about our protection of religious liberty. This involves not only the rights of any religious minority, but also the rights of each individual. Proselytism should be avoided, whether by a majority intent upon pressing a minority to conform, or whether by a minority using economic or cultural inducements to swell its ranks. It is especially unworthy to exploit the vulnerability of the uneducated, the sick and the young."

(From the conclusion of a meeting in Broumaana, Libanon, 1972, concerning Christian-Muslim dialogue). Article taken from IMPACT Vol.XI - No.5, May 1976.

§

BUILDING CHRISTIAN COMMUNITIES will be the theme of the next APECEA Study Conference to be held at St. Thomas Aquinas Seminary, Nairobi, July 15 - 22, 1976. The topic received highest priority among those suggested at the Synod and the last APECEA study conference on planning for the 1980's. A preliminary analysis prepared by a Brain Trust from each Episcopal Conference will be followed by position papers on "Christian Community Today and Tomorrow" (Bishop Patrick Kalilombe), "The Objectives of Christian Community" (Fr. Brian Hearne), "Fellowship - the Source and Fullest Expression of the Christian Community" (Bishop Castor Sekwa and Fr. David Kyeyune), and "Christian Community in Life Situations" (Bishop John Njenga).

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PLANNING THE PADDY IN WEST BENGAL

Situation in West Bengal

In West Bengal, whose population is only 0.6 per cent Christian, 70 per cent of the people (that is, 31 out of the 44 million) live below the poverty line. Put in charge of the diocesan office of Caritas and appointed coordinator of its social action projects since 1973, Belgium-born Fr. John Henrichs (Calcutta) conceived of a comprehensive development programme. Why not a pilot project that could be of great value for a similar type of action in the whole diocese and Vice-Province of Calcutta? Honest, concerted effort on the part of the Church, he hoped, would improve the general standard of living for the poor provided it was spread over a minimum of five years.

Considered ideal for this test project was West Bengal's "Green Triangle" - a small, compact, homogeneous area (a pocket that is 10 per cent Christian, only half of whom are Catholics) with conditions of generalized poverty. For a number of years, Jesuits working in three mission stations in the area have organized a number of socio-economic development projects and, because of them, excellent rapport has been established with the people.

Study and Planning First

First, a two-phased survey was undertaken to get a good picture of the situation: a village survey in 1973 (23 out of some 130 villages) and a household survey in 1974 (10 per cent of the households in 10 of the 23 villages). After initial snags and blunders, the operation got underway with an unexpected ecumenical development. "The Protestants got interested in the project," said Fr. Henrichs, "entering fully into the vision. By the end of 1974 they had decided to take up for comprehensive development the core villages of the project area."

Re-excavated at the beginning of 1975 was a good four miles of the main drainage and irrigation artery, supplemented by the re-excavation of another 50 miles of smaller feeder canals. As a result of this, the area was well-drained during the monsoons; there was no water-logging and the crops were not destroyed as they had been in the previous years. This infrastructure, he reported, made possible an intensive summer cultivation of paddy, with the Green Triangle divided into four blocks of some thirty villages each - and each with a work camp of farmers and young boys (many of them were formerly unemployed). The net result: some 2,000 acres of summer paddy under cultivation with a potential production of 5,000 metric tons of rice.

Unexpected Fringe Benefits - The project thus has had its fringe benefits in areas perhaps unexpected: ecumenical collaboration between Protestants and Catholics (since July, Fr. Henrichs has been working with the Protestants almost full-time as Project Officer) in social action; training in responsibility for those in the work camps (who have been collecting information regarding areas to be cultivated, the seeds and fertilizer wanted, etc.); and, because of the surveys conducted, the people's "awareness of the situation in which we live." Fr. Henrichs in turn will report the findings to the various communities, the seminary, sisters and priests in the diocese. "This is very much in the line of what is expected from the coordinator of social action," he concludes his report.

S.J. News & Features, Vol.4/N.8.

MISSION TODAY

MEANING & MOTIVATION

SEDOS 49th General Assembly June 2, 1976

BACKGROUND:

Various characteristics of the problematic elements concerning mission today: its meaning and the motivation behind it, were the object of meetings held over a six-month period under the leadership of Fr. James Loze, sj and Fr. Joseph Lang, mm, with personnel from the different member generalates of Sedos. Pivotal concern pointed to the young, who do not seem to be responding to the missionary call in any significant numbers today; and the older missionaries who, to some extent, seem to be in a state of malaise and quandry as to the meaning of mission today. The immediacy of aid for development, possibilities for short-term volunteer service, new theology related to mission, lack of preparation, and new optic of collaboration among local Churches were among the contributing factors cited at various times. (cfr. Los bulletin, n. 8, pp. 150 - 156)

PRESENTATION:

After having reflected upon the reports of the preparatory meetings, Sr. Denise Maraval, sa, and Fr. Joseph Masson, sj, agreed to prepare papers sent to the members before the Assembly, and which focussed on the motivation and perplexities of the missionary today emphasizing the experiential and theological points of view respectively. Responding to the comments and suggestions of the members, each of the speakers presented a brief paper on the morning of the assembly. Sister Denise, having looked more closely at the animating elements in various groups today, highlighted three basic values which speak forcibly now - whether to young or old: personal experience, the Person of Christ, community. Father Masson sharpened his thrust on the morning of the assembly to pinpoint in a particular way the spiritual aspect of mission. However, at the same time he insisted on the need for balance between the spiritual and human. His questions bore on the personal experience of living out the missionary call.

DISCUSSION:

There is a strong element of deep common conviction in each of the seven group reports:

- 2) "The deepest exigency of the missionary vocation = personal faith: the missionary must be possessed by the Gospel. Attitude of respect and openness and love for the human and ecclesial community . . . generosity that even extends to radicality: poverty and contemplative attitude = prophetic gesture."
- 1) "There is a need for an exchange of faith experience among ourselves and with young people. Young people are not attracted by the idea of perfection, but need to see that belief and love of Christ make a difference in our lives. They need to sense that we can be committed because God is faithful that we can forgive and be forgiven..."

- 3) "The most important element is real deep faith. The crisis in 'mission' is a crisis of faith. . . . we must be able to have talks about our faith in communion, talks about Sacred Scripture together. Young people want that, but many of our members (congregations) are not willing or not capable."
- 4) "To be a missionary there seem to be four elements that are essential: a) to be someone who has been seized . . . whose life has been taken over by Jesus Christ; b) therefore one who has placed Jesus Christ as the first value in his life. . . his own project; c) one who goes toward others (who are distant either geographically or culturally) in a plan of universal fraternity, to bring love, but also to receive, to bring Jesus-Christ, but also to find him there where one goes; d) to share and seek to give happiness, to improve the life of others."
- 5) "Important themes running through our discussion: the strong influence and value of personal witness (words and deeds, positive and negative) on change of attitudes and life . . . importance of continual personal renewal of every individual. . . necessity of strong and deep faith to counterbalance negative criticisms and difficulties. . . the challenge and hope these present to us."
- 6) "It is essential for religious to have convictions. Youth wants to know what we are and do rather than what we have to say. There is need for conversion of self. Youth has values that are authentic. How can religious harmonize these with their values and their specific charism? Perhaps we are putting too much emphasis on our work and not enough on "faith experience". Much has been said and written regarding the changes in the expression of our values today, but time is needed for this to be internalized. Not everyone in the Congregation has arrived at the same point. Youth must be imbued with the real meaning of salvation history. Our education of youth must include the family unit. . . Our specific contribution today as religious is more the quality of life than in the apostolic work we are involved in . . ."
- 7) "Our ideas centered around vocation (of others) and renewal (of ourselves). . . True spiritual convictions are needed. Vocation requires motivation (to help others) and experience (apprenticeship). Renewal: religious life is expensive: it demands time (reflection and prayer) and space (room to move out in the missionary apostolate). No renewal of religious life comes just from a circular letter of the Superior General. It must come from the base. We must evangelize one another. Don't be ashamed to say: "Christ did. . . Christ said . . ."

CONCLUSION:

The questions posed by the groups to the panelists elaborated some of the points raised in the group discussions, e.g. the chances for mission today, its need in relation to non-Christian religions where the Spirit is present, powerful counter forces for negative influences which deter the young from mission, evangelization by presence and the balance between the spiritual and material aspects of mission.

The reflections by the panelists and the reactions from the floor on a few occasions, together with the results of the group discussions moved towards the same conviction and basic response to the original question: What is the meaning of and motivation for mission today? And that basic response appears to be a personal and community faith experience that cannot be confined, but which is contagious and impels those who have had it, to share it with others . . . especially those who have not had this experience in all its fulness, namely the knowledge of Jesus Christ. For this experience to be valid, our communities must be renewed from within - not only at the level of documents and leadership, but at the grass roots. . . a renewal that is the experience of the entire congregation. This will communicate itself to the young, and inspire them.

This is the ground-work. . . Now we must move in, to explore the finer nuances of the implication of our mission today: 1) encounter of the Gospel with cultures . . . 2) collaboration with the local Church . . . 3) new ministries.

A LOOK TO THE FUTURE:

Should SEDOS continue? The question has been on the agenda in one fashion or another for over a year now. We answered the question partly at the 47th General Assembly in June 1975 with the general evaluation of Sedos which gave a green light - but on an open road without too many indications of how Sedos should continue. With the evaluation following the recent assembly, our vision is more acute. To the question: "Do you wish Sedos to continue as a viable and dynamic missionary organization?" out of a total of 30 persons who returned their evaluation questionnaires, 27 answered: "Yes . . .". "Yes, now more than ever." . . "Yes, as dynamic!" "Yes, underlining dynamic and missionary!" (There were 3 abstentions).

In response to the last question of the evaluation questionnaire: "What topic do you think most appropriate for our study in the coming months?", 20 persons indicated "Encounter of the Gospel with cultures", with 11 choosing this first. "Ministries for laity" came next followed by "Catechesis" and "Popular religiosity". At the meeting following the assembly, the Executive Committee settled on the "Encounter of the Gospels with Cultures" as the topic for the December assembly, and indicated that this would include attention to the question of collaboration with local Churches and the relation to the Universal Church. The preparation has already begun, and it will intensify in the months ahead. Some may wonder if there will be duplication - it is an oft-repeated question here in Rome. If with the help of all involved in Sedos, we can achieve a sufficiently sharp focus, the in-depth level of exchange should exceed any seeming duplication. Working together we should be able to surpass our recent efforts, and a look at the evaluation of this last General Assembly on the question of duplication showed that 21 persons did not think it a repeat of what has been done elsewhere, and for such reasons as: "type of discussion is not found in other groups" . . . "gave us a chance to share" . . . "nothing that wasn't worthwhile to be touched" . . . because the spirit is so different, even if the content is not really new" . . . "the best missionary forum I can imagine (in Rome)". If SEDOS is really "That band of men and women who believe in the Holy Spirit at work in them and in others . . .", then indeed "tremendous challenges are facing us . . . and we are in need of each other" as we move on to further exploration. . . not as the organization of Sedos, but as "the community of Sedos".

Sr. Mary Motte, FMM

PARTICIPANTS :-

Fr. P. Muller	CICM	Sr. A. Gates	SA
Fr. P. Nkiere	CICM	Sr. M. Heintz	SA
Fr. E. van Haegenborgh	CICM	Sr. D. Maraval	SA
Fr. E. Cid	CM	Sr. A. DeSa	SCMM-M
Fr. J. Richardson	CM	Sr. G. Prové	SCMM-M
Fr. G. Lautenschlager	CIM	Sr. F. Webster	SCMM-M
Sr. M.H. de Toledo	CSA	Sr. T. Barnett	SCMM-T
Sr. A. Munnik	CSSM-T	Sr. L. Vandickelen	SCMM-T
Fr. F. Timmermans	CSSP	Fr. J. Cornelissen	SS
Sr. M.T. Arbide	FIM	Fr. J. Masson	SJ
Sr. A. Dufault	FIM	Fr. J. Lozé	SJ
Sr. M. Motte	FIM	Fr. N. LeMire	SM
Br. C.H. Buttiner	FSC	Br. G. Schnepp	SM
Sr. C. Rombouts	ICM	Fr. J. Tutas	SM
Sr. M.R. Mendiola	ICM	Fr. H. Blin	SMA
Fr. M. Bianchi	IMC	Sr. J. Wall	SHDN
Fr. F. Viotto	IMC	Sr. L. Baldwin	SSND
Fr. L. Roncin	MEP	Sr. P. Frost	SSND
Fr. J. Lang	MM	Sr. L. Giacchetti	SSND
Fr. A. Dundervoet	MSC	Sr. D. McGonagle	SSND
Fr. G. Mockenhaupt	MSF	Sr. G. Segner	SSND
Fr. G. Peeters	MSF	Sr. H.J. Tresch	SSND
Fr. W. Buhlmann	OFM Cap	Sr. D.M. Coscuella	SSPS
Fr. M. O'Reilly	OMI	Sr. M. Piwczyk	SSPS
Sr. A. Shaughnessy	OSU	Fr. J. Musinsky	SVD
Sr. M.J. Van Dun	OSU	Fr. H. Wolsing	SVD
Fr. A. Mettrop	PB	Fr. R. Maloney	SX
Fr. J. Salas	PB	Sr. R. Burrichter	RSM for UISG
Sr. C. Hamilton	RGS	Fr. H. Systemans	SSCC for USC
Sr. B. Fox	RGS		
Sr. M. Braganza	RSCJ	Mr. T. Waite	

MODERATOR: Brother Charles Henry Buttiner, FSC

SPEAKERS: Sister Denise Maraval, SA
Father Joseph Masson, SJ

GENERAL CHAIRMAN: Father James Lozé, SJ

PANELISTS: Fr. Joseph Lang, MM, Chairman

Fr. Joseph Masson, SJ
Sr. Denise Maraval, SA
Fr. Edward van Haegenborgh, CICM

Fr. Noel LeMire, SM
Sr. Mary Braganza, RSC
Sr. Maria José Tresch, SSND

SECRETARIAT: Mr. Jack Meko
Miss P.M. Wooldridge

Sr. Ann Duggan, OSU
Sr. Agnetta Pionkowski SSPS

TRANSLATORS: Bro. David Leo, FSC
Sr. Janet Dastours, SA

NEW MEMBERSHIP

During the Business Meeting of the 49th General Assembly, the Congregation of the Religious of the Good Shepherd, in the person of their Superior General, Sister Bernadette Fox, was officially received as a member of Sedos. This brings our membership up to 40:-- 25 congregations of men and 14 congregations of women.

ELECTIONS:

Sister Danita McGonagle, SSND was re-elected the Executive Treasurer of Sedos for a three year term.

Father Frans Timmermans, CSSP was elected President of Sedos.

WELCOME TO OUR NEW PRESIDENT !

Father Frans Timmermans, CSSP was born at Prince and Hage, Netherlands on February 22, 1935. He made religious profession at Gennep on September 8, 1954 and was ordained priest at the Holy Ghost Theologate, Gennert on September 13, 1959. In 1960 he attended the Ecole des Missionnaires at Lille, France and in 1961 he was sent to Bangui, Central African Republic, where he became the Provincial Superior in 1968. In 1974 he was elected Superior General of his Congregation. Just this year Father has received an honorary degree in law from Duquesne University, Pittsburg, USA. He is proficient in French, English, German, Sango, and, of course, his own native Dutch.

The Congregation of the Holy Ghost and the Most Holy Heart of Mary was founded in 1703 and the Congregation was restored by Father Libermann in 1848 by union with his missionaries of the Holy Heart of Mary. While concentrating on Africa, the sixteen provinces of the Congregation are also spread throughout the Americas, including the West Indies, New Guinea, and the Indian Ocean.

SEDOS - AGRIMISSIO

The joint project between Sedos and Agrimissio was presented to the General Assembly and explained by Brother Charles Henry and Mr. Terry Waite. Cfr. the following page.

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AN INTERNATIONAL BEST SELLER

"The Coming of the Third Church" - Walbert Buhlmann, OFM Cap now in the fifth printing of the German edition, Wo der Glaube lebt. Einblicke in die Lage der Weltkirche, Herder Freiburg i.B. 1974; the fourth printing of the Italian edition, La Terza Chiesa alle porte, Edizioni Paoline, Torino 1974; and also available in the English edition, The Coming of the Third Church, St. Paul Publications, London and Orbis Books, Maryknoll New York; Spanish edition, La Tercera Iglesia a la puertas, Ediciones Paulinas, Madrid; Portuguese edition, O Terceiro Mundo e a Terceira Igreja, Edicoes Paulinas, Sao Paulo; Dutch edition Er komt een Derde Kerk, Gooi en Sticht BV, Hilversum.

SEDOS/AGRIMISSIO DEVELOPMENT PROJECT REPORT

"DEVELOPMENT PLANNING AND CONSULTATION Service"

PROJECT:

A joint "Consultation Service for Mission and Development" has been established by SEDOS and AGRIMISSIO for an experimental period of three years. *

REASONS FOR THE PROJECT

- in response to requests made by Generalates, Local Churches, and international agencies.
- in response to the felt need experienced by missionaries for greater co-ordination and collaboration among Religious Congregations, Local Churches and national and international agencies involved in mission and development.

FUNCTIONING OF THE PROJECT

The "Consultation Service for Mission and Development" will function as follows:

- a) Consultation services will be offered to Religious Congregations on questions concerning structure, values, evaluation and strategy.
- b) Institutional evaluation services will be offered in order to ascertain how schools and hospitals may function effectively in total development process.
- c) Process consultation services will be offered for field projects in order to aid missionaries and Bishops Conferences in rural development.
- d) Special seminars and training courses will be offered to meet expressed needs.

* From April 1, 1975 when funds were first allocated to the project to April 1, 1978.

BACKGROUND INFORMATION ON AGRIMISSION

AGRIMISSION was first conceived by Monsignor Luigi G. Ligustri, encouraged by USG, and the IUSG was invited to give its support also to the project. It was established to promote full development of rural people with particular reference to the improvement of rural family life, food production, and agricultural development. It is a non-funding service with an office in Rome which is an extension of American International Agrimission Incorporated, Des Moines, Iowa, USA. It is endowed and depends on free-will donations for its support.

Among its specific objectives AGRIMISSION seeks:

- a) To make efforts to bring together in a spirit of partnership the expertise of technicians and the efforts of missionaries in order to accelerate the process of improving the quality of rural life.
- b) To take an active part in bringing together the missionaries and rural development technicians in the overall prospective of a country's development strategy.
- c) To assist missionaries in becoming acquainted with national and local resources, people, and experience.
- d) To establish a partnership between Rome generalates, FAO technicians, and missionaries in the area of rural development.
- e) To promote ecumenical co-operation in rural development.
- f) There shall be close collaboration between AGRIMISSION and the Office of the Permanent Observer of the Holy See to FAO in order to help achieve the fundamental purpose of AGRIMISSION as stated above.

MINUTES OF THE SEDOS EXECUTIVE COMMITTEE MEETING
June 8, 1976 — FSC Generalate

Present: Fr. Frans Timmermans, cssp; Brother Charles Henry Buttmer, fsc; Sr. Claire Rombouts, icm; Sr. Godelieve Prové, scmm-m; Sr. Danita McGonagle, ssnd; Fr. James Lozé, sj; Sr. Mary Motte, fmm; Sr. Ann Duggan, osu.

During this first meeting of the executive under the presidency of Father Timmermans, various aspects of the functioning of the committee and of Sedos were explained. Brother Charles Henry announced that two grants had been given for the Sedos/Agrimissio Consultation Service: one of 25,000 DM from Misericordia and one of 30,000 SF from the Swiss Lenton Fund.

Evaluation of the June General Assembly:

There was approximately a 50% return on the evaluation questionnaires at the end of the Assembly, 2 June, and in general the evaluation was quite positive as concerned the day itself and the preparatory phase. A few remarked some fear of duplication of subject matter, and this especially in relation to Commission VI of the USG/UISG. A still sharper focus and more involved preparation would seem the indicated means of obviating any danger of duplication at an in-depth level.

Following the indications of topic preferences, the executive committee decided that the next general assembly — which will be held on the 1st of December, 1976 — will concentrate on the Encounter of the Gospel with cultures, including in its range, the question of collaboration with the Local Church and relations between Universal and Local Churches. Following further indications from the evaluation of the June Assembly, greater efforts will be made during the preparatory phase to involve persons from Asia, Africa and Latin America.

The preparatory phase has now begun. Fr. James Lozé, sj, will continue as coordinator for the next assembly. Collaboration is requested.

Collaboration for the Sedos Bulletin:

More personal involvement in the content of the Sedos Bulletin on the part of members is very greatly desired. Some immediate efforts will be made already within the next few weeks to stimulate this participation.

Delivery of the Bulletin:

Those who responded to the questionnaire about delivery of the Bulletin at the last general assembly seem to be satisfied in general with the new system of delivery.

Next meeting:

The executive committee will meet on the 6th of July at 4 pm at the Sedos Secretariat.

— Sr. Mary Motte, fmm

INDONESIA'SDEVELOPMENTMOTIVATORS

Fred Kaan

At first sight, there is nothing spectacular about the plot of sloping ground dotted with do-it-yourself houses of whitewashed "gedek" (plaited bamboo). Even after a longer stay, you would hardly reach for the word spectacular. What happens here, at the Development Centre of the Indonesian Council of Churches (DGI), some 130 km south of Jakarta, is as earthy as the rich red clay that sticks to your shoes as you are shown around the grounds. There is an air of no-nonsense commitment about, as you talk with the volunteers who are trained here for development service in rural Indonesia.

The earthiness of it all is heightened by the spartan conditions under which the trainees live - no visitor can fail to be impressed as he sits, shooing off, on the matting floor of one of the small houses, in a circle of tough, articulate young men and women, who for the time they are here literally live out of a suitcase. The terrain has all the simulator conditions that are needed to prepare volunteer workers for their later assignments in remote Indonesian villages: in the rainy season it is muddy ("look out for the snakes"), in the dry season there is red dust and no water. It may be fertile land, but it is wild and has to be tamed; it is in the tropics, and daytime temperatures are high but in the early hours of the morning it is hard not to shiver with the cold.

Motivators is the name given to those who train here: Binsar Sianipar, an assistant director at the Centre, told me: "Motivators are young Christians who with their personal integrity are able to motivate others to tackle development problems. Their function is to familiarize people with intermediate technological achievements (as opposed to the high-level technology); the very word motivator symbolizes our solidarity with the common people in the rural areas of Indonesia."

FIVE PRINCIPLES

Solidarity and "partisipasi" were the key words at the Seventh Assembly of the Council of Churches in Indonesia, held in Pematang Siantar, 1971; here the whole idea of motivator training started. The biblical theme of that assembly, "Sent into the world", was deliberately set in the context of the Pancasila philosophy underlying modern Indonesian society. The five Pancasila principles are belief in God, humanity, social justice, national unity and democracy. Pematang Siantar, in its message to the churches, spoke of the Gospel as the good news about conversion and renewal . . . "together with freedom, justice, truth and well-being as willed by God for the world. Therefore," the message continued, "the Lord sends us to participate with full responsibility in the implementation of the development of society."

It was natural that the Seventh Assembly should commit itself actively to support the government's current five-year plan which was centred not so much on technology and industrialization, as on agriculture and related light industries; the establishment of the Cikembar Centre was a natural step in the implementation of that commitment. With some 80% of the population living in rural areas, the churches decided to manifest their solidarity chiefly in that sector of society and called for the formation of a volunteer force of motivators.

The Development Centre was set up with a two-fold strategy: education for development and involvement in development work in the villages. In the field of education, the Centre foresaw conscientization programmes for Christian communities and institutions, aimed at enabling all people to learn and to evolve authentic, indigenous concepts of development geared to Indonesia's pluralistic society.

Dr. T.B. Simatupang, one of the DGI presidents, described the purpose of the Centre's educational programmes in this way: "The hope is that from the churches and congregations, especially in the remote areas where most of the Indonesian churches are rooted, will emanate a new spirit of creative and critical participation in development among church members and also in general among the people living around the churches." While the implementation of this conscientization programme is most intimately related to Christian communities and especially to their leaders, there are also links with government and secular agencies, and with programmes run by representatives of other religions.

TOUGH PROPOSITION

The training programme for motivators and field workers is a tough proposition for those who enrol. Some 50% of the candidates drop out in the initial selection processes, though after the training programme itself this figure drops to about 10%.

When I asked one of the Centre directors what motivates the motivators, he told me: "The first and strongest motive is that many young church members see this work as a way of communicating the Gospel to the people. Second, there is the whole labour structure in Indonesia; of the 50 million youth in our country only about 10 million can be absorbed in industry or government service. So the motivators feel they have a role to play in helping people to see that there are other employment possibilities in the rural areas, in agriculture. A third reason would be, I suppose, their sense of adventure: they see this as a kind of personal challenge and a chance to do some pioneering work, and fourth, it gives them an opportunity to gain a more intimate knowledge of Indonesian society and geography."

The curriculum is varied and broad, ranging from personal preparation (theological reflection, ethics, bible study), administration and leadership to community development and organization, principles of techno-agriculture, education, health care, nutrition and political science. Having studied, struggled and lived together for six months, the motivators go out, two by two, committed to serve for three years, bound by a voluntary vow of celibacy for that period. Once in the villages, their task covers five sectors: to help improve the economic, educational, health and organizational structures, and to raise "basic spiritual values", with a view to enabling communities to become effective models for others.

FIRST RESULTS

Success story? It's too early to say. Ed Lalisang, the director of the Cikembar Centre, has already identified a number of positive points. In a report he gave recently at a meeting of support agencies, he said that many church leaders have obtained new insights and seen wider horizons of service, and that motivational and innovational efforts led by motivators have accelerated the processes of conceiving new ideas related to the people's welfare.

The high level of self-discipline among the motivators and their total identification with the people of the remote villages where they work has had a notable effect on other young people, stirring them to "patriotic deeds and a sharpened creativity". This opinion is echoed by Dr. Simatupang: "The motivators also serve to demonstrate and stimulate a new spirit of service among the younger generation while at the same time pioneering in new forms of ecumenical cooperation among the churches of Indonesia."

On the other hand, experience so far has shown that current and future training programmes must be adjusted so as to enable field staff to rely less on verbal communication and more on practical demonstration; the often low level of education among local farmers makes this indispensable.

It has also been suggested that decentralization of training schemes, making full use of regional Rural Development Centres and of Christian universities in the provinces might increase still further the effectiveness of the Development Centre's programme.

The first full appraisal of the scheme will take place at the Eighth Assembly of the DGI in July. As to the earthiness of the Centre's programme there can be no doubt. Ed Lalisang made this clear when he said: "We are trying to avoid framing a kind of 'theology' of development. We believe it's a waste of time to discuss the polarization between the 'vertical' and the 'horizontal'. These two belong inseparably together anyway; they are already present in man as he believes in God and serves the people. There can be only one, integral belief underlying our commitment." (One World, April 1976)

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B R A I N D R A I N

The migration of health workers is the subject of a multi-national World Health Organization study now being carried out on the international migration of doctors and nurses. According to figures already collected, there were, around 1971, at least 140,000 physicians in countries other than those in which they were nationals or in which they were born or trained. The figure works out at six per cent of the world's physicians at that time, excluding those in the People's Republic of China.

The study shows four as foremost among the recipients: the USA, the UK, Canada and the Federal Republic of Germany. In 1972, the number of foreign-trained doctors in the USA totalled 75,000. In the UK, there were in 1970 some 21,000 foreign-born physicians, representing one out of every four physicians in the country. This was also the proportion in Canada in 1971, with a total of 9,000 foreign trained physicians. The non-national physicians in the Federal Republic of Germany in 1971 numbered 6,000. At least 28,000 nurses moved from one country to another during 1971. (News - CICIAMS No. 1, 1976)

UNFORTUNATE WORLD RECORD

Uruguay holds the record for the highest number of political prisoners: one out of every 450 inhabitants. One out of every 50 citizens has been subjected to interrogation or temporary arrest and imprisonment. 12 % of the population has expatriated since 1973. The Church has not been spared!

(Peuples du Monde, mai 1976)

HABITAT

The United Nations Conference on Human Settlements takes place in Vancouver, Canada from 31 May to 11 June 1976.

THE 1977 SYNOD-OF BISHOPS

The Vth Synod of Bishops (their IV Ordinary General Assembly) will take place in Rome during the latter part of 1977. The preparatory position paper entitled "Catechetics in our time with special reference to Catechetics for Children and Young People" has just been sent to the Episcopal Conferences and to the USG.

The first part of the paper deals with the significance of the theme, the motives for interest, points to be noted and method of work. The second part contains various aspects derived from the general theme. These are meant to be indications in view of consulting all the Bishops of the world. Among these aspects we can enumerate:

Catechetics for children and catechetics for young people, catechetics and modern cultures, catechetics and social situations, catechetics and liberty, catechetics and the school, catechetics and the means of social communication.

A copy of the preparatory document is being sent to all the Superiors General with the request to send in any constructive remarks to the USG Secretariat before September 15, 1976. A Commission will synthesize these remarks and their summary will be passed on to the Synod Secretariat before November 30, 1976, the latest possible date. (OMI Information: French No. 117/76)

41st INTERNATIONAL EUCHARISTIC CONGRESS

The 41st International Eucharistic Congress is a major spiritual assembly of world Catholics and other Christians that will convene in Philadelphia, Pa. August 1 - 8, 1976. The event will draw more than one million faithful to the city and will represent a milestone in the history of the Church in the United States.

MYSTERIOUS "DIAGNOSIS" - "BROTHER STRUCK BY AN ANGEL"

Rouyn, Quebec: December 8, 1975. The strange medical records read as follows: Patient: Fr. Bernard Hamel, OMI. Diagnosis: serious cranial fractures, deep incision over left eye. Cause: the patient was struck by an angel. Prognosis: he will get over it, but should avoid all contact with angels in the future.

The medical report states that an angel (plaster, not his guardian angel) in the Church of the Immaculate Conception decided to leave its lofty pedestal on December 8, 1975 and fall on the head of Brother Hamel!

(OMI Information: French No. 117/76)

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